

*Sūta said :—*

9. On hearing these words of the noble-souled Nārada, Brahmā spoke after remembering the lotus-like feet of Śiva.

*Brahmā said :—*

10. The swan has the power of going up steadily. It has the power of discriminating between the real and the unreal as in separating milk from water.

11. The swan understands the distinction between ignorance and knowledge. Hence I (Brahmā) the Creator, assumed the form of Swan.

12. O Nārada ! But I failed to cognize the refulgent form of Śiva and therefore could not exercise my power of discrimination.

13. How can real knowledge dawn on one who is engaged in activities of creation ? Hence though in the form of Swan I could not attain the power of discrimination.

14. A boar has the power of steadily going deep below. Hence Viṣṇu, the wanderer in the forest, assumed the form of the boar.

15. Or Viṣṇu, the protector of all the worlds assumed the form of a Boar to start a new Kalpa (Aeon).

16. Since the day he assumed the form of a Boar, the aeon by the title of Vārāha has started.

17. Or the Vārāhakalpa can be considered to have started since the day we two decided to assume these forms.

18. O Nārada, thus I have answered your relevant question. O sage, now listen. I shall resume the context. Remembering the lotus-like feet of Śiva I shall explain to you the mode of Creation.

19. When God Śiva vanished, I, Pitāmaha (grandfather) of the worlds fell into contemplation pondering on the means of carrying out His words of direction.

20. Then after bowing down to Śiva, getting knowledge from Viṣṇu and attaining the highest bliss, I decided to start the work of creation.

21. After bowing to Śiva and instructing me, O dear one, Viṣṇu too vanished.