

pradhána, we have the Mahat ; from mahat, Ahankára ; from ahankára, the five *tanmátras*, and the five elements. From the same ahankára, again, proceed the understanding and the senses. From these products of nature proceeds “an egg which gradually increases like a water bubble.” It is the great egg of the creation, lying in water. “In that *prákṛita* or natural egg, the intelligent one called *Brahmá* grows. He is the first embodied person, he is called *purusha*. He is the original creator of all things, subsisting in the beginning.” “In that egg remained the whole universe, with gods, demons, and men, continents, mountains, oceans, and luminaries.”

Márcanḍeya further explains the process of creation : “When the whole of this universe finds its dissolution in *prakṛiti*, it is called by the learned a resolution in nature. The Invisible subsisting then by itself, and the development being then re-enveloped, *prakṛiti* and *purusha* remain in their own proper states. Then the qualities of darkness and goodness continue in a state of equability, neither in excess nor in deficiency. As oil subsists in the sesamum, or butter in milk, so does the quality of activity in darkness and in goodness. As many as are the days of *Brahmá*, that is two *parárdhas*,* so many are the days of the supreme Lord, and of such duration also is his night in the state of dissolution. But the incomprehensible Supreme Spirit, the cause of all things, subsisting before the universe, himself without beginning, “awaking at the commencement of his day, he, the Lord of the world, the great God, quickly entering *Prakṛiti* and *Purusha*, excited them by means of his great *yoga*, or contemplation. As

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