

became Rākṣasas (giants). Those who said "We will eat him", became Yakṣas. (demi-gods). Because of Yakṣaṇa (Bhākṣaṇa-Food), they got the name Yakṣa. Because of the dislike at seeing these creatures the hair had fallen from the head of Brahmā. They crept back again into his head. Because they did 'sarpaṇa' (creeping up) they were called sarpas (serpents) and as they were 'Hīna' (fallen) they were called Ahis (serpents). After this the Lord of creation became very angry and created some creatures. Because of their colour which was a mingling of red and black, they were horrible and they became piṣitāśanas (those who eat flesh). Then Brahmā began to sing and from his body the Gandharvas were born. Because they did 'dhayana' (Appreciate) of 'go' (word) when they were born, they were called Gandharvas.

7) *Creation. Birds, animals.* After creating all these creatures, Brahmā created birds, from his 'vayas' (strength), as free agents, according to their actions in the previous lives. Then Brahmā created sheep from his breast and goats from his face. From his stomach and flanks he created cows, and from his legs he created other creatures such as the horse, elephant, donkey, wild bull, deer, camel, mule, antelope etc. He created plants bearing fruits and bulbs from his hairs. Though Brahmā had created vegetables and animals at the beginning of the Kalpa (world-age), they came to be properly used in sacrifices only from Tretāyuga (one of the four ages) The animals such as the cow, sheep, goat, horse, mule and donkey are called domestic animals and flesh-eaters such as the leopard, animals with forked hoof such as the wild bull, elephant, monkey, birds, and other animals and reptiles, are included in the word 'wild animals'.

8) *Creation-The Vedas etc.* After having completed creation of the things mentioned above, the Prajāpati created from his face looking to the east, the Vedic metre Gāyatrī, Ṛgveda, Trivṛtstoma, the sāma song called Rathantara and the sacrifice called Agniṣṭoma; from his face looking to the south, Yajurveda, the Vedic metre Traiṣṭubha, Pañcadaśa stoma. Bṛhatsāma and the sacrifice Uktha; from his face looking to the west, Sāmaveda, the Vedic metre Jagatī, Saptadaśastoma, Vairūpasāma and the sacrifice Atirātra. Thus all the creatures lofty and lower originated from the body of Brahmā. After having created Devas, Asuras, the manes and men, Brahmā again at the beginning of the world age, created Yakṣas, Devils, Gandharvas, celestial maids, Naras, Kinnaras, Rakṣas, cows, birds, animals, serpents etc. such as have long life and short life, movable and immovable, that we see in the world. Creatures which are created again and again do perform functions which creatures of their kind had been doing previously. Habits of killing or not killing, kindness or cruelty, righteousness or evil, truth or falsehood are adopted by them as becoming to their kind in previous lives. It was Brahmā who had created the uses and differences seen in the sense organs, elements and bodies. Brahmā took from the Vedic voice the shape, form, name, activities etc. of various creatures such as the Devas etc. and allotted them to each particular kind. So also he allotted names, work etc. to hermits as seen in the Vedas.

9) *Creation of the four castes.* See under Cāturvarṇya.

10) *Creation of Prajāpatis.* When Brahmā saw that the subjects he had created, did not flourish, he created first

the Sanaka brothers and the mental sons of Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha, and gave these nine the name Prajāpatis (Lords of Emanation). Then he created nine women named Khyāti, Bhūti, Sambhūti, Kṣamā, Prīti, Sannati, Ūrjā, Anasūyā. and Prasūti and gave in marriage Khyāti to Bhṛgu, Bhūti to Pulastya, Sambhūti to Pulaha, Kṣamā to Kratu, Prīti to Aṅgiras, Sannati to Marīci, Ūrjā to Dakṣa, Anasūyā to Atri and Prasūti to Vasiṣṭha. The great hermits such as Sanandana and the others created before the Prajāpatis, were not desirous of propagation as they were wise sages who had renounced all attachments and who had been indifferent. When Brahmā saw that they were not mindful about producing subjects he grew angry. (It was from the middle of the eye brows which were curved by his fury, that Śiva, one of the three divine figures was born). After this, Brahmā appointed Svāyambhuva, who originated from himself, and was of the same shape, as the first Manu for the protection of the subjects. This divine Manu Svāyambhuva took his sister Śatarūpā as wife. Two sons named Priyavrata and Uttānapāda and two daughters named Prasūti and Ākūti were born to them. Of the two daughters Prasūti was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci. A son named Yajña and a daughter named Dakṣiṇā were born as twins to Prajāpati Ruci. Twelve sons were born to Yajña by Dakṣiṇā. They were devas named the Yamas of the Manvantara of Svāyambhuva. Dakṣa begot twentyfour daughters of Prasūti. They were Śradhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti, Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Ūrjā, Svāhā and Svadhā. Of these the first thirteen were given to Dharmadeva as wives. Of the remaining daughters, Khyāti became the wife of Bhṛgu, Satī, the wife of Śiva, Sambhūti of Marīci, Smṛti, of Aṅgiras, Prīti of Pulastya, Kṣamā of Pulaha, Santati of Kratu, Anasūyā of Atri, Ūrjā of Vasiṣṭha, Svāhā of Agni, and Svadhā of the manes. (Viṣṇu Purāṇa, Amṣa 1; Chapter 7).

11) *The children of the Prajāpatis.* To Prajāpati Bhṛgu, Lakṣmī who became the wife of Viṣṇu and two sons named Dhātā and Vidhātā were born by Khyāti. These two married Āyati and Niyati the two daughters of Meru. To the two couples two sons named Prāṇa and Mrkaṇḍu were born. From Mrkaṇḍu, Mārkaṇḍeya was born, and from Mārkaṇḍeya, Vedaśiras was born. To Prāṇa a son named Dyutimān and to him a son named Rājavān was born. From this Rājavān the Bhṛgu dynasty grew up.

Sambhūti the wife of Marīci gave birth to a son named Paurṇamāsa. To Aṅgiras four daughters named Sinivālī, Kuhū, Rākā and Anumati were born by Smṛti. Three sinless sons named Candra, Duvāsas and Dattātreyā were born to Atri by Anasūyā. Of them Dattātreyā was a hermit. A son named Dattoli was born to Pulastya by Pratīti (Prīti). That Dattoli was the Agastya of Svāyambhuva Manvantara. Kṣamā the wife of Pulaha gave birth to three sons named Kardama, Urvariyān and Sahiṣṇu. Santati the wife of Kratu, gave birth to sixty thousand hermits called Bālakhilyas. Seven sons named Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra were born to Vasiṣṭha by his wife Ūrjā. These sons were the seven hermits of