

## CHAPTER XX.

## ON THE BRAHMÂNDA.

BRAHMÂNDA means *the egg of Brahman*, and applies in reality to the whole of heaven (*αιθήρ*), on account of its being round, and of the particular kind of its motion. It applies even to the whole world, in so far as it is divided into an upper and an under part. When they enumerate the heavens, they call the sum of them Brahmânda. The Hindus, however, are devoid of training in astronomy, and have no correct astronomical notions. In consequence, they believe that the earth is at rest, more particularly as they, when describing the bliss of paradise as something like worldly happiness, make the earth the dwelling-place of the different classes of gods, angels, &c., to whom they attribute locomotion and the direction from the upper worlds to the lower.

The egg of Brahman, its coming forth from the water

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According to the enigmatic expressions of their tradition, the water was before every other thing, and it filled the space of the whole world. This was, as I understand them, at the beginning of the day of the soul (*purushâhorâtra*, p. 332), and the beginning of formation and combination. Further, they say the water was rolling and foaming. Then something white came forth from the water, of which the Creator created the egg of Brahman. Now, according to some, the egg broke; Brahman came forth from it, the one half became the heaven, the other the earth, and the broken bits between the two halves became the rains. If they said *moun-*