

55. In the meantime, the Principles too were evolved out of the Great soul. O wise one of great intellect, listen to my enumeration of the same.

56. From Prakṛti came into being the Mahat (cosmic Intellect), from Mahat the three Guṇas. Ahaṃkāra (the cosmic ego) arose therefrom in three forms according to the three Guṇas<sup>186</sup>.

57. The Essences, the five elements, the senses of knowledge and action too came into being then.

58-59. O most excellent of sages, I have thus enumerated the principles. All these principles originating from Prakṛti are insentient. but not the Puruṣa. These principles are twentyfour in number<sup>187</sup>. Viṣṇu, the Puruṣa, accepted all these, as was the will of Śiva, and began his sleep in the Brahman.

## CHAPTER SEVEN

*(The dispute between Brahmā and Viṣṇu)*

*Brahmā said*

1. When lord Nārāyaṇa continued to sleep, an excellent lotus of huge size came out of his navel as desired by Śiva.

2. It was many Yojanas wide and high. It had an endless stalk. The pericarp was of a brilliant hue.

3. It was very beautiful with the brilliance of ten million suns. It was wonderful, excellent and worthy of vision containing Tattvas.

4. Exerting himself as before, Śiva, the great lord, with Pārvatī as his better half created me from His right limb.

<sup>186</sup>. The Ego (Ahaṃkāra) is threefold according to the qualities of Sattva, Rajas and Tamas. In the present enumeration it is counted as one.

<sup>187</sup>. A group of 24 tattvas includes intellect (Buddhi), ego (Ahaṃkāra) manas (mind), five elements (bhūtas), five subtle elements (tanmātras), five senses of action (Karmendriyas) and five senses of knowledge (jñānendriyas) and unmanifest Prakṛti (i.e. Pradhāna). Puruṣa stands apart from the Tattvas. The enumeration follows the Sāṃkhya system.