

Title	Cosmology in Bhāgavatapurāna II.1-2
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Citation	待兼山論叢. 哲学篇. 27 p.37-p.49
Issue Date	1993-12
oaire:version	VoR
URL	https://hdl.handle.net/11094/11413
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Cosmology in Bhāgavatapurāṇa II. 1-2

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0. In Bhāgavatapurāṇa II. 1-2, the dying King Parikṣit is taught by Śuka the yoga technique and the path of release upwards through the universe into the final beatitude. In this paper we will inquire into the cosmology attested in this yoga instruction. This can be an interesting point of view to investigate the place of this text¹⁾ in the history of Indian literature.

1. The general survey of Bhāgavatapurāṇa II. 1-2

① Introduction (II. 1. 1-14)

The merit of praising Bhagavat-Hari is emphasized.

② The yoga technique (II. 1. 15-2. 14)

This is a theistic yoga system in which Bhagavat is the highest god, and it has many techniques in common with the Yogasūtrabhāṣya²⁾.

In II. 1. 15-19 Śuka enumerates all the techniques. After some preparatory techniques, he teaches mental concentration (*dhāraṇā*), then meditation (*dhyāna*), and finally the state called Viṣṇu's supreme place (*parama pada*), in which the mind becomes peaceful.

In the next verses, the objects of mental concentration (*dhāraṇā*) are explained: In II. 1. 20-2. 1 the object is the whole universe as the body of Bhagavat. In II. 2. 8-14 Bhagavat is further described as *puruṣa* in the heart, having four arms equipped with a lotus flower, a disc, a conch shell and a club. (In six intervening verses [II. 2.2-2.7] thorough renunciation is recommended.)

③ The ascension of the released to heaven (II. 2. 15-31)

The process of the yogin's rise to heaven which ends in his attaining to the supreme *ātman*.

④ Conclusion (II. 2. 32-37)

2. Cosmology in Bhāgavatapurāṇa II. 1-2

① II. 1. 25-28

There are two groups of verses in Bhāgavatapurāṇa II. 1-2 which relate to cosmology. First we will look into II. 1. 25-28, which belong to the teaching of mental concentration (*dhāraṇā*) on the universe as Bhagavat's body. The text³⁾ and translation follow :

*āṇḍakoṣe śarīre'smin saptāvaraṇasaṃyute/ vairājaḥ puruṣo yo'sau
bhagavān dhāraṇāśrayaḥ//25// pātālam etasya hi pādāmūlaṃ paṭh-
anti pārṣṇīprapade rasātalam/ mahātalam viśvasrjo'tha gulphu-
talātalam vai puruṣasya jaṅghe//26// dve jānunī sutalam viśva-
mūrter ūrudvayaṃ vitalaṃ cātalaṃ ca/ mahītalam tajjaghanam
mahīpate nabhastalam nābhisaro gṛṇanti//27// uraḥsthalam jyotir-
anīkam asya grīvā mahar vadanam vai jano'sya/ tapo rarātīm
vidur ādipumsaḥ satyaṃ tu śīrṣāṇi sahasraśīrṣṇaḥ//28//* “Bhagavat
in this body [that consists] of the [cosmic] basket [in the
form] of egg equipped with seven covers, who is that Puruṣa
born of *virāj*, is the support for [mental] concentration (25).
They recite that Pātāla is his very sole and Rasātala is [his]
heel and toe. Then Mahātala is the ankles of the creator of
everything, Talātala is Puruṣa's shanks (26). Sutala is the
two knees of him who has every form, Vitala and Atala are
[his] two thighs. The surface of the earth (*mahītala*) is his
hip, oh lord of the earth (Parikṣit), the atmosphere (*nabhastala*)
is the lake of [his] navel, they praise (27). The [region] with
the array of heavenly bodies is the plateau of his breast,
Mahar is [his] neck, Janas is his mouth. They know Tapas
as the first man's forehead, while [they know] Satya as the

heads of the thousand-headed (28).”

What can we read from these verses? First of all, the world is regarded as the body of Bhagavat. This reminds us of Bhagavadgītā XI, where Vāsudeva (Bhagavat) shows Arjuna his supreme form. In XI. 13 Sañjaya, the narrator says: *tatrai-kasthaṃ jagat kṛtsnaṃ pravibhaktam anekadhā/ apaśyad devadevasya śarīre pāṇḍavas tadā//* “Then the son of Pāṇḍu (Arjuna) saw the entire world assembled [and yet] divided variously there in the body of the god of the gods (Bhagavat).”

There follow the epithets of Bhagavat: *vairāja puruṣa* “Puruṣa born of *virāj* (25c)” and *sahasraśīrṣan* “the thousand-headed (28d)” remind us of Ṛgveda X. 90, the Puruṣasūkta: *sahásraśīrṣā pūruṣaḥ sahasrākṣáḥ sahárapāt* “Puruṣa has a thousand heads, a thousand eyes, and a thousand feet (X. 90. 1ab)”; *tásmād viráḥ! ajāyata virájo ádhi pūruṣaḥ* “From him *virāj* was born, from *virāj* Puruṣa (X. 90. 5ab).” Bhagavat, whose body is the universe, is regarded here as equivalent to Puruṣa in the Ṛgveda⁴). This god was already called Puruṣa in the above-mentioned chapter of the Bhagavadgītā: *sanātanas tvam puruṣo mato me* “You were considered to be eternal Puruṣa by me (XI. 18d)”; *tvam ādidevaḥ puruṣaḥ purāṇas* “You are the first god, the ancient Puruṣa (XI. 38a).” Thus we recognize that the theology in this Purāṇa is the same as that in Bhagavadgītā XI.

Looking into the cosmic structure, we can see the world in the cosmic basket in the form of egg (*āṇḍakośa*) with seven covers. This apparently presupposes an idea which had been popular since a stage in the development of the Purāṇic theory of cosmology⁵). According to many sources, such as Viṣṇupurāṇa I. 2. 59-60ab; II. 7. 23-25ab⁶), the seven covers, starting from the innermost are Water, Fire, Wind, Ether, the principle of ego (*ahaṃkāra*) which is also the origin of the elements (*bhūtādi*), the principle of *mahat* and the unmanifest principle (*avyakta*).

Then, according to the verses quoted above, the world consists of fourteen layers or regions. From the bottom, the lower seven are Pātāla, Rasātala, Mahātala, Talātala, Sutala, Vitala and Atala. This idea of seven underground regions is common to the Purāṇas and other literature, though the individual names and the order vary a little⁷⁾.

The upper seven regions are *mahātala* "the surface of the earth", *nabhastala* "the atmosphere", *jyotiranīka* "the [region] with the array of heavenly bodies", Mahar, Janas, Tapas and Satya. These can be regarded as equivalent to Bhūr-, Bhuvar-, Svar-, Mahar-, Janas-, Tapas- and Satyaloka, which appear commonly in the cosmological section of the Purāṇas.

Mahātala "the surface of the earth" corresponds to Bhūrloka as it is defined in Viṣṇupurāṇa II. 7. 16⁸⁾, for example: *pādagamyan tu yat kiñcid vastv asti pṛthivīmayam/ sa bhūrlokaḥ samākhyāto...//* "If any thing made of the earth can be attained on foot, it is called Bhūrloka." And *nabhastala* "the atmosphere" indicates Bhuvarloka, which is described as follows: *bhūmisūryāntaram yac ca.../ bhuvarlokas tu so 'py ukto...//* "And that which is between the earth and the sun, is likewise said to be Bhuvarloka⁹⁾." The author uses the words *mahātala* and *nabhastala* instead of Bhūr- and Bhuvarloka, obviously in order to rhyme them with Pātāla, Rasātala and so on.

The epithet *jyotiranīka* "the [region] with the array (*anīka*) of heavenly bodies (*jyotis*)" is here to be considered to indicate Svarloka, which is defined for instance in Viṣṇupurāṇa II. 7. 18¹⁰⁾: *dhrūvasūryāntaram yac ca.../ svarlokaḥ so 'pi gadīto...//* "And that which is between the polar star and the sun, is likewise said to be Svarloka." The word is elsewhere attested only in Ṛgveda VII. 35. 4 as an epithet of Agni, meaning "having the face (*anīka*) of light (*jyotis*)." So, here the compound itself is taken from the Ṛgveda, given a new meaning¹¹⁾.

Thus we can attest also in Bhāgavatapurāṇa II. 1-2 the

idea of the cosmic egg with seven covers, seven underground regions, and seven upper regions, which are common to other Purāṇas¹²⁾.

② II. 2. 24-31.

Eight other verses are related to cosmology; namely II. 2. 24-31. They are part of the explanation of the ascent to heaven of a yogin who has abandoned his body.

In verse 24, he is said to go upwards through the path called *suṣumnā* to *vaiśvānara*, then to *śaiśumāra cakra*. The former might possibly be an epithet of the sun, while the latter is the dolphin-shaped constellation that has the polar star on its tail¹³⁾. According to the definition quoted above, they should be included in Svarloka.

The next two verses are as follows:

*tad viśvanābhiṃ tv ativartya viṣṇor aṇīyasā virajenātmanaiḥ/
namaskṛtaṃ brahmavidāṃ upāiti kalpāyuso yad vibudhā ramante
//25// atho anantasya mukhānalena dandahyamānaṃ sa nirīkṣya
viśvam/ niryāti siddheśvarajuṣṭadhiṣṇyaṃ yad dvaiparārdhyaṃ tad
u pārameṣṭhyam//26//*

“Then, passing over that navel of everything [viz. the *śaiśumāra cakra*] belonging to Viṣṇu, with the [form of] a more subtle self, he approaches alone to the revered [place] of the brahman-knowers, where the wise enjoy themselves, living as long as a *kalpa* (25). And then, observing everything [below] burning by the fire of Ananta’s mouth, he sets out for the beloved place of the lord of Siddhas. [This place] which [lasts] for 2 *parārdhas* belongs to Parameṣṭhin (26).”

All of this presupposes the Purāṇic eschatology as follows: The world is partly destroyed at the end of one *kalpa*, which is equal to the daytime of the god Brahmā. An example can be found in Viṣṇupurāṇa VI. 3. 11cd-12¹⁴⁾:

*caturyugasahasraṃ tu kathyate brahmaṇo dinam//11cd// sa kalpa
.../ tadante caiva maitreya brāhmo naimittiko layaḥ//12//* “1000
*caturyugas*¹⁵⁾ is called Brahmā’s daytime (11cd). It is a *kalpa*...
At the very end of it, oh Maitreya, there is a dissolution
caused by Brahmā (12).”

At the time of the dissolution, the world up to Svarloka is
burned by the fire of the serpent king, Śeṣa (=Ananta)¹⁶⁾. Then
the residents of Bhuvar- and Svarloka take refuge in Maharloka,
and they go up further to Janaloka¹⁷⁾ away from the heat.
Another example is Viṣṇupurāṇa VI. 3. 24-29¹⁸⁾ :

*tataḥ kālāgnirudro’ sau bhūtvā sarvaharo’ nalaḥ/ śeṣāhiśvāsasam-
bhūtaḥ pātālāni dahaty adhaḥ//24// pātālāni samastāni sa dagdhvā
jvalano mahān/ bhūmim abhyetya sakalaṃ babhasti vasudhātalam
//25// bhuvarlokaṃ tatas sarvaṃ svarlokaṃ ca sudāruṇaḥ/ jvālā-
mālāmahāvartas tatraiva parivartate//26// ambarīṣam ivābhāti
trailokyam akhilaṃ tadā/ jvālāvartaparivāram upakṣiṇacarācaram
//27// tatas tāpāparītās tu lokadvayanivāsiṇaḥ/ kṛtādhikārā gac-
chanti maharlokaṃ mahāmune//28// tasmād api mahātāpataptā
lokāt tataḥ param/ gacchanti janalokaṃ te daśāvṛttyā paraiṣiṇaḥ
//29//*

“Then having become that Kālāgnirudra, the fire that makes
everything vanish, he (Bhagavat) joins with the breath of the
serpent Śeṣa and burns Pātāla [and the other underground
regions] below (24). Having burned all [underground regions
represented by] Pātāla, the big fire approaches the earth and
devours the entire surface of the earth (25). Then the very
fierce [fire devours] all of Bhuvarloka and Svarloka. The big
whirl of the flame garland revolves there (26). The whole
triple region [consisting of Bhūr-, Bhuvar- and Svarloka]
blazes just like a frying pan at that time, surrounded by the
flame whirl, with the mobile and immobile [viz. all living
and non-living beings] exhausted (27). But the residents of

two regions [viz. Bhuvar- and Svarloka], surrounded by the heat, having been grated the privilege go from there to Maharloka, oh great Muni (28). Then, tormented by the great heat, they go even further from that region to Janaloka according to their condition of life, desiring more (29)."

It seems that some people have the privilege of escaping the world fire and going to the upper region twice. In the first of the two regions, the life-span can be one *kalpa* at most, because it is exhausted at the end of one *kalpa*. The second region lasts as it is till the final dissolution of the entire universe. (This period is two *parārdhas*, viz. two halves of the exceedingly long life-span of the god Brahmā¹⁹.)

Thus we understand that the doctrine of the Bhāgavatapurāṇa above presupposes the Purāṇic eschatology, and that the two regions mentioned above correspond to Mahar- and Janaloka.

The remaining verses explain the condition of life in the upperworld (II. 2. 27) and the process of the yogin's successive access to the various elements, which ends in his arrival at the ultimate spirit (II. 2. 28-31). This process can be considered to be that of his escaping from the cosmic egg and its envelopes; as Śrīdharasvāmin, the famous commentator of this Purāṇa says: *tatra prastutasya bhagavadbhaktasya brahmāṇḍabhedanapra-kāram āha* "There he tells how the praised devotee of Bhagavat pierces the Brahmā's egg (Bhāvārthabodhini, II. 2. 28)²⁰." Thus ends the explanation of the yogin's rise to heaven.

The eschatological description is noteworthy here. The author must have intended to say that this yogin is never affected even by the world fire. The teachings of eschatology in Mokṣadharmā 224-225²⁰ and 300 do not refer to the escape from the world destruction. The Purāṇic theology which demands the room for the escape from the ruin should have caused the above-quoted doctrine. We can attest this very theology in

Bhāgavatapurāṇa II. 2. 25-26, but it should be later than the Viṣṇupurāṇa for instance, because it uses the terms such as *kalpa* and Ananta's fire without any explanation.

We can trace this idea of escape back into Bhagavadgītā VIII. Bhagavadgītā VIII. 5-15 explains the yoga technique whereby one abandons one's physical body to attain Bhagavat-Puruṣa (this reminds us of Bhāgavatapurāṇa II. 1. 15-2. 14). VIII. 16-22 describes the periodic dissolution and rebirth of the universe, the existence in which one never suffers, and the arrival at the supreme by means of devotion (to Bhagavat), as follows:

*ā brahmabhuvanāl lokāḥ punarāvartino'rjuna/ māṃ upetya tu
kaunteya punarjanma na vidyate//16// sahasrayugaparyantam ahar
yad brahmaṇo viduḥ/ rātriṃ yugasahasrāntāṃ te'horātravido janāḥ
//17// avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame/ rātry-
āgame pralīyante tatraivāvvyaktasamjñake//18// bhūtagrāmaḥ sa
evāyaṃ bhūtṅvā bhūtṅvā pralīyate/ rātryāgame'vaśaḥ pārtha pra-
bhavaty aharāgame//19// paras tasmāt tu bhāvo'nyo'vyakto'vyaktāt
sanātanaḥ/ yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati//20//
avyakto'kṣara ity uktas tam āhuḥ paramāṃ gatim/ yaṃ prāpya
na nivartante tad dhāma paramaṃ mama//21// puruṣaḥ sa paraḥ
pārtha bhaktyā labhyas tv ananyayā/ yasyāntaḥsthāni bhūtāni yena
sarvam idam tatam//22//*

"The regions up to Brahmā's abode return [to exist] again [and again], oh Arjuna. But there is no rebirth after approaching me, oh son of Kuntī (16). Those people who know the day and night know that what is Brahmā's day ends with 1000 *yugas*²¹, and that [his] night ends with 1000 *yugas* (17). When [his] day comes, all manifest things come out from the unmanifest. When [his] night comes, they dissolve into the same thing, called the unmanifest (18). This mass of beings comes into existence as such again and again, and dissolves without their own will when [his] night comes, oh son of

Ṛṥhā. [And] when [his] day comes, it comes out (19). But another unmanifest, eternal existence is superior to that unmanifest thing. And this as such does not perish [even] when all [other] beings are lost (20). [This] is said to be the imperishable unmanifest. They call it the ultimate goal, after attaining which [beings] do not come back. It is my (Bhagavat's) supreme abode (21). That superior *puruṣa* [viz. the ultimate goal mentioned above] should be gotten by the devotion having no other [aim than me], oh son of Ṛṥhā; [all] beings stand in him (*puruṣa*), this all is extended by him (22)."

This doctrine is somewhat different from the Purāṇic eschatology seen above, or it is not systematized yet in details, but we can confirm that the devotee of Bhagavat is believed to escape the universal destruction.

Further, the rest of Bhagavadgītā VIII mentions two heavenly paths of the dead to heaven, which are derived from the Upaniṣads²²). From these arguments (the yoga technique of the dying man, the eschatological description, and the ascent to heaven), we can suppose that Bhagavadgītā VIII was the prototype of Bhāgavatapurāṇa II. 1-2.

3. Conclusion

Inquiring into its cosmology, we may conclude that Bhāgavatapurāṇa II. 1-2 represents the development of the theology of the Bhagavadgītā, adapted to the framework of Purāṇic cosmography and eschatology.

Notes

- 1) On the history of the study of this Purāṇa, cf. L. Rocher, *The Purāṇas* (Otto Harrassowitz, Wiesbaden, 1986) p. 138ff.
- 2) Cf. A. Nayak, *La méditation dans le Bhāgavata Purāṇa* (Dervy-Livres, Paris, 1978) esp. p. 53.

- 3) J. L. Shastri ed, *Bhāgavata Purāṇa of Kṛṣṇa Dvaipāyana, with Sanskrit Commentary Bhāvārthabodhinī of Śrīdhara Svāmīn* (Motilal Banarsidass, Delhi, 1983).
- 4) There is another verse based on the Puruṣasūkta :

Bhāgavatapurāṇa II. 1. 37ab: *brahmānanam kṣatrabhujo mahātmā viḍurur aṅghrīśritakṣṇavarṇaḥ*/ "The Brāhmaṇahood is [Bhagavat's] mouth, the great-souled [Bhagavat] has the Kṣatriyahood as his arm, the Vaiśyahood as his thigh, and the black-colored [Śūdras] resting on [his] foot."

Puruṣasūkta 12: *brāhmaṇo'sya mūkham āsīd bāhū rājanyāḥ kṛtāḥ / ūrū tād asya yād vaiśyaḥ padbhyām śūdrō ajāyata* // "His [viz. Puruṣa's] mouth was Brāhmaṇa, arms were made [as the] royal class [viz. Kṣatriya]. It is his thighs that were Vaiśya; from [his] feet the Śūdra was born."

- 5) This idea appeared for the first time in the Padmapurāṇa, Veṅkateśvara ed. I. 2. 105-111ab, Ānandāśrama ed. V. 2. 103-109ab, and Viṣṇupurāṇa I. 2. 50-56. They are among the materials for the reconstructed Textgruppe IIA in the cosmogony (Sarga und Pratisarga) part of W. Kirfel, *Das Purāṇapañcalakṣaṇa* (Kurt Schroeder, Bonn, 1927). Cf. N. Inoue, "Jojishi-purāna no sōzōsetsu ni okeru uchūran (The Cosmic Egg in the Cosmogony of the Epic and Purāṇas)" *The Journal of the Nippon Buddhist Research Association*, 58 (1993) pp. 97-108.
- 6) I used *The Viṣṇumahāpurāṇam* (Nag Publishers, Delhi, 1985). For parallel passages of I. 2. 59-60ab, cf. Kirfel, *Purāṇapañcalakṣaṇa* 1. Abschn. Textgruppe IIA. 1. 27-28ab (p. 10). For those of II. 7. 23-25ab, cf. W. Kirfel, *Das Purāṇa vom Weltgebäude* (Universität Bonn, 1954) 1. Textgruppe 7. 16-17 right (p. 52). In the latter work Kirfel collected and compared the cosmography section of the Purāṇas, and reconstructed two groups of texts. He considered that that of Viṣṇupurāṇa is the closest to the original cosmography text which was added to and developed into those of the other Purāṇas.

- 7) Cf. W. Kirfel, *Die Kosmographie der Inder* (Kurt Schroeder, Bonn, 1920, rep. Georg Olms, Hildesheim, 1990) p. 143ff.
- 8) Cf. Kirfel, *Weltgebäude* 1. Textgruppe 7. 12 right (pp. 50-51).
- 9) Viṣṇupurāṇa II. 7. 17. Cf. Kirfel, *Weltgebäude* 1. Textgruppe 7. 12₁ (p. 51).
- 10) Cf. Kirfel, *Weltgebäude* 1. Textgruppe 7. 13 right (p. 51).
- 11) So, this can be added to the examples of "archaism" attributed to this Purāṇa. Cf. Rocher, op. cit. p. 146 (with bibliography); A. S. Biswas, *Bhāgavata Purāṇa a Linguistic Study, Particularly from the Vedic Background* (Dibrugarh, Assam, 1968).
- 12) Yogabhāṣya III. 26 also has a somewhat similar cosmography. Cf. H. Jacobi, "Cosmogony and Cosmology (Indian)" J. Hastings ed. *Encyclopaedia of Religion and Ethics* vol. 4 (T. & T. Clark, Edinburgh, 1911) p. 160.
- 13) Viṣṇupurāṇa II. 9. 1 for example (cf. Kirfel, *Weltgebäude* 1. Textgruppe 9. 1 [p. 67]):

*tārāmayam bhagavataḥ śiśumārākṛti prabhoḥ / divi rūpaṃ harer
yat tu tasya pucche sthito dhruvaḥ//*

"What is the form of Hari, the mighty Bhagavat, in heaven is made of stars, with the shape of dolphin. And on its tail the polar star is situated."

- 14) For parallel passages in other Purāṇas, cf. W. Kirfel, *Zur Eschatologie von Welt und Leben* (Universität Bonn, 1959) 3. 11cd-12 (p. 22).
- 15) A *caturyuga* is equal to 12,000 divine years. It is also equal to 4,320,000 human years, for a divine year is equal to 360 human years. Viṣṇupurāṇa VI. 3. 10-11ab for example (cf. Kirfel, *Eschatologie* 3. 10-11ab [p. 22]):

*māsair dvādaśabhir varṣam ahorātram tu tad divi / tribhir varṣa-
śatair varṣam ṣaṣṭyā caivāsuraadvīṣām//10// tais tu dvādaśasāha-
sraś caturyugam udāhṛtam /11ab/*

"A year is [made up] of 12 months, and it is a day and night in heaven. A year of the enemies of Asuras [viz. the gods] is

[made up] of 360 years (10). With 12,000 of these, a *caturyuga* is declared (11ab).”

- 16) As for the serpent Śeṣa, see Viṣṇupurāṇa II. 5. 13–14ab (cf. Kirfel, *Weltgebäude* 1. Textgruppe 5. 13–14ab [pp. 38–39]):

*pātālānām adhaś cāste viṣṇor yā tāmasī tanuḥ/ śeṣākhyā...//13//
yo'nantaḥ paṭhyate siddhair daivo devarṣipūjitaḥ/14ab/*

“Under Pātāla [and the other underground regions] sits Viṣṇu's dark body named Śeṣa... (13). The divine one who is declared Ananta by the Siddhas, is worshipped by the gods and the Ṛṣis (14ab).”

- 17) Jano(<Janas)loka is also called Janaloka. See Kirfel, *Weltgebäude* 1. Textgruppe 7. 9a (p. 50) for example.
18) Cf. Kirfel, *Eschatologie* 3. 24–29 (pp. 23–24).
19) Viṣṇupurāṇa I. 3. 26–27ab (cf. Kirfel, *Purāṇapañcalakṣaṇa* 1. Abschnitt. Textgruppe IIA. 2. 20–21ab [p. 14]) for example:

*evaṃ tu brahmaṇo varṣam evaṃ varṣāśataṃ ca yat/ śataṃ hi
tasya varṣāṇāṃ paraṃ āyur mahātmanaḥ//26// ekam asya vyatītaṃ
tu parārdhaṃ brahmaṇo'nagha/27ab/*

“In the same way, there is a year of Brahmā, and in the same way his 100 years. Because the exceeding[ly long] (*para*) life-span of that Great-Souled [Brahmā] is 100 years (26). One half of the exceeding[ly long] (*parārdha*) [life-span] of that Brahmā is passed over, oh sinless one (27ab).”

See further Bhāgavatapurāṇa XII. 4. 5–6:

*dvīparārdhe tv atikrānte brahmaṇaḥ parameṣṭhinaḥ/ tadā prakṛta-
yaḥ sapta kalpayante pralayāya vai//5// eṣa prākṛtiko rājan
pralayo yatra līyate/ āṇḍakośas tu saṃghāto vighāta upasādite
//6//*

“When both halves of the exceeding[ly long] (2 *parārdha*) [life-span] of Brahmā–Parameṣṭhin have passed, then seven primary substances become prepared for the dissolution (5). This is the dissolution of the primary substances, oh king, in

which dissolves the close union of the [cosmic] egg, when the destruction [of the universe] is brought about (6)." (As to the word *saṃghāta*, the union of the primary substances by the first creation of the cosmic egg, cf. Inoue, note 5.)

- 20) Cf. N. Inoue, "Mahābhārata XII. 224-225 no sōzōsetsu to shūmaturon (Cosmogony and Eschatology of Mahābhārata XII. 224-225)" *Journal of Indian and Buddhist Studies* 41-1, 1992. pp. 504-506.
- 21) Comparing this with Mahābhārata XII. 224. 12-30, which has a parallel verse (224. 30), we can understand that this "yuga" is equal to the "caturyuga" that is mentioned in note 15.
- 22) Cf. Chāndogyopaniṣad V. 10. 1ff, Bṛhadāraṇyakopaniṣad VI. 2. 15-16. See further Kauṣītakyupaniṣad I. 2ff, Jaiminiyabrāhmaṇa I. 49 and Jaiminiyopaniṣadbrāhmaṇa III. 28.

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