

CHAPTER 290

The narration of Kalpas

मनु उवाच

कल्पमानं त्वया प्रोक्तं मन्वन्तरयुगेषु च।

इदानीं कल्पनामानि समासात्कथयाच्युत॥ १॥

Manu said— “O Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas.”

मत्स्य उवाच

कल्पानां कीर्तनं वक्ष्ये महापातकनाशनम्।

यस्यानुकीर्तनादेव वेदपुण्येन युज्यते॥ २॥

प्रथमं श्वेतकल्पस्तु द्वितीयो नीललोहितः।
 त्रयमदेवास्तृतीयस्तु ततो राथन्तरोऽपरः॥ ३॥
 रौरवः पञ्चमः प्रोक्तः षष्ठो इति स्मृतः।
 सप्तमार्थं बृहत्कल्पः कन्दर्पोऽष्टम उच्यते॥ ४॥
 सद्योऽथ नवमः प्रोक्त ईशानो दशमः स्मृतः।
 तम एकादशः प्रोक्तस्तथा सारस्वतः परः॥ ५॥
 त्रयोदश उदानस्तु गारुडोऽथ चतुर्दशः।
 कौर्मः पञ्चदशः प्रोक्तः पौर्णमास्यामजायत॥ ६॥
 षोडशो नारसिंहस्तु समानस्तु ततोऽपरः।
 आग्नेयोऽष्टादशः प्रोक्तः सोमकल्पस्तथापरः॥ ७॥
 मानवो विंशतिः प्रोक्तस्तत्पुमानिति चापरः।
 वैकुण्ठश्चापरस्तद्वल्लक्ष्मीकिलप्लस्तथापरः॥ ८॥
 चतुर्विंशतिमः प्रोक्तः सावित्रीकल्पसंज्ञकः।
 पञ्चविंशस्ततो घोरो वाराहस्तु ततोऽपरः॥ ९॥
 सप्तविंशोऽथ वैराजो गौरीकल्पस्तथापरः।
 माहेश्वरस्तु स प्रोक्तस्त्रिपुरं यत्र घातितम्॥ १०॥
 पितृकल्पस्तथास्ते तु या कुहू ब्रह्मणः पुरा।
 इत्येवं ब्रह्मणो मासः सर्वपातकनाशनः॥ ११॥

Lord Matsya said— “I shall narrate the description of the Kalpas, the dispeller of all sins. Even by reciting the names of Kalpas, one gets the merit of the study of Vedas. They are— (1) Śveta, (2) Nīllohita, (3) Vāmadeva, (4) Rāthantrara, (5) Raurava, (6) Deva, (7) Brhat, (8) Kandarpa, (9) Sadya, (10) Isāna, (11) Tama, (12) Sārasvata, (13) Udāna, (14) Gāruḍa, (15) Kaurma, (16) Nārasimha, (17) Samāna, (18) Āgneya, (19) Soma, (20) Mānava, (21) Tatpuman, (22) Vaikuṇṭha, (23) Lakṣmī, (24) Sāvitrī, (25) Ghora, (26) Vārāha, (27) Vairāja, (28) Gaurī, (29) Māheśvara, in course of which Tripura was killed, (30) Pittṛ, at the end of which occurs Lord Brahmā's Kuhū. These Kalpas form one month of 30 days of Brahmā, each Kalpa forming a day; and one who hears them is freed from all sins.”

1. A day of Brahmā or one thousand Yugas, a period of four thousand, three hundred and twenty millions of

आदावेव हि माहात्म्यं यस्मिन्यस्य विधीयते।
तस्य कल्पस्य तन्नाम विहितं ब्रह्मणा पुरा॥ १२॥

The kalpas have been named by the Lord Brahmā after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.

सङ्कीर्णास्तामसाश्चैव राजसाः सात्विकास्तथा।
रजस्तमोमयास्तद्वदेते त्रिंशदुदाहृताः॥ १३॥

These 30 Kalpas are divided into Saṅkīrṇa, Tāmas, Rajas, Sāttvik and are classified according to Rajastama.

सङ्कीर्णेषु सरस्वत्याः पितृणां व्युष्टिरुच्यते।
अग्नेः शिवस्य माहात्म्यं तामसेषु दिवाकरे।
राजसेषु च माहात्म्यमधिकं ब्रह्मणः स्मृतम्॥ १४॥

In the Saṅkīrṇa Kalpas, Sarasvatī and the Pittṛs are glorified; the Tāmasa Kalpas are endowed with the glories of Agni and Śiva. During the Rajas Kalpa, the glory of Brahmā is prominent.

यस्मिन्कल्पे तु यत्प्रोक्तं पुराणं ब्रह्मणा पुरा।
तस्य तस्य तु माहात्म्यं तत्स्वरूपेण वर्ण्यते॥ १५॥
सात्विकेष्वधिकं तद्वद्विष्णोर्माहात्म्यमुत्तमम्।
तथैव योगसंसिद्धा गमिष्यन्ति परां गतिम्॥ १६॥

The Purāṇas as revealed by Brahmā in each Kalpa are glorified in the corresponding Kalpa. During the Sāttvika Kalpas, the glory of Viṣṇu is most prominent and in course of the same Kalpas men advanced in the practice of yoga for attaining emancipation.

ब्राह्मपाद्ममिमं यस्तु पठेत्पर्वणि पर्वणि।

years of mortals, measuring the duration of the world; a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata, twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā's are supposed to have elapsed, and we are now in the Śveta-vārāha-kalpa of the fifty-first; at the end of a Kalpa the world is annihilated.

तस्य धर्मे मतिर्ब्रह्मा करोति विपुलां श्रियम्॥ १७॥

यस्तु दद्यादिमान्कृत्वा हैमान्यवर्णि पर्वणि।
ब्रह्म विष्णुपुरे वास मुनिभिः पूज्यते दिवि॥ १८॥

सर्वपापक्षयकरं कल्पदानं यतो भवेत्।
मुनिरूपांस्ततः कृत्वा दद्यात्कल्पान्विचक्षणः॥ १९॥

One who reads Brahma Purāṇa and Padma Purāṇa on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmā. He who hears these Purāṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmā where he is venerated by the seers. It drives away all his sins. One should give away the images of the Kalpas in the form of Munis.

पुराणसंहिता चेयं तव भूप मयोदिता।
सर्वपापहरा नित्यमारोग्यश्रीफलप्रदा॥ २०॥

ब्रह्मसंवत्सरशतादेकाहं शैवमुच्यते।
शिववर्षशतादेकं निमेषं वैष्णवं विदुः॥ २१॥

यदा स विष्णुर्जागर्ति तदेदं चेष्टते जगत्।
यदा स्वपिति शान्तात्मा तदा सर्वं निमीति॥ २२॥

O king! this Purāṇa Samhitā has been thus described to you, which is the dispeller of all sins and the giver of health and wealth. Twenty years of Brahmā are equal to one day of Śiva, and hundred years of Śiva to one wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated.

सूत उवाच

इत्युक्त्वा देवदेवेशो मत्स्यरूपी जनार्दनः।
पश्यतां सर्वभूतानां तत्रैवान्तरधीयता॥ २३॥
वैवस्वतो हि भगवान्विसृज्य विविधाः प्रजाः।
स्वान्तरं पालयामास मार्तण्डकुलवर्द्धनः॥ २४॥

Sūta said— Having said these words, Lord of gods in the form of Matsya disappeared before all creatures then and there. In this Manvantara, Bhagavān Vaivasvata Manu, the scion of the

family of Sun, is ruling after creating various beings.

यस्य मन्वन्तरं चैतदधुना चानुवर्तते।

पुण्यं पवित्रमेतद्द्वः कथितं मत्स्य भाषितम्।

पुराणं सर्वशास्त्राणां यदेतन्मूर्ध्नि संस्थितम्॥ २५॥

His manvantara is going on unto this day. I have narrated the most sacred and auspicious Matsya Purāṇa to you. It is established on the head of all the Śāstras.”

इति श्रीमात्स्ये महापुराणे कल्पानुकीर्तनं नाम

नवत्यधिकद्विशततमोऽध्यायः॥ २९०॥

* * *