

from that of the first section. The principal god saluted by the birds was Vāsudeva. That divinity is not recognized at all in this invocation. It is addressed to "the uncreated and indestructible origin and support of the universe, the upholder of the world with its moveables and immoveables, to Brahmá, the primeval *purusha*." Brahmá alone is here addressed, plainly showing that the sections preceding were composed, or at least recast, at a later period, when the doctrine of the supreme Vāsudeva was introduced. The solemn invocation at the commencement of the section is a further proof of this division having originally been considered as complete in itself.

The account of the creation given in this Purāṇa is, like that of most others, highly tinctured with the Sāṅkhya theory of Prakṛiti. "The *Pradhána*, or chief cause, is called Invisible; it is the same which the great Rishis have styled the subtle and eternal prakṛiti, both an entity and a non-entity. It is true, indestructible, undecaying, incomprehensible, and independent or devoid of other support. It is destitute of smell, colour, taste, sound, and feeling. It is the origin of the world, without beginning and without end, itself composed of the three Guṇas, and inscrutable. It existed before Brahmá. After the general dissolution, the world was formed by it. In consequence of the equableness of the guṇas, of the intelligent one presiding over it, of the production of the guṇas again at the creation, the wonderful element pradhána contains the *māhán* or great principle." This theory of the creation is manifestly based on the Sāṅkhya philosophy and almost involves the very atheism of Kapila. The whole is traced to prakṛiti or nature. The process of creation is also in accordance with that system. From Prakṛiti, otherwise called