

Chapter 1: The narration of the sequence of creation.



सृष्टिकिमम-
कतन
कथन
अध्यायः
॥ १ ॥ = १

creation
sequence /
narration /
chapter.s

creation
order
account
chapter/section
1 (chapter number)

Sanskrit Verse

अथैकदा मुनिश्रेष्ठं त्रिकलज्ञं पराशरम् ।
पप्रच्छोपेत्य मैत्रेयः प्रणिपत्य कृताञ्जलिः ॥ १ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **atha ekadā** — once, on one occasion
 - **muni-śreṣṭham** — the best among sages
 - **trikala-jñam** — the knower of the three times (past, present, and future)
 - **parāśaram** — Parāśara
 - **papraccha upetya** — having approached, asked
 - **maitreyaḥ** — (sage) Maitreya
 - **pranipatya** — after bowing down
 - **kṛtāñjaliḥ** — with joined palms, in reverence
-

Text Box 2 – Complete English Translation (Editable)

Once, Maitreya, with folded hands and deep reverence, approached and bowed before the great sage Parāśara, the supreme seer who knows the past, present, and future, and respectfully inquired of him.

Brihat Parashara Hora Shastra – Chapter 1, Verse 2

Sanskrit Verse:

भगवन् परमं पुण्यं गुह्यं वेदाङ्गमुत्तमम् ।
वेदाङ्गमुत्तमम् त्रिस्कन्धं ज्योतिषं होरा गणितं संहितेति च ॥ २ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

भगवन् (bhagavan) = O Lord / revered one
परमम् (paramam) = supreme / highest
पुण्यं (punyam) = auspicious / virtuous
गुह्यं (guhyam) = secret / hidden / esoteric
वेदाङ्गम् (vedangam) = limb of the Veda
उत्तमम् (uttamam) = the best / most excellent
त्रिस्कन्धम् (triskandham) = three branches / divisions
ज्योतिषम् (jyotisham) = the science of light / astrology
होरा (hora) = predictive astrology
गणितम् (ganitam) = mathematics / calculation
संहितेति च (samhiteti cha) = and also Samhita / compendium

Text Box 2 – Complete English Translation (Editable)

“O Lord, the supreme, auspicious and secret (science) among the limbs of the Vedas — the most excellent — this Jyotisha (science of light) consists of three branches: Hora (predictive astrology), Ganita (mathematics), and Samhita (compendium or mundane astrology).”

Sanskrit Verse

एतेष्वपि त्रिषु श्रेष्ठा होरेति श्रूयते मुने ।
त्वत्तस्तां श्रोतुमिच्छामि कृपया वद मे प्रभो ॥ ३ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **eteṣu api** — among these also
 - **triṣu** — among the three
 - **śreṣṭhā** — the best, most excellent
 - **horā iti** — known as Horā
 - **śrūyate** — is heard, is said
 - **mune** — O sage
 - **tvattas tām** — from you, that (Horā)
 - **śrotum icchāmi** — I wish to hear
 - **kṛpayā** — kindly, out of compassion
 - **vada me prabho** — tell me, O revered one
-

Text Box 2 – Complete English Translation (Editable)

O revered sage, among these three (branches of astrology), Horā is said to be the best. I desire to hear about it from you, O noble one, kindly explain it to me out of compassion.

Sanskrit Verse

कथं सृष्टिरियं जाता जगतश्च लयः कथम् ।
खस्थानां भूस्थानां च सम्बन्धं वद विस्तरात् ॥ ४ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **katham** — how
 - **sṛṣṭiḥ iyam** — this creation
 - **jātā** — has come into being
 - **jagataḥ ca** — and of the universe
 - **layaḥ katham** — how is the dissolution
 - **kha-sthānām** — of those situated in the sky (celestial bodies, planets)
 - **bhū-sthatānām ca** — and of those existing on earth
 - **sambandham** — the relationship or connection
 - **vada** — speak, tell
 - **vistarāt** — in detail
-

Text Box 2 – Complete English Translation (Editable)

Kindly explain in detail how this creation has come into being, how the dissolution of the universe occurs, and what is the relationship between the celestial bodies in the heavens and those existing on the earth.

Sanskrit Verse

सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणम् ।
वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतम् ॥ ६॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **sūryam natvā** — having bowed to the Sun
 - **graha-patim** — the lord of the planets
 - **jagat-utpatti-kāraṇam** — the cause of the creation of the universe
 - **vakṣyāmi** — I shall declare or explain
 - **veda-nayanam** — the eye of the Vedas, or the source of Vedic knowledge
 - **yathā** — as
 - **brahma-mukhāt śrutam** — heard from the mouth of Brahmā
-

Text Box 2 – Complete English Translation (Editable)

Having bowed to the Sun, the lord of the planets and the cause of the creation of the universe, I shall now expound the eye of the Vedas (the supreme science of astrology), as it was heard from the mouth of Brahmā himself.

Sanskrit Verse

शान्ताय गुरुभक्ताय सर्वदा सत्यवादिने ।
आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति ॥ ७॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **śāntāya** — to one who is peaceful, tranquil
 - **guru-bhaktāya** — devoted to the teacher or preceptor
 - **sarvadā** — always
 - **satya-vādinē** — who speaks the truth
 - **āstikāya** — to a believer (in God and the Vedas)
 - **pradātavyam** — should be given, imparted
 - **tataḥ** — then, thereafter
 - **śreyah hi avāpsyati** — he will indeed obtain supreme welfare or prosperity
-

Text Box 2 – Complete English Translation (Editable)

This sacred knowledge should be imparted only to one who is peaceful, devoted to the teacher, ever truthful, and a believer in the divine. By doing so, one shall indeed attain the highest good.

Sanskrit Verse

न देयं परशिष्याय नास्तिकाय शठाय वा ।
दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः ॥ ८ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **na deyam** — should not be given
 - **para-śiṣyāya** — to another's disciple
 - **nāstikāya** — to an atheist, one who denies the Vedas
 - **śaṭhāya vā** — or to a deceitful person
 - **datte** — if given
 - **pratidinam** — every day, continually
 - **duḥkham jāyate** — sorrow arises
 - **na atra saṁśayaḥ** — there is no doubt about it
-

Text Box 2 – Complete English Translation (Editable)

This knowledge should not be imparted to another's disciple, to an atheist, or to a deceitful person. If it is given to such individuals, daily sorrow will surely arise—of this there is no doubt.

Sanskrit Verse

एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः ।
शुद्धसत्त्वो जगत्स्वामी निर्गुणस्त्रिगुणान्वितः ॥ ९॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **ekaḥ** — one, the only one
 - **avyakta-ātmakaḥ** — of unmanifest nature, beyond perception
 - **viṣṇuḥ** — Lord Viṣṇu
 - **anādiḥ** — without beginning, eternal
 - **prabhuḥ** — the master, the mighty lord
 - **īśvaraḥ** — the supreme ruler
 - **śuddha-sattvaḥ** — of pure essence, untainted consciousness
 - **jagat-svāmī** — the Lord of the universe
 - **nirguṇaḥ** — devoid of material qualities
 - **tri-guṇa-anvitaḥ** — yet associated with the three guṇas (modes of nature)
-

Text Box 2 – Complete English Translation (Editable)

The one unmanifest Being, Viṣṇu, the eternal Lord, master and supreme ruler of all, is of pure essence, the Lord of the universe. Though beyond all qualities, He is yet associated with the three guṇas (modes of nature).

Sanskrit Verse

संसारकारकः श्रीमान्निमित्तात्मा प्रतापवान् ।
एकांशेन जगत्सर्वं सृजत्यवति लीलया ॥ १० ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **saṁsāra-kāraḥ** — the cause of worldly existence or creation
 - **śrīmān** — glorious, auspicious one
 - **nimitta-ātmā** — the efficient cause, whose nature is the instrumental cause
 - **pratāpavān** — powerful, radiant, full of majesty
 - **eka-aṁśena** — by a single part or portion of Himself
 - **jagat-sarvam** — the entire universe
 - **sṛjati** — creates
 - **avati** — sustains, protects
 - **līlayā** — playfully, effortlessly, as a divine sport
-

Text Box 2 – Complete English Translation (Editable)

The glorious and powerful Lord, whose very nature is the efficient cause of creation, playfully creates and sustains the entire universe by but a single portion of Himself.

Sanskrit Verse

त्रिपादं तस्य देवस्य ह्यमृतं तत्त्वदर्शिनः ।
विदन्ति तत्प्रमाणं च सप्रधानं तथैकपात् ॥ ११ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **tri-pādam** — three quarters, three parts
 - **tasya** — of that (Lord)
 - **devasya** — of the Divine Being
 - **hi amṛtam** — indeed immortal, imperishable
 - **tattva-darśinaḥ** — the seers of truth, those who perceive the Reality
 - **vidanti** — know, understand
 - **tat-pramāṇam ca** — its measure or extent
 - **sa-pradhānam** — along with Pradhāna (Primordial Matter)
 - **tathā eka-pāt** — and the one quarter (manifest part)
-

Text Box 2 – Complete English Translation (Editable)

The seers of truth know that of the Divine Being, three quarters are immortal and beyond this world, while the remaining one quarter, along with Pradhāna (Primordial Matter), constitutes the manifest universe.

Sanskrit Verse

व्यक्ताव्यक्तात्मको विष्णुर्वासुदेवस्तु गीयते ।
यदव्यक्तात्मको विष्णुः शक्तितद्वयसमन्वितः ॥ १२ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **vyakta-avyakta-ātmakaḥ** — of manifest and unmanifest nature
 - **viṣṇuḥ** — Lord Viṣṇu
 - **vāsudevaḥ tu gīyate** — is sung as Vāsudeva, is praised as Vāsudeva
 - **yat avyakta-ātmakaḥ** — that which is of unmanifest essence
 - **viṣṇuḥ** — (the same) Viṣṇu
 - **śakti-tad-dvaya-samanvitaḥ** — endowed with those two powers (manifest and unmanifest)
-

Text Box 2 – Complete English Translation (Editable)

Lord Viṣṇu, whose nature is both manifest and unmanifest, is sung as Vāsudeva. That Viṣṇu, in His unmanifest form, is endowed with the two divine powers—of manifestation and unmanifestation.

Sanskrit Verse

व्यक्तात्मकस्त्रिभिर्युक्तः कथ्यतेऽनन्तशक्तिमान् ।
सत्त्वप्रधाना श्रीशक्तिर्भूशक्तिश्च रजोगुणा ॥ १३ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **vyakta-ātmakaḥ** — of manifest nature
 - **tribhiḥ yuktaḥ** — endowed with three (powers or qualities)
 - **kathyate** — is said, is described
 - **ananta-śakti-mān** — possessing infinite powers
 - **sattva-pradhānā** — predominated by sattva (purity, harmony)
 - **śrī-śaktiḥ** — the power of Śrī (Lakṣmī, prosperity and grace)
 - **bhū-śaktiḥ ca** — and the power of Bhū (Earth, strength and endurance)
 - **rajo-guṇā** — of the quality of rajas (activity)
-

Text Box 2 – Complete English Translation (Editable)

The Lord in His manifest form, endowed with three divine powers, is described as possessing infinite energy. Of these, Śrī-Śakti is predominated by sattva (purity), while Bhū-Śakti is characterized by rajas (activity).

Sanskrit Verse

शक्तिस्तृतीया या प्राक्ता नीलाख्या ध्वान्तरूपिणी ।
वासुदेवश्चतुर्थोऽभूच्छ्रीशक्त्या प्रेरितो यदा ॥ १४ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- śaktiḥ tṛtīyā — the third power
 - yā prāktā — which has been mentioned before
 - nīla-ākhyā — called Nīlā
 - dhvānta-rūpiṇī — of the nature of darkness (tamas)
 - vāsudevaḥ caturthaḥ abhūt — Vāsudeva became the fourth (form or manifestation)
 - śrī-śaktyā preritah yadā — when impelled or activated by Śrī-Śakti
-

Text Box 2 – Complete English Translation (Editable)

The third power, known as Nīlā and of the nature of darkness (tamas), was manifested when Vāsudeva, impelled by Śrī-Śakti, became the fourth form of the Divine.

Sanskrit Verse

सङ्कर्षणश्च प्रद्युम्नोऽनिरुद्ध इति मूर्तिधृक् ।
तमःशक्त्याऽन्विता विष्णुर्देवः सङ्कर्षणाभिधः ॥ १५॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **saṅkarṣaṇaḥ ca** — and Saṅkarṣaṇa
 - **pradyumnaḥ aniruddhaḥ iti** — Pradyumna and Aniruddha, thus (these are)
 - **mūrti-dhṛk** — the bearer or possessor of forms (manifestations)
 - **tamaḥ-śaktyā anvitaḥ** — endowed with the power of tamas (darkness)
 - **viṣṇuḥ devaḥ** — Lord Viṣṇu, the Divine Being
 - **saṅkarṣaṇa-abhidhaḥ** — named Saṅkarṣaṇa
-

Text Box 2 – Complete English Translation (Editable)

The Lord, assuming the forms of Saṅkarṣaṇa, Pradyumna, and Aniruddha, is the bearer of divine manifestations. Endowed with the power of tamas (darkness), the Divine Viṣṇu is known as Saṅkarṣaṇa.

Sanskrit Verse

प्रद्युम्नो रजसा शक्त्याऽनिरुद्धः सत्त्वया युतः ।
महान् सङ्कर्षणाज्जातः प्रद्युम्नाद्यदहङ्कृतिः ॥ १६॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **pradyumnaḥ** — Pradyumna
 - **rajasā śaktyā** — with the power of rajas (activity, passion)
 - **aniruddhaḥ sattvayā yutaḥ** — Aniruddha endowed with sattva (purity, harmony)
 - **mahān saṅkarṣaṇāt jātaḥ** — from Saṅkarṣaṇa arose the Mahat (Cosmic Intelligence)
 - **pradyumnāt yat ahaṅkṛtiḥ** — and from Pradyumna arose the Ahaṅkāra (the principle of ego)
-

Text Box 2 – Complete English Translation (Editable)

Pradyumna is associated with the power of rajas, and Aniruddha is endowed with sattva. From Saṅkarṣaṇa was born Mahat (the Cosmic Intelligence), and from Pradyumna arose Ahaṅkāra (the principle of ego).

Sanskrit Verse

अनिरुद्धात् स्वयंजातो ब्रह्माहङ्कृतिमूर्तिधृक् ।
सर्वेषु सर्वशक्तिश्च स्वशक्त्याऽधिकया युतः ॥ १७॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **aniruddhāt** — from Aniruddha
 - **svayam jātaḥ** — self-born, having manifested Himself
 - **brahmā** — Brahmā (the Creator)
 - **ahaṅkṛti-mūrti-dhṛk** — embodying the form of Ahaṅkāra (ego principle)
 - **sarveṣu** — in all beings
 - **sarva-śaktiḥ ca** — and possessing all powers
 - **sva-śaktyā adhikayā yutaḥ** — endowed with His own superior power
-

Text Box 2 – Complete English Translation (Editable)

From Aniruddha, Brahmā was self-born, embodying the form of Ahaṅkāra (ego principle). Endowed with his own supreme power, he is present in all beings and possesses all energies.

Sanskrit Verse

अहङ्कारस्त्रिधा भूत्वा सर्वमेतद्विस्तरात् ।
सात्त्विको राजसश्चैव तामसश्चेदहङ्कृतिः ॥ १८॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **ahaṅkāraḥ** — the ego principle
 - **tridhā bhūtvā** — having become threefold (divided into three forms)
 - **sarvam etat vistarāt** — all this (the universe) in its various forms
 - **sāttvikaḥ** — characterized by sattva (purity and harmony)
 - **rājasaḥ ca eva** — and by rajas (activity and passion)
 - **tāmasaḥ ca** — and by tamas (inertia and darkness)
 - **eṣaḥ ahaṅkṛtiḥ** — this (threefold) ego principle
-

Text Box 2 – Complete English Translation (Editable)

The ego principle, becoming threefold, gave rise to all this vast creation. This Ahaṅkāra (ego) is of three types—sāttvika, rājasika, and tāmasika.

Sanskrit Verse

देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि च ।
तामसाच्चैव भू तानि खादीनि स्वस्वशक्तिभिः ॥ १९॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **devāḥ** — the deities
 - **vaikārikāt jātaḥ** — were born from the sāttvika (Vaikārika) Ahaṅkāra
 - **taijasāt indriyāṇi ca** — and the senses (of perception and action) from the Rājasa (Taijasa) Ahaṅkāra
 - **tāmasāt ca eva bhūtāni** — and from the Tāmasa Ahaṅkāra, the elements (bhūtas)
 - **khādīni** — beginning with ākāśa (space)
 - **sva-sva-śaktibhiḥ** — each with its own inherent power
-

Text Box 2 – Complete English Translation (Editable)

From the Sāttvika (Vaikārika) Ahaṅkāra arose the deities; from the Rājasa (Taijasa) Ahaṅkāra, the organs of sense; and from the Tāmasa Ahaṅkāra, the elements beginning with space (ākāśa), each accompanied by its own respective power.

Sanskrit Verse

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयम् ।
भूशक्त्या सृजते ब्रह्मा नीलशक्त्या शिवोऽस्ति हि ॥ २०॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **śrī-śaktyā sahitaḥ viṣṇuḥ** — Viṣṇu, united with Śrī-Śakti (the power of preservation)
 - **sadā pāti jagat-trayam** — always protects the three worlds
 - **bhū-śaktyā sṛjate brahmā** — Brahmā, with Bhū-Śakti (the power of creation), creates
 - **nīla-śaktyā śivaḥ attī hi** — and Śiva, with Nīla-Śakti (the power of destruction), indeed destroys
-

Text Box 2 – Complete English Translation (Editable)

Viṣṇu, united with Śrī-Śakti, eternally preserves the three worlds; Brahmā, endowed with Bhū-Śakti, creates; and Śiva, with Nīla-Śakti, indeed brings about dissolution.

Sanskrit Verse

सर्वेषु चैव जीवेषु परमात्मा विराजते ।
सर्वं हि तदिदं ब्रह्मन् स्थितं हि परमात्मनि ॥ २१ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **sarveṣu ca eva jīveṣu** — and indeed in all beings
 - **paramātmā virājate** — the Supreme Self shines forth, abides resplendent
 - **sarvam hi tat idam** — for all this (universe) indeed
 - **brahman** — O Brāhmaṇa (Maitreya)
 - **sthitaṁ hi paramātmāni** — is established in the Supreme Self
-

Text Box 2 – Complete English Translation (Editable)

The Supreme Self dwells resplendent in all beings; for, O Brāhmaṇa, this entire universe indeed is established in that Supreme Self.

Sanskrit Verse

सर्वेषु चैव जीवेषु स्थितं ह्यंशद्वयं क्वचित् ।
जीवांशो ह्यधिकस्तद्वत् परमात्मांशकः किल ॥ २२ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **sarveṣu ca eva jīveṣu** — and indeed in all beings
 - **sthitaṁ hi aṁśa-dvayam kvacit** — two portions (aspects) exist in some
 - **jīva-aṁśaḥ hi adhikaḥ** — the individual soul's portion is predominant
 - **tadvat paramātmā-aṁśakaḥ kila** — while in others, the portion of the Supreme Self is predominant indeed
-

Text Box 2 – Complete English Translation (Editable)

In all beings there exist two portions — the individual soul (jīva) and the Supreme Self (paramātmān). In some, the portion of the jīva is predominant, while in others, the portion of the Supreme Self prevails.

Sanskrit Verse

सूर्यादयो ग्रहाः सर्वे ब्रह्मकामद्विषादयः ।
एते चान्ये च बहवः परमात्मांशकाधिकाः ॥ २३ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **sūrya-ādayaḥ grahāḥ sarve** — all the planets beginning with the Sun
 - **brahma-kāma-dviṣ-ādayaḥ** — Brahmā, Kāma (Cupid), Śiva, and others
 - **ete ca anye ca bahavaḥ** — these and many others
 - **paramātmā-aṁśaka-adhikāḥ** — endowed predominantly with the portion of the Supreme Self
-

Text Box 2 – Complete English Translation (Editable)

All the planets beginning with the Sun, as well as Brahmā, Kāma, Śiva, and many other deities, are predominantly endowed with the portion of the Supreme Self.

Sanskrit Verse

शक्तयश्च तथैतेषामधिकांशाः श्रियादयः ।
स्वस्वशक्तिषु चान्यासु ज्ञेया जीवांशकाधिकाः ॥ २४ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **śaktayaḥ ca tathā eteṣāṃ** — and likewise, the powers (energies) of these (deities)
 - **adhika-aṁśāḥ śriyā-ādayaḥ** — predominantly endowed with the portion of Śrī and others (Śaktis such as Bhū and Nīlā)
 - **sva-sva-śaktiṣu ca anyāsu** — and in their respective powers or energies
 - **jñeyāḥ jīva-aṁśaka-adhikāḥ** — should be understood as being predominantly of the jīva portion
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Text Box 2 – Complete English Translation (Editable)

And likewise, the powers of these deities — such as Śrī and others — are predominantly endowed with their divine portions. In their respective subordinate powers, however, the portion of the individual soul (jīva) is predominant.