

CHAPTER VIII

PHILOSOPHY
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As the Purānas were written mainly for the masses, they contained topics of a popular nature. Philosophy being too abstract a subject for people in general was not considered to be one of the main subjects to be expounded in a Purana. Still, however, they Purānas are not completely bereft of philosophical thoughts.

The Brahma-Purāna too is primarily a religious work rather than a philosophic treatise. The main philosophical thoughts of the Br. P. contained in the chapters 235-244 are borrowed verbatim from the Śāntiparvan of the Mahābhārata.¹ As Dr. Deopurkar R.T. has already written a thesis on the Philosophical trends in the Śāntiparvan of the Mahābhārata, it is not deemed here necessary to cover the same ground, as it would be an unnecessary repetition in the field

1 F. Otto Schrader, Indian Culture, Vol. II, 1935-36, pp. 592-3.

of knowledge. The topics discussed in these ten Adhyayas are as follows: Sāṃkhya philosophy, its principles, its ideas about god, soul and emancipation, its three guṇas, the relation of body and soul, yoga philosophy, the ideas regarding soul, Adhikārin to get the knowledge of yoga, the relationship of sāṃkhya and yoga, their comparative superiority over each other, both the philosophies considered to be authoritative, their points of similarity and difference, the twenty-four, twenty-five and twenty-six elements of sāṃkhya, the yogic way, of getting emancipation, greatness of yoga, diet of yogin, means to get yogic powers, prakṛti and puruṣa, jiva and the supreme soul, Adhyātma, kṣetra and kṣetrajñā, sattva and kṣetrajñā, knowledge and action, nature of Brahman and worldly parlance, the highest Dharma, ksara and aksara and vidyā and avidyā. For the table containing the parallel references from the Brahma-Purāna and the Mahābhārata, vide chapter 1, viz. 'Introduction'.

Besides the above topics, the Br. P. contains stray references of a philosophical nature regarding cosmogony and

2 The thesis by Dr. Deopurkar who prepared it under the guidance of Prof. G.H. Bhatt was accepted by the University of Bombay in 1957 for the degree of Ph.D. and arrangement is being made for its publication. A copy of the thesis presented by Dr. Deopurkar to the Oriental Institute, Baroda, was made available to me.

cosmology, the concepts of god, soul, karman, Dharma, Truth, Jnan Jñāna, Bhakti, Eschatology, Transmigration, karma-vipāka, etc., some of which have been already treated in the chapter VII on 'Religion'.

God

In the *Ups.*, there are passages which give the negative and positive descriptions of Brahman and these two trends have developed into the concepts of higher and lower Brahman.³ The higher Brahman is attributeless, π indeterminate, faintless, impersonal and pure etc. whereas the lower Brahman is pure and endowed with qualities etc.

The Br. P. also contains numerous references ascribing both the types of attributes to lord Puruṣottama. The Br. P. in one place, identifies lord Viṣṇu with 'Parabrahma' and states that the whole world is created from him, maintained by him and destroyed by him. This theory is at variance with the popular tradition of calling Brahmā as the creator, Viṣṇu as the maintainer and Śiva as the destroyer of

3 cf. Niṣkalam niṣkriyam...Niravadyam nirañjanam
tam Iśvarānām Paramam mahesvaram tam
daivatānām Paramam ca daivatam
Patim Patinām Paramam Parastād vidām devaṃ bhuvaneśam
Iḍyam | SU 6.7
Anandam brahmaṇō vidvān | TU 2.9.1.

the world. Further it states that he is the highest state, from him the whole world consisting of mobile and immobile things emerges, he is the cause of all the rites, the performance of the sacrifice is also done through him and the sacrifice and its fruit are also constituted of his essence. A thing distinct from him does not exist (23.41-44).

Regarding the matters of Dharma, Artha, Kāma and Mokṣa, Śabda is the means of proof and in that too the Vedas are the highest authority. The puruṣa who is eulogised in the Vedas is higher than the high (parāt paraḥ) and he is amūrta and immortal whereas the other one is apara, mortal and mūrta. This mūrta form becomes three-fold according to the differences in Guṇas and is called by various names as Brahmā, Viṣṇu and Śiva. The three different forms are taken to benefit the world. The one essence takes three forms in order to undertake three different functions, viz. creation, maintenance and destruction. Thus Brahmā creates, Viṣṇu maintains and Śiva destroys (130.7-14,21). This theory is reconciled with the above theory where Visnu is assigned the triple functions in as much as three functions are assigned to three different gods though in reality they are one. Elsewhere also it is stated that one who wants to attain the four puruṣārthas, freedom from sin and final emancipation (niḥsreyas) should realise the oneness of lord Viṣṇu and Śiva (129.112). At another place

also the unity of gods is established. Thus it is said that that
 /which is water is Agni, that which is Agni is Sūrya, that
 which is Sūrya is Viṣṇu, that which is Viṣṇu is Bhāskara.
 That which is Brahmā is Rudra and that which is Rudra is
 everything. Thus in reality there is only one but it is
 called by many names in order to create illusion.⁴

The knowledge of Brahman can be attained in two
 ways, by the study of vedas and by realisation (viveka). The
 ignorance about Brahman is like darkness which should be
 removed by the light of knowledge obtained through realisation.
 One who understands Brahman by the study of vedas succeeds
 in realising him too. Those who desire Mokṣa should
 meditate on Brahman which is Avyakta, Ajara, Acintya, aja,
 avyaya, anirdeśya, formless, devoid of hands and feet, all
 pervading, eternal, the cause of all the beings, the cause-
 less, by whom the whole world is pervaded and the highest state.
 His status is designated as subtle in the śrutis. He knows
 the utpatti, pralaya, the coming and going of all the beings,
 the vidyā and avidyā. He is called Bhagavan as he is devoid
 of Hyaḡaḡas and connotes the six elements, viz.: jñāna, śakti,
 Bala, Aisvarya, Vīrya and Tejas. As he resides in all the

4 Eka evadvayah śaḡbhurindramitrāḡnināmabhiḡ
 Vadanti Bahudhā viprā Bhrāntopakḡrtihetave ॥
 158.24-27.

beings and all the beings reside in him, he is called Vāsudeva.⁵ He resides within all the beings and is the Dhātā and vidhātā of the whole world. He is beyond the Guṇas and doṣas of all the beings and prakṛti. He is beyond the Guṇas too. He is beyond all the coverings but he himself covers the world. He is full of all the good qualities. He takes a form of his own liking for the benefit of the world. He is higher than the highest and kleṣa and other things do not exist in his presence. Īśvara is vyaṣṭirūpa and samaṣṭi-rūpa and his nature is Avyakta i.e. unmanifest as well as prakāta i.e. manifest. He is the lord of all, the eye of all, the śakti of all and he is known as Parameśvara. He is faultless, Nirmala and Ekarūpa. He can be visualised as well as realised (233.70-75).

The Maṅgalasloka eulogises lord Viṣṇu as Puruṣottama..

5 Yattadavyaktamajaramacintyamejamavyayam "
 anirdesyamarupam ca pāṇipādāyasaṃyutam |
 vittam sarvagatam nityam bhūtayonimakāraṇam "
 vyāpyam vyāptam yataḥ sarvam tadvai paśyanti sūrayaḥ |
 tadbrahma paramam dhāma taddheyam mokṣakāṃkṣibhiḥ "
 śrutivākyoditam sūkṣmam tadviṣṇoḥ paramam padam |
 utpattim pralayaṃ caiva bhūtānāmagatiṃ gatim "
 vetti vidyāvidyāṃ ca sa vācyo bhagavāniti |
 jñānasaktibalaiśviryavīryatejāmsyaśeṣataḥ "
 Bhagvatsabdevācyāni vinā hayaṅguṇādibhiḥ |
 Sarvāni tatra bhūtāni nivasanti parātmani "
 bhūtesu ca sa sarvātmā vāsudevastataḥ smṛtaḥ |
 (233.63-69)

By meditating on him one gets liberation which is dhruva and prapañcarahita. He is Nitya, Vibhu, Nis'cala, Nityānanda-maya, Prasanna, Amala, Sāyeśvara, Nirguṇa, beyond Vyakta and Avyakta, Vibhu, Ajara, the cause of the destruction of Saṃsāra, and the bestower of liberation. Here also the triple function of creation, sustenance and destruction are assigned to him (1.1-2).

Various philosophical epithets and attributes are assigned to different gods. They are dealt with in the description of various gods in the chapter VI on 'Mythology' but here some of them are discussed with a view to give a clear idea of the Brahma-Purāṇa regarding the philosophical nature of god. Thus it is said that the secret knowledge of Sun is avyakta, avācya and parama guhya. He is sūkṣma, avijñeya, avyakta, acala, dhruva, beyond the domain of senses and objects of senses, and all the beings. He is the Antarātman of all the beings and is called ksetrajña. He is puruṣa and is beyond the three guṇas. He is called Hiranya-garbha. In the yoga philosophy he is called the great pradhāna. In sāmkhya as well as in yoga, he is called by many names. He is three-formed, the Ātman of the whole world, śarva, holding the three worlds by his own power, though bodiless living in all the bodies. He is the witness of all and cannot be grasped by others. He is saṅga, nirguṇa

and attainable through jñāna. His hands, feet, eyes, head and face are everywhere and he exists pervading the whole earth. He is the head, eyes, hands, nose and feet of the whole world. He is called kṣetrajña because he knows the pain and pleasure of the kṣetras. As he sleeps in a pura (pure śete) which is avyakta, he is called purusa. As he has many forms, he is called Viśvarūpa. He creates himself by his own self just as the water falling from the sky gets different tastes on account of the different qualities of land with which it comes in contact, just as the Vāyu though one gets five names according to the five functions it performs in the body, just as on account of the differences in place of lighting the fire though one gets five names according to the functions it performs, Similarly, he gets different names on different occasions. Just as a lamp though one can light other thousand lamps similarly thousand forms emerge from him though he is one. He is called Aksaya, aprameya and sarvaga. From him the avyakta having three gunas is created. The Brahman who is sadasadātma is the yoni of the prakṛti which exists in the avyakta and vyakta. There is no one higher than him and he should be known by Ātman (30.57-80).

The highest form of lord Viṣṇu is said to be kūtastha, acala and dhruva. Even lord Brahmā and others are not able to know him. His nature is Suddha. He is nitya, higher than

Prakṛti, Avyakta, Śāśvata, endless, all-pervading, aja, vibhu, avyaya. He is the ākāśa and is very tranquil. He is nirguṇa and nirañjana (55.32-35). The vedantic epithets are noteworthy. Once lord Śiva is said to create, protect and destroy the whole world. He is one, independent, non-dual and sukhātmaka (129.68). Brahman is said to be beyond the six types of feelings and it is to be known by conquering the self (178.92). Again lord Viṣṇu is eulogised by both the types of attributes. Thus he is said to be sarvavyāpī, Jagannātha, the lord of all the worlds, the cause of creation, maintenance and destruction of the world, the bestower of pleasures to the world, indestructible, eternal, nirlepa, nirguṇa, sūksma, nirvikāra, nirañjana, devoid of all the limitations, manifesting only through sattā, avikāri, vibhu, nitya, sanātana, acala, nirmala, vyāpī, nityatṛpta, nirāśraya, though avyakta manifesting into vyakta, Nārāyaṇa, Anantātma, Prabhava, Avyaya, etc. (179.67-75). Once again the sāmkhya and vedantic thoughts mix together in the description of lord Viṣṇu. Thus it is said that lord Viṣṇu is tanmātrarupin, acintyamahimna, vyāpin, having one as well as many forms, śabdārūpa, unthinkable, vijñānarūpa, higher than prakṛti, the ātman of all the beings, senses and pradhāna. He is the Atman and Paramatman and resides in five forms. He is kṣara as well as akṣara and is called by various names as Brahmā, Viṣṇu and Śiva. His nature,

purpose and name cannot be known. He is beyond name, jāti and imagination. He is the ātman of all and devoid of all the modifications. He is Brahmā, Paśupati, Aryamā, Vidhātā, Dhātā, Wind, Fire, lord of water and wealth, and Yama and though one protects the world in different forms (192.48-56). Again lord Viṣṇu is said to be guṇātmaka consisting of senses and intellect, beyond the duals of śita, uṣṇa, etc. beyond the limitations like length, width etc., uncontaminated by the feelings of birth and others, etc. (203.6-9). At one place it is said that the vedas are the means of proof in matters having forms but the highest essence is formless (130.7,8).

At one place, it is stated that the state of equilibrium of the three guṇas devoid of increase and decrease is called prakṛti or pradhāna and it is the cause of the whole world. Thus this whole prakṛti is avyakta and vyakta and the vyakta form merges into the avyakta form. The puruṣa, who is different from prakṛti, is Suddha, Aksara, nitya and all-pervading and he is a part of Paramātmā. That who exists merely by sattā, who is jñeya, jñānātmā, who is beyond the conglomeration of body, Ātman, etc. and beyond the imagination of nāma, jāti etc. is Paramabrahma, Paramātmā and Parameśvara. He is lord Viṣṇu attaining whom one has not to come back to this world. The prakṛti and puruṣa both merge in this Paramātmā. He is the resort and lord of all the beings. He is praised in the

vedas and vedāntas. One meditates on Viṣṇu by both the types of karmans belonging to pravṛtti- karmayoga and nivṛtti - sāmkyayoga. The followers of pravṛttimārga praise him by Rcs, Yajus and sāmans; and those of the nivṛttimārga worship him by jñānayoga. That which cannot be attained by krasva, dīrgha and pluta svaras and which is not ^{an} object of speech is lord viṣṇu himself. He is vyakta as well as avyakta and is the Parmātman of the whole world (232.33-47). This treatment is in consonance with that of the epic sāmkyaya.

The above survey testifies that the concept of godhead in the Br. P. is in consonance with that of the upaniṣad-ic Brahman.⁶ The opposite attributes like gross and subtle attributed to god above are in consonance with Vallabhācārya's doctrine of Viruddhadhamāśrayatva of Brahman. And the above survey also shows that the concept of godhead in the Br.P. is similar to that in the other Purānas.⁷

Māyā

Before the discussion, regarding cosmogony and

6 For details vide Dasgupta S.N., A History of Indian Philosophy, Vol. 1, P. 45; Radhakrishnan, S., Indian Philosophy, Vol. 1, P. 175.

7 For details vide Sinha J.N., History of Indian Philosophy, Vol.1, PP. 127 ff; Dasgupta S.N., Op.Cit., Vol.III, PP.497 ff.

cosmology is taken up, the lord's connection with Māyā may be noted here. The word 'Māyā' occurs as early as the Rgveda but there it means (i) creative power (ii) thaumaturgy or the power of working miracles (iii) viles, tricks, tactics employed by Indra and his opponents (iv) sorcery, witchcraft magic (v) in two instances illusion, appearance, etc.⁸ The word 'craft' in English which in old signification meant 'occult power, magic', then 'skilfulness art' on the one hand and 'deceitful skill, wile' on the other may be said to represent the parallel for the word Māyā in Sanskrit.⁹ In the Śvetaśvatara upanishad prakṛti is said to be Māyā whereas Maheśvara is called māyin. The ordinary epic Māyā is a trick of delusion.¹⁰ The BG uses it in the sense of creative power, power of delusion possessed by god or the occult power of the lord. In the Sāṅkara-vedānta it is described as 'sad-asad-anirvacaniyā' while in the Vallabha-vedānta it is described as the capacity of the lord to become everything.¹¹

The Br. P. uses the word 'Māyā' in the sense of

8 Rajawade V.K.: Asurasya Māyā in the Rgveda, Proceedings and transactions of the first AIOC, Vol.II, PP.1-19, Vide Parab B.A., The miraculous and mysterious in vedic literature, PP.62 ff.

9 Macdonell A.A., Vedic Mythology, P. 24.

10 Hopkins E.W.; The Great Epic of India, P. 138.

11 Kantawala S.G.: Op,Cit., PP. 530-531.

illusion when it states that this world which is Māyā was created from the lord (1.1). Again the Māyā of lord Viṣṇu is compared to dream and Indraajāla and is described as one which could be crossed with great difficulties, which infatuates others (228.20). Elsewhere it is said that the whole world with its mobile and immobile things is pervaded by the Maya of lord Viṣṇu, on account of Māyā one gets the feelings of 'I' and 'mine' and it creates the knowledge of 'ātman' in the 'anātman' things. Those who ^{are} engrossed in svadharma, worship lord Viṣṇu, get freedom from his 'Māyā' and get desired things.¹² (203.10.15) Once lord Śiva is said to create, maintain and destroy the world with his Māyā (129.68). Māyā is also described as power of lord Viṣṇu (228.17). Thus in some places Māyā is also used in its earlier sense meaning artifice (50.50).

Cosmogony and Cosmology

Cosmological speculations are already met with in the Rv., though in vedic period, the basis of these speculations was not a generally adopted theory or mythological conception as to the origin of the world but widely different ideas prevailed which later on were developed and combined. In the period of the Brāhmaṇas and upanishads though there is an apparent tendency towards close agreement a similar variety of

¹² anātmanyātmavijñānam sā te māyā janārdana !
aham mameti bhāvo 'tra yayā samupajāyate " 203.6-18.

opinion prevailed and uniformity was not achieved even in the Purāṇas. On the other hand regarding cosmography different writers of the same period are much more nearly at one regarding the plan and structure of the universe, at least in its main outlines, than regarding its origin and development, but it goes without saying that both sets of ideas - cosmogonic as well as cosmographic - are equally fanciful, and lack the basis of well-ascertained facts.¹³

The passage from ERE, Vol. IV, discussing the nature of cosmogony and cosmography in the epics and Purāṇas is noteworthy. Since the Br. P. also contains the same characteristics: "The variety of views as to the origin of the world which obtained in the proceeding periods still continues, but there is a decided tendency towards introducing some order. The mythological elements of cosmogony are mostly adopted from vedic literature, and further developed, some are of more modern origin, both elements are variously combined. These mythological elements are as follows:- (i) The highest godhead, Brahman or Ātman, identified with Nārāyaṇa, Viṣṇu, Śambhu etc. according to the sectarian tendency of the author, (ii) The primeval waters or darkness (iii) The puruṣa or Hiraṇyagarbha who sprang up therein (iv) The world-egg which brought forth Brahmā (or Prajāpati, Pitānaha), (v) The lotus from which came Brahmā, the

13 ERE, Vol, IV, PP. 155 ff.

lotus itself came either from the waters or from the navel of Viṣṇu (vi) The intermediate creators or mental sons of Brahmā, numbering seven or eight, Marīchi etc. (vii) The successive creations and destructions of the world."¹⁴ While in the preceding period cosmogonic myths are of an episodic character, in the period of epics and Purāṇas the same subject is treated at a greater length and for its own sake. Its importance is fully recognised in the Purāṇas for cosmogony and secondary creation i.e. the successive destructions and renovations of world - belong to the five characteristic the/topics of the Purāṇas.¹⁵ The Br. P. contains the following different versions regarding the cosmogonical speculations.

Cosmic-egg Theory and Sāṃkhya Theory

This theory has mingled in its account with that of the sāṃkhya and upaniṣads. Thus here it is stated that the puruṣa creates the world through pradhāna which is avyakta, nitya and sadasādātma. Lord Brahmā of immeasurable lustre is the puruṣa. He creates all the beings and is devoted to lord Nārāyaṇa. From pradhāna was produced Mahat and from Mahat the Ahaṃkāra. From Ahaṃkāra all the subtle beings were created. The account upto this resembles the sāṃkhya theory developing itself into the upaniṣadic thought. Thus after the creation described above, lord Brahmā created waters and

14 Ibid

15 For a full discussion of this problem, vide Kirfel, Das Purana-Pancala-ksanam.

deposited his powers (virya) in it. From that a big golden egg emerged. After living in that egg for an year, lord Brahmā divided it into two parts, one half of it became heaven and the other half became the earth. The middle portion became the sky. In all its ten directions was established the earth surrounded by waters. Then he created kāla, manas, vācā, kāma, krodha and Rati. Then he created the seven mind-born sages, lightening, clouds, rainbow, birds and rain. After that the Rcs, Yajus, Sāmans, Sādhyas and higher and lower types of beings were created. He then created the virāṭ-puruṣa who became well-known as Manu (A.1).

Let us now examine how cosmogonical speculations belonging to different periods have contributed to the development of the above theory represented in the Brahma-Purāṇa. Thus the world according to the vedic notions, consists of three parts, viz. earth, air and sky or heaven. Again, the unity of godhead is expressed in the puruṣasūkta X.90 and it is recognised and is directly expressed in others, viz. X.81,82, where he is called the one, the unborn and is placed above all the gods. The Brahmanas also contain many legends about Prajāpati's creating the world. As regards the creation of waters, in the Brāhmanas there are some passages in which the waters seem to have been believed to be coeval with him or to

have preceded him.¹⁶ But the Br. P. presents a modification in stating that lord Brahmā himself created the waters. The cosmic egg-theory is dealt with in the Śātapatha Brāhmaṇa XI.1.6.1 ff. and the Ḡhāndogya upaniṣad iii.19. Again, the above account resembles to some extent that of the MS (I.5 ff).

Another version of the cosmic egg-theory mingling with sāmkhya principles as represented in the Br. P. is as follows: Just as the seed of kapittha is covered on all the sides by its bark. Similarly the whole Brahmāṇḍa was covered on all the sides by ^{the} Andakataṅha. The andakataṅha is covered by the coverings ten times bigger than one another. The coverings were those of water, fire, wind, ether and Mahattattva. The Mahattattva is covered by pradhāna or prakṛti. Pradhāna is endless and there is no number which can measure it. Therefore, it is called ananta and asaṁkhyāta. It is the material cause of the whole world and is the Parā prakṛti. In it dwell a Koṭi Brahmāṇḍas. Just as the fire dwells in fuel and the sesamum oil in sesame similarly the cetana puruṣa resides in the Pradhāna or prakṛti. The prakṛti and puruṣa depend on each other and sustain themselves by the power of lord Viṣṇu. The power of lord Viṣṇu is the cause of conjoining and disconnecting prakṛti and puruṣa. The power of lord Viṣṇu is the cause of disturbing the prakṛti at the time of creation. Just as the

16 cf. Taittirīya Saṁhita V.6.4.2 and vii. 1.5.1.

wind bears the coolness of the water-drops, similarly the power of lord Viṣṇu bears this world constituted of prakṛti and puruṣa. Just as from a seed, the trunk, branches and other seeds are produced, similarly from the unmodified prakṛti first the Mahattattva and others are created, then gods are created and then their children and grand-children are created. Just as by the creation of the second tree, the first tree is not destroyed, similarly by new creations the old creations are not destroyed. Just as on account of the nearness, ākāśa, kāla etc. are also the causes in the production of the tree, similarly lord Viṣṇu, though himself remaining unmodified becomes the cause of the whole world. Just as in the seed of corn reside the mūla, nāla, patra, aṅkura, kaṇḍa, kośa, flower, milk, taṇḍula, tusa and they sprout up as soon as they get the opportunity, similarly the gods and other beings reside in the form of various karmans and manifest themselves taking the help of lord Viṣṇu (23.22-40).

The above theory shows that the Brahma-Purāna has freely laid down the sāmkhya philosophy and has tried to improve upon it. According to sāmkhya philosophy, there are two principles entirely independent of each other.: (1) the souls, puruṣas and (2) Prakṛti, original nature or pradhāna which is

made up of three Gunas in the state of equipoise. When this equilibrium is disturbed through the presence of the puruṣa then from prakṛti is developed Mahān or Buddhi which chiefly consists of sattva. From Buddhi is developed Ahaṁkāra, a substance. The function of which is to produce the conceit of individuality - Ahaṁkāra - produces the mind, the five organs of sense, the five organs of action and the five subtle elements - tanmātras. The last combining with one another form the five gross elements: space, fire, wind, water and earth. In trying to reconcile vedic cosmogony with the principles of sāmkhya philosophy, the Br.P. has introduced some changes in the above theory. Thus the Br. P. establishes the belief in a first cause in the form of Viṣṇu, which is radically opposed to the sāmkhya doctrine of the mutually independent principles, puruṣa and prakṛti, yet both views had to be harmonised, somehow. It is interesting to note that the Śāntiparvan of the Mbh. also admits the presence of Īśvara as the twenty-sixth principle over the twenty-five principles and thus turning the atheistic sāmkhya into a theistic one.¹⁷

The Br. P. gives another version of the philosophical theory introducing some changes of its own. Thus it is stated that when all the mobile and immobile things were destroyed and

17 Deopurkar R.T., Op.Cit., PP.30-35, Dasgupta S.N., Op.Cit., Vol.1, P.217.

covered by darkness first of all Buddhi, the cause of Gunas, was created from prakṛti. From Buddhi was manifested Ahaṁkāra, the cause of the five Mahābhūtas, viz. Ākāśa, Vāyu, Agni, Jāla and Earth. The sāṁkhya doctrine which derived the elements from ahaṁkāra through the interposition of the transcendent tanmatras, seems to have been modified by the Brahma-Purāṇa in as much as it omits the tanmātrās and makes the Mahābhūtas the direct product of Ahaṁkāra, just as in the ups. the elements are said to have sprung directly from Brahman. This is in consonance with the epic view. Further it states that after the creation of the Mahābhūtas, an egg was created in which the seven islands and the seven oceans were established and in it Viṣṇu and Mahādeva resided. Then all the people were overpowered by Tamogūṇa and māditated on Paramesvara. Then a lustrous deity was created who removed darkness. That was lord Sun, (33.3-7). The account of the creation of the Sun resembles to some extent the account given in the Chāndogya upanīśad (III.19).

From the above survey, it becomes clear that the cosmogony in the Brahma-Purāṇa on the whole seems to be a later development. Here the evolutionary theory of Sāṁkhya is so modified as to agree with the vedantic doctrine about the oneness of Brahman by assuming that puruṣa and prakṛti are but two forms of the supreme deity, here identified with Viṣṇu, according

to the sectarian character of the Purāna.

Mythologico-Philosophical Theory

In this theory both the mythological and the philosophical accounts are intermingled. From the formless, the puruṣa who is Para, avyakta and Akṣara is born. Prakṛti is apara and kṣara. From that the waters are created, from the waters a puruṣa is manifested, from him a lotus emerged and lord Brahmā emerged from it. The earth, Vāyu, Ākāśa, Āpaḥ, and Jyoti were created before Brahmā. Here it should be noted that the first creator and lord Brahmā are considered to be separate. The divine speech then ordained Brahmā to create the whole world. Brahmā started performing a sacrifice and recited the puruṣasūkta. The Brahmins were created from his mouth, the kṣatriyas from hands, Indra from mouth, Agni from breath, the directions from ears, heaven from the head, Moon from the heart, Sun from the eyes, Antarikṣa from the navel, the Vaiśyas from the thighs, the Śūdras from the feet, the Ṛsis from the pores, the ośadhīs from hair, the wild animals from nails, insects from anus, and the mobile and immobile and the seen and the unseen worlds are created from him as well as from lord Brahmā (161.42-50). Thus mythological and theosophic notions inherited from the vedic period have been combined with notions of later origin and together they gave rise to Purānic cosmology.

As regards the various other worlds, the account of the Br. P. is as follows: The part on which the rays of the Sun and the Moon shine is called earth. The earth together with its rivers, oceans and mountains vast as well as round. At a distance of one lakh yojans above the earth, the Sūryamaṇḍala is situated and above one lakh yojans from Suryamaṇḍala, the Candramaṇḍala is situated. The whole Nakṣatramaṇḍala is situated at a distance of one lakh yojans above the Candramaṇḍala. Budha is situated at a distance of two lakh yojans above the Nakṣatramaṇḍala. Śukra is at a distance of two lakh yojanas from Budha, Maṅgala is at a distance of two lakh yojanas from Śukra, Devaguru Br̥haspati at the same distance from Śukra, Śanaīścara at the same distance from Br̥haspati and the Saptarṣīmaṇḍala is at a distance of one lakh yojans from it. Dhruva is at a distance of one lakh yojanas from the Saptarṣīs and it is the centre of the Jyotirmaṇḍala. Maharloka is above Dhruva where people live for one kalpa. Its area is one crore yojanas. Above it is Janaloka whose area is two crore yojanas. The Brahmakumāras Sanandana and others live there. Tapoloka is four times bigger in area than that of Janaloka and is above the Janaloka and the bodiless deities vairājas live there. Satyaloka is six times bigger in area to that of Tapoloka and is situated above it. The Siddhas and the Ṛṣis live there. The people there are free from rebirth and death. As long as one can tread on feet, the region is called Bhūloka. The second

region called Bhuvanloka is situated between the earth and Sūrya and is inhabited by the sages. The area of Svarloka is fourteen lakh yojanas and is situated between Dhurva and Sūrya. Bhūh, Bhuvah and Svah constitute the Trailokya. The learned brahmins call these worlds to be destructible (kṛtaka) whereas the other three worlds above these, viz. Jana, Tapas, and Satya are said to be indestructible (akṛtaka). The world between kṛtaka and akṛtaka is Maharloka which is called kṛtakākṛtaka. It becomes desolate at the end but is not destroyed. These seven are the great worlds (23.3-21).

Besides the seven great worlds there are the seven great pātālas extending towards seventy thousand yojanas below the surface of the earth, each of its seven regions having a depth of ten thousand yojanas. The names of the seven nether regions are Atala, Vitala, Nitāla, Sutāla, Tālātāla, Rasātāla and Pātāla and their grounds are kṛṣṇa, śukla, aruṇa, pīta, śarkara, śaila and kāñcana. Pātāla - the collective name of the seven nether worlds - is the abode of Nāgas, Dānavas and Daityas and it is better in beauty and magnificance than heavens. Below Pātāla is the dragon Śeṣa who bears the entire world like a didem upon his head and who is the foundation on which the seven pātālas rest (A.21). The hells or Narakas are beneath Pātāla (22.1). For a description of various hells, vide the Appendix No.11. Besides this there are different worlds

pertaining to different gods, the names of which would be mentioned under the concept of kramamukti to be discussed below.*

Types of Destruction:- Together with the theories of creation there are others giving ideas about the destruction of the world. Thus the Brahma-Purāna describes three types of layas, viz. Brāhma or Naimittika Pralaya, Ātyantika Pralaya and Prākṛta Pralaya. The laya which takes place at the end of a Kalpa is the Brāhma-Pralaya, the laya bestowing final liberation is called ātyantika pralaya, and the laya which takes place after two parārdhas is called the Prākṛta Pralaya.

Brāhma Pralaya:- At the end of one thousand catur-yugas, there is famine for hundred years and many persons perish. After that lord Viṣṇu takes a terrible form and starts merging the world in himself. He dries the whole world ~~in himself~~ ~~in~~ through the seven rays of the Sun. Then being more lustrous by the power of lord Viṣṇu, the seven rays of Sun manifest themselves in the form of seven Suns and they burn all the three worlds together with the Pātālas. The Pātālas are burnt by the hot breathing of Śeṣanaga. After that the Bhuvarloka and the Svarloka are burnt and being afraid of this terrible laya people rush to the Janaloka. After that lord Viṣṇu produces clouds from his breath and they drown all the worlds by terrible showers of rain. The whole world is

covered by darkness. The clouds continue to rain for more than hundred years.

Naimittika Laya:- When the waters reach the Saptarṣi-loka, they cease to flow and the wind produced from the breath of lord Viṣṇu destroys all the ~~xxx~~ clouds. Then lord Viṣṇu, the first cause of the world, the beginningless, unthinkable and the creator of all beings devours the wind and rests on the Śeṣanāga. At that time he takes the form of lord Brahmā and the Siddhas Sanaka and others of Janaloka praise him and these desirous of liberation meditate on him. Lord Viṣṇu resorts to Yoganidrā and meditates on his form Vāsudeva. This is called Naimittika Pralaya, the nimitta being lord Viṣṇu's sleep. As long as lord Viṣṇu wakes, the whole world is active but during his sleep the whole world merges in him. The day of lord Brahmā consists of one thousand caturyugas, at the time of sleeping the night also consists of the same period and at the end of sleep, lord Viṣṇu again creates the world.

Prākṛta Laya:- When on account of anāvṛṣṭi and fire all the beings are destroyed the occasion for Prākṛta laya arises and at that time all the elements beginning from Mahattva to viśeṣa are destroyed. First the water merges smell in itself. On account of the destruction of gandha the whole world is transformed into water. Then Tejas merges the quality of fluid of water in itself, and the whole world is pervaded by

fire. Then Vāyu merges Rūpa, the characteristic quality of fire and vāyu pervades the whole world. Then ākāśa devours sparsa, the characteristic quality of vāyu. Vāyu becomes tranquil and merely the ākāśa devoid of form, rasa, sparsa, gandha, and form pervades the whole world. The quality of ākāśa is śabda. Then the ākāśa merges the Bhūtādis, the Bhūtādis merge Mahattattva and the māla prakṛti merges Mahattattva and all other things (A.232).

Ātyantika Laya:- One gets ātyantika laya when one attains the knowledge and detachment after suffering the troubles arising from Ādhyātmika, Ādhibhautika and Ādhidaivika conditions. (233.1-3). Elsewhere too a description of Pralaya is provided by the Br. P. (52.110).

Samsāra

Having examined the various theories about the creation and dissolution of the world let us now note down the views about the worldly parlance or samsāra.

The ideas about the worldly parlance are usually pessimistic in nature. Thus it is said that the world is very terrible, full of troubles and infatuating in nature (228.4,5). It is compared to an ocean in which there are crocodiles in the form of Rāga, the water in it is made up of

passion, the senses are the whirlpools; and the hunger and thirst are its waves. It becomes dirty by the mud of infatuation and on account of greediness it is difficult to cross it (26.19-21). The same idea is repeated in many other places and the aspect of transitoriness of the world is emphasized (45.18), (49.24-27), (50.34-36), (57.36,37), (178.179,180), (179.7), (117.7.17).

Emancipation: Means and Types

According to the Hindu view of life there are various means to attain emancipation. The pre-eminent among them are the paths of action, knowledge and devotion.

Philosophy of Karman:- The Br. P. states that if actions are performed with ~~kind~~ some motive in the Bhāratavarṣa, they lead to heaven but if they are performed without any desire they lead to liberation (27,18,19). Thus the niṣkāma karmayoga of Bhagavad-Gīta advocated with great stress by the late Bal ~~Krishna~~ Gangadhara Tilaka is the view of the Br. P. too.

Again it is said that the fruit of the action depends on the type of action. Man gets the rewards of his own actions. One gets the fruit according to the seed he has sown. One cannot get a mango fruit from a nimba seed. By performing good actions, one becomes pure and detached. Then after getting the unobstructed knowledge he becomes a Jivanmukta,

and by devoting himself to lord Viṣṇu he gets liberation. It can be easily seen that in this passage the three primary means, viz. karman, jñāna and Bhakti are represented as the three stages to get final liberation (139.19,20,25,26).

The Br. P. like Gītā contains a discussion regarding the comparative importance of jñāna and karman in one's life. The Br. P. states that there is a divergence of opinion regarding jñāna and karman. Some people praise ~~karman~~ jñāna whereas some persons praise karman. Out of the two, karman is more important since jñāna also is a type of action, therefore all men should strive for success by the performance of actions. Karman pervades the whole earth and there is nothing in the world except action. The study, the practice of yoga and the worship of lords Śiva, all these belong to the category of karmans. An actionless man does not exist in the world (145.8-11).

The Br. P. also advocates the theory of Bhāvanā, a kind of feeling or intention in performing some action. Thus it states that there are three causes in bringing about any action. The first one is karma, the second is kartā and the third one is ~~vi~~ja or upādāna which should not be included under the category of karma. This reminds us of the theory of three causes viz. Samavāyi, Asamavāyi and Nimitta, of the

Naiyāyikas. As the fruit of action depends on karman, inspite of the presence of many other causes, the variations in the fruit of action are seen on account of the presence and absence of karman. Karman again is twofold, one that is in the process of creation (kriyamāṇa) and the other which is already created (kr̥ta). The means that are the causes in the presence of action, the same means are the causes in the fruit of that action too. The Bhāvanā brings about the correct type of result. Thus whatever type of Bhāvanā a person keeps in mind while performing an action, that type of fruit he attains after the completion of the action. If the Bhāvanā is of a different type, the result also would be quite different. Therefore, in the performance of actions like penance, vrata, dāna, japa, sacrifice and others one should pay great attention to the Bhāvanā. The bhava is three-fold: Sāttvika, Rājasa and Tāmasa. Therefore, one should have the bhāvana according to one's desire. It is neither the karmakāra nor the upādāna that are the causes in bringing about a particular result but the main underlying reason is the bhāvanā. The same object is seen differently on account of the difference in Bhāva. Therefore, one should perform the karma according to the bhāva and attain the desired result (173.10-25).

The theory of reciprocation is also referred to. Thus it is said that whatever karma one does here, one has to suffer

skā

its consequences also. Therefore one should always understand one's responsibility in performing one's actions (215.58). The theory of karmavipāka is already discussed in the chapter VII on 'Religion'.

Liberation can be attained by the performance of action as well as by non-action. In vedas the path of action is considered to be higher than non-action. As everything is the result of karma and as all the puruṣārthas, liberation and enjoyment are obtained by the performance of actions one should perform actions (88. 10-13).

Jñāna

The philosophy of jñāna is also mentioned in the Br. P. Thus it is said that anger is the first enemy of man leading him to destruction, therefore one should destroy it by jñāna. Trṣṇā is manifold, binding and is the cause of all evils. By destroying it with jñāna one attains the happiness. Attachment - saṅga - is the highest type of unrighteousness. Saṅga is the enemy of asaṅga as well as of ātman. By destroying it with jñāna one should attain bliss. Saṁśaya or doubt is the destroyer of Dharma and artha and by destroying it one gets the highest bliss. The hope or desire enters in a man like a devil and destroys the whole of his happiness. By

destroying it one attains the Jīvanmukti (139.13-17).

A discussion is held regarding the problem as to who should be called the giver of knowledge. It is stated that one who shows the unity of all the gods should be considered to be a real jñānada. That should be called jñāna which destroys the diversities (158.25-27).

Jñāna is the nature of Parabrahma and ajñāna that of the bondage. The whole world is jñānasvarupa and there is nothing beyond jñāna, vidyā and avidyā are the forms of jñāna (22.45-49).

The concept of Bhakti is already discussed in the chapter VII on 'Religion'.

Types of Emancipation

In Indian philosophy various types of emancipation are recognised, e.g. sālōkya, sāmīpya, sārūpya, sāyujya, krama, etc. By sālōkya-mukti is meant the existence in the same sphere as god. The sāmīpya one implies an existence in the proximity of god. In the case of the sārūpya there is the achievement of the same external form as a deity and in the sāyujya there is the merger in god.¹⁸ The Br. P. provides

18 Kantawala S.G.; Op.Cit., P. 565.

two instances of sāyujya mukti. Thus it states that by worshipping lord Sun, one gets sāyujya with him (8.96). The sage Dadhīci is said to have attained sāyujya with Brahman, the aprameya, the highest and one worthy to be worshipped by practising yoga. The final stages of yoga are here described in as much as the sage Dadhīci controlled the wind and fire within the body and carried them to Daharākāśa and fixing the intellect on the tip of the nose he became one with Brahman (110,49,50).

In the case of kramamukti there is gradual liberation. The soul passes from one celestial region to another in different births and finally reaches the highest place. The Br. P. also notes the idea of kramamukti when it states that by worshipping lord kṛṣṇa, Balarāma and Subhadrā according to the proper rites one goes to Viṣṇuloka in a bright aeroplane of white colour decorated with banners. He lives there for hundred years and recreates himself by various types of enjoyments and he is praised there by the Gandharvas, Apsarasas, Siddhas, gods, vidyādharas and uragas. After that he goes to Brahmaloaka and lives there for ninety years. Then he goes to Rudraloka and lives there for eighty years. After that he goes to Goloka and lives there for seventy years. Then he goes to Prajāpatiloka and lives there for sixty years. Then he goes to Sakraloka and lives there for forty years. After

that he goes to the Nakṣatraloka and lives there for thirty years. After that he goes to the Saśārikaloka and lives there for twenty years. Then he goes to the Gandharvaloka and lives there for one kalpa. Then he comes to the world and becomes a religious king. After ruling righteously and performing the sacrifices he should go to the world of yogins and attain Śiva who gives liberation. After enjoying there for the time ordained for him he comes back and takes a birth in the family of the yogins. He becomes a Brahmin well-versed in the four vedas, performs sacrifices, adheres to the Vaiṣṇavayoga and attains emancipation (67.55-80).

Elsewhere it is ~~stated~~ said that after death a devoted vaiṣṇava goes to Antarikṣa and enjoys there for ten manvantaras, in Gandharvaloka he enjoys for twenty manvantaras, in the Ādityaloka for thirty manvantaras, in the Candraloka for forty manvantaras, in the Nakṣatraloka for fifty manvantaras, in the Devaloka for sixty manvantaras, in the Śākraloka for seventy manvantaras, in the Prajāpatiloka for eighty manvantaras, in the Pitāmahaloka for ninety manvantaras. After enjoying thus in various worlds he comes back to the world and again goes to the different worlds. Thus completing the rounds of births of hundred years ten times he goes to Hariloka and enjoys there for a hundred manvantaras, then goes to varāhaloka and enjoys for ten thousand koti years, he then goes to Narasiṃhaloka and enjoys there for a koti ayuta varsas, then he goes to Viṣṇupura

and enjoys there for an ayut varṣas. After that he goes to Brahmaloḥa and enjoys there for śatakōṭi varṣas, then he goes to Nārāyaṇapura and enjoys for kōṭi arbuda varṣas, from there he goes to the Anāruddhapura and enjoys there for fourteen thousand kōṭi varṣas, from there he goes to Pradyumnapura and enjoys there for a lakh kōṭi and three hundred years, from there he goes to the saṃkarṣanaloka and enjoys there for a long time. After that he enters Vāsudeva and is finally liberated (A.226). Incidentally these passages show the Brahma-Purāṇa's belief regarding the number of bright worlds and the period of manvantaras.

Eschatology

What happens after death to a human being has been a great mystery that has intrigued and baffled mankind in all ages and was a question of vital importance among almost all ancient peoples.¹⁹ Death is generally considered to be terrible and awful but the Br. P. states that he who does not tell lies, who does not prove false to affection or friendship, who is an astika, who is devoted to the worship of gods and the honouring of brahmins, who does not bear malice to anyone, who gives water to thirsty and food to hungry has a happy death (214.34-39). But at the same time the sinners have to pass

19 Kane P.V., HDS., Vol. IV, P. 179.

through terrible tortures in hell (A.214-215). As regards the pleasures in heaven and tortures in hell, vide the chapter on 'Religion' and the appendix on 'hells'.

As regards liberation it is said that both enjoyment and liberation are good but enjoyment becomes devoid of pleasure at the end whereas Mukti is Nitya and nirvikāra. Therefore, mukti is higher than enjoyment, liberation is very difficult to obtain as it needs detachment from all objects (88.5-10).

The Concept of Time:

The philosophy of time can be traced back to Av. where kāla is eulogised as the creator of all the things.²⁰ Kāla is also discussed in the śvetāśvatarabhāṣya. Generally kāla is considered to be the nimitta of all the happenings and the jyotiṣśāstra recognises the omnipervasive effect of kāla. The Pāsupatas have identified kāla with god and lord Mahādeva is worshipped in the form of Mahākāleśvara.

The Br. P. also reflects on the concept of time. It states that without time the growth of flowers, fruits, corn and herbs was not possible; without the recognition of the concept of time, in The regulations were not observed and

20 AV. 19th Kānda, 53 and 54 sūktas, for the conception of kāla, vide Kane P.V., MDS, Vol. V, Part 1, Chs. XIV-XV.

oblations in fire were not offered (31.7,8). The whold world is kālātmaka. Kāla is the cause in the happening and non-happening of things. The rivers, oceans, mountains, men, cattle, the whole world, gods, men, animals, trees and other things are created by kāla and would be dissolved in it (212.56-58). Kāla is the resort of Dharma. Dharma which is resorted to kāla increases and decreases according to the kāla (175.18).

The concept of Dharma

The Br. P. lays great stress on the concept of righteousness. It devotes one whole adhyāya in describing the excellent condition which the righteous people attain after death (A. 216). Again it is said that a man when born is alone and he dies alone. Alone he overcomes the difficulties and suffers. After death the whole family grieves for him for a while but gets again engrossed in their work. At that time Dharma alone accompanies him. Dharma alone helps a man in crossing all the difficulties. Dharma keeps an eye over all the actions of men. At the time of death the skin, bones, meat and blood give up the body but at that time the individual self enjoys happiness on account of Dharma. Dharma gives liberation. It is through Dharma that the artha, kāma, and moksa are attained. Dharma is the mother, father, brother,

lord, master, friend, protector and maintainer. By Dharma one attains artha, by artha one attains kāma, by kāma one attains bhoga and pleasures. By Dharma one gets prosperity, becomes a god or a brahmin, and it saves one from all the fears.²¹ Again it is said that Dharma is one but on account of the manifold nature of sādhya and sādhanas, Dharma is also considered to be manifold. Dharma has two resorts: Deśa and kāla. According to yugas there is increase and decrease in Dharma. Dharma resorted to kala always exist in dosa and in spite of the destruction of yugas the dharma resorted to desa is not destroyed. Dharma which is devoid of both the asrayas cannot exist. In the Satyayuga Dharma exists resorting to both deśa and kāla. In the Tretāyuga, one of its aspects is destroyed, in Dvāpara two of its aspects are destroyed, and in Kaliyuga three of its aspects are destroyed (175.17-24).

Doctrine of Truth

The Br. P. contains a discussion regarding truth. Thus it states that while protecting cows, women and brahmins, at the time of marriage, sexual intercourse, when life is at

21 Dharmādarthastathā kāmo mokṣasca parikīrtyate "
 Dharmo mātā pitā Bhṛatā Dharmo nāthah ~~zhu~~ suhrattathā |
 Dharmah sāmī sakhā goptā tathā dhātā ca poṣakah "
 Dharmādartho'rthataḥ kāmah kāmādbhogah sukhāni ca ,
 Dharmādaivaryamekāgryam dharmātsvargagatiḥ Parā "
 Dharmastu sevito viprāstrayate nahato bhayāt |
 devātvaṃ ca divijatvaṃ ca dharmātpṛāpnotyasamśayam "
 216.73-76.

stake and when everything is carried away, there is no sin in speaking lie and it is said to be in consonance with what Manu has said.²² But at the same time the Br. P. contends the view and states that Satya alone is respected in the world. Whatever happiness is there in the world is due to Satya. On account of the presence of Satya, the Sun, water, fire and wind perform their functions. All the four puruṣārthas are obtained by Satya and in the world as well as in the sacrifices Satya is the highest Brahman therefore one should never give it up.²³

Philosophy of Life

The Br. P. throws good light over the philosophy of life. Thus it states that the desires are not satisfied by their enjoyments, on the contrary they are enhanced.²⁴ One should think that the things of pleasure like corn, gold, cattle and women are not sufficient for oneself he should not

22 Gostrīdvijānām Parirakṣaṇārtham vivāhakāle surataprasaṅge |
Pṛānātyaye Sarvadhanāpahāre pañcānrtānyāhurapātakāni ||
cf. also Manu 4.104, 112 227.50

23 Satyenārko Pratapati satyenāpo rasātmikah |
jvalatyagnisca satyena vāti satyena mārutaḥ ||
Dharmārthekāmasanprāptirmokṣeprāptisca durīlabhā |
Satyena jāyote pumsām tasmāt satyam na samtyajet ||
Satyam brahma param loke satyam yajñeṣu cōttamam |
Satyam svargasamāyātam tasmātsatyam na samtyajet ||
(227.53-55)

24 Na jātu kāmah kāmānāmupabhogena sāmyati |
Haviṣā kṛṣṇavartmeva bhūya evābhivardhate ||
12.40, cf. Bṛ. Ms II 94

is infatuated when a person does not have a vile feeling for any person either through mind, speech or action, he attains Brahman. When he is bereft of desires and abuses, he attains Brahman. In spite of getting old age, the desire for long life and wealth does not lessen. The pleasures of kāma are indestructible (12.40-48). Once it is said that whatever is created here is bound to perish. The wheel of the universe would continue to revolve, therefore those who give up their life for cows, gods and brahmins win in this life (110.63-66). One who lives here a life endowed with fame should be said to be living in the real sense but one leading a life devoid of fame is equal to a dead person (110.154-156). One who is born is sure to die therefore the wise persons should not despair about either separation, death, meeting, loss and gain.²⁵ The same thing at times becomes the cause of pleasure, pain, envy and anger. Therefore, a thing which gives pleasure at some time gives pain at other times therefore it seems that the thing by itself is neither pleasant nor painful but it is the mind that makes it so.²⁶ Again it is said that one whose mind is

25 Jātān nityato Mrtyuḥ patanam ca tathonnateḥ |
Viprāḥ śāntānāṃ tathā saṃyogāḥ saṃcayāḥ kṣayāḥ ||
Vijānānāṃ na budhāḥ śokam na harsam upayanti ye |
teṣāṃ cetare cestāṃ śikṣantāḥ santi tādrśāḥ ||

26 vastvānāṃ dūḥkhāya sukṣhāyestpyodāyāya ca | kopāya ca
yatastas dūḥkhātmatmakam kutah || Tadeva pṛthagye bhūtvā
purnarduh ya jāyate | Tadeva kopāya yataḥ prasādāya ca jāyate ||
Parināmanāḥ sukṣhaduḥkhādilakṣaṇāb || 22. 45-47

cf na eva manuṣyānāṃ kāraṇam bandhamokṣayoh |
Mait.Up. 6.34 , Brahmabindu up. 2

nder control has not to be afraid of anyone but one whose mind
is not properly controlled has fears from all the sides

(167.27)