UNIT - III

CONCLUSION

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III.A PURĀNIC COSMOGONY

The Purāṇas affirm repeatedly that the Universe (Brahmāṇḍa) has no beginning in time. This universe appears, remains for a period and disappears. These three-fold stages are termed as Srṣṭi (creation), Sthiti (sustenance) and Pralaya (dissolution) respectively. These three stages constitute one complete cycle and such cycles repeat endlessly.

III.A.1 BRAHMAN

The eternal Brahman is of the essential nature of Sat-Chit-Ananda (Existence-Consciousness-Bliss).

परमात्मा परान्नः सर्वापाधिविविहः।
ज्ञानेकवेदः परमः सद्विदानन्दविग्रहः।।¹

The characteristics of the Brahman are expressed as Purity, Partlessness, Undecaying, Unageing, Omnipotence, Omniscient, and Omnipresent etc.

अनाद्यतमः सूक्ष्मं त्रिगुणं प्रभवाययम्।
असांप्रतमविवैयं ब्रह्माये समर्थत।।²

III.A.2 PRIMORDIAL STATE

At the outset the Supreme Brahman alone existed. This Supreme is the very source of the universe. It neither has a beginning nor an end. It cannot be comprehended and is beyond 'Sat' and 'Asat'.

The three Guṇas were in a state of equilibrium at that stage and the universe was filled with darkness without any appearance.

गुणसाम्ये तदा तस्मिन्निरिभागे तमोमये।।³
III.A.3 GUÑAS

Guñas are the subtle substance which are classified into three based on their characteristics as Sattva, Rajas and Tamas. The Guñas combining with one another in varied proportions yield different substances with different qualities. They account for the diversity of things in the universe of animate and inanimate.

The three Guñas are responsible for the process of creation, sustenance and dissolution. The Lord, owing to preponderant Rajas, plays the role of Brahmā and creates the entire universe. When the Sattva becomes predominant He attains Viṣṇuhood and protects the universe. When the Tamas becomes preponderant He assumes the role of Rudra and destroys the entire universe.


The Supreme Soul, though attributeless, has an inherent energy which manifests itself in the form of three principles - Sattva, Rajas and Tamas which are responsible for creation, maintenance and dissolution of the universe.

At the very beginning of the creation of the universe the Supreme Soul resolves Himself into three forms- Sraṣṭā (creator), Patha (sustainer) and Saṁhartā (destroyer). He assumes the form of Brahmā as Sraṣṭā for creation; He assumes the form of Viṣṇu as Pātā for protection and He assumes the form of Rudra as Samhartha for destruction.
It should be noted here without fail that some Purāṇas equate this Supreme Soul with God Viṣṇu while some Purāṇas hail Lord Śiva as the Supreme Soul which resolves into three for the sake of creation, sustenance and destruction. For example: The following Śloka drives home the stand:

हृदिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवालिमिकाम्।
संज्ञा याति भवानेतस्तिर जनार्दन:।।⁵
एको विष्णुशिवा भूता सुनिविल्लति च पाति च।।⁶

In contradiction to this we find the same Supreme Soul equated with Mahēśvara who resolves himself into three for the same purpose.

नन्देने तु समास्थाय त्वया चैतन्यनिमित्तम्।
वेष्णवी मूलिस्ताय त्वयेत्परिपालितम्।।⁷

III.A.4 PURUṢA

The Supreme Brahman assumes the form of a Puruṣa in order to evolve different worlds. The Puruṣa ie the Primal Person, is in fact a fragment of the Lord himself.

कालबृत्त्य तु मायायां गुणमय्यामयोक्षजः।
पुरुषणातन्त्रवृत्तेन भीर्माण्यथ भीर्माण्यानु।।⁸

III.A.5 PRAKR̥TI

The Prakṛti is formed when the three Guṇas - Sattva, Rajas and Tamas are in equilibrium. Pradhāna, Avyakta and Māyā are the bywords for Prakṛti.

सत्त्वं रजस्तत्त्वं गुणमय्यमुद्दत्तम्।
साम्याविस्थितंतरेऽपि प्रकृत्वं परिवर्तिता।।⁹

Prakṛti is the seed format of everything and is the Śakti of that Supreme Brahman.

तत्त्ब्रह्म शक्ति: प्रकृति: सर्वोद्भवस्यरूपिणी।

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The Supreme Brahman performs the entire creation through the Prakṛti.

This Prakṛti forms the primary cause of the universe.

Infact, the creation appears form Prakṛti and finally dissolves into the very same Prakṛti itself.

III.A.6 EQUILIBRIUM OF THE GUÑAS

Prior to the creation of the universe, the unmanifest was stationed in itself and the product (the universe) was withdrawn. The Prakṛti and Puruṣa remained with their characteristics Tamas and Sattva respectively.

The disequilibrium of Guṇas is said to be creation while the equilibrium of Guṇas is dissolution (laya).

Then the Supreme soul by the means of the Supreme Yōga, entered Pradhāna and Puruṣa agitating them.
This agitation in the Pradhāna, results in dis-equilibrium of Guṇas. Consequently, the Mahat tattva is produced.

The Bagavata Purāṇa holds that the equilibrium of the Guṇas were disturbed by the force of time by the Lord, for when the Lord made efforts to create the universe during the primordial creation, three forms namely Prakṛti, Puruṣa and Kāla evolved.

अव्ययक्तमभवति कालः प्रधानं पुरुषः परः।
तेष्यं सर्वं मिदं जातं तस्मात् ब्रह्ममयं जगत्॥

III.A.7 PRĀKRĪTA CREATION

III.A.7.1 MAHAT

The first evolute of Prakṛti is the Mahat. It is said to be the cosmic intellect. It has ascertainment (Adyavasaya) and decision (samkalpa) as its functions.

III.A.7.2 AHAṆKĀRA

Ahaṅkāra or self-sense is the product of Mahat. The Ahaṅkāra is classified into three as Sāttvika, Rājas and Tāmasa, known as Vaikārika, Taijasa and Tāmasa respectively.

III.A.7.3 TĀMASIKA AHAṆKĀRA

The products of the Tāmasika Ahaṅkāra or Bhūtadis are the Tanmātras. These Tanmātras are fine elements. They are the essences of sound, touch, colour, taste and smell and are imperceptible. These Tanmātras play a very significant role in process of creation. The Tanmātras are considered to be Avisesha (unspecific) since they are devoid of qualities like Shantha (soothing), Ghōra (terrific) and Muda (dull).
III.A.7.4 GROSS ELEMENTS

The five gross elements arise from these Tanmātras. The five gross elements are ether, air, light, water and earth. The gross elements are considered as Viśeṣa (specific), for they have a definite quality.

III.A.7.5 EVOLUTION OF GROSS ELEMENTS

The Bhūtadi underwent a change and created the 'Śabda' Tanmātra; out of which was produced the empty sky characterized by sound. Further the sky underwent modifications to yield 'Sparśa' Tanmātra from which is produced Vāyu (air) whose characteristic work is touch. The Vāyu then underwent transformation creating the Rūpa (form) Tanmātra, out of which was produced the Jyōti(light) characterized by Rūpa (form). The Jyotis, as it underwent changes evolved the 'Rasa' (fluid) Tanmātra from which was produced the water. The water is characterized by Rasa. Water undergoing transformation created the 'Smell' Tanmātra, out of which was produced earth which has smell as its characteristic quality. The sky composed of the sound Tanmātra covered the touch Tanmātra. Therefore air having two qualities of sound and touch has been produced by it. The two qualities of sound and touch likewise enter Rūpa and so fire has three qualities of sound, touch and form. Sound, touch and form entered the Rasa (fluid) Tanmātra. So water made up of fluid is to be known as of four qualities.

Then sound, touch, form and fluid entered smell. Therefore, earth is of five qualities and is gross among the elements.

III.A.7.6 PAŃCĪKARAŅA

Pańcīkaraṇa is the process of fivefold combination by which the subtle-elements become the five gross elements. In it, they mutually
combine in a manner as to yield the gross elements which can be perceived by the sense-organs.

III.A.7.7 VAIKĀRIKA AHAṆKĀRA

From Vaikārika Ahaṅkāra originated Vaikārika (transformed) creation; from the Taijasa Ahaṅkāra, senses and ten Vaikārika gods were born. Manas which by its own quality belongs to both, is the eleventh one.

भूतादिस्तु विकृवण्णः शाब्दमात्र ससर्जः हि।
आकाशं शृङ्गिरं तस्मादुत्क्रमं शाब्दलक्षणम्॥
आकाशास्तु विकृवण्णः स्पर्शात्तकं ससर्जः हि।
वायुरुद्धवते तस्मात् तत्त्वय हृश्वो गुणो न्यतः॥
वायुश्वापि विकृवण्णः रूपमात्र ससर्जः हि।
ज्योतिरलक्षेत्रे वायोस्तवम्पणो मुच्यते॥
ज्योतिरश्वापि विकृवण्णः रसमात्र ससर्जः हि।
संभवनि ततोऽवभो शस्वाधारणि तानि तु॥
आपश्वापि विकृवण्णयो गन्धमात्र ससर्जिते॥
संधातो जायते तस्मात् तत्त्वय हृश्वो गुणो न्यतः॥
आकाशं शाब्दमात्र यत् स्पर्शात्तकं समावृणोत्॥
हिर्गुणस्तु ततो वायुः शाब्दस्पर्शात्तको भवत्॥
रूपं तथ्याविशेषतः शाब्दस्पर्शो गुणाबुधो ॥
हिर्गुणः स्यात् ततो विद्वः स शाब्दस्पर्शरूपवान्॥
शाब्दःस्पर्शं रूपं च रसमात्र समाविश्वन्॥
तस्मादिद्वृगुणः आपो विज्ञायस्तु रसात्मिकः॥
शाब्दःस्पर्शं रूपं च रसो गमनं समाविश्वन्॥
तस्मात् पश्चात् भूमि: स्युष्ठा भूतेषु शाब्द्यते॥ 18
III.A.7.8 RĀJASA AHAṆKĀRA

The Rājasa Ahamakra produces the ten Indriyas (sense organs). The Dēvatās which govern the ten Indriyas are the product of the Sattvik Ahaṅkāra. The eleventh indriya is Manas.

III.A.7.9 ORGANS OF KNOWLEDGE

The Jnandriyas are the organs of perceptions with the capacity of grasping and understanding. The Jnandriyas are Śrōtra (ear), Carma (skin), Cakṣu (eyes), Jihvā (tongue) and Nāsikā (nose).

III.A.7.10 ORGANS OF ACTION

The Karmendriyas Guda (Anus), Upastha (organs of perception), Hasta (hands), Pādas (feet) and Vāk (voice). Their actions are: excretion, generation and pleasure, work, movement and uttering words.

एकादशं मनकाष्ट्र देयम वैकारिका: स्मृताम्।
त्वक्कु चकानसिका जिह्वा श्रोत्रमत्र च पद्मम्।।
शब्दादिनामवायुर्यु वृद्धियुक्तनि वै हिः।
पायुपाथो करती पादो वाक्कु च मैत्रेय पद्मम्।।
विसर्गशिल्पायुक्तं कर्म तेषमृ च कहर्षते।।

So the very first creation is that of ‘Mahat’. The second creation is of Tanmātras, called as ‘Bhūtasarga’. The third in the line of creation is the Vaikārika, which is also known as ‘Aindriyaka’. It is of the nature of transformations and ramifications. All these three, put together, constitute the Prakṛti creation and are intellect based.

प्रथमो महत: सर्गो विवेशो ब्रह्मणस्तु सः।
तन्मात्माणम् द्वितीयस्तु भूतसागरं हि स स्मृतम्।।
वैकारिकस्तुतीयस्तु सर्ग ऐंड्रियक: स्मृतम्।
इत्येक प्राकृत: सर्गोऽस्मृतो बुद्धिपूर्वकः।।

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It would be very apt to restate here that by the command of Ishwara, presided over by Puruṣa the Avyakta evolved modifications serially from Buddhi to Viśēṣa. The evolutionary process in Purāṇas is depicted through the chart (no-1).

III.A.8 COSMIC EGG

The cosmic egg was formulated by all the modifications starting from Mahat and ending with Viśēṣa. This stand that the cosmic egg were procreated by these modifications is stated in various Purāṇas. The twenty-four tattvas that constitute the cosmic egg are:- intellect (Buddhi), Ego (Ahaṅkāra), Manas (Mind), five elements (Bhūtas), five subtle-elements (Tanmatras), five senses of action (Karmēndriyas) and five senses of knowledge (Jñānēndriya) and unmanifest Prakṛti (ie Pradhāna). This formulation of cosmic egg happens only with the presiding over of Puruṣa and by the grace of Avyakta (the unmanifest).

It may be noted here that these modifications were incapable of creations individually. But under the governance of Puruṣa they associate with one another and formulate the Cosmic egg.

The Cosmic egg of golden colour, lay in those waters. It remained insentient at first. But then Lord Viṣṇu pervaded it, it was set into motion. The same concept that Viṣṇu infuses life into the Cosmic egg is presented elsewhere with slight twist that Viṣṇu does so under the directive of Śiva.

हत्यके च महाविश्वः शम्भोराजापरायणः ।
अमररसपरायण प्रविष्टवे तदवक्षकम् ।२१

The Cosmic egg is the appropriate place of Viṣṇu in the form of Brahmā. The Viṣṇu who was in the unmanifested form, took the form of Brahmā and established Himself in it. Then Lord Brahmā was born
from that egg and by Him the worlds were created. The Cosmic egg is
the source of the origin of Brahmā, therefore it is called Brahmā
Kṣētrajña. He is the first one with body and is named ‘Puruṣa’.

The entire Lokas, world and the universe was present within that
Cosmic egg. Moon, Sun, Planets, Stars along with the wind.

\[ \text{तस्मिन्नुभे इमे लोका अनलिङ्वियिंध जगल्} \]
\[ \text{चन्द्रदित्यो समस्तक्रोण सर्वहृ तं सह वायुना} \] \(^{22}\)

The Mēru mountain was born of it followed by Jarāyu and other
Mountains. The Cosmic Egg had the oceans as the fluid of the womb.
Lord Brahmā was established in the cosmic egg and He split the egg
into two-halves. One half became the heaven while other the earth.

\[ \text{ध्यानमास्थाय राजेन्द्र तद्वियकरोद् द्विथ्या} \]
\[ \text{राक्तवाय्यां च राजेन्द्र दियं भूमि च निमिमे} \] \(^{23}\)

The Cosmic Egg was enveloped by seven sheaths in such a
manner that each of the sheaths is ten times greater than previous one
which envelops the egg. The egg was covered externally with ten
times of water and this water in turn was covered externally by ten
times of fire. This arrangement was again enveloped outside by ten
times of air. The air was surrounded by ten-times of ether which was
enveloped by Bhūtadi. The Bhūtadi in turn is enveloped by Mahat and
Mahat is enclosed by the A vyakta.

\[ \text{अद्वितेशुगुण्} \]
\[ \text{अपी दशागुणेन तेजस बाह्यते} \]
\[ \text{तेजो दशागुणेन बाह्यते भायुना} \]
\[ \text{आकाशेनाभृतो वायुः खं तु भूतादिनाभृतम्} \]
\[ \text{भूतादित्वेंता तदस्मभृतम् महान्} \] \(^{24}\)

From the Cosmic Egg agitated by the three Guṇas- Sattva, Rajas
and Tamas, the three deities came into existence. The Purāṇas call
them Brahmā, Viṣṇu and Śiva and assign the functions of creation, existence and dissolution to each respectively.

The Purāṇas assert repeatedly that such cosmic egg’s are numerous in number.

इति दशानामण्डलां कोट्यो ज्ञेय: सहस्त्र: ||

It is also stated that many such cosmic eggs are created, destroyed and produced again in future by the great soul.

एवं विधानामण्डलां सहस्त्राणि शतानि च।
उत्पन्निन्य विनंद्रासि पाचन्ता महात्मना। ||

III.A.9 SECONDARY CREATION

At the outset, there existed only one single vast expanse of water—Ekaṁava at the surface of the earth. The various bywords of Ekaṁava are Stabda-Salila, Maharnava, Yuganta-Toya etc.

आपोउऽ वर्ग आस्त्रेतस्मिन्मृत्विविते। ||

In that primeval waters, the entire universe comprising of mobiles and immobiles were destroyed.

एकार्णं तदा तत्स्तित्वेण स्थावरंजंगमे। ||

At the time (end of previous Kalpa) the Brahmā named Nārāyaṇa, who was the Puruṣa with thousand heads, thousand eyes, thousand feet etc, slept in those waters.

तदा भवति वै ब्रह्मा सहस्त्र- सहस्त्रपाल्।

सहस्त्रशीर्षां पुरुषो रक्षक्यण्तस्चत्तिक्रियः।

ब्रह्मा नारायणांक्षत्तु सुबलाय सिंधु: तदा। ||

Checked by the preponderence of Sattva He woke up from the sleep after the passage of the night and saw the entire world to be void.

पायावसानसमये निदर्शायोजयं: प्रभृः।
People recite these verses towards Nārāyaṇa. Waters are called ‘Naras’ since waters are the progeny of Nara(man). Since He resorts to water as his abode He is mentioned as ‘Nārāyaṇa’. Brahmā wandered in those waters. Then He realized the earth to be immersed in that waters. Considering the form of a boar to be appropriate for the water sport, He assumed the form of a boar and lifted up the earth. Then, He rearranged the mountains, rivers, oceans etc on the earth as before, again and again at the beginning of every Kalpa. The self-born Lord was desirous of creating various kinds of subjects. He executed creation at the beginning of the Kalpa in the same form as the beginning of previous Kalpa.

With a desire to create, the Lord meditated. As He was meditating Avidyā with its five ‘knots’- Tamas, Mōha, Mahāmōha, Tāmisra and Andhatāmisra unfolded itself.

Then immobile creation took place. It is known as Sthavara (immobile) or Mukhya (principal) creation. It lacked consciousness and was devoid of light both inside as well as outside. It was enveloped by Tamas from all sides.

Lord Brahmā was not satisfied with this creation and meditated upon a superior creation. As He meditated, another creation called
Triyakṣrōtas comprising of animals came into existence. Since the stream of life functions horizontally they are known as Triyakṣrōtas.

तत्स्याभिध्यायत्स्यक्तु तिर्यक्कू सोता हन्वत: ।
तत्स्याभिध्यायत्स्यक्तु: स सत्यकू सोतास्त: स्मुत: ।

They are non-intelligent and possess Tamas. They took wrong paths, considered ignorance as knowledge, egotistic, self-conceited and were of twenty-eight kinds. They are all illuminated inside, but they cover up one another. Finding this creation also to be incompetent, the Lord meditated upon another creation and produced the Sāttvika creation. Urdhvasrōtas forms the third creation and is called so, since it is oriented upwards. The beings of the Urdhvasrōtas are happy, delighted, illuminated both outside and inside.

उर्धव्यक्तिस्वतुतीयस्तु सत्त्विकोध्यममवत: ।
ते सुख्ष्ण्डतिबहुतलवहितस्तुस्तयनवृत्ता: ।

This third creation of ‘Urdhvasrōtas’ is said to be ‘Dēvasarga’. Then Lord Brahmā became pleased with the divine creation of Urdhvasrōtas.

Then again the Lord became desirous of another competent creation. As He was meditating upon creation and since He was contemplating truth, the Bautasargas came into existence, which comprises of competent ‘Arvāksrōtas’. They are called Arvāksrōtas due to the downward trend.

They are illuminated in excess, affected by Tamas and possess excess of Rajas. Consequently they have excess of grief and are engaged in performing actions repeatedly. Those humans are illuminated both outside as well as inside and are competent.

तस्याभिध्यायत: समं सत्याभिध्यायिनस्त: ।
प्रायद्वोपौ भौतस्तर: सोवार्कू सोतस्तु साधकः ।
यस्मातोर्वार्कश्वयते तत्तत्वाः सोतस्तु: ते ।
The fifth is the Anugraha creation, which is present as four-fold namely Viparyaya, Siddhi, Santhi and Thusta.

These five creations constitute the Vaikṛta (secondary) creations.

III.A.10 PRIMARY-SECONDARY CREATION

The ninth in the line of creation is the Kaumāra, which is both Prākṛta, and Vaikṛta. These are the nine creations of Prajāpati. These Prākṛta and Vaikṛta creations are the root cause of the universe.

It is in the Kaumāra creation that the creation of Sanaka, Sanātana, Sanandana, Kratu and Sanatkumāra took place. They were greatly detached and highly austere. They did not set their mind in the activities of creation.

Brahmā created mind-born sons (Mānasputras) who were equivalent to Him. He cerated Bhṛgu, Āṅgiras, Marīcī, Pulastaya, Pulaha, Kratu, Dakṣa, Atri and Vaśiṣṭha from various parts of his body.
But when the subjects of Brahmā’s creation did not develop adequately Brahmā became furious. Lord Rudra was product of this anger and was produced from the wrinkled forehead of Brahmā.

\[ योःसो र्द्वेणि विख्याति: पुनः: क्रोधसमुद्रः । \\
धुणुंकुटितान्ति तस्य खलादल् परमे\[णिनः। \[40\]

His body was of two halves, one of male and the other half of female. On being asked by Brahmā to divide himself, Lord Rudra divided himself into a man and a woman. He further divided the manly half into eleven parts. These eleven are known as Rudras born from Brahmā.

\[ अर्द्धनारीपु: प्रचण्डोर्तिभयवकः। \\
वर्णजातान्मित्वयु:। भ्रात्राःन्दन्तर्यथे पुनः।। \[11\]
तथोत्तरोऽसो हिथा खीर्यं पुरुषस्य चचार स।। \[1\]
विभेद पुरुषस्य च दशाय चैकथा च स।। \\
तत्स्वेकादशं ख्याता रुद्रा भ्रात्रसमुद्रवच।। \[41\]

Another account holds that Brahmā divided himself into two - one half in the form of woman and other half in the form of a man. In that half form of a woman He created a couple - Svāyambhuva Manu and Satarūpa.

\[ हिथा कृत्या स्वकं देहमर्यन्त पुरुषोऽभवत्। \\
अर्ध्यन नारी सा तत्स्व प्रत्या ख्यातयत।। \[42\]

This couple complied to the wishes of the creator and began the work of creation.

The names of these various creations are recapitulated by the following simple verses that lay scattered in different Purāṇas:

The first creation of Brahmā should be known as ‘Mahat’. The second of (creations) of Tanmātras are said as ‘Bhūtasarga’. The third of
Vaikaras (modifications) is said to be Aindriyaka creation. In this manner the Prākṛta creation came forth consisting of intelligence.

प्रथमो महत्: सर्गो विजेयो ब्रह्माणस्तु सः।

तन्मात्राणां हि सः स्मृतः।।

वैवर्किस्तुतीयस्तु सर्ग ऐदिशयः स्मृतः।।

इत्येष प्राकृतः: सर्गः संभूतो बुद्धिपूर्वकः।।

The Mukhya creation is the fourth and the immovable known as ‘Mukhya’. The Triyakyoni are said as ‘Triyaksrētas’ which are the fifth creation. The sixth is ‘Urdhvasrētas’ comprising of the creation of Gods. The seventh creation is that of the ‘Arvēksrētas’ comprising of mankind. The eighth creation is that of the ‘Anugraha’.

मुख्यः सर्गशार्यस्तु मुख्या च स्मार्थिः: स्मृतः।

तिर्यक्क्रेतान्तरतः यः प्राकृतिर्वेदयोन्यस्ततः: स्मृतः।।

तथा तवस्त्रेतसं श्रव्यो देवसर्गस्तु सः स्मृतः।।

ततो तवस्त्रेतसं सर्गः ससम्: सः तु मानुषः।।

आह्मो नृपाः: सर्गः सत्तिकहस्तमास्तश्च यः।।

The last five creations are known as ‘Vaikṛta Sargas’ and the Prākṛta Sargas are first three.

पश्चैते वैकृतः: सर्गः: प्राकृतायायिः स्मृतः।।

The ninth creation is known as ‘Kaumāra’, which is both Prākṛta and Vaikṛta. This classification of creation is charted out through the chart (no-2). This is followed by chart (no-3) providing the details of nine-fold creation

These are said to be the nine creations of Prajāpati. These Prākṛta and Vaikṛta creations are the root cause of the universe created by the Lord of the universe.

प्राकृतो वैकृतकाश्च कोमारो नवमस्तथा।

ब्रह्माः सर्गाः जगतो बुद्धिहेतवः।।

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III.A.11 TIME

According to the Purāṇas, time (ie Kāla) plays a very significant role in the threefold process of creation, dissolution and sustenance. The time is said to have neither a beginning, nor an end. Time is independent.

Purāṇas view time as a form of God. This point is corroborated by the following Śloka:

अव्यक्तदेवत्त कालः प्रभानं पुरुषः परः।
तेष्वा: सर्वभिषं जातं तस्माद् ब्रह्मायं जगत्।।47

Infact, the process of creation began, only when the equilibrium of the three Guṇas which constitutes the Prakṛti, was disturbed by the force of time under specific conditions. The subsequent products or modifications of Prakṛti such as Mahat tattva, Ahaṅkāra are evolved, only when impelled by time under certain conditions. So it may concluded that all along the process of creation, the time plays a very significant role. In short, the entire universe is evolved by the Supreme, using time as an instrument.

गुणबप्रवृत्तिकरकरो निविद्योयोप्रतिभ:।
पुरुषस्वतुपादामात्मानं लीलायासुगुणत।।48

The Supreme Lord, in union with time (Kāla) withdraws the universe. The significance of time is explicitly disclosed when the Purāṇas state that the Guṇas acquire the state of equilibrium or inequilibrium under the influence of time, which in other words is dissolution and creation.

गुण: कालवशशादेव भवति विषयं: समा:।
गुणसाम्ये तयों तयों वेषतु: सुषुधुरुय्यते।।49
सोऽऽ्य सृजनामि सकर्तं संहरामी सदा जगत्।
मायी मायामयो देव: कालेन सह सहकः।।50
The time factor plays an important role both in the process of creation and dissolution. The Lord causes the creation during the day and at the end of the day when the night arrives He causes dissolution. The duration of night is same as that of day. To know the tenure of the day and night the Purāṇas have discussed about the calculation of time right from atomic unit.

Two paramanus make one Aṇu. Three Aṇus constitute one tresanu. Three tresanu make a truti. A vedha consists of hundreded trutis. Three vedhas make a lava. A nimisha consists of three lavas. Three nimisha make up a Kṣaṇa. Five Kṣaṇa constitute one Kāṣṭhā. Fifteen Kāṣṭhās make up one Laghu. Fifteen Laghus taken together form one Nāḍikā or (ghatika). Two Nāḍikā make one Muhūrta, while six or seven Nāḍikā make one prahara of man or Yama.

This classification is according to Bhāgavata Purāṇa.

अणूः परमाणुस्यायत् त्रसरेणुश्रयः स्मृतः ।
जाल्लकस्यायतः खंभेवाणुपत्रायतः ।
कसरेणुस्त्रिके भुजे यः कालः स त्रृटिः स्मृतः ।
शतभागस्तु वेचः स्मृतः तीसस् पत्रस्तु ऋवः स्मृतः ।
निमेयस्त्रिकोऽज्जय आम्रात्स्ये त्रयः क्षणः ।
क्षणानं पश्च विदुः कालं लघुतः दश पश्च च ।
लघुतं वे समाघ्रतः दश पश्च च नाडिका ।
ते देव मुहर्तः प्रहरः यद्य यामः सत्स वा त्र्यनामः ।।

Rest of the other Purāṇas state the classification as:

Fifteen twinklings of the eye constitute a Kāṣṭhā and thirty Kāṣṭhās constitute one Kāla. Thirty kalas make a Muhūrta and thirty Muhūrtas make one (day and night) Ahūrātra. Thirty Ahūrātra constitute one month. A month is further classified into two fortnights i.e dark fortnight and bright fortnight.
One month of the human beings is equivalent to a day and night of Pitṛs where the dark fortnight makes the day and the bright fortnight makes the night of the Pitṛs. One month of the Pitṛs is equal to thirty human months.

काळा निमेया दश पश्च चैव त्रिशाश काळानुपादेत् कलानु।
विशादकला कृष्णभवनः मुहूर्तस्तिकिष्ता रात्रिहनी समेते ॥
पंचे रात्रिहनी मासः प्रविभागतयोः पुनः ॥
कृष्णाष्टमित्वहस्तेऽशुद्धः स्वथा शायरी ॥
विशादे मानुषया मासः पैठे मासः स उच्यते ॥५२

Six months form a Ayana. Two such Ayanas- south and north constitute a year. This southern ayana forms the night of the Gods while the northern ayanas forms the day.

मासौसैत्रयं षड्भिवर्षं हृ चाहने मतम् ॥
लौकिकेनेव मानेन हुभो यो मानुषः स्मृतः ॥
एतदिवयमहोपरिवृत्तिः शायस्य निबद्धः ॥
दक्षिणां चाहने रात्रिसत्योदयां दिनम् ॥५३

The four Yugas are: Kṛta Yuga, Trētā Yuga, Dwāpara and Kali Yuga. They with their Sandhis and Amsas consists of twelve thousand years.

दिवयेवथसहस्तेऽसत्यकालिजितम्।
चतुर्युगदशभिसत्यिभागं श्रीणुचेष्य मे॥५४

The Kṛta age consists of four thousand divine years. In it the Sandhyā comprises of four hundred years and the Sandhyāṃśa is also of equal duration. The Sandhyā duration of Trētā, Dwāpara and Kali are three hundred, two hundred and one hundred years respectively. The Sandhyāṃśa of the above three Yugas is six hundred years and excluding Sandhyā and Sandhyāṃśa their duration is three thousand, two thousand and thousand years respectively.
### III.A.11.1 DIVISION OF TIME UNITS

<table>
<thead>
<tr>
<th>Atomic Unit</th>
<th>Equivalent(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Atom of time</td>
<td>Aṇu</td>
</tr>
<tr>
<td>3 Aṇus</td>
<td>Trasarēṇu</td>
</tr>
<tr>
<td>3 Trasarēṇu</td>
<td>Truṭi</td>
</tr>
<tr>
<td>100 Truṭis</td>
<td>Vēdhā</td>
</tr>
<tr>
<td>3 Vēdhas</td>
<td>Lava</td>
</tr>
<tr>
<td>3 lavas</td>
<td>Nimēṣa</td>
</tr>
<tr>
<td>3 Nimēṣas</td>
<td>Kṣaṇa</td>
</tr>
<tr>
<td>3 Kṣaṇas</td>
<td>Kāṣṭhā</td>
</tr>
<tr>
<td>15 Kāṣṭhās</td>
<td>Laghu</td>
</tr>
<tr>
<td>15 laghus</td>
<td>Nāḍikā</td>
</tr>
<tr>
<td>2 Nāḍikās</td>
<td>Muhūrta</td>
</tr>
<tr>
<td>30 Muhūrtas</td>
<td>Ahōrātra</td>
</tr>
<tr>
<td>15 Nimēṣas</td>
<td>Kāṣṭhā</td>
</tr>
<tr>
<td>30 Kāṣṭhās</td>
<td>Kalā</td>
</tr>
<tr>
<td>30 Kalās</td>
<td>Muhūrta</td>
</tr>
<tr>
<td>30 Muhūrtas</td>
<td>Ahōrātra (day and night)</td>
</tr>
<tr>
<td>30 Ahōrātras</td>
<td>2 Pakṣas</td>
</tr>
<tr>
<td>2 Pakṣas</td>
<td>Māsa (1 human month)</td>
</tr>
<tr>
<td>6 Māsas</td>
<td>Ayana</td>
</tr>
</tbody>
</table>

(Uttarāyaṇa or Dakṣiṇāyana)

**One human month** = One day and night of Pitṛs

30 human months = 1 month of Pitṛs

360 human months = 1 years of Pitṛs

Human Uttarāyaṇa = 1 day of the Dēvas

Human Dakṣiṇāyana = 1 night of the Dēvas

1 Human year = A complete day and night of Dēvas
30 Human years = A month of Dēvas
360 Human years = One year of Dēvas
3030 Human years = 1 Saptarṣi year
9090 Human years = 1 Dhruva year
360,000 Human years = 1000 years of Gods

III.A.12 YUGAGAṆANA

Yuga is a standard measurement of cosmic time. The Kṛtayuga (Satyayuga), TrētāYuga, Dvāparyuga and Kaliyuga constitutes the four Yugas. The Purāṇas expresses the duration of these Yugas in both divine years as well as the human years. The calculation of this set of four Yugas called Caturyuga or MahāYuga, in terms of divine years, along with Sandhyā (the twilight period preceding a Yuga) and Sandhyāṃśa (the twilight period following a Yuga) is charted out below :-

<table>
<thead>
<tr>
<th>S.No</th>
<th>Yuga</th>
<th>Period (in years)</th>
<th>Sandhyā (in years)</th>
<th>Sandhyāṃśa (in years)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kṛṣṭa Yuga</td>
<td>4000</td>
<td>400</td>
<td>400</td>
<td>4800</td>
</tr>
<tr>
<td>2</td>
<td>Trētā Yuga</td>
<td>3000</td>
<td>300</td>
<td>300</td>
<td>3600</td>
</tr>
<tr>
<td>3</td>
<td>Dvāpara Yuga</td>
<td>2000</td>
<td>200</td>
<td>200</td>
<td>2400</td>
</tr>
<tr>
<td>4</td>
<td>Kali Yuga</td>
<td>1000</td>
<td>100</td>
<td>100</td>
<td>1200</td>
</tr>
</tbody>
</table>

Total period of four Yugas = 12,000 years
(Caturyuga or a MahāYuga)

This total period of the four Yugas constitute one Caturyuga which is also known as MahāYuga.
The above calculation of a Caturyuga is in terms of divine years. The Purāṇas specify that one divine years equals 360 human years. So a Caturyuga in terms of human years is presented below:

<table>
<thead>
<tr>
<th>S.No</th>
<th>Yuga (in years)</th>
<th>Period (in years)</th>
<th>Sandhyā (in years)</th>
<th>Sandhyāmśa (in years)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kṛta Yuga</td>
<td>1440000</td>
<td>144000</td>
<td>144000</td>
<td>1728000</td>
</tr>
<tr>
<td>2</td>
<td>Trētā Yuga</td>
<td>1080000</td>
<td>108000</td>
<td>108000</td>
<td>1296000</td>
</tr>
<tr>
<td>3</td>
<td>Dwāpara Yuga</td>
<td>720000</td>
<td>72000</td>
<td>72000</td>
<td>864000</td>
</tr>
<tr>
<td>4</td>
<td>Kali Yuga</td>
<td>360000</td>
<td>36000</td>
<td>36000</td>
<td>432000</td>
</tr>
</tbody>
</table>

Total period of four Yugas = 4320000 years

(A Caturyuga or a MahāYuga)

The Purāṇas assert that seventy one (71) such Mahayugas make one Manvantara.

चतुर्युगानां संख्या साप्ताहिका होकसप्तति:।
मन्वन्तरस्य संख्या मानुषार्द्धनिंशयोष मे॥

Therefore, a Manvantara = 4320000 x 71

= 306720000 human years

Further, it is mentioned that 14 Manvantaras constitute a Kalpa.

Therefore, 14 Manvantara = 306720000 x 14

= 4294080000

Sandhyā + Sandhyāmśa = 25920000

= 4320000000 human years

This Kalpa period constitute one day of Brahmā. The night of Brahmā is also of equal duration. Each Kalpa comprises the periods of 14 Manus, each of whom presides over 71 Caturyugas with a surplus.
(71 6/14 Chaturyugas). In other words one day of Brahmā is the period of 14 Manus. The 14 Manus are:


The Purāṇas have mentioned that the present one is the seventh Manu named Vaivasvata.

भगवान श्रद्धामयः सपुरुष: सत्तमो च वर्तमानो यस्तद्विभाष: मे श्रुणु।

Half of the life of Brahmā is called Parārdha. Brahmā's life, therefore, comprises of two Parārdhas of which the first one has already elapsed. The second half is in progress and this is its eighth Kalpa. The Purāṇas declare that previous Kalpa was the ‘Padmakalpa’ and current one is ‘Varāhakalpa’.

योहतीत: सत्तम: कल्प: पाण्डु इत्युच्चते बुधे:।

वाराहो वर्तन्ते कल्प: तस्य वश्यामि विस्तरमृ।

Hundreds and thousands of such Manvantaras, occurring in between creations and dissolutions, have passed. Dissolution follows a Manvantara which in turn is followed by a new creation again. This cycle is carried out endlessly.

III.A.13 DISSOLUTION AND RECREATION

Like Sarga (creation), Pratisarga (dissolution) is also one of the main characteristics of a Purāṇa. The process of dissolution and creation are cyclic ie creation follows dissolution; in the same way
dissolution follows creation. All creation ends in dissolution, which in turn gives place to recreation. The dissolution is of four kinds, which is accepted by almost all Purāṇas. They are

1. Nitya - Usual
2. Naimittika - (Periodical)
3. Prākṛta - (of Prakṛti, the primordial nature)
4. Ātyantika - (absolute or final)

The same is indicated:

नैमितिकः प्राकृतिकस्तैवावलयति त्वानैव।
नित्यशः सर्वं मूलतनां प्रलयोऽवर् चतुर्विधः।५८

III.A.13.1 NITYA PRALAYA

Nitya pralaya is the death of the beings every day or it is the change that occurs when the beings sleep every night

नित्यः सदैव भूतानां यो विनाशो विवाक्षाम्।५९

III.A.13.2 NAIMITTika PRALAYA

The Naimittika Pralaya takes place at the completion of a Kalpa ie at the end of one thousand sets of Yugas, all the subjects are absorbed into the belly of Brahmā.

ब्राह्मो नैमित्तिकस्तैवं कल्पान्ते प्रतिसिद्धः।६०

Yet another verse holds thus:

सदा विनाशो जातानां ब्राह्मो नैमित्तिको लयः।६१

The process is explained thus:

At the end of one thousand cycles of four Yugas the surface of the earth gets depleted and an extreme drought for hundred years occurs.

चतुर्विधसहस्तानं क्षीणाय ये महीतले।
अनादृहिततीयाय जातेन शालवार्षिकी।६२
All the beings get perished due to the absence of rain. Then the Lord of the universe makes effort to bring about annihilation. The Lord placing himself in the seven rays consumes the water in all the beings and dries up the entire earth's surface. Those seven rays get nourished and becomes seven suns, burning completely all the three Lōkas. The Lord assumes the form of 'Kālagni Rudra' and with Śeṣa serpent burns down the nether down below.

रोपाहिंधासम्भूतः पातालगनि दहत्यथः।।63

At the time all the three worlds appeared as a single blazing mass. The residents of the two worlds, scorched by the extreme heat, move on to the Maharlōka and from there to the Janalōka. The breath from the mouth of the Rudra burns down this universe. Clouds were created from the breath of the Lord. The terrible Samvartaka clouds showered and the fires were subdued. The clouds pour down incessantly and fills up the entire world with water flooding Bhūlōka and the higher Lōkas. The great clouds rain for a duration of more than hundred years where the mobile and inmobile gets destroyed completely and the entire world gets enveloped in darkness.

अन्धकारिकते लोके नष्टे स्थायरतः।।

वर्षन्ति ते महामेधा वर्षाणामधिकं शतम्।।64

So in the Naimittika Pratisarga, the destruction of all the things is brought about by means of fire and water. From it only the Prākrta creation escapes including the three qualities and seven ṛṣis etc.

III.A.13.3 PRĀKRṬA PRALAYA

At the end of two Parārdhas ie life span of Brahmā, the Prakṛtis or the causal principles of the universe gets dissolved. This constitutes the
Prākṛta Pralaya. Here, the Prakṛtis serially enter into one another at the time of dissolution.

आत्मातिको वै मोक्षश्च प्राकृतो विपरायिक: ||
महदाहं विशेषान्तं यदा संप्रति संक्षयम्।
प्राकृत: प्रतिसमांदं प्रोच्यते कालाचिन्तके: ||

In the Prākṛta type of Pralaya, after the entire Lōkas and the complete Pātālas gets destroyed, due to the absence of rain and fire, all the modifications beginning with Mahat and ending with Viṣeṣa are reabsorbed.

परार्थ विगुणं वतु प्राकृत: प्रलय: स्मृतं।
अनावृट्यादिग्रीसंपकात्तः संज्ञालनं त्विज ॥
महद्वादिविकार्यं विशेषान्तस्य संस्कर्ये ॥

The pattern adopted is that, the higher evolutes of Prakṛti ‘swallows up’ the lower one, until the Mahat dissolves itself into the ‘equilibrium of Guṇas’ (ie Guṇa-Sāmya).

In this process firstly the water absorbs the smell and other qualities of the earth. Then the earth devoid of smell inclines towards dissolution. On loosing the smell-Tanmātrā the earth becomes one with water. After that the characteristic of water, taste is absorbed by the fire and consequently the water gets destroyed devoid of taste-Tanmātrā. Then the air absorbs the form, the characteristic of fire into itself. When there is no form-Tanmātrā the fire becomes formless. Then the characteristic of air, touch gets absorbed into sky. Then the sound attribute of the ether is also absorbed by the Ahaṅkāra(ego). The ego in turn is consumed by Mahat. The Mahat principle is consumed by Prakṛti. That Prakṛti is manifested as well as unmanifested. Its manifested form merges into the unmanifested form. Both the manifested and unmanifested Prakṛti as well as the Puruṣa gets merged in the Supreme Soul.
The cosmic dissolution brought about in this way by Brahmā’s liberation is called Prākṛta Pralaya. At the beginning of the next cycle, another being appears as Hiraṇyagarbha due to the outstanding merits acquired by him during the previous cycle.

It is noteworthy that in this dissolution, the withdrawal or reabsorption of elements are executed in the reverse order.

So at the end of the process, when the entire universe gets destroyed, the Supreme Brahman alone remains.

III.A.13.4 ĀTYANTIKAPRALAYA

When the learned one know the three kinds of sufferings namely Adhyatmik etc, they develop knowledge and Vairagya (detachment). Due to this they attain Ātyantika dissolution. In short the Ātyantika Pralaya takes place when one becomes liberated through spiritual knowledge.

The four types of Prayatas are briefly explained through the chart (No-4). A sketch on the flow of dissolution is presented through the chart (No-5).
III.A.14 LAW OF KARMA

The Purāṇas subscribe to the doctrine of law of Karma. According to it the beings whose Karmas have not been exhausted are re-born in the subsequent Kalpa. They are known as Vāsanās and account for the creation of the world.

मुर्तर्मर्त्योक्तिविनोदोऽभिविन्यतः पूर्वकर्मेऽऽति
ख्यात्वा तथा हिंमुःक्तः प्रलये ह्युपसंहतः ॥ ॥

III.A.15 THE CONCEPT OF ĪŚVARA:

The formless eternal Brahman wishing for a second, of its own sport, creates an auspicious form of Itself, endowed with all power, qualities and Knowledge. This manifested form of that Supreme Brahman is called Īśvara.

अभूतेन स्वपरिः लिङ्ग तेनाकलिपि स्वलोकलयः
सर्वायंगुणोपयत सर्वसंसारस्मिनि शुभः ॥ ॥
अभूतेन यत्राय蹬ः वै तस्य मूर्तिः सदाशिवः
अवाचारिना नराचिना ईश्वरे तं जगुवंशः ॥ ॥

III.A.16 CREATION AS MERE SPORT (LĪLĀ) OF THE LORD

The Purāṇas hold that creation is a ‘Līlā’ a mere sportive activity of the Lord. This is brought home by the following Śloka:

व्यक्तं विण्यतात्यथाप्रथं पुरुषः कालं एवं च
क्रीडतो बालकस्येषं च तस्य निशाचमय ॥ ॥

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III.A.17 ABSOLUTE AS THE MATERIAL AND EFFICIENT CAUSE OF THE WORLD:

The Purāṇas declare the Brahman to be the cause of the universe. The cause can be of two types: Efficient cause and Material cause.

\[
\begin{align*}
\text{निविकल्यं निरारम्यं निर्माणं निरुपद्रवम्} & \quad 1 \\
\text{अद्वितियमनाधन्तमविकाः चिदालकाः} & \quad 11 \\
\text{यस्येत्त्वं सविकल्यं संज्ञासंज्ञातिः स्म वे} & \quad 1 \\
\text{कियता चैव कालेन द्वितीयेन चातन्नवर्तितं} & \quad 11 75
\end{align*}
\]

It is evident from the above Śloka that the Supreme Lord wished for a second. The Supreme Brahman alone existed at the outset. It is evident that thought precedes creation which is found only in efficient causes like Potter, Goldsmith etc. Also, at the outset the Brahman alone existed. There is no other designer to act upon Brahman as the material to yield on product. In the wake of these two reasons, Brahman is the efficient cause.

In general, that from which anything is evolved and into which it dissolves back, is recognized to be its material cause.

\[
\begin{align*}
\text{तस्मादेतज्जगत्व समुच्छते चरायस्म} & \quad 1 \\
\text{तस्मिन्नेव लघुं याति युगानि समुपस्थिते} & \quad 11 76
\end{align*}
\]

Thus the Brahman is the efficient as well as the material cause of the world.

III.A.18 MĀYĀ

Māyā is the innate inscrutable power of Brahman through which it projects the entire universe without infringing its non-dual nature.

\[
\begin{align*}
\text{सा वा एतस्य संद्रोहः शक्ति: सदसत्तिमका} & \quad 1 \\
\text{मायाः नाम महाभाग यद्येव निर्मम्मे विभुः} & \quad 11 77
\end{align*}
\]
III.A.19 SATKĀRYAVĀDA

The process of evolution has been described. The process of evolution adheres to cause-effect relationship called Satkāryavāda which supposes that the effects pre-exists in their causes. In other words the effect must be existent from before its production.

तत् सामान्यविशेषायामुपलभ्येत स भ्रमः ।
अन्योन्यापाश्रयात् सर्वमाध्यान्तवदवस्तु यत् ॥ ७८ ॥

III.A.20 BRAHMAN AND THE WORLD

The Purāṇas hold that the Brahman and the world are not different from one another. It is the Brahman that transforms itself into the world.

सत्यं रजस्तमं इति त्रिवृक्षेरकात्रौ सूत्रं महानामितं प्रवदति जीवम् ।
जानक्रियायां फलरूपतया शक्ति ब्रह्मेऽव भाति सदसङ्ग तयोः परं यत् ॥ ७९ ॥
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III.B SCRIPTURAL TESTIMONY FOR PURANIC COSMOGONY

The scriptures also subscribe to the cyclical view of universe, which holds that creation is followed by dissolution. This dissolution leads to a new creation and this process is repeated endlessly.

III.B.1 SUPREME BRAHMAN

Brahman the ultimate reality is the "Universal Pure Consciousness". It is of threefold innate nature of ANANTA SAT-CHIT-ANAND (Absolute Infinite Existence-Consciousness-Bliss). In other words Brahman is Truth-Knowledge-Infinity.

सत्यं ज्ञातमन्नतं ब्रह्मः।

III.B.1.1 CHARACTERISTICS

Even though the nature of Brahman is inexpressible, it is stated as pure, non-dual, infinite, external, changeless, partless, all pervading, omnipresent, omniscient, omnipotent etc. These characteristics are brought home by the following Ślokas:

अत: परे ब्रह्म सद्धितीयं विद्युष्टिविज्ञानं निरज्ञानम्।
प्रश्नात्माधृत्वस्विनीमाक्रियं निरस्तरायनंद्वस्वरूपम्।
निरस्त्रायकृतस्वरं निलं सुखं विन्दुवमित्रप्रमायं।
अरुप्तमय्युपकरणमपर्यम्यं ज्योतिः सत्यं किंशुदिदं चक्षसि।

"Therefore, whatever is manifested is the Supreme Brahman Itself. Real, non-dual, extremely pure, the essence of knowledge-Absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of Bliss Absolute, transcending all diversities created by Māyā, eternal, the essence of joy, indivisible,
immeasurable, formless, unmanifest, nameless, immutable and self-effulgent."

III.B.1.2 PRIMACY OF THE BEING

At the time of primordial creation, there was neither existence nor non-existence. There was only one with no other.

नासीदासीयो सदसीत्तदानी नासीद्रो नो व्योमापरो यत्त।
किमारवियो कुह कसय शर्मन्नभ: किमारविलासनं गाहीरम्।

न मुन्युरासीदुम्मं न त्यं न राज्य आद्व आसीत प्रोक्तः।
आनृतवातां रथध्यया तदेकं तस्माद्बु अन्नाप्र पर: किंचनास।।

"Then there was neither being nor non-being. The atmosphere was not, nor sky above it. What covered all? And where? By what protected? Was there the fathomless abyss of waters?"

"Then neither dead nor deathless existed; of day and night there was yet no distinction. Alone that one breathed calmly, self-supported, other than It was none, nor aught above It."

III.B.1.3 PRIMORDIAL STATE:

The Purānic stand that there was utter darkness at the outset of creation and nothing could be realized then is driven home.

तम आसीत्तमसा गूढम्न प्रकृत सप्तसत्तर मर्मम्।
तुच्छयेवाः पीहतं यदासीत् तपस्यमसाहिना जायते कमः।।

"Darkness there was at first in darkness hidden; The universe was undistinguished water. That which in void and emptiness lay hidden Alone by power of fervor was developed."

III.B.2 GUÑAS

Guñas, which are the constituent powers of Prāti, are of three types namely Sattva (Intelligence-Stuff), Rajas (Energy-Stuff) and Tamas
(Mass-Stuff) with their respective functions of manifestations (Prakasa), activity (Pravrtti) and restraint (Niyamana) respectively yielding pleasure, pain and sloth. In other words, Sattva denotes the form to be realized, the Tamas the obstacles to its realization, while Rajas denotes the force by which the obstacles are removed and the essential form is manifested. Guṇas are ever-changing, fine in texture and inferred from their effects.

These three Guṇas combine with one another in varying proportions to yield different substances with manifold qualities. In their different proportions, they mutually act and react upon one another evolving new qualities and substance. It may not be out of place here to notice that though the Guṇas work together, they never coalesce.

III.B.3 PURUṢA

Puruṣa is an aspect of the Supreme deity. It is when presided over by Puruṣa that, the Prakṛti evolves different modifications. Prakṛti (Matter) and Puruṣa (Spirit) are two aspects of Īśvara, the Lord. Since Īśvara is eternal, it follows that His nature- Prakṛti and Puruṣa are also eternal. These two in their inter-play project, sustain and destroy the universe created by them.

प्रकृतिभूतिः परमात्मा सत्य जगत: सर्वेऽः !

III.B.4 PRAKṛTI

Prakṛti is the basic substance out of which the entire world springs out. It is also known as Pradhāna, Avyakta, Avidyā, Māyā etc. Prakṛti is the state in which the three Guṇas are said to be in equilibrium (Samyavasta). This is said to be the natural condition of Prakṛti and herein, the process of evolution is at rest. This state is a indefinite and indeterminate one.
III.B.5 EQUILIBRIUM OF THE GUÑAS:

In this state of equilibrium the tendency to manifest (Sattva) and tendency to act (Rajas) are held in check by the tendency to non-manifest and non-activity (Tamas). Curiously even in this state of equilibrium, the Guñas are continuously changing into one another.

Once the equilibrium is disturbed, the Guñas group among themselves in varied proportions yielding several modifications of the world.

The will of Īśvara disturbs the equilibrium of the Prakṛti for the sake of a new creation. Prakṛti, in its state of equilibrium, has in itself the possibilities of all the things. It is curious to note that it evolves both the apparatus of thought as well as the objects of thought i.e. psychological and physical. The first evolute of Prakṛti, when the equilibrium is disturbed, is the Mahat.

III.B.6 PRĀKRṬA CREATION

III.B.6.1 MAHAT

Mahat (or the Great) is the first product owing to preponderance of Sattva. It is the subtle substance of all mental processes, which enables one to distinguish between different objects and perceive what they are. It is called the Mahat because it comprehends within it all the buddhis of individuals (Buddhitattva) and all the matter of which the gross world is formed, in a potential format. In short, Mahat is Prakṛti (non-being) illuminated by consciousness (being).
III.B.6.2 AHAṆKĀRA

The next evolute is the principle of individuation, which arises from Bhudhi called Ahaṅkāra. Its function is self-love (Abhimāna). The definition of Ahaṅkāra and its modifications are stated by the following verse:

अभिमानोऽहंकारः। तस्माद् द्विविधः। प्रवालं सर्गं।।
एकदशक्षण गणः। तन्मत्त्रपञ्चकश्च।।

"Ahaṅkāra is self-assertion; from that proceeds a two-fold evolution only, viz, the set of eleven and the five-fold primary elements."

It helps an individual in the formation of concepts and decisions. Ahaṅkāra, based on preponderance of Guṇas is classified as Sāttvika Ahaṅkāra, Rājasa Ahaṅkāra and Tāmasa Ahaṅkāra.

III.B.6.3 TĀMASIKA AHAṄKĀRA (BHŪTĀDI):

The five Tanmātras (infra atomic units) or fine elements namely Śabda, Sparśa, Rūpa, Rasa and Gandhatranmātras are derived from the Tāmasiaka Ahaṅkāra. The Tanmatras cannot be perceived directly but they have their potential power of affecting our senses. But these Tanmātras can combine to produce atoms capable of sense stimuli.

तन्मात्राःविशेषस्तेयो भूताति पञ्च पञ्चभ्यः।
एते स्मृतां विशेषं। शास्त्रं धोराश्च मूढः।।

"The Tanmātras are the indiscernible; from these five proceed the five gross elements; they are remembered as the discernibles, because, they are calm, turbulent and deluding."

The five gross elements namely ether, air, fire, water and earth arise from Tanmātras owing to preponderance of Tamas and the gross
elements possess a definite quality. The gross elements are categorized on the basis of the senses through which they are apprehended.

III.B.6.4 FORMATION OF TANMĀTRAS:

The sound Tanmātras is directly generated from the Bhūtādi. The touch Tanmātras is generated by the union of a unit of Tamas from Bhūtādi with the sound Tanmātras. It has two attributes of sound and touch. Thirdly, the form Tanmātras is generated by the union of a unit of Tamas from Bhūtādi with touch Tanmātras with the attributes of sound, touch and form. This process is carried out in similar lines until we have the smell Tanmātras with five attributes. The process is presented through the chart (No-7).

III.B.6.5 GROSS ELEMENTS:

The five gross elements namely ether, air, fire, water and earth arise from Tanmātras owing to preponderance of Tamas and the gross elements possess a definite quality. The gross elements are categorized on the basis of the senses through which they are apprehended.

III.B.6.6 FORMATION OF ATOMS:

The atoms are generated from the Tanmātras. The combination of sound potential with rudiment matter from Bhūtādi yields the Ākāśa atom. The touch-potential combines with sound potential to generate the Vāyu atom. The form-potential combines with touch-potentials and sound-potentials to yield the Tējas-atom. The process is carried out on similar lines until we have the fifth atom of earth. The process is shown vide chart (No-8).
III.B.6.7 PAÑCĪKARĀNA:

Pañcīkaraṇa is the process of fivefold combination by which the subtle-elements become the five gross elements. In it, they mutually combine in a manner as to yield the gross element which can be perceived by the sense-organs.

In the Pañcīkaraṇa, each element consists of a half of one element and one-eighth of each of the other four. This process of quintuplication is explained in the following verses:

पृथिव्यादीनि भूतानि प्रत्येकं विभजेदिद्वाया।
एकंकं भागमात्य सातौं विभजेतसुपुनः॥
एकंकं भागमेकस्मिन्न भूते संवेशयेत्क्रमात्:\
तत्तथाकाशभूतस्य भागः पञ्च भवति हि॥
वायुविभागाश्चत्वारो, वायुविभागाश्चत्वारोऽतिेत्:\
पञ्चीकरणमेतत्स्वादित्याहृस्तत्त्ववेदिनः॥

"Each of the several elements, earth etc, must be divided into two equal parts. One of these two parts should be further split into four equal parts. Now to one of each element should be added one quarter of each of the other four halved elements towards the formation of one gross element. Thus in Ether there will be five constituent parts. Half of it will be Ether and the other half will consist of the four parts contributed together by all the other four elements. Thus it is to be known in the case of the other four elements, like Air etc. this process is the five fold combination according to the wise"

The gross element, inspite of being a mixture of other elements, is named after the preponderant element.
III.B.6.8 SĀTTVIKA AHAṆKĀRA (VAIKĀRIKA):

This dissolution of Ahaṅkāra evolves the five organs of perception; the five organs of action and the manas. The five cognitive senses are vision, hearing, smell, taste and touch. The five conative senses are speech, handling, foot-movement, ejective sense and the generative sense. Manas is the organ which synthesis the sense-data into percepts and executes the dictates of the will by means of the organs of action. Its distinctive function is deliberation (Saṅkalpa).

उभयतमकमत्र मन:,संकल्पकमिनिः च साध्यात्।
गुणपरिशिष्टमश्चतत्त्वे बाह्यप्रेमाद्यः।

"Of these (sense organs), the mind possesses the nature of both (the sensory and motor organs). It is the deliberating principle, and is also called a sense organ since it possesses properties common to the sense organs. Its multifariousness and also its external diversities are owing to special modifications of the attributes."

III.B.6.9 RĀJASIKĀ AHAṆKĀRA (TAIJASA):

The Rājasa aspect plays its part in both and is present in the result.

The evolutionary process as per the Sāṅkhya system is presented through chart (No-6).

III.B.7 COSMIC-EGG

At the time of creation the great water pervaded the universe. Presided over by the Puruṣa and by the grace of the Avyakta all those starting with Mahat and ending with Viśeṣa formulated the cosmic-egg. This cosmic-egg lay in the waters. The Brahmā named ‘Kṣetrajña’ grew up in that egg. He is the first to be embodied and for this reason He is called as ‘Puruṣa’.
This cosmic person (Puruṣa) is the first creator and by Him all the three world with its movables and immovables were pervaded. The following Ślöka for Puruṣasūkta proves the above:

पुरुषः एवंः सर्वं वत्प्रूणं यद्भवः ।
उत्तममृत्वद्येशांत: यदनेनातिरोहितः । ।

“Whatever is born now, and whatever is yet to be born in future, all are He alone; not only this, even for Gods, He is the controller; and hence He transcends the mortal state.”

The Purānic stand is that only one quarter of the Puruṣa is transformed as universe while the three quarters of the Puruṣa are beyond change. This means that only one-quarter of the Puruṣa undergoes changes as the Creation, Sustenance and Destruction of the universe. This is proved by the following stanza of Puruṣasūktam:

निमादृश्यं उद्देत पुरुषः पादोः प्रयोहभवत: पुनः ।
ततो विषयः व्याक्यानत: साशानासने अभि । ।

“The three-quarters of the Puruṣa extends beyond the universe of change. The one-quarter of Him, again and again, comes to play as the universe. Thereafter, He pervades all beings that eat and things that never eat.”

III.B.8 SECONDARY CREATION

The secondary creation or Vaikṛta Sarga comprises of five types. They are a) Mukhya sarga b) Triyakṣrōtas c) Urdhvasrōtas d) Arvaksrōtas and e) Anugrahasrōtas. This kind of arrangement is supported in the scriptures. For example the Anugraha sarga is an echo of the Pratyayasarga or Intellectual creation of the Saṅkhya.

एष प्रत्ययसागो विषयवादशक्तितुषिदिशायः ।
गुणवैर्यविशालंत्वं च भेदास्तु पक्षास्तः । ।

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“This is the creation of the Buddhi, termed as ignorance, disability, contentment and perfection. From the mutual suppression of the attributes due to their inequalities, the different forms of this become fifty.”

III.B.9 PRIMARY- SECONDARY CREATION

The ninth in the line of creation is the Kaumāra creation: Creation of the mind-born sons of Brahmā as Sanat etc. This ninth creation is both Primary and Secondary. Madam Blavatsky writes:

“The four Kumāras (are) the mind-born sons of Brahmā. Some specify seven. All these seven Vaidhātra, the patronymic of the Kumāras, the “Maker's sons,” are mentioned and described in Īśvara Kṛṣṇa’s Sāṅkhya-kārikā with the commentary of Gaudapādacārya attached to it. It discusses the nature of the Kumāras, though it refrains from mentioning by name all the seven Kumāras, but calls them instead the “seven sons of Brahmā,” which they are, as they are created by Brahmā in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanātana, Kapila, Rbhu and Pañcaśikhā. But these again are all aliases.”13

III.B.10 TIME

The calculation of the Yugas has been carried out in the previous section. It was shown that a Caturyuga comprises of 4320000 human years. Seventy one such Caturyugas constitute a Manvantara. Fourteen Manvantaras constitute a Kalpa or one day of Brahmā, which has been worked out to around 430 crores of human years.

The resulting figures are indeed mind-boggling and takes an individual by surprise. However scholars are of the opinion that such an calculation has been inculcated in the Purāṇas to emphasize that the
process of creation and dissolution are beginningless and endless i.e. eternal.

Each Manvantara is followed by dissolution which in turn provides impetus for the next creation. Gītā states:

सर्वभूतानि कौन्तेय प्रकृतिः याति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादो विसृज्यायहम् ॥ १४

"Arjuna, during the final dissolution all beings enter My Prakṛti, and at the beginning of the creation, I send them forth again."

The process of creation and dissolution are cyclic and eternal.

III.B.11 DISSOLUTION

The Pralayas are of the types:
1. Nitya (Constant Dissolution)
2. Ātyantika (Absolute or final)
3. Naimittika Dissolution (occasional or Incidental)
4. Prākṛta (of Prakṛti or Primordial Nature)

III.B.11.1 NITYA PRALAYA:

Nitya Pralaya is the change, which takes place imperceptibly in everything in the universe, without cessation. In short it is growth and decay - life and death.

III.B.11.2 ĀTYANTIKA PRALAYA

Ātyantika Pralaya pertains to individuality of persons rather than the world. It is therefore the individual Pralaya after attainment of which no future existence possible, no rebirth till after the Maha Pralaya.

III.B.11.3 NAIMITTIKA PRALAYA

Naimittika Pralaya is the one, which occurs at the completion of
the fourteenth Manvantara i.e. the close of Brahmā's day. It is the
destruction of all the creatures that lives and has a form; but the
substance remains till the new dawn following that night.

During deep sleep, one loses his individuality because all his
thoughts, desires reside within us in a causal state in the form of some
unseen energy. So they are reduced to an unmanifested state during
sleep. This unmanifested causal state is said to be our causal body
(Kāraṇaśaṅkīra). The consciousness rests in this causal body during
sleep. Drawing a comparison with this sleep phenomenon, Swami
Nirvedananda writes:

“This is how the sleep phenomenon is explained by our Śāstras. The
same thing takes place when the cosmic intelligence (Hiranyagarbha)
falls asleep. As his consciousness retires to his Kāraṇaśaṅkīra, all minds
within creation, being portions of the cosmic mind, together with all
objects of their experience go back to the causal state. Everything in
nature, gross and subtle, is reduced to the unmanifested causal state
composing Hiranyagarbha's Kāraṇaśaṅkīra. Thus, when the cosmic mind
of Hiranyagarbha goes to sleep, there is cosmic dissolution known as
Naimittika Pralaya; Srṣṭi begins with its waking up. These follow each
other alternately.” ¹⁵

This alternation of creation and dissolution is brought home by the
following Śloka:

अव्यक्ताक्षरः सर्वोऽऽ स्वच्छत्वंहसणं ।
राज्याग्ने प्रलीयनं तत्तत्वाव्यक्तसंस्कारं ।¹⁶

“All embodied beings emanate from the unmanifest at the coming
of the cosmic day; at the cosmic nightfall they merge into the same
subtle body of Brahmā, known as the unmanifest.”
III.B.11.4 PRĀKRṬAPRALAYA:

The Prākṛta Pralaya occurs at the end of the life of Brahmā. Brahmā i.e. Hiranyagarbha becomes disembodied altogether and merges into the Supreme Brahman. In this dissolution the elements are merged into the primary substance.

The process of dissolution does not take place in a haphazard, disorderly manner. The order of dissolution is the exact reverse of the order of emergence. The reverse order of dissolution is asserted using the following Sūtra from the Brahmāsūtra.

विपर्ययेण तु क्रमोऽत उपपत्ति च।। 17

“But as compared with this order of creation, the order of dissolution proceeds in a reverse way. This is logical too.”

This stand is further confirmed by the following:

जगत्प्रतिष्ठा देवेः पृथिव्यपु प्रलीयते।
ज्योतिष्ठय: प्रलीयते ज्योतिर्वाय: प्रलीयते।। 18

“The end of the world comes about thus, O divine saint: Earth, the basis of this world, is dissolved in water; water dissolves fire; fire get absorbed in air; (air dissolves in space, and space in the unmanifested)”

An effect should necessarily merge into its cause, because it is not proper that any product leaves out its own cause and merges into the cause of its cause. Also, it is logical that the effect cannot remain, when its cause had already dissolved.

So the entire creation dissolves successively into the finer and finer causes, until we are left with the Supreme cause, the Brahman.

III.B.12 LAW OF KARMA

Each and every action, irrespective of whether it is good or bad, produces its natural effect and involves embodiment in the world. It acts
as an impediment to liberation. It brings forth a new series of effects. The mental impressions or innate-dispositions are technically called Vāsanās. During dissolutions, the world is present potentially in the Vāsana-form, in the unmanifest. When the time is ripe, they project a suitable world to express themselves.

प्रकृति स्वामवल्लभ्य विश्रामामि पुनः पुनः ।
भूताञ्च च वर्जयं कृत्तथान्यं प्रकृतेर्स्ति ॥ १९

"Wielding My nature I release, again and again (according to their respective Karmas) all this multitude of beings subject to the influence of their own nature."

III.B.13 THE CONCEPT OF ĪŚVARA.

The concept of Īśvara is derived when one seeks an explanation for the world of becoming. It cannot be due to Brahman, because Brahman is changeless. The changing of the world cannot be ascribed to Prakṛti, because Prakṛti is not intelligent.

While Brahman stands for being, Prakṛti stands for becoming. We cannot consider the Prakṛti as an ultimate category along with Brahman which has no second and nothing outside. But if we do not consider a ‘second’, the explanation of the world becomes a difficulty.

It is at this critical juncture that a Saguṇa Brahman or changing Brahman, an Īśvara is accepted. Īśvara combines within himself the nature of both being and becoming, the unattached Brahman and the unconscious Prakṛti. The absolute goes out of itself and produces a manifestation relatively independent of it resulting in the personal Lord. Brahman is beyond both subject and object. When it becomes subject dealing with an object, we have Īśvara, the one-many. While the
Brahman is indeterminate and pure consciousness, the Īśvara is a determinate and self-conscious personality.

Īśvara is the source of all the manifold changes of the world. Since the Prakṛti is unintelligent, it cannot cause anything on its own. It requires an intelligent spirit. So, the Prakṛti develops the whole world through the power of the subject, GOD.

The Īśvara is a self-conscious personality. We have

स इश्वर लोकालं सृजना इति।  

"He designed (Īkṣata), I will become many, I will procreate."

But the oneness of the Īśvara is not affected by self-expression in the many. Īśvara is active and subject to change. In short, Īśvara is the mediating principle between Brahman and the world, sharing the natures of both. He is one with Brahman, and yet related to the object world.

III.B.14 CREATION AS MERE SPORT (LĪLĀ) OF THE LORD

The Puranic outlook that the creation is a mere 'Līlā' i.e. sportive activity of the God is supported by other scriptures too. God does not create this world under any compulsion since we know that God is eternally free. Also owing to God's fullness (Paripurnatha), He cannot feel any desire to create the world. So no motive, whatsoever, can be attributed to God, because He has all desires fulfilled.

Therefore the ideology of 'Līlā' is presented to point out that God creates the world out of the sheer joy of doing so. Creation is the spontaneous overflow of God's nature (Svabhāva), even as it is the nature of man to breath in and out. This world is simply the outcome of God's nature. Out of the fullness of his joy, God scatters abroad life and power. It may therefore be posited that:
"the activity of the Lord may be supposed to be mere sport (Līlā) proceeding from his own nature, without reference to any purpose."

The concept of ‘Līlā’, upon mature reflection, is indicative of many things:

a. The act of creation does not have any selfish motive as its background.

b. It is spontaneous, without any purpose.

c. God cannot be assigned any responsibility for the actions that crop up within His created domain because He had no need to create and also no consequences attached to his action.

d. The term ‘Līlā’ is also suggestive of the ease and effortlessness with which Īśvara creates this world. A careful examination of the following Śloka would reveal the point of ‘effortlessness’ under discussion:

    यथोर्नामभ: सूजते गृहते च यथा पृथिव्यामोक्ष; सम्भवति।
    यथा सत: पुरुषार्कं केरालामानि तथाक्षरात् सम्भवतीह विश्वम।।

    "As a spider projects and withdraws (into itself) the web, as the plants sprout from the earth, as hair grows on the head and body of a man, so from the imperishable becomes out the universe."

The creation of the world may seem to us as a stupendous task; but for the Lord it is a mere pastime (Līlā), because His power is infinite. Therefore, it may be stated that by viewing the creation of the world as the ‘Līlā’ (cosmic game) of Īśvara, all the motive, purpose and responsibility has been removed from Īśvara.
III.B.16 ABSOLUTE AS MATERIAL AND EFFICIENT CAUSE OF THE WORLD

In general, any creation comprises of three causes which may as well be applied to the activity of creation of the world. They are:

a) the material cause - the raw material
b) the instrumental cause - the equipment used for creation.
c) the efficient cause - the intelligence that acts on the material with the instrument

In order to drive home the efficient cause (agency) of Brahman, we consider the following Śloka:

स ईशांचक्रे ।
स प्राणमस्वनत.... 23

“He deliberated. He created the vital force”

A careful examination of the above reveals that reflection precedes creation. In other words, the agency of the absolute in creation was preceded by thought. Creation after thought is found only in efficient causes like Potter etc. This drives home the stand that Brahman is the efficient cause.

One more reason to ascribe the efficient causality to Absolute is the absence of any other ordainer. The material causes like clay, gold etc are found to function only when subjected to external control like potter, goldsmith etc. But the absolute as the material cause is not subjected to any kind of external control in this way, because it has been repeatedly asserted that before the creation of the world the Absolute alone existed, one only, without a second.

सदेव सौम्य इदमः आसीदेहकम् एवाद्दीनीयं... । 24

“In the beginning this was but the Absolute Self alone. There was nothing else whatsoever that winked.”
The agency of the Absolute is accepted since there is independent action preceded by a declaration of the will. In a nutshell, the self is the ordainer since there is no other designer, and it is also the material cause since there is no other material. For example:

अस्वाऀ... | तदात्मानम् स्वयमकृत्।... स्वत्त। 26

"That (the absolute) itself made itself (into the world)."

The first "itself" in the stanza serves to point out the Absolute as an efficient cause (agent) while the second 'itself' points out the Absolute as the material cause.

The scriptures show Brahman as the cause of both creation and dissolution. For example:

सर्वाणि ह वा इमानि भूतानि आकाशादेव ।
समुपमण्ये आकाशं प्रत्यायुभाथ् यान्ति आकाशो... 27

"All these beings originate from space (Brahman) alone, and they merge by proceeding towards space"

That from which anything springs forth and into which it dissolves back is universally recognized to be its material cause, just as in the case of rice and barley and other crops, which springs forth from, and dissolve back into the Earth.

Therefore in the light of text, that speak of universe springing forth from absolute and dissolving back into it, we may conclude that the absolute is the material cause.

III.B.17 MĀYĀ

Māyā is the innate power of the Brahman which brings about the projection of the universe without affecting the non-dual nature of Brahman.

मायां तू प्रकृति विद्यामात्रिनि तु महेश्वरम्।
“Know that Māyā is verily the Prakṛti and the Supreme Lord is the possessor of Māyā, i.e. Māyā is the innate power of Brahman.”

When Māyā is related to Brahman, the Brahman is transformed into Īśvara and the Māyā denotes the energy of Īśvara. The Īśvara transforms the potential into the actual world by the means of this energy. So in the primal state this Māyā is identified with the names and forms stationed in the Īśvara while in the developed state Māyā constitutes the world. Therefore Māyā is Prakṛti.

Māyā marks its presence even during its dissolution as the seed force (Bijashakti). Īśvara is not affected by Māyā. Māyā is in Īśvara, just as heat is in fire.

Māyā is a wonderful innate, external and indefinable (Anirvacanīya) potency of the Supreme Brahman, which can be inferred by its effects. It is also known as Avidyā (Nescience).

“Nescience or Māyā is also called the “unmanifest”, and is the power of the Lord. It is without beginning; it comprises the three Guṇas and is superior to their effects. It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Avidyā which projects the entire universe”

“It (Māyā), i.e. neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words.”
Māyā is the mysterious power of Brahman, which deludes one to consider the empirical world as reality. Thus Māyā being deceptive is called Avidyā (ignorance). Māyā projects the entire universe through its twofold characteristics: Avarana-Śakti and Vikshepa-Sakthi.

Āvaraṇa śakti (Vieling Power): - This power conceals the reality. It is mere negation of knowledge.

"The veiling power (Avriti), is the power of Tamas, which makes things appear to be other than what they actually are. It causes man’s repeated transmigration and initiates the action of the projecting power (Vikshepa)."

Vikshepa shakthi (Projecting Power): -This power projects the unreal. It is positive generation of error.

"Rajas has projecting power (Vikṣepaśakti). Activity is its very nature. From it the initial flow of activity has originated."

Consequently we not only do not perceive Brahman (the Absolute Reality), but substitute something else in its place, namely the world.

"Veiled by Divine “Māyā” I am not manifest to all (in my real nature). This deluded world knows not me, the unborn, the Imperishable."

The manifold names and forms evolved by Māyā, constitutes the universe, which hides the Absolute Brahman (the reality) from us.
Brahman is the cause of the world, only because the world rests on Brahman. Brahman is the basis of the world. Brahman is not touched by world in any way and the world which rests on Brahman is called Māyā.

III.B.18 SATKĀRYAVĀDA

Satkāryavāda is a theory, which states that the effect pre exists in the cause in a latent form. It holds that the cause and effect are the undeveloped and the developed states of one and the same substance.

The effect is contained in the cause, but it requires a concomitant activity (Sahakāratākṣī) for the effect to arise. For example one has to press the seeds to get the oil. The concomitant conditions are place (Dēsa), time (Kāla) and form (Ākāra). In Satkāryavāda the cause is continually transforming itself into its effects. This is called Pariṇāmavāda.

असदकरणादंपदानग्रहणात् सर्वसंभवाभावात्।
शक्तस्य शक्त्यकरणात् कारणभावाङ्ग सत् कार्यम्॥३३

“The effect is ever existent, because i) what is non-existent can by know means be brought into existence; ii) because effects take adequate material cause; iii) because all effects are not producible from all causes; iv) because an efficient can produce only that for which it is efficient; and finality, v) because the effect is of the same essence as the cause.”

III.B.19 BRAHMAN AND THE WORLD

The relationship between Brahman and the world is explained by two theories namely Satkāryavāda and Vivartavāda with Māyā, Avidyā and Adhyāsa (Superimposition) as background.
Satkāryavāda holds that the effect not only pre-exists in the cause but is an actual transformation (Pariṇāma) of it whereas in Vivartavāda the effect is nothing but an apparent manifestation of the cause.

To quote an example the changing of milk into curd is a case of Parinama or transformation while the appearance of rope as the snake is an case of Vivarta or appearance. In other words, in Pariṇāmavāda the cause is itself transformed in producing the effect, whereas in Vivartavāda the cause without undergoing any change produces the effect.

Therefore, the appearance as the absolute Brahman as the relative world of space and time is due to Vivarta (of Brahman). So Brahman and the world are one and exist as reality and appearance. In short, creation is only an apparent change, not a modification of Brahman in reality.

So it follows that Brahman and the world are non-different (Ananya) and hence the question of relation between Brahman and the world does not arise.
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33. Śaṅkhya Kārikā of Īśvara Kṛṣṇa Chapter- Sloka No- 9, Page Number- 30
III.C SCIENTIFIC-BASIS IN PURĀNIC COSMOGONY

Cosmogony has been a challenge to both, the modern science as well as the scripture. Both have wrestled with the problem for ages and have put forward many solutions approaching it in their own methods.

Science began its investigation by analyzing the nature of matter. Then it recognized energy also. Later it realized that matter and energy are mutually convertible and eventually matter lost its importance. Then atom was fissioned. This resulted in the disappearance of tangible matter leaving certain particles like electrons, protons etc. These are nothing but energy leading one to conclusion that matter is shereby bottled-up energy. Further studies showed that the nature of these particles cannot be defined in clear terms. It only seemed, as Einstein had put it:

"We extract one incomprehensible from another incomprehensible."

As Swami Mukhyananda writes: "We are not sure if there is really causality at the bottom of events; all that we know is things happen in a particular way, and we can but watch the circumstances under which probably these events happen mostly." ¹

All these observations of sciences forces one to believe that what we see are nothing but appearance. They have only a functional value. Arthur Eddington puts it:

"In the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper ... The frank realization that physical science is concerned with a world of shadows is one of the most significant of recent advances." ²
The reality is not comprehended and all that we see is a mere appearance of reality because the result is coloured by our mind. In other words - we take out what we put in.

III.C.1 CORRELATION BETWEEN SCIENTIFIC AND PURANIC COSMOGONY

GUÑAS

At the outset the primordial matter was in a state of equilibrium. On how it goes on to form Mahat, \textit{T. R. R. Lyengar} writes:

"This matter was then in a state of equilibrium, the three qualities of the matters were Rājasic, Tāmasic and sattvic (\textit{Protons, Electrons and Neutrons}). When matter has sattvic qualities, these qualities are dormant. When the force of God acts, motion is given to these Paramāṇus and these qualities begin their work - particles rotate, mix with other particles. This state is called Mahat."^3

It is observed from the above passage that Mr. Lyengar considers the Rājasic matter as protons, Tāmasic matter as electrons and the Sattvic matters as neutrons. In short:

\begin{align*}
\text{Rājasic Matter} & \rightarrow \text{Protons} \\
\text{Tāmasic Matter} & \rightarrow \text{Electrons} \\
\text{Sattvic Matter} & \rightarrow \text{Neutrons}
\end{align*}

A deep study on what is posited herein may be undertaken to check for validity and further advancement. However the widely held scientific concept, behind the three Guñas, follows:

"Every phenomenon, it has been explained, consists of a three-fold arche, intelligible Essence, Energy and Mass. In intimate union these enter into things as essential constitutive factors. The essence of a thing (Sattva) is that by which it manifests itself to intelligence, and nothing
exists without such manifestation in the universe of Consciousness. But the Essence is only one of three moments. It does not possess mass or gravity, it neither offers resistance nor does work. Next there is the element of Tamas, mass, inertia, matter-stuff, which offers resistance to motion as well as to conscious reflection.

But the intelligence-stuff and the matter-stuff cannot do any work, and are devoid of productive activity in themselves. All work comes from Rajas, the principle of energy, which overcomes the resistance of matter, and supplies even Intelligence with the Energy which it requires for its own work of conscious regulation and adaptation.⁴

### III.C.2 LAW OF CONSERVATION OF ENERGY

The evolutionary theory adopted by the Purāṇas abide by the law of conversation of Energy (and of Mass). Dr.Seal subscribing to the viewpoint writes:

"The Guṇas (reals), though assuming an infinite diversity of forms and powers, can neither be created nor destroyed. The totality of the Mass (Tamas), as well as of Energy (Rajas), remains constant, if we take account both of the manifested and the unmanifested, the actual and the potential."⁵

### III.C.3 DOCTRINE OF CAUSATION

In fact Dr.Seal views the Doctrine of Causation as an corollary from the conservation and transformation of energy. In other words, it is the principle of collocation - the storing-up and the Liberation of Energy. S.N.Dasgupta quotes the words of Ray from the History of Hindu Chemistry:
"As the total energy remains the same while the world is constantly evolving, cause and effect are only more or less evolved forms of the same ultimate Energy. The sum of the effects exists in the sum of causes in a potential form. The grouping or collocation alone changes, and this brings on the manifestation of the latent powers of the Guṇas, but without creation of anything new."  

III.C.4 PRINCIPAL OF TIME, SPACE AND CAUSATION

Science assigns paramount importance to the principle of time, space and causation in regards of the formation of the universe. The relation between these three principles and Prakṛti constituted of three Guṇas is explained in the following passage by Swami Mukhyananda:

"From its (Prakṛti) Sattva aspect arise Mahat (Cosmic Mind) and the principle of causation; from its Rajas aspect arise Cosmic Prāṇa.

(Life-force and Energy) - literally, Prāṇa means 'Intense Vibration' and the principle of Time; and from the Tamas aspect arise Cosmic Ākāśa (Proto-Matter) and the principle of Space. The cosmic mind acts upon Cosmic Akasha through Cosmic Prāṇa which, by virtue of its characteristic of Rajas (activity, motion), lashes Akasha constantly into waves of different forms of objects and beings which we call the universe."  

III.C.5 ONE BECOMING MANY

In the Purāṇas we come across instances where one becomes many. For example, the Mahat becoming many Ahamkāric units. This can be understood by drawing a comparison with the Bacteriology. When a single cholera bacterium is put into water, it divides itself through the law of fission into two. These two further subdivides into two each and
so on. In a short span we have lakhs and lakhs of them. On similar lines we have many Ahaṃkāras from one Mahat.

III.C.6 SCIENCE OF TANMĀTRAS

The fact that the Tanmātras and elements are entities with certain amount of vibrations is brought home by Nārāyaṇaswami Aiyar with the words:

"The word Tanmātrā is compounded of two words- Tat - its own and Matra - measure (of Vibration). Hence each element has its own measure of vibration. Before the Akasic element arose, its measure of vibration was settled, viz., its maximum and minimum which are viz., named Šabda-Tanmatra. Similarly before each of the elements arose, its measure of vibration was settled; only the maximum and minimum of each became less and less as the elements became grosser and grosser. The fact that each element has its measure of vibration is corroborated by modern science. Each solid object which seems to be immobile and unchanging is nothing but particles of matter in a state of ceaseless vibration."  

III.C.7 SCIENCE OF GROSS ELEMENTS

These Tanmātras proceed further to formulate the gross elements starting with Ākāśa. The scientific basis of how it goes on to produce the other gross elements along with the respective sensations is portrayed by Swami Mukhyananda as follows:

"Ākāśa is very subtle, all-pervasive, indiscrete and non-particulate substance, which acts also as space and conveys inaudible subtle-sound (Anahata-dhvanī) and thought waves. When it intensely vibrates due to the action of Prāṇa, Vāyu particles with intense energy and high-energy
waves appear which conveys subtle-sound and touch sensations. Due to
the intense vibration and friction of the Vāyu-particles, which are
evolutes of Ākāśa, even as water appears as vapour, hot gas-particles
and heat & light waves (Agni and Tejas) arise and the hot gas-particles
begin to expand. They convey sound, touch and sight sensations. As a
result of the expansion, the hot gas-particles spread out and they begin
to cool and contract, and give rise to liquidity principle (Apas), which
conveys sound, touch, sight and taste sensations. When these particles
further cool and begin to condense, they give rise to the solidity
principle (Pṛthvī). It conveys all the five sensations of sound, touch,
sight, taste and smell. Each of the previous elements inhere in the later
ones in the process of evolution."  

III.C.8 SCIENCE BEHIND DISSOLUTION

The process of dissolution is observed to be the exact reverse of the
order of creation. The logic is thus maintained and the underlying
scientific principle is driven home by Dr.RadhaKrishnan in the words of
Deussen as follows:

"This view is likely to throw some light on the scientific motive of
the teaching of the gradual evolution and absorption of the elements, as
to which we have no other information; the observation that solids
dissolve in water, that water turns into steam through heat, that the
flames of fire flicker out into the air, air according to the altitude rarefies
more and more into empty space, might lead us to the gradual
progression of the dissolution of the world, and, by inversion into its
opposite, the creation of the world."  

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III.C.9 CLASSIFICATION OF THE ORDER OF CREATION

In science, a clear-cut strategy to distinguish one order of creation form another is unavailable. This is highlighted by Professor Bergson:

“To begin with the second point, let us say that no definite characteristic distinguishes the plant from the animal. Attempts to define the two kingdoms strictly have always come to naught. There is not a single property of vegetable life that is not found in some degree in certain animals; not a single characteristic feature of the animal that has not been seen in certain species or at certain moments in the vegetable world. Naturally therefore biologists enamoured of clean-cut concepts have regarded the distinction between the two kingdoms as artificial.”

He further opines that they must be defined based on their tendency to emphasize a characteristic rather than on the characteristics that they possess. He suggested the ‘method of alimentation’ as a means.

The Purāṇas overcame this problem, ages ago, by undertaking a classification based on organ taking food or flow of nutriment. Srotas is canal or current. The plants are named Urdhvasrōtas, the one having the upward canal. The animals are Triyaksrōtas having a horizontal canal and man as Arvāksrōtas having the downward canal.

The cosmogony provided by the scriptures seems to be more comprehensive, rational and scientific since it not only takes the object (external field), but also the subject into consideration. In other words the scriptures, takes into account the inner as well as the outer realm, whereas the modern science investigates only in the external field.

The cosmogony presented by the scriptures are not irrational and illogical. In fact they are so scientific that they stood the test of time. To corroborate:
A) Fritjof Capra, a famous physicist notes: ‘The Hindu evolutionary cosmologies come very close to our modern scientific models.’

B) On similar lines Swami Vivekananda referred in his Chicago address in 1893: ‘The high spiritual flights of Vēdanta philosophy of which the latest discoveries of science seem like echoes.’

C) Sir Monier Williams hailed it as follows: ‘Indeed the Hindus were Spinozists 2000 years before the birth of Spinoza, Darwinians centuries before the birth of Darwin, and evolutionists many centuries before the doctrine of evolution has been accepted by the Huxleys of our time, and before any word like evolution existed in any language of the world.’

Scriptures are not mere theories. They, like science, enjoin the student to rely upon his own experience as proof.

“In the realization of the Ātman the Existence-Knowledge-Bliss Absolute, the scriptures, reasoning, and the words of the Guru are the proofs, while one’s own inner experience, gained by concentrating the mind is the clinching proof.”¹²

Science looks for an ultimate constituent of Nature, from which all the material phenomenon can be understood. A more rational question, on similar lines, had been put forth in the scriptures centuries ago:

“What is That, Revered Sir, by knowing which everything of this experiential universe, both internal and external becomes known?”¹³

This mother of all the questions was not left unanswered. The reply was: by realizing Brahman as one’s self (Ātman) one knows everything.

So it may be concluded that both the modern science as well as scriptures were in search of one - the Brahman. This viewpoint is corroborated by Professor Fritjof Capra as following:
"Subsequent to the emergence of the field concept, physicists have attempted to unify the various fields into a single fundamental field which would incorporate all physical phenomena. Einstein, in particular, spent the last years of his life searching for such a unified field. The Brahman of the Hindus, like the Dharmakaya of the Buddhists, and the Tao of Taoists, can be seen, perhaps as the ultimate unified field, from which spring not only the phenomena studied in physics, but all other phenomena as well." "

Therefore, in contradiction to the general view held, both science and ancient scriptures go hand in hand with one another. The need of the hour is to subscribe to both openly, thwarting all the mental reservations and inhibitions.

R.A. Millikan, a well-known astro physicist said: "It seems to me that the two great pillars upon which all human well-being and human progress rest are, first, the spirit of religion, and second, the spirit of science or knowledge. Neither can attain its largest effectiveness without support from the other."

Einstein echoed:

"Science without Religion is blind, and Religion without Science is lame."

An integrated approach, combining that of both modern science and ancient scriptures can, apart from, providing a concrete solution to the mystery of creation, elevate mankind to a higher standard of living - both spiritual and secular.
REFERENCE

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2. Vedanta Vis-A-vis Modern Science, Chapter- 3, Page Number- 67-68
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6. A History of Indian Philosophy (Vol.I), Chapter- 7, Page Number- 254
7. Vedanta Vis-A-vis Modern Science, Chapter- 3, Page Number- 58
8. The Puranas-In the light of Modern Science, Chapter- 1, Page Number- 28-29
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11. The Puranas-In the light of Modern Science, Chapter- 2, Page Number- 42-43
12. Talks on Śaṅkara's Vivēkachāṇḍaṁśī, Chapter- Slk-475, Page Number- 544
14. The Tao of Physics, Page Number- 211
III.D CONCLUSION

III.D.1 CRITICAL ANALYSIS

The Purāṇas from the cosmogony point of view, in line with their intended objective of preserving ancient traditions, echoes the traditional view of God, Man and Cosmogony. They represent the ideas in their own inimitable style which comprises of mythology, stories, symbols, parables, allegories, philosophy, popular beliefs, personifications etc. It should always be borne in the back of the mind as one read through the pages, that the Purāṇas are meant for the masses of low and average intellect.

The Purāṇas, though framed evidently at different ages, seems to be in general agreement with one another in their presentation of the theme of cosmogony. The Cosmogony in the Purāṇas is observed to be a blend of Vēdic and Sāṅkhyaic thought currents.

The Puranic Cosmogony is classified into three as-

1. Primary Creation
2. Secondary Creation
3. Primary-Secondary Creation

The Primary or the Prākṛta Creation details how the universe proceeds from Prakṛti. The process of primary creation in Purāṇas, follows the Sāṅkhyaic Philosophy, but with slight modifications. The Purāṇas accept the Sēśvarasāṅkhya (Theistic Sāṅkhya) and all the elements found in Sāṅkhya are pressed into the service of theism. These principles of the Purāṇas, same as the Sāṅkhya principles, constitute the world is expressed below:

सांख्य सह्यात्मकत्वस्य कपिलादिभिभूते ।
एतत्तत्त्वात्मकं कृत्त्वा जगद्देशा अजीजनत् ॥

1
“Lord Brahmā created the Universe by the help of the above enumerated elements; and Sānkhya is so called by Kapila, etc, because it enumerates these elements.”

The Purāṇas do not regard Puruṣa (Spirit) and Prakṛti (Matter) as two independent principles. Both Puruṣa and Prakṛti are considered as modes of one Supreme Brahman. The Supreme Lord enters into Puruṣa and Prakṛti, causing an agitation in them. Consequently Prakṛti, which is equilibrium of the three Guṇas is disturbed and the cosmic process is initiated. The Prakṛti evolves the entire universe comprising of mobiles and immobiles.

III.D.1.1 TRINITY

The Purāṇas concur in the matter that one Supreme Being resolves itself into three deities called Brahmā, Viṣṇu and Siva invested respectively with the three qualities of Rajas, Sattva and Tamas. They are assigned the task of creation, sustenance and dissolution respectively.

तिस्सतु मूर्त्तय: प्रोक्ता ब्रह्मविषयमहेःवरा:।
रजः सत्वत्मयोगात् परस्य परमात्मनः।।²

“Brahmā, Viṣṇu and Mahēśvara are said to be the three embodiments of the Supreme Lord, invested with the three qualities of goodness (Sattva), passion (Rajas) and foulness (Tamas).”

The Supreme Being, however, varies with Purāṇas. Vaisnava Purāṇas equate the Supreme God with Maha-Viṣṇu. In Saiva Purāṇas Śiva takes the place of Viṣṇu. Elsewhere as Brahmā, Goddess, Kṛṣṇa etc. The Purāṇas record a mutual identity between the trinity and emphasize upon their oneness with the Brahman.

Brahmā, Viṣṇu and Rudra are the personification of the three Guṇas- Rajas, Sattva and Tamas respectively which constitute the
Prakṛti. The Purāṇas present them in this manner for the understanding of the masses.

III.D.1.2 BRAHMAN AS THE EFFICIENT AND MATERIAL CAUSE OF THE UNIVERSE

The Supreme Being (as Viṣṇu here) is both the efficient as well as material cause of the universe. The following Ślokas answering several questions briefly, drives home the stand.

सोद्हेमिच्छामि धर्मज्ञ श्रोतुः लवतो यथा जगत् ।
वभूव भूयस्य यथा महाभाग भविष्यति।।
हृद्यर्वृच जगदू ब्रह्मन्यतव तहराचरम्।
लीनमासोद्यथा यत्र लघुमेव वति यत्र च।।3
विवधिः सकाशाहुदृष्टं जगत्तावेव च स्थितम्।
स्थितिसंयमकारव्यो जगतोस्य जगां सः।।4

How was the world created? By Viṣṇu. Also we find instances where thought precedes creation indicative of Supreme Being as efficient cause. Thus the Viṣṇu as efficient cause of the Universe is acknowledged.

How will it be (during dissolution)? During the period of dissolution it will be in Viṣṇu. From where did this animate as well as inanimate things proceed? From Viṣṇu. Of what is the substance of the world? Viṣṇu. Into what was it and will it again be resolved? Viṣṇu.

In general, that from which a thing springs forth and into which it dissolves is considered to be its Material cause. Thus Viṣṇu as the material cause of the universe is also acknowledged.

Further, as a conclusion, the following striking verse is adduced wherein a direct reference to the Supreme Brahman as creator is discussed. In it for a question posed by Maitreya “How creative agency
ie Sargādikarttvam can be attributed to the pure Brahman?" We have in reply from Parāśara that "The whole world is in Him, even as heat is in fire."

निर्गुणप्रमेयस्य शुद्धस्याभ्यमलत्मन: ।
कथय सम्बदिकतूत्त्वम् ब्रह्मणोऽभ्युग्ममवते ।।
शक्तय: सर्वभावानामभिन्नतत्त्वानोचरः: ।
यतोत्तो ब्रह्मणस्तास्तु सर्गाद्या भावशक्तय: ।।

Brahman, thus, is both the efficient as well as the material cause of the world.

III.D.1.3 BRAHMAN AND THE WORLD

The Purāṇas by adopting the Sāṅkhyaic process of evolution subscribe to the doctrine of transformation called Satkāryavāda. Inspite of attributing agency of creation to Brahman, any explicit statement relating Brahman to the world is not supplied. The relation between the Brahman and the world is evidently a crux in the system, like any other, giving room for different interpretations.

However at one point, curiously, the world as a creation of Prakṛti is stated to be a Vivarta of Brahman, hinting at the doctrine of Vivartavāda.

प्राकृतं देववतं मा क्षेत्रस्रो ब्रह्मसमिति: ।
स वे शारीरी प्रथम: पुरा पुरुष उच्यते ।।

"Know that the Prākṛta is the vivarta (of Brahman). The Ksetrajna is on a par with Brahman. Indeed it is called the first embodied being and Purapurusa ie the ancient person."

The Purāṇas do not throw adequate light on whether Brahman produces the world without undergoing any substantial change or if Brahman is really transformed into the world. Though the oneness of
Brahman and the world is repeatedly affirmed, a clear statement in this regard is, however, lacking.

The scheme that can be surmised under such circumstances would be to accept the doctrine of actual transformation (Parinama) in the case of the phenomenal world and apply the doctrine of appearance (vivarta) to the riddle of relation between the Brahman and the world. In short, Brahman is the vivarta cause and Māyā is the parinama cause ie, Brahman is the unchanging cause and Māyā is the changing cause.

III.D.1.4 MĀYĀ

Brahman associated with Māyā is Īśvara; the changing Brahman. Īśvara ie Brahman associated with Prakṛti, is the efficient and the material cause of the universe. Īśvara and the world, the cause and effect are identical, since they have for their fundamental nature - the Brahman.

In the Purāṇas, Prakṛti or Māyā is personified as the consort of Īśvara.

The Purāṇas do not subscribe to the doctrine that the universe brought forth by Māyā is an illusion. The world is accorded a relative empirical existence. But, it is not absolutely real.

त्वप्रकट्वादाशाह तथा संसार आत्मनः ॥
अर्थे ह्यविद्यमानेऽपि संसृतिः निष्कर्षते ॥
ध्यायतो विषयानाथ स्वन्देशाणयंगमो यथात् ॥१७

"Though from the point of reality, worldly objects have no existence, the samsāra does not vanish in the case of a person who broods over them, just as a person experiences evils in a dream."

The following celebrated verse of Jagadguru Śrī Ādi Śaṅkara Bhagavatpāda expresses the same.
“Brahman, the Absolute alone is real; this world is unreal (Mâyā); and the jīva or the individual soul is not different from Brahman”

The objective world is an illusion only on the basis of an experience of the Absolute, not otherwise. In other words, once the Brahman is realized, the world disappears.

### III.D.2 COMPARATIVE ANALYSIS

The Purāṇas are in general agreement in presenting the theory of cosmogony. However some simple differences existing amongst themselves, deserving attention, are presented in this section.

A. In the Purāṇas, normally, nine varieties of creations are discussed classifying them as:

1. Primary
2. Secondary
3. Primary and Secondary.

However the Bhāgavatapurāṇa differs and proposes ten types of creations under the same three classifications. They are:

1. Primary Creation (Prākṛta Creation): 1) Mahat. 2) Ahaṅkāra.
2. Tanmātrās. 4) Organs of sense and action. 5) Mind and Presiding deities of indriyas. 6) Nescience (Avidyā).


Primary and Secondary Creation (Prākṛta-Vaikṛta Creation):

1. Creation of sages Sanaka and others.

B) A lot of ambiguity revolves around the Primary creation in regards to intelligence. The Primary creations are said to be preceded by Budhi (intellect) in the Varāha Purāṇa (2.35 or 36.37)
As a contradiction, the Kūrma Purāṇa (1.7.18) states that the Primary creations are preceded by ignorance.

C) The concept of time is accepted by almost all the Purāṇas. They consider it eternal and as a form of the Lord itself. But it will be worthwhile to notice that, in some Purāṇas, time is treated as element of first cause. Assigning an utmost importance to time, it is placed by the side of Pradhāna and Puruṣa. Purāṇas like Padma, Bhāgavata, Viṣṇu etc accept this view. Infact in the Bhagavatapurāṇa, times influence is acknowledged in each and every step of evolution.

D) After the completion of Kaumāra Sarga, when the creation did not proceed, Brahmā divided himself into two - one half a male and the other half a female form. In that half form of a woman, He created a couple - Manu and Satarūpa. Then the creation proceeded further. This viewpoint is presented in some Purāṇas like Liṅga etc.

Contrarily, we find Brahmā replaced by Rudra, who obeys the directive of Brahmā and divides himself. This viewpoint is expressed in some Purāṇas such as Viṣṇu, Varāha, Padma etc.

III.D.2.1 DIGRESSION

We digress to make note of couple of important aspects from Purāṇas that differentiate them from the Śaṅkhyaic theory of evolution that they adopt. Firstly, two independent principles, Puruṣa and Prakṛti in Śaṅkhya are made dependent here and treated as the modifications of one ultimate reality called Brahman. Secondly, in the Śaṅkhya, the Rājasika Ahaṅkāra does not yield products separately and is said to be present in the products of both Sāttvika and Tāmasika Ahaṅkāra. In the
Purāṇas, the Rājasika Ahaṅkāra is said to yield the manas and the presiding deities. The difference is evident on comparing chart (No -1 to 6).

Further it may be noted that, other accounts of creation such as Bhṛgu’s theory of creation (Nārada Purāṇa), creation of universe from ‘Omkar (Śiva Purāṇa), description of cosmic person (Bagavata Purāṇa) etc, are to be found in this work, in their respective Purāṇas.

III.D.3 CONCLUDING REMARKS

The substance of this section can be summed up as:

A mature reflection upon the Purāṇic cosmogony reveals a scheme wherein the Sāṅkhyaic account of evolution has been modified in such a way as to agree with the Vedicantic concept of oneness of Brahman. The modifications overcome the ultimate dualism of Sāṅkhya by the incorporation of a principle - the Supreme Being over and above Puruṣa and Prakṛti of Sāṅkhya. The two independent principles - Puruṣa and Prakṛti of Sāṅkhya are treated in the Purāṇas as aspects of one reality - the Supreme Brahman. The Sāṅkhyaic Prakṛti and its developments are accepted, but here, the Prakṛti is made to follow the will of the Supreme Being. In short, the idealistic monism of the Purāṇas overrides the scheme of independent evolution of matter.

This kind of arrangement, by elevating the Sankhic Philosophy to a truth of monistic idealism, provides us with a Puranic Cosmogony scheme which is definitely more consistent than the Sāṅkhya philosophy, because the fundamental mistake of not recognizing a ultimate reality is set right here.

In the Purāṇas, the oneness between the Brahman and the world is exhibited all along. Brahman develops itself into the world, as its own
sport, without undergoing any change and also, it remains transcendent. Brahman is the substratum of the world which is a product of Maya.

बहुनाश्च किमुक्तेन सर्वे ब्रह्मायं जगत् ।
अनेकमेवभिविष्टु क्रीड़ते परमेश्वर: ॥९

"What is the use of saying more on this? This world is comprised of Brahman, and the Supreme Lord diversified in various forms sports therein."

Creation is observed to be a process of PROGRESSIVE MATERIALISM. Dissolution, being reverse of it, is observed to be a process of PROGRESSIVE IDEALIZATION. One dissolution sets the background for the next creation. The cycle of evolution and involution has never had a beginning and will never have an end. In essence, they are eternal and cyclic in nature.

The world has its origination, subsistence and absorption in Brahman. Brahman is, thus, the ultimate cause of the universe and to corroborate the theme, verses from different sources are adduced:

जन्मार्थस्य यत: ॥९

"(Ultimate Reality is that) from which origin, etc. (i.e. subsistence and destruction) of this (would proceed)."

यतो वा इमानि भूतानि जातनि । येन जातानि जीवन्ति ।
यत्वस्तत्वंसविशिष्टं । तत्वं जिश्वासवं । तदूः प्रकृत: ॥१०

"That from which the whole universe and its beings arise; after arising in which they live; and at the departure or dissolution into which they merge back, that is Brahman."

यस्मात् सर्वंमिदं प्रश्नं रंचिलं मायाजगांजाते
यस्मिनस्य प्रकटति यीति चास्ततमये कल्पनानुकल्पे पुनः: ॥११
“Obeisance to Puruṣottama from whom this entire illusory universe with all its diversities is evolved, in whom it abides, in whom it gets ultimately dissolved in the succeeding Kalpas...”

_Brahman is the sole and whole explanation of the world, its material and efficient cause. Brahman is the root cause of the Universe._
1. Matsyapurāṇam, Chapter- 3, Sloka No- 29, Page Number- 14
2. Kūrmapurāṇam – I, Chapter- 2, Sloka No- 89, Page Number- 21
3. Viṣṇupurāṇam – I, Chapter- 1, Sloka No- 4-5, Page Number- 11
4. Viṣṇupurāṇam – I, Chapter- 1, Sloka No- 31, Page Number- 13
5. Viṣṇupurāṇam – I, Chapter- 3, Sloka No- 1-2, Page Number- 20
6. Brahmāṇḍapurāṇam – I, Chapter- 1, Sloka No- 24, Page Number- 4
7. Bhāgavatapurāṇam – XI, Chapter- 22, Sloka No- 54-55, Page Number- 1603
8. Kūrmapurāṇam – I, Chapter- 4, Sloka No- 64, Page Number- 32
9. Brahmasutra – I, Chapter- 1, Sloka No- 2, Page Number- 235
10. Taittiriya Upanishad, Chapter- III, sec1, Sloka No- 1, Page Number- 148
11. Brahma purāṇam, Chapter- 1, Sloka No- 1, Page Number- 1