

Bṛhat Parāśara Horā Śāstra — Chapter 1

Sṛṣṭi-vicāra-adhyāyaḥ

(The Chapter on Creation and Cosmic Order)

1. Who begins the dialogue of this sacred text? (Verse 1.1)

The sage Maitreya approaches the great Sage Parāśara, bowing with folded hands, to ask questions about the mysteries of creation and destiny.

2. What does Maitreya ask? (Verses 1.3–1.4)

He asks how this universe was created, how it dissolves, and how the heavenly and earthly realms are related.

He also desires to hear about *Horā Śāstra* — the supreme branch of astrology.

3. How does Parāśara respond to Maitreya's question? (Verses 1.5–1.6)

Pleased with Maitreya's devotion and sincerity, Parāśara says he will now reveal the highest truth as he heard it from Brahmā, after first bowing to the Sun, the source of all light and the lord of the planets.

4. Who is worthy of receiving this knowledge? (Verses 1.7–1.8)

This sacred knowledge must be given only to one who is peaceful, truthful, devoted to the guru, and faithful.

It should never be given to atheists, deceitful persons, or the undeserving, for such people bring suffering to themselves.

5. Who is the Supreme Source of creation? (Verses 1.9–1.10)

The Supreme Lord Viṣṇu — eternal, pure, beyond qualities yet manifest through them — is the ruler and creator of all.

Through a mere fraction of His power, He creates, sustains, and dissolves the universe in play (*līlā*).

6. How much of the Divine Being is manifest? (Verse 1.11)

Only one-fourth of His infinite being becomes the manifest world.

The remaining three-fourths exist as the eternal, unmanifest, divine essence known to the wise.

7. What are the two forms of Viṣṇu? (Verse 1.12)

Viṣṇu exists in two forms — the *manifest* and the *unmanifest*.
In the unmanifest form, He is accompanied by two divine powers (Śaktis).

8. What are the three main Śaktis of Viṣṇu? (Verses 1.13–1.14)

1. **Śrī Śakti** — connected with *sattva guṇa* (purity, harmony), the power of preservation.
 2. **Bhū Śakti** — connected with *rajo guṇa* (activity), the power of creation.
 3. **Nīlā Śakti** — connected with *tamo guṇa* (darkness), the power of dissolution.
Together they energize the Lord's creative play.
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9. What are the four divine forms of the Lord? (Verses 1.14–1.15)

Through these powers, the Lord manifests as four forms:

- **Vāsudeva** (the Supreme, united with Śrī Śakti)
 - **Saṅkarṣaṇa** (connected with Nīlā Śakti, representing destruction)
 - **Pradyumna** (connected with Bhū Śakti, representing creation)
 - **Aniruddha** (connected with Śrī Śakti, representing preservation)
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10. How does creation proceed from these forms? (Verses 1.15–1.18)

From Saṅkarṣaṇa arises *Mahat* (Cosmic Intelligence).
From Pradyumna arises *Ahaṅkāra* (Ego).
From Aniruddha arises Brahmā, who embodies the form of ego and becomes the creator.
Ahaṅkāra divides into three — *Sāttvika*, *Rājasa*, and *Tāmasa* — forming the foundation of all existence.

11. What arises from the threefold Ahaṅkāra? (Verse 1.19)

- From *Sāttvika* Ahaṅkāra — arise the Devas (divine beings).
 - From *Rājasa* Ahaṅkāra — arise the sense organs.
 - From *Tāmasa* Ahaṅkāra — arise the five great elements (from space to earth).
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12. How does the Lord function through the Śaktis? (Verse 1.20)

- Viṣṇu, with Śrī Śakti, preserves the three worlds.
 - Brahmā, with Bhū Śakti, creates.
 - Śiva, with Nīlā Śakti, dissolves.
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13. Where does the Supreme Self dwell? (Verse 1.21)

The Supreme Self (*Paramātman*) dwells in all living beings.
All that exists is established in Him, and He resides in all.

14. What are the two aspects present in every being? (Verse 1.22)

In every being, there are two aspects —
1. The individual soul (*Jīva*), and
2. The Supreme Soul (*Paramātman*).
In some, the *Jīva* portion is predominant; in others, the divine portion prevails.

15. Who are predominantly divine? (Verse 1.23)

The gods, planets, and exalted beings such as Brahmā, Kāma, and others possess a greater portion of the divine essence (*Paramātman*).

16. Who are predominantly Jīva-based beings? (Verse 1.24)

The Śaktis of these divine beings — such as Śrī, Bhū, and Nīlā — are more divine.
But in their subordinate energies, the *Jīva* aspect predominates.

★Summary Flow — Chapter 1 at a Glance

1. Maitreya seeks the origin and purpose of the universe.
2. Parāśara reveals Viṣṇu as the eternal, supreme source.
3. Creation unfolds through His Śaktis — Śrī, Bhū, and Nīlā.
4. Four divine forms (Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha) arise from these powers.
5. From them, the chain of creation begins — Mahat → Ahaṅkāra → Devas, senses, elements.
6. The three Śaktis govern preservation, creation, and destruction.
7. The Supreme Self pervades all beings, in varying proportions of divine and individual essence.
8. The more divine the being, the greater the Paramātman's portion within them.
9. Thus, the whole cosmos is a play of the one Supreme, manifesting through infinite gradations of consciousness.