CHAPTER II

VEDIC EXPOSITIONS ON CREATION OF THE UNIVERSE

This chapter is going to present an account of the Vedic expositions regarding the creation of the Universe. The texts of the Rgveda, the Atharvaveda, the Brāhmaṇas, the Upaniṣads and different schools of Indian Philosophy have been taken into consideration.

In the Rgveda almost all the hymns credited with the creation process or coming into existence process of the Universe belongs to the Xth mandala of the Rgveda. The Vedic Seers present several cosmogonies in explaining the creation of the Universe.

In the Rgveda the hymns of Prajāpati Viśvakarman (RV.X.81 and X.82), Hiraṇyagarbha (RV.X.121), Puruṣa (RV.X.129), Paramātman (RV.X.125) the deities are credited with cosmocratic deeds. The Nāsadiya hymns (RV.X.129) have discussed the objective aspect of the creation of the Universe.
In some passages of Bhāva hymn-X.190 some abstract principles have developed regarding the Creation of the Universe. The major gods Indra, Agni, Soma, Varuṇa and Vṛhaspati are also assigned as Creator of the Universe in scattered references.

The ancient seers of Upanisads, Śatapatha Brāhmaṇa and Atharva Veda have also expressed their views on the creation of the Universe.

In the beginning, things undoubtedly began. But what about the beginning itself “before” the actual “beginning”? The beginning is precisely the beginning, because it has no “before,” because it is itself beginningless.

In the beginning there was neither Being nor Non-being, there was neither space nor the sky beyond, neither death nor nondeath, no distinction between day and night. In the absolute void the One breathed by its own propulsion without breath; shadows were concealed by shadows. The One enwrapped in the void took birth. Nonbeing made himself ātman, and cried: I will be! Let me be! This was the Self in the form of a Person. But the Primal Being is not yet fully born, he is not yet fully
“out,” for when he is looking around he sees nothing. So he is forced to look upon himself and take cognizance of himself. Only then is he born; only then does he discover properly not only himself but also his total solitude, his helplessness, one could say. When self-awareness comes to birth it discovers that it is alone and is afraid, “for the one who is alone is afraid,” because aloneness is an unnatural state and thus even Being needs to be surrounded and “protected” by Nonbeing. The onto-logic anxiety of Being facing Nonbeing is born simultaneously with self-awareness. It looks for an object, for “something” which can be grappled with; anxiety tends to be converted into fear. Now, fear is overcome by a second act of reflection: the discovery that nothing exists to be frightened of. But the cost of this rationalized defense is boredom; there is no joy at all in brooding over oneself. Then arises the desire for another. It is the beginning of the expansion, the breaking of the Self and thus starts the process of the primordial sacrifice. Creation is the sacrifice, the gift of Prajāpati in an act of self-immolation.
There is no other to whom to offer the sacrifice, no other to accept it. Prajāpati is at the same time the sacrificer, the sacrifice (the victim), the one to whom the sacrifice is offered, and even the result of the sacrifice.

There are a few hymns dealing with cosmogony or the creation of the universe. These hymns speak of creation as the evolution from some original material. In these hymns we get the clear conception of a creator distinct from any of the ordinary gods and superior to them all. He appears under the various names of Viśvakarman, Hiranyagarbha or Prajāpati, Puruṣa.

**Viśvakarman (RV.X.81 and X.82):**

Viśvakarman is a Vedic power, personified divine architect. In Śatpatha Brāhmaṇ, he sacrifices himself in the Universal sacrifice called sarva medha and sustains the cosmos. He binds heaven and earth together. Viśvakarman as a creator has also been described whose creative impulse brought forth the creation.
Vedic seers believe that there was someone who had created the Universe from vacuum (Shunya)\(^1\) (RV.X.81.3) and in Upaniṣad it is said that vacuum does not mean nothingness. In Ṛgveda it is also mentioned that Universe is full of water\(^2\) (RV.X.82.1).

1.\textit{RV.X.81.3}

vishvatashchaksuruta vishvatomukho vishvatovāhuruta vishvataspāt | 
saṁ vāhubhyāṁ dhamati saṁ patattrairdyāvābhūmī janayandeva 
ekaḥ ||

\textit{Sāyāna’s Commentary on X.81.3}

anayā sarvātmakatvena kulādīvilakṣaṇapatvadadhīṣṭhāndayabhāve’pi srastum 
shaknoṭityāhā | vishvatashchaksurḥ sarvato vyāptachaksurḥ | uta api cha 
vishvatomukhah | āthā vishvatovāhuḥ | uta api cha vishvataspāt | sa 
evaviddhah ārya parameshvrahāh svasmiṇstrailokyanutpādayātityarthaḥ | 
kathamiti uchyate | vāhubhyāṁ divaṁ saṁ dhamati | samyakprerayati | tathā 
patatraḥ gamanashilaiḥ pādaiḥ prthiviṁ saṁ dhamatīt | evaṁ dyāvābhūmī 
janayan divaṁ cha prthiviṁ chotpādayan devaḥ dyotamānaḥ 
svayamprakāshaḥ parameshvraḥ ekaḥ asahāya eva vartate |

2.\textit{RV.X.82.1}

chaksusah pitā manasaḥ hi dhīro ghṛtamene ajanannamnamāne | 
yadendantā adadhanta pūrva ādiddyyāvāprthivi aprathetāṁ || |

\textit{Sāyāna’s Commentary on X.82.1}

chaksuṣaḥ chakṣurupalakṣitasyendriyaasaṁghātmakasya shārīrasya pitā 
upādayāt | yadvā | chakṣuḥ khyāpakaṁ tcāḥ | tasyotpādayāt | manasaḥ na 
hi mātāmōṣṭi kashchiditī | vuddhyāḥ hi khalu dhīrāḥ dhṛṣṭo vishvakarmanā 
prathamaṁ ghṛtaṁ udakaṁ ajanat ajanayat | 'apo vā idamgre ' (Taittirīya 
Sāṁhitā VII.1.5.1) 'āpa eva sasarjādau' (Manu 1.8) ityādīdharṣītsrami tiḥ 
syātām | 
pashchāt ene dyāvāprthivyau namnamāne tasminnudaka itastatashchalantyau 
yojanayat | atha yadet yadaiva antāḥ paryantapradesāḥ purve purāṇā 
dyāvāprthivyoh saṁvandhaṁ adadhanta dṛṛa avbhavan | vishvakarmapā 
dṛṛaṁ saṁpāditā ityarthāḥ | ādit anantarameva dyāvāprthividyāvāprthivyau 
aprathetāṁ yathākāmaṁ prathite abhūtām |
In Ṛgveda\textsuperscript{3,4} (ṚV.X.82.5-6) the hymn to Viśvakarman, we find it said that the waters of the sea contained the first or primordial germ. This first germ is the world egg floating on the Primeval waters of chaos, the principle of the universe of life. From it arises Viśvakarman, the firstborn of the Universe, the creator and maker of the world.

3.ṚV.X.82.5:

paro divā para enā prthivyā paro devebhirasairiyadasti
kaṁ svidgarbhaṁ dadhra apo yatra devāḥ samapashyanta
vishve

Sāyana’s Commentary on X.82.5

yadishvaratattvaṁ divā paraḥ dyulokādapi parastādvartamānaṁ
tathā enā
asīṁ prthivyāḥ paraḥ parastādvartamānaṁ
tathā devebhiḥ devāḥ
parastādvartamānaṁ asurāṁ parastādvartamānaṁ
ccha yaḍasti
tadguhayāmavasthitāṁ kaṁ svidgarbhaṁ
garbhabhavatsarvasya grāhakaṁ
tattvaṁ āpaḥ

4.ṚV.X.82.6:

tamidgarbhaṁ

Sāyana’s Commentary on X.82.6

anayā

Manu 1.8-9 iti
Puruṣa (RV.X.90):

Puruṣa is a spiritual concept, identified with a Vedic God, Rudra. In Ṛgveda, Puruṣa Sūkta X-90, Puruṣa is a cosmic demiurge, the material and efficient cause of the universe. In Gītā the term has been used for individual spirit, psychic essence or immortal self. In Sāṁkhya, Puruṣa is the first tattva, principle, pure Consciousness, the primordial materiality.

In the renowned Puruṣa-Sūkta we find described in clear terms how the whole universe with its animate and inanimate divisions, has emanated from, and is sustained by the Primeval Being called Puruṣa. Here it is mentioned that the material, out of which the world is made, is the body of Puruṣa. Puruṣa, having comprised within himself all the created beings, is represented here as possessed of a thousand or an infinite number of heads, eyes, and feet, alluding evidently to those of all the living creatures of whom he is the aggregate,—a truth taught in the Upaniṣads and in the Vedānta Philosophy (RV.X.90.1).

The Puruṣa sūkta proclaims that this entire Universe is God as the supreme person—the Puruṣa, with thousands of heads, thousands of eyes, thousands of limbs in His Cosmic Body. He envelops the whole cosmos and transcends it to infinity. He pervaded the earth on
all sides and extended beyond it as far as ten fingers. A thousand feet and a thousand eyes, we could say, is just a poetic metaphor for God who is everything and sees everything⁶ (RV.X.90.1). But what about ten fingers? Rājā Rām Mohan Roy says the ten fingers represent ten dimensions. Thus he claims that in Vedic cosmology Universe is seen as ten-dimensional. He quotes the Vāyu Purāṇa (4.74-75) in which it is said that the ‘whole universe including moon, Sun, galaxies and planets was inside the egg and the egg was surrounded by ten qualities from outside.

5.RV.X.90.1
Sahasrashirṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sa bhūmiṁ vishvato vṛtvātyatiśthaddashāṅgulaṁ ||

Sāyana’s Commentary on RV.X.90.1
sarvaprāpisamaṣṭirūpo brahmāṇḍadeho virādākyo yaḥ puruṣaḥ so'yaṁ sahasrashirṣā | sahasrashavadasyopalakṣaṇatvādananāṁ śhrobhhiryukta ityarthāḥ | yuṁ sarvaprānāṁṁ śhriṁśi tāṁ sarvāṁ taddehāntaḥpāṭtvāṭtadīyāṇyeveti sahasrāḥśirṣaṁ evaṁ sahasrāṅkṛtvaṁ sahasrapādaṁ cha | saḥ puruṣaḥ bhūmiṁ brahmāṇḍagolakarūpāṁ vishvatoṣaḥ sarvaṁ vṛtvā parivεṣṭya dashāṅgulaṁ dashāṅgulaparimāṇaṁ desham atyatiṣṭhaḥ atakramya vyavasthitāḥ | dashāṅgulamityupalakṣaṇaṁ brahmāṇḍadāvahuraṁ sarvato vyāpyāvasthuta ityarthāḥ |
The whole universe, all that has been and all that shall be, is but a partial manifestation of this supreme Deity, Puruṣa⁶ (RV.X.90.2).

6.RV.X.90.2
puruṣa evedaṁ sarvaṁ yadbhūtāṁ yachcha bhavyaṁ |
utāmṛtataḥvyeshano yadannenātirohāti |

Sāyaṇa’s Commentary on RV.X.90.2
yat idaṁ vartamānāṁ jagat tat sarvaṁ puruṣa eva |
yat cha bhūtaṁ atītaṁ jagat yachcha bhavyaṁ bhaviṣyaggagat tadapi puruṣa eva |
yathāsmin kalpe vartamānāḥ pṛāṇidhāḥ sarveṣaṁ viratpuruṣasyāvāgayāḥ |
tathaivaḥśāminorāpi kalpayordṛṣṭavyamadhyamabhyprāyaḥ | uta api cha |
amṛতavasya devatvasya ayaṁ āishānaḥ svamīḥ | yat yasmātkāraṇāt annena |
prāṇināṁ bhogyennena nimitabhūtena atirohāti svakriyām |
kāraṇāvasthatāmatikramya paridṛṣthyamānāṁ jagadavasthāṁ prāṇi |
tasmātprāṇināṁ karmaphalabhogāya jagadavasthāsviṣṭārṇedāṁ tasya |
vastutvanantarthaḥ |
Even the gods, the four castes, the entire animal world and all Vedas have sprung from him. Only a quarter part of him constitutes all creatures, and his major portion (three-fourths) is unmanifested and is far beyond the phenomenal world\(^7,8\) (RV.X.90.3, 4).

7.RV.X.90.3
etāvānasya mahimāto jāyāṁśhcha puruṣāḥ |
pado'asya vishvā bhūtāni tripādasyāṁṛtaṁ divi ||

Sāyana's Commentary on RV.X.90.3
atūtāṇagatavartamārūpāṁ jagadāvadasti etāvāṁ sarvo'pi asya puruṣasya mahimā svakīṣyāsaṁarthyaśivasheṣaḥ | na tu tasya vāstavasvarūpāṁ | vāstavastu puruṣāḥ ataḥ mahimno'pi jāyāṁ atishayenaśdhikaḥ | etachchobbhayaṁ spāṣṭikriyate | asya puruṣasya vishvā sarvāṁ bhūtāṁ kālatrayavartini prāpijātāṁ pādahaṁ chaturthoṁśhaṁ | asya puruṣasya avashistamānāṁ svarūpāṁ arṣṭaṁ vānāśarshitaṁ sat divi dyotanāṁmake svaprakāśhasvarūpe vyavatiśhata iti śeṣaḥ | yadyaṁ 'satyaṁ jñānamanantam brahma' (Taittiriya Āraṇyaka VIII.1: Taittiriya Upanisada II.1) ityāmnātaṣya parabrahmaṁ iyattabhāvat pādachatuśṭayaṁ nirūpyatumbhakṣyāṁ tathāpi jagadidāṁ brahmaśvarupāpekṣayaḥpamiti vivakṣitvatvāt padavopanayāṣaḥ |

8.RV.X.90.4
tripādurduḥva udaitpuruṣaḥ pado'syehābhavat punaḥ |
tato viṣvaṁ vyākśmatāsāshanānashane abhi ||

Sāyana's Commentary on RV.X.90.4
yo'ayaṁ tripaṭ puruṣaṁ saṁśāraraḥta bhrahmasvarūpaṁ so'yaṁ urdhva udait asmādajñānaṁkāraṁ sāmśārādvaṁbhūtoṁaṁtraṁpadavopado'ṣaṁpraśṛṣṭa utkarṣeṇa sthitavān | tasya asya so'yaṁ padaḥ leṣhaṁ so'yaṁ iha māyāṁ punaḥ abhavat śṛṣṭsamārābhāṁ punaḥpunarāgachchhati | asya sarvasya jagataṁ paramātmeśhataṁ bhagavatāpyuktaṁ- 'विष्टव्याहामिदाम क्रत्सनेमकांशेन sthito jagat' ( Bhagavat GitāX.42) iti | tataḥ māyāmāyām gatiṁ sandhāntaram viṣvaṁ devamanuvatāryagādārūpāṇaḥ viśvadhaṁ san vyākramaṁ vyāptavān | kiṁ kṛtvā | sāshanānashane abhilakṣya | sāshanāṁ bhogaṁśivāharaṁpyetāṁ chetanaṁ prāpijātāṁ anabhavaṁ tadāhitaṁmuschetanāṁ girnadvādēkaṁ | tadbhayaṁ yathā śyātāmāṁ svayameva vividho bhūtvā vyāptavānityarthāḥ ||
This hymn (RV.X.90) is of particular philosophical importance, and has been rightly looked upon as containing in a nut-shell the germs of philosophical speculations which are found to be elaborately developed in the Upaniṣads. Western scholars, however, call this hymn an interpolation and of later origin, and they find its language modern.

The creation of the Universe is sometimes traced to an original material as it were; in the Puruṣa Sūkta we find that the gods are the agents of Creation, while the material out of which the world is made is the body of the great Puruṣa. Puruṣa is all this world, what has been and shall be. The supreme reality becomes the active Puruṣa, for it said: “from the Puruṣa Virāt was born, and from Virāt again Puruṣa.”(RV.X.90.5) Puruṣa is thus the begetter as well as the begotten. He is the Absolute as well as the self-conscious.

The Puruṣa hymn states that in the beginning the whole universe was conceived in Puruṣa and from Puruṣa all the constituents of the Universe were formed. The creative aspect of him, Brahmā, came forth, and grew to include everything in himself. This is why the Universe is called ‘Brahmāṇḍa’, the Egg/sphere of Brahmā. What did this Brahmā do after he was born?
Sāyaṇa gives the following interpretation: ‘He grows very large after being born. And then he creates the earth and then bodies for creatures to live in. He become large and became the bodies, or gave form to devas, animals and humans’ (RV.X.90.5).

9.RV.X.90.5
tsmādvirālajāyata virajo adhi puruṣaḥ |
sa jato atyarichyata pashchādbhūmimatho puraḥ ||

Sāyaṇa’s Commentary on RV.X.90.5
viṣvaṇ vyakramaditi yaduktaṁ tadevaṁ prapaṁchyaute | tasmāt ādipuruṣāt virāt brahmāṇḍadehaṁ ajāyata utpannaṁ | vividhāni rājante vastūnyatreti virāt | virājo’dhi virādēhasyopari tameva dehamadhirukarunamakṛtvā puruṣaḥ taddehābhīmāṁi kashchit pumāṁ ajāyate | sōyaṁ sarvavedān̄tavedyaḥ paramātmā svayameva svakīyāṁ māyāyaṁ viraddehaṁ brahmāṇḍarūpaṁ sṛṣṭvā tatra jīvarūpeṇa pravishyate brahmāṇḍabhumini devatātmā jivo’bhvate | sa jātaḥ virat puruṣaḥ atyarichyata atuṣṭto’bhūte | viradvayatrikte devatīryaṁmanuṣyādīrūpo’bhūte | pashchāt devādiyuvabhavyādūrdhvam bhūmiṁ sasarjeti shesāḥ | ato bhūmisṛṣṭeranantaraṁ tesaṁ jīvāṇāṁ puraḥ sasarme | pūryante saptabhirdhātubhirīti puraḥ sharīrāṁ ||
The act of creation is here treated as a sacrifice, Puruṣa being conceived as the victim, the parts of which, when cut up, became the different sections of the creation and portions of the Universe. His head became the sky, his naval the air, his feet the earth. From his mind sprang the moon, from his eye the sun, from his breath the wind. (RV.X.90.13,14).

10.RV.X.90.13
chaṇḍramā manaso jātashchaksoḥ sūryo ajāyata ।
mukhādindrashchāgnishchaa prāṇādvyurajāyata ।

Sāyaṇa’s Commentary on RV.X.90.13
yathā dadhyāyādīdravyāṇi gavādayaḥ prahāvedā brāhmaṇādayo
manuṣyāśchā tasmād utpannaḥ evaḥ chandrādayaḥ devā api tasmādevotpannā
ityāḥ | prajāpateḥ manasaḥ sakāśāḥ chandramāḥ jātāḥ | chakṣoḥ cha
chakṣusāḥ sūryāḥ api ajāyata | asya mukhādindrashchāgnishchā
devā utpannau | asya prāṇādvyurajāyata |

11.RV.X.90.14
nābhyaḥ āsīdantarikṣaṁ shīrṣo dyauḥ samavartata ।
padbhyām bhūmiridhāḥ shrotrāttathā lokān akalpayan ।

Sāyaṇa’s Commentary on RV.X.90.14
yathā chandrādīn prajāpatermanābhabṛtibhyāḥ kalpayan tathā antarikṣādīn
lokān prajāpateḥ nābhyaḥ dibhyo devāḥ akalpayan utpādāvantaḥ iteṣā̽va
darshayati | nābhyaḥ prajāpaternanābhabh Antarikṣāmsit | shirṣaḥ shirasāḥ
dyaḥ samavartata utpanna | asya padbhyaṁ padabhyaṁ bhūmiḥ utpannā |
asya shrotrāt dīṣāḥ utpannāḥ |
According to the Puruṣa sūkta the god created the Universe by dismembering the cosmic giant, Puruṣa, the primeval male who is the victim in a Vedic sacrifice. Rājā Rām Mohan Roy interprets the particular verse in the Puruṣa sūkta¹² (RV.X.90.15): “What does the sacrifice of Puruṣa-animal mean? How can the God himself be sacrificed? The sacrifice here means a change of form, a change from unmanifested form to a form of manifested Universe.

12.RV.X.90.15
saptasyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ ||
deva yadyaṁañām tanvānā avadhanā puruṣāṁ pashūṁ ||

Sāyaṇa’s Commentary on RV.X.90.15
asya sāṁkalpikayāṁśaya gayatryādīni sapta chhandāṁśi paridhayaḥ āsan ||
aistikṣayāhavanīyaśya trayāṇaḥ paridhaya uttaravedikāstraya ādityashcha
saptamaḥ paridhipratinidhīrūpaḥ || ata evāmnāyate, na purastātpari
dadhātyādītyo hyevodyanī purastādraksāṁsyapahanti” (Taittiriya Śaṁhitā
II.6.6.3) iti | tata etā ādityasaṁhitāḥ sapta paridhayo’tra sapta chhandorūpaḥ ||
tatha samidhaḥ triḥ sapta triyānāvataśaptasamkhyakāḥ ekaviṁśhaviḥ kṛtāḥ ||
dvādasha māsāḥ paṁchāntavastraṇa ime lokā āśāvāditya ekaviṁśhāḥ”
(Taittiriya Śaṁhitā V.1.10.3) iti shrutāḥ padārthāḥ
ekaviṁśhatiddarāyuktedhatvamena bhāvitāḥ yat yaḥ puruṣo vairājo’sti tām
puruṣāṁ devāḥ prajayapatprāṇendriyarūpāḥ yajñaṁ tantrāṇāḥ mānavāṁ yajñaṁ
tanvāṇāḥ kurvanāḥ pashūṁ avadhanā virāṭpuruṣāmeva pashutvena
bhāvitavantaḥ āyataevabhupretya pūrvatra ’yatpuruṣāṇa haviṣā’ ityuktāṁ ||
Hiraṇyagarbha (ṚV.X.121):

In the present hymn (ṚV.X.121) this God is said to have arisen in the beginning, the one lord of all that exists, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god over all gods, and the one animating principle of their being.

Ṛgveda X-121-1 describes of a cosmic egg from which all creatures spring forth. Then there is a description of Hiraṇyagarbha or Akṣara Puruṣa (the person imperishable) from which the life energy shoots forth.

The Hiranyagarbha sūkta of the Ṛgveda declares that God manifested Himself in the beginning as the creator of the Universe, encompassing all things, including everything within Himself, the collective totality, as it were, of the whole of creation, animating it as the Supreme Intelligence.
The Hiranyagarbha sūkta\textsuperscript{13,14} (RV.X.121.7,8) also states that the mighty waters contained the universal germ producing Agni, thence sprang God's One spirit (Eka) into being. He surveyed the waters around him containing productive force; he is the God among all gods. He is a golden embryo and is described as the source of all creation and life. It is unified source of all creative order and is identified with prāṇa, the supreme creator.

\begin{verbatim}
13.RV.X.121.7:
apo ha yadvṛhatīrvishvamāyan garbham dadhānā janaṁantarīagniṁ |
tato devānāṁ samavartatāsureskaḥ kasmait devāya haviśā vidhema |

Śaṅkara’s Commentary on X.121.7
vṛhatīḥ vṛhatyo mahatyah | agniṁ | upalakṣāpametat | agnyupalakṣitaṁ
sarvaṁ viyadarśibhutajātāṁ janaṁantarīyaḥ tadarthām garbhāṁ
hiraṁmayādasya garbhabhūtaṁ prajāpatiḥ dadhānāḥ dhārayantyaḥ āpo ha
āpa eva vishvamāyan sarvaṁ jagat vyāpnuvan yat yasmāt tataḥ tasmaddhetoḥ
devānāṁ devādīnām sarvesām prāṇāṁ asuḥ prāṇabhūtaṁ ekaḥ prajāpatiḥ
samavartata samajāyata | yadvā | yat yaṁ garbhāṁ dadhānā āpo
vishvātmanāvasthitāḥ tato garbhabhūtāprajāpatiḥdēvādīnāṁ prāṇaṁ
mako vayurajayata | athāva | yat | ukta-lakṣāṇā ya āpo vishvamāṃvṛtya sthitāḥ
tatastabhyaḥbhyaḥ sakāśādkeḍovitīyosuḥ prāṇatmakaḥ prajāpatiṁ
samavartata nishchākrāma | tasmait kasmait ityādi gataṁ |

14.RV.X.121.8:
yashchidāpo mahinā paryapashyaddaksāṁ dadhānā janaṁantarīyajñāṁ |
yo devesvadhi deva eka āsīt kasmait devāya haviśā vidhema |

Śaṅkara’s Commentary on X.121.8
yajñāṁ yajnopalaksitaṁ vikārajātaṁ janaṁantarīḥ utpādayantīḥ tadarthāṁ
daksāṁ prapānchātmanā vardhīṣnuṁ prajāpatimāṁ dadhānāḥ dhārayitīḥ
| apaḥ pralayakālinaḥ mahinā mahimnā | svamāḥatmyena yaschit yashcha
prajāpatiḥ paryapasyat parito dṛṣṭāvān yaḥ cha devesvadhi devesu madhye
devaḥ teṣāmapiṣṭhvaraḥ san ekaḥ advitīyāḥ āsīt bhavati | tasmait kasmait ityādi
gataṁ |
\end{verbatim}
Nāsadiya hymn (RV.X.129):

In the Nāsadiya hymn, characterized by its sublime theme and profundity of the philosophical ideas contained in it, it is affirmed that nothing existed in the beginning; there was no atmosphere, nor the sky beyond; neither was then death nor immortality; there was then no distinction of day and night; all was void; darkness shrouded in darkness; far and wide there was nothing but unathomable and undistinguishable water (RV.X.82.6, X.121.7). ‘Everything was like a sea without a light.’ There was only ‘One’ (the primeval Being). Other than that One nothing else existed. That One, which lay void and wrapped in nothingness, became developed and manifested by the power of tapas (RV.X.129.3), in Him first sprang forth desire (kāma), the first germ of mind, which is the earliest link between the existent and the non-existent. It is further said there that among the created objects some are living beings and others are great elements, e.g. the sky, the earth, the luminaries, etc. which were made for the enjoyment of the former. The former, the living creatures, again, as the enjoyers are superior to the latter, the objects to be enjoyed. But in fine it is asserted that nobody knows this secret of creation, not even the gods, who came into existence at a later stage of creation. The hymn concludes with a
declaration of the existence of an All-surveying Being in the highest heaven, who alone knows this truth and none else does.

The Nāsadiya hymn (ṚV.X.129) explains the origin of the Universe as the evolution of Existent from Non-existent. In the beginning there was neither existence nor non-existence, no realm, no sky, no air, no earth.\(^{15}\) (ṚV.X.129.1)

There was neither mortality nor immortality, neither any form nor name, neither day nor night: “Breath which breathed breathlessly.” This breather desired to create and there was creation\(^{16}\) (ṚV. X.129.2)

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15.ṚV.X.129.1:

nāsadāśinno sadāsīttadānīṁ nāśidrajo no vyomā paro yat |
kimāvariṁa kuha kasya sharmannambhaṁ kimāsidgahanāṁ
gabhiraṁ | |

Sāyāṇa's Commentary on X.129.1:
‘tapasastanmahinājayātaikaṁ’ ityādināgre srṣṭih pratipādayisyate | adhunā
tataḥ prāgavasthā nirastaṣamastapapaṇcchā yā pralayāvasthā sā
nirūpyate | tadaniṁ pralayadaśāyāmavasthitam yadasya jagato mūlakāranāṁ
tat asat shashviśāṇavannirupākhyāṁ na āsīt | na hi tadbhūtra kāraṇādasaṁ
sato jagata utpattiṁ saṁbhavati | tathā na sat naiva saṁdhmavat saṁtvana
nirvāçyaṁ āsīt ! yadyapi sadasadātmakaṁ pratyekaṁ vilakṣanaṁ bhavati
tathāpi bhāvābhāvayoh sahavasthānamapi saṁbhavati | kutaśtayaṁ
tadātmyamiti ubhayavilakṣaṇaṁanirvāçyamevāsīdityarthāḥ | nanu no saditī
पारमार्थिकसत्त्वस्या निषेधाः। तर्थ्यामोप्याणिरवाचयत्वप्रसांगाः।

16.RV.X.129.2:

नामृत्युरस्यदम्मताम् नागरिस्त्रियः अहो तथा प्रकेतार् नाविनायाम् सवध्याय तादेकारो तस्मादनिययोः।
kathaṁ tarhi no sadāśītadānīmiti kālavāchi pratyayaḥ | upachārādīti
vrūmaḥ | yathedānīṁtananisṛṣedhasya kalo'vachchhedakastathā māyāpi
tadavachchhedheturutvayavachchhedakatvaśāmyenākāle'pi
kālavāchi pratyayaḥ| yadavādīma brahmaṁ paṁarthaṁ sattvamgre vakṣyata iti
tadāniṁ darśhayāyādīti | tat sakalaṁ dhānantaprasiddhāṁ
ānīṁ praṇītavat | nanvevaṁ prāpanakarturjivabhāvāppanaṁyaiva brahmaṁ
sattvāṁ svaṭ atāṁvivaṁsa nīrūpādhiṣṭaṁ brahmaṁ paṁ | 'aprāṇo hyamānaṁ
shuddhaḥ' iti tasya prāṇaṁsvavandhābhāvāt tatrāha ānīḍavaṁtaṁi | ayamāśayaḥ
ānīḍitavatra dhātvartakriyā tātkartā tasya cha
bhūtakālasaṁvandha iti trayo'ṛthaḥ pratiyante | tatra samudāya na vidhiyate
yathāgneyo'śtākāpāla iti yena brahmaṁ sattvāṁ svaṭ atāṁ
kiṁ tarhyanena
kārtṛtvamanādyā bhūtakālasattālakṣaṇo guṇo vidhiyate dadhāṁ juhotīti
vākyāntaravihitāgniḥrotānuvādaṇe tatra gunāvīdaṁ | tātrpyanena
kārtṛtvavishhitasya na pūrvakālaṁ vidhiyate tanniśedhānupapattiprasāṅgāt
ato'ṇena kārtṛtvena idānīṁtanenopalakṣaṁtaṁ yannīrūpādhiṁkaṁ
param brahma tasyai va bhūtakālasattā vidhiyata iti na kashchiddoṣa iti | nanvidṝṣhayaṁ
brahmaṁ mayāṁ sāhā saṅvandhāsaṁbhavāt
sāṃkhyāvībhimaṁ svaṭantarā sādṛūpa sattvarajastamojuνātmikā
mūlatpraktīrtyāvībhimaṁtā kathaṁ no saditi niṣedhaḥ | tatrāha svadhaya iti
svaṁsīn dhiyate dhiyaya āshrritya vartata iti svadhā māyā | tasyā
tadbhrāmaikamavibhāgaṁpannamāsīt | yadyapi asaṅgasya brahmaṁstayaḥ sāhā
saṅvandho na saṁbhavati tathāpi tasminnaṁvidyāṁ tattvārūpamiva
saṅvandho'pyadhasyata yathā shuktiṁyāṁ rajatasya | etena sādṛputvaṁpaṁ
tasyāḥ pratyakhyātaṁ | nanu yadi māyā brahmaṁ sahaṁvībhāgāpannaṁ tarhi
tasyā anirvācyaḥvatā brahmaṁ paṁpoṁ taṁprasāpaṁ iti kathaṁ tasya sattvaṁuktaṁ
ānīḍavaṁtaṁi | brahmaṁvā sattvātasyā apī sattvaprasāpaṁ iti kathaṁ no
sadāśītī sattvapratīṣedhaḥ | maṁvaṁ ayuktīdṛṣṭyaikyāvabhāse'pi yuktyā
vivichaya māyāṁsaṁyāṁvīcyaḥvatāṁ brahmaṁ paṁ sattvāṁ cha pratīpaṁtaṁ | nanu
dṛguḍyāvīṁ dvāveva padārthau ānīḍavaṁtaṁ svadhayaṁtau
chedaṅgikriyāte tattkimaparamavashāṣya yataṁ nāśdrajaṁ ityādina
pratiṣiḥyeta tatraṁ tastsaṁdāti | tasmādha tasmāt khala
pūrvoktaṁmāyaṁsaṁhāta brahmaṁ paṁ iti kiṁ chanaṁ kiṁapi vau
bhūtahauṅkitāṁkāmaṁ jagat na āsa na vabhūva | paraṁ paraṁstāṁ śṛṣṭerūdham
vartamanāmiṁdaṁ jagat tadāṁnaṁ na vabhūvetyarthāḥ | anyathā uktaryā
kvachidapi niṣedho na syādham bhāvaḥ |
In the beginning the whole was enveloped in utter darkness. Nothing was discernible. It was like a dark night. Matter was in its very elementary form. It was like ether. The whole universe, completely overspread by darkness, was insignificantly small compared with the Infinite God who thereafter, by His omnipotence, evolved this cosmic world – the effect – out of the elementary matter – the cause. Water came into being first; from it was evolved intelligence by heat.¹⁷ (RV.X.129.3)

17.RV.X.129.3: tama āsittamasā gukhamagre'praketaṁ salilam sarvamā idaṁ | tuchchhyenābhvapihitaṁ yadāsīttapasastanmahinājayataikam | Sayana's Commentary on X.129.3 nanuktaprakāreṇa yadi pūrvaṁdaṁ jagannāśīt kathāṁ tariu tasya janma | jāyamānasya janikriyāyāṁ kartitvena kārakatvāt kārakaṁ cha kāraṇāvāntaraviśhe miti kārakasya sato niyatapūrvakaṇvaṁavartitvasya avashyāmbhāvat | athaitaddoṣaparupḥirṣayā jānikiṛiyāyāḥ pārgapi tadvadvantya ityuchyate | kathāṁ tasya janma | ata āha tamasā gukhamagre itu | agra śṛṣteḥ prāk pralayadashāyāṁ bhūtabhautikaṁ sarvam jagat tamasā gukham | yathā naishaṁ tamaḥ sarvapadārthajātatāmavṛṇoti tadvat |
ātmatattvasyāvarakatvānmāyāparasaṁjñāṁbhavārūpajñanamatra tam ātma ityuchyate | tena tamasā nirūṣaṁ samyṛtāṁ kāraṇabhūtena tenācchhaḥditaṁ bhavati | ātma ityācchhādakāt tasmātmanaśo nāmārūpābhāyaṁ yadāvibhavanāṁ tadeva tasya janmetyuchyate | etena kāraṇāvasthāyāmasadēva kāryamutpadyate ityasadavādino'satkāryavādino ye manyante te pratyākhyaṁ | naṁ kāraṇe tamaśi tajjagadātmakaṁ kāryaṁ vidyate chet kathaṁ nāsidraja ityādiṁṣedhaṁ | tatrāha tama āsīt iti | tama bhāvarūpājñānaṁ mūlakāraṇaṁ | tadrūpatā tadātmanāṁ | yataḥ sarvāṁ jagat prāk tama āsīdāto niśidhyata ityarthāḥ | naṁvāvarakatvādāvarakaṁ tamaḥ kartṛ āvāryatvājagatkarma | kathāṁ tayoḥ karmakartrostādātmyaṁ | tatrāha apraketaṁti | apraketaṁ aprajñāyamānaṁ | āyamarthaḥ | yadayapi jagataṁstamasahūcha karmakartṛbhaṅvo yauktiko vidyate tathā āpi vyavahāradashāyāmiva tasyāṁ dashāyāṁ nāmarūpābhāyaṁ vispiṣṭāṁ na jñāyata iti tādātmyavāṛpaṇaṁ | kuto vā na prajñāyate tatrāha | salilāṁ | idaṁ drṣhyāṇaṁ sarvaṁ jagat salilāṁ kāraṇaḥ saṁgatamavibhāgāpaṇaṁ āḥ āsīt | salilamiva | yathā kṣīreṇāvibhāgāpānāṁ nīraṁ durvijñānaṁ tathā tamasāvibhāgāpaṇaṁ jaganna śakavyijñānyaṁyarthāḥ | ānaṁ vividhāvichitrāvibhūyaśaṁ prapaṇchasya kathamāt|tuchchhyena tamasā kṣīreṇa nīraṣyevābhīvhabhāvaḥ | tathā tamo ’pi kṣīraṇavalavadyevochytā | tathā āpi nodbhavanāṁbhava ityata āha tuchchhyena iti | tuchchhaṇa tuchchhakalpaṇena sadasadvilakṣaṇena bhāvarūpājnānaṁ apīhitām cchhāditaṁ āsīt | ekaṁ ekibhūtaṁ kāraṇena tamasāvibhāgaṁ prāptamapi tatkāryajataṁ tapasaḥ srāstīvaparyālochanārūpaṁ jagatā mahābhāmaḥ mahābhāmaḥ jñāyata utpānam | tapasaḥ srāstīvaparyālochanārūpatvāṁ chānyatratmāyate-yāḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tapaḥ (M.U.I.1.9) iti |
In the beginning there was desire, which was the first seed of mind; sages having meditated in their hearts discovered by their wisdom the connection of the existent with the non-existent. Thus desire-Kāma (desire or heat) is found to be the cause of creation. Whose desire was that? No one knows.¹⁸ (RV.X.129.4)

¹⁸ RV.X.129.4:
kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsit | sato vandhumasati niravindaṁ ṛṛdi pratiśyā kavyayo maniśā | |

Sāyaṇa’s Commentary on X.129.4
nanukṛtaṁśya yādīṣṭhaṁ saṁyaṁ prāyālochanaṁ jagataḥ punarūtpattou kāraṇaṁ tadeva kiṁyaṁ prakṛtiṁ niḥsahajatam āha kāmaṁ kāmastadagra iti | ṛṇam āsaṁ viśkrīyātātām prāgavasthaṁ prāmāṣṭhaṁ manasi kāmāṁ samavartata samyagjñāyata | sisṛkṣā jātetyarthāḥ | īśvaraṁ sisṛkṣā vā kiṁhetukṛtyata āha manasaḥ iti | manasaḥ antākṣaraṁ saṁvandhi vāsaṁsahēṣeṇa māyāṁ vilīṇeṁnītākaraṇe samavetam | sarvapraṇaṁantākṣaraṇeṣu samavetamityarthāḥ | etenātmano guṇaḥkāryeṇaṁ prātyākhyātāṁ tātṛshaṁ retaḥ bhāvināṁ prapāṇaḥcayaṁ vijānītaṁ prathamaṁ atite kalpe prāṇibhiḥ kṛtaṁ punyātmaṁ karma yat yataḥ kāraṇāṁ srīṣṭasamayē āyit abhavat | bhūnau vṛddhiṁ vijñāyataṁ sarīpākvaṁ sat phalōṁkhamāṁṣaṁityarthāḥ | tattato hetuḥ phalaṁpradaṁyāṁ sarvasākṣiṁāṁ karmādhyakṣaṁ sarvaṁvarṣaṁ prāyālochanaṁ tataḥ sarvāṁ jātṛiḥ sat prataḥ | tathā çhāmnāyate- | so’kāmāyata vahuḥ svaṁ prajāyeyeti sa tapo’stapyata sa tapastaptvedaṁ sarvamāṣṛjata yadīdaṁ kīṃcā | (Tai. Āraṇyaka 8.6) iti shrutīḥ | ātmanetthamaṇvamitērthe ṛditmanubhavamāṇavṛūkṣatvena pramāṇayati sat iti | sataḥ sattrīṇuṁ idānīmanuḥbṛtyamanasaya sarvāya sarvāya vandhum vandhakaṁ vijñāyataṁ kalpantere prapāṇuṣṭhitam karmasamāśāṁ kavyayo kṛṇītadarśhanaṁ atitāṅgatavartamāṁbhijñā yogināḥ ṛṛdiḥ ṛṛdye niruddhayā maniṣāśa maniṣayā vuddhyā | asāti sadviḷaṅkārēvāyaṁ kāraṇe niravindaṁ niśkrṣyālabbhaṁ | vivichiṣyājānāṁityarthāḥ |
Nāsadiya hymn\(^{19}\) (RV.129.5) speaks of impregnating powers and mighty forces of receptive capacities and active energies, as the primal principles of creation.

19.RV.X.129.5:
tirashchino vitato rashmireśāmādhaḥ svidasī'dupari svidasī' | retodhā asanmahimāna āsantsvadhā avastātpayatiḥ parastāḥ |

Sāyaṇa’s Commentary on X.129.5
evamavidyākāmakarmāṇi | adhunā teśāṁ svakāryaṇane saighṛyam pratiṇādyate | yeyāṁ nāsadāśidityavidyā pratiṇādita yaṣchā kāmāstadagre iti kāmo manasā retaḥ prathamaḥ yadāsiditi yatkarma ēśāṁ avidyākāmakarmanāṁ viyādādhihūtajātāni sṛjatāṁ rashmiḥ rashmisadṛśho yaṭhā sūryarashmiḥ udayāntaraṁ nimeśamātreṇa yugapat sarvaḥ jagat vyāpnoti tathā śīghraṁ sarvatra vyāpnuvan yaḥ kāryavargaḥ vitataḥ viṣṭṛtaḥ āṣīt | svidasīt iti vakṣyamāṇam atrāpi saṁvadhyaṁ | sa kāryavargaḥ prathamataḥ kum tirashchinhaṁ tiryagavasthito madhye sthita āṣīt kiṁvā adaḥḥ adhastāt āṣīt | āhosvit upari upariṣṭāt kimāṣīt |

The Taittiriya Aranyaka states: 'ātmana ākāśaḥ sambhūta ākāśādvyurvāyorgni' (Tai.Ār.8.1) ityādikathā panchamishrutya tata udgātārām tato hotāramitvat kramapratipattau satyāmapi vidyutprakāśhavat sargasya śīghrealvāpanena tasya kramasya durlakṣṇapāvīteṣu triṣṭaḥ śāṅkṣeyo prāthamyaṁ kutreṣi vichāryate | evaṁ nāma śīghralam sarvato diṣṭu sargu nispanna ityarthāḥ | etadeva vibhajate | śṛṣteṣu kāreyo mahdyo kecchiphabhāvāḥ retodhāḥ retasā vījabhūtasya karmāṇo vidhātaraḥ kartaraḥ bhokṭarashcha jivāḥ āsān anye bhāvakā mahimāṇaḥ | mahānto viyādādaya bhogyāḥ āsān | evaṁ māyāsahitaḥ paramesvāraḥ sarvaḥ jagat śṛṣṭā śvayaṁ chānupravishaḥ bhokṭṛbhogyādirūpeṇa vibhāgāṁ kṛtvānityarthāḥ | ayamēṣvārharṣitaści tathāgatavāravvatāḥ (Taittiriya Āraṇyaka VIII.6) ityārābhya pratipādyate | tatra cha bhokṭṛbhogyayor madhye svadhā | annanāmaṇaḥ | bhogyapraṇaḥ saṁdyo avastāt avaro nikṛṣṭa āṣīt | prayatīḥ prayatītaḥ bhoktā parastāḥ para utkṛṣṭa āṣīt | bhogyapraṇaḥ prabho bhokṭṛprapannyaḥ sheśābhūtaṁ kṛtvānityarthaḥ |
The Gods themselves were not there. How was it formed or was it not formed at all? God only knows; May be he knows; May be he knows not.” \(20\) (RV.X.129.6)

**Bhāva hymn (RV.X.190):**

In Ṛgveda we find Bhāva hymn describing all void in the world and darkness engulfing all around. The cosmos came into existence through Kāma (desire) which was the primal seed or germ of the spirit. Modern astrophysicists prefer to compare the Bhāva Sūkta notions with the origin of universe out of the Black Hole state of the matter. The ancients seem to have arrived at these notions through yogic pratyaksa which is just an advanced stage of thought experimentations, while the modern astrophysicists inferred somewhat similar, through analyses of observable data.

\(20.X.129.6:\)

ko addhā veda ka iha pra vochatkuta ājātā kuta iyaṁ viśṛṣṭiḥ |
arvāgdevā asya visarjanenāthā ko veda yata āvabhūva ||
Bhāva hymn of Ṛgveda X.190 states—

Truth and truthfulness were born of arduous penance, thence was night generated, thence also the watery ocean.²¹(RV.X.190.1)

Sāyaṇa says this alludes to the penance of Brahman preceding creation; tapah is “from that penance,” or “from him (Brahman).”

Sāyaṇa observes that samudra means both firmament and ocean; the epithet arṇava is added to distinguish the latter.

From the watery ocean was year afterwards produced, ordaining nights and days, the ruler of every moment.²²(RV.X.190.2)

The creator then created in due order Sun, the Moon, the sky, the earth and the regions of the air and light.²³(RV.X.190.3)

21. RV. X.190.1:
rtām cha satyaṁ chābhīddhattapaso’dhyajāyata |
tato ratrājāyata tataḥ samudro arṇavaḥ |

22. RV. X.190.2:
samudrādārṇavādadhī saṁvatsaro ajāyata |
ahorātrāṇi vidadhadvishvasya miṣato vashī |

23. RV. X.190.3:
sūryā-chandramasau dhātā yathā pūrvamakaḷpayat |
divaṁ cha prthiṣṭhān chāntarikṣamatho svāḥ |
Atharva Veda

Atharva Veda says that Earth was formerly water upon the ocean of space (AV.XIII.6). Rohita produced heaven and earth. The one footed goat, the sun made from the heavens and earth with his strength (AV.XIII.6).

In Atharva Veda Uchchhistha Sūkta (AV.X.8.29), there is the imagination of pūrṇasṛṣṭi from pūrṇa Brahman. This pūrṇasṛṣṭi control the earth like the axel of the wheel (AV. XI.4.4)

Atharva Veda (AV.XIX.5.21) states: May be this was the sphota. May be this was the biggest bang as in Big bang theory.

Atharva Veda X.7.42 and Atharva Veda X.7.43 talks about two different types of girls, one of whom spreads the thread and the other collects. There is neither spreading nor collecting completely. This is the way to explain prasārana and sankochana (Oscillating Universe theory).
Brahman as creator of the Universe

The sūtras of Bādarāyana define Brahman as that 'janma-ādi asya yataḥ iti, “whence is the origin, etc. (i.e. the origin continuance and end) of this (universe).” This definition goes back in the first instance to TU.3.1: -

“That in which out of which these creatures arise, whereby they having arisen live, and into which they at death return again, that seek thou to know, that is Brahman.”

It is to be noted however that in this passage of the Upaniṣad there is no mention as in the sūtra of an origin continuance and end of the Universe as a whole, but only of the individual beings. The case would be different with a still older passage, CU.3.14.1, if we could follow Śaṅkarāchārya:-

“Assuredly this Universe is Brahman; it should be worshipped in silence as Tajjalān.” The word Tajjalān is a mysterious name of the Universe as identified with Brahman that occurs only here, and it is explained as follows by Śaṅkarāchārya on CU.3.14.1 :-

“From this (tad) Brahman by development into fire, water, earth, etc. the Universe has arisen (jan); therefore it is called taj-ja. So on the reverse path to that by which
it has arisen it disappears (li) into the very same Brahman, i.e. it is absorbed into his essence; therefore is called tal-la. And in the same way finally it is Brahman in whom the universe at the time of its origin breathes (an), lives and moves; therefore it is called tad-anam. Therefore in the three periods (past, present and future) it is not distinct from the essential Brahman, since there is nothing which lies outside of and beyond these.”

According to Śaṅkarāchārya’s view, therefore, we should have before us in the name tajjalān (= tad-ja-la-an) a summarizing of the three attributes of Brahman as creator, preserver and destroyer of the Universe.24(a)

The essential identity of the Universe with Brahman is represented as a creation of the Universe by Brahman with a view to suit man’s intellectual capacity, which is adjusted to relations of cause. According to the meaning of the Indian word for creation, sṛṣṭi, this is to be thought of as a discharge, a setting free or emission, an emergence therefore of the universe from Brahman; although this is really in contradiction with the fundamental dogma of the sole reality of Brahman.

The doctrine therefore of the creation of the universe, if this last were not to be contrasted with Brahman as a second and foreign, demanded for its completion the idea that Brahman himself having created the universe entered into it as soul. "Into it (the universe) that One (the ātman) has entered up to the finger-tips."

"Thereupon that deity (Brahman) entered into these three deities (the elements) with this living self (jiva ātman, the individual soul), and separated out thence name and form."

"After he had created it, he entered into it."

"Thereupon he cleft asunder here the crown of the head, and entered through this gate." Brahman creates the organisms as citadels (puras), and then enters into them as citizen (puruṣa, i.e. as the soul), BU. 2.5.18:-

As citadels he created the bipeds,
As citadels the quadrupeds also;
Into the citadels he entered as a bird,
Into the citadels as citizen.

All living creatures, and therefore all plants, animals, men and gods, are abodes of this character, into which Brahman has entered as individual soul.
"From him the gods in their many forms have sprung,
The blessed ones also; from him, men, cattle and birds,
Inspiration and expiration, rice and barley",
as it is expressed in MU 2.1.7, echoing RV.X.90.8 and AV XI.4.13. Accordingly all living creatures are Brahman:

“This (consciousness, i.e. the âtman) is Brahman,
this is Indra, this is Prajāpati, this is all the gods; it is
the five elements, earth, wind, ether, water, light; it is
the tiny living creatures, and whatever is similar to
them; it is the seed of one and another kind; it is that
which is born of an egg or the mother's womb. Of sweat or
from a shoot; it is horses, cattle, men, elephants, - all that
lives, all that walks or flies, all that is motionless
(sthāvaram).”AU.3.3

On the entire passage Śaṅkarāchārya remarks –

“Thus in the individual bodily forms from Brahman
down to a blade of grass (brahmādi-stambaparyanteṣu)
Brahman assumes this or that name and form.”

In each of these phenomenal forms the entire
Brahman dwells.
The conception of the egg of the Universe appears in a more characteristic context together with that of the premundane Puruṣa (RV.X.90) in the creation myth at the beginning of the Aitareya Upaniṣad that belongs to the Ṛgveda:

“In the beginning the ātman alone was this Universe; there was nothing else at all to meet the eye. He deliberated: - I will create worlds.” Accordingly after he had created the earth and the atmosphere, the waters above and below, he drew forth the Puruṣa from the waters, and gave him shape. Brooding over these waters they opened “like an egg,” the mouth, nose, eyes, etc. of which are then developed, and from them the eight psychical organs, and from these in turn Agni, Vāyu, Āditya, etc. as the eight guardians of the Universe, who finally take up their abode in men as speech, breath, sight, etc. Although however the human frame is thus animated by the organs of sense that spring from the Puruṣa, it can only exist after the creator through the fissure of the skull (vidriti) has entered into it as individual soul. The Puruṣa, that in RV.X.90 had been the first principle, becomes here a power dependent on the ātman; and similarly only the organs of man’s soul are ascribed to the Puruṣa, but the soul itself to the ātman.
The most original and significant creation myth of the Upaniṣad is the representation of the evolution of the Universe from the ātman in BU.1.4.

Through the consciousness "I am Brahman" (ahāṁ brahma asmi) BU.1.4.10 the ātman becomes the Universe, "and to this day whoever knows this 'I am Brahman' he becomes this Universe; nor have even the gods power to prevent him so becoming; for he is the soul (ātman)."
**Satapatha Brāhmaṇa on Creation of the Universe**

In the beginning there was only the creator. From him the water was formed; from the heated water the foam was formed. The waters are the foundations of this entire Universe (ŚB.XIV.3.2.13).

In the waters, O lord, is your seat, that is, in the waters, O lord is your womb (ŚB.VII.4.1.6).

Regarding water as the first element, Satapatha Brāhmaṇa states: In the beginning this Universe was water, nothing but as sea of water. The waters desired, “How can we be reproduced?” They toiled and performed fervid devotions, when they were thus becoming heated, a golden egg was produced. The year, indeed, was not then in existence: this golden egg floated about for as long as the space of a year (ŚB.11.1.6.1).

In a year’s time a man, this Prajāpati, was produced from that golden egg. He broke open the golden egg. There was no resting place for him except the golden egg bearing him. It floated around for as long as the space of a year. (ŚB.11.1.6.2)
At the end of the year, he tried to speak. He uttered, ‘bhu’: this become this earth; ‘bhuvaḥ’: this became this air (antarikṣa); and ‘svaḥ’: this became the yonder sky (dyaus). Therefore a child tries to speak at the end of a year, for at the end of a year Prajāpati tried to speak (ŚB.11.1.6.3).

Śatapatha Brāhmaṇa (ŚB.6.1.1) says that Puruṣa Prajāpati creates the waters, enters into them as an egg in order to be born from them, and issues forth from them as Brahman.

Śatapatha Brāhmaṇa (ŚB.6.8.2.4) says that this Universe is produced from the waters. It also states (VS.XII.36; Rik.S.VIII.43.9):‘In the waters, O Agni, is thy seat,’ – that is, ‘in the waters, O Agni, is thy womb,’ – ‘as such thou clingiest to the plants,’ – for he does indeed cling to(love) the plants.-‘being in (their) womb thou art born again,’-when he is in the womb he is indeed born again.- (VS.XII.37) ‘Thou art the child of the herbs, the child of the trees, the child of all that is, O Agni, thou art the child of the waters;’-he thus makes him (Agni) the child of this entire Universe.
Cosmogony and Cosmology in Major Upaniṣads

The Upaniṣads represent the epitome of philosophical insights provided by ancient India. They have tried to search into the purpose behind the cosmos, and provided a philosophical interpretation regarding the theory of creation. Just as a physicist would explain the nature of the world with the help of physics, the Upaniṣads, give a philosophical interpretation. Upaniṣad means the secret knowledge which has all the while philosophical bearing. According to philosophical point of view the Universe originates from Supreme Being. As it is observed in Taittirīya, the Supreme Being is that from which all the beings come forth, in which they sustain and in which they merge at the time of dissolution. The major Upaniṣads have mainly accepted the lord in an unmanifested form, still the superimposition of emotions takes place. Regarding the creation, Upaniṣads have accepted two processes, viz. mental and physical. At some places the thinking process is introduced before the actual creation starts. Such as, in Aitareya Upaniṣad it is said that He foresaw, I should create the worlds, or in Chhāndogya, He foresaw, I should be many and then He created the lustre, etc. One can guess that the Lord might have drawn a picture of the whole world before his
mind, and then the creation might have started. On the other hand, in Praśna Upaniṣad, III.3 and in Taittirīya Upaniṣad, II.1, respectively the direct process is mentioned as 'from that Supreme Being the vital breath is originated' and 'from that Ātman the ether is manifested'. Perhaps this may be cosmic creation which ultimately turns into the visible world. It means from that Highest Soul the space is produced. Space creates wind, which means some sort of movement starts. Then the heat which naturally comes out of any sort of action. The water indicates sort of flow, and ultimately the result is earth as a gross element. By keeping in mind the Upaniṣadic device of describing a thing from a subtle point of view to gross; this passage is interpreted in this manner. Mundaka also believes that the whole manifestation is due to that Highest Being.

In spite of deep philosophical insights, the Upaniṣads are also important because of their literary significance. Therefore a literary interpretation of cosmology is possible by resorting to the use of similes in the Upaniṣads. There are many similes in the Upaniṣads but three of them are useful in this regard. Out of them one helps to explain cosmological aspect, while the other two exhort them in explaining cosmogonical aspect. The
whole universe is originated from that imperishable entity. Mundaka interprets this fact with the help of three similes viz. spider, earth and person.

In the case of the earth and person respectively, they are the causes of herbs, plants and hair. But in respect of the spider, the seer points out two types of deeds, viz. origination and dissolution.

Again in the same Upaniṣad the seer declares that just as thousands of fire particles come out of the well-kindled fire, in the same manner from that imperishable entity all sorts of beings come forth and again merge into it. The simile in this case should be understood properly. In the case of the fire he uses the term "particles of the same forms", but not in the case of the imperishable entity, for the very reason that the forms differ, their essence does not. Further, the fire particles come out of the fire but nevertheless do not enter again. With regard to the Supreme Being, all beings come out of it and again at the end enter the same entity. So in both these similes, the similarity lies in their difference. The third simile highlights the cosmological aspect. It is said in Praśna that: all universe establishes itself in that Highest Soul, just as all birds find stability on the tree where they dwell. The simile is clear and needs no explanation.
Upaniṣadic hymns on Creation of the Universe

The Aitareya Upaniṣad:

The Aitareya Upaniṣad24,25(AU.I.1.1; I.1.2) states in the beginning there was but the absolute self or Brahman or Ātman alone. There was nothing whatsoever. He (This ātman) created these worlds’ viz. ambhas and apa. The supreme Ātman has manifested itself as the objective Universe from the One side and subjective individuals on the other side, in which process, factors which are effects of God’s creation become causes of individual’s perception by a reversal of the process.

Śaṅkarāchārya says that the term Ātman indicates the “Supreme Reality, omniscient, all-powerful, free from all phenomenal characters such as hunger and thirst, eternal, pure, illumined, free, unborn, undecaying, deathless, immortal, fearless, and non-dual.”

24.AU.I.1.1:
ātmā va idameka evāgra āsīt |
nānyat kiṃchana miṣat |
sa iksata lokān nu sṛjā iti ||

25.AU.I.1.2:
sa imaṁ lokānasṛjata |
ambho marīchirmaramāpo’dāmbhaḥ pareṇa divaṁ,
dyauḥ pratīsthāntarikṣaṁ maarīchyaḥ |
prthivī maro yā adhastāt tā āpāḥ ||
Ātman may be compared to an architect who conceives a building in his mind before giving it tangible shape. If it is contended that Ātman, unlike the architect, does not possess any tools or accessories for creation, it may be said in reply that Ātman is both material and efficient cause of the Universe, as water is of foam. Or Ātman may be likened to a magician, who, without any accessories, simply by means of his wondrous power, makes one coin appear as many or performs other such feats. The non-dual Ātman, through māyā, a power inhering in Himself, projects the phenomenal world of multiplicity. 26

Further in Aitareya Upanishad\(^{27}\) (AU.1.3.11):- He (the creator) bethought Himself: “How could this (aggregate of body and organs) exist without Me?” Then He said to Himself: “Which way shall I enter it?” He said to Himself further: “If speech is uttered by the organ of speech, if smelling is done by the breath (prāṇa), seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the apāna, and the emission by the virile member, then who am I?”

That is after thinking thus; Ātman asked Himself how He should enter the body. This can be done either through the toes or through the crown of the head. Which of the ways should he choose? Ātman said to Himself that He would certainly not enter through the toes, which were the door of entrance of His servant the prāṇa, who obeyed His orders, but He would enter by the crown of the head.\(^{28}\)

\(^{27}\) AU. 1.3.11:

\[
\text{sa ikṣata kathāṁ nvidaṁ madṛte syāditi} | \text{sa ikṣata katareṇa prapadyā iti} | \text{sa ikṣata yadi vāchābhivyāḥṛtaṁ, yadi prāṇenābhiprāṇitaṁ yadi chakṣusā dṛṣṭaṁ yadi shrotreṇa shrutaṁ, yadi tvachā sprṣṭaṁ yadi manasā dhyātaṁ, yadyapānena adhyapānitaṁ, yadi shishnena visṛṣṭaṁ atha ko'hamiti} |
\]

The Taittirīya Upaniṣad:

The taittirīya Upaniṣad\(^{29}\) (TU.II.1.3) says that Ātmana Ākāshaḥ Sambhūtaḥ i.e. ether is the cause of Universe and Universe came out of ether. The ancient seers realized that the whole Universe can be resolved in one material-Ether: ākāsha – or space. Everything we touch, see, are a differentiated manifestation of all pervading Ākāsha.

In the beginning all this was unmanifested. From that emerged the manifested. The Brahman created itself by itself. Therefore it is called the self creator\(^{30}\) (TU.II.7.1). Further in (TU.II.1.3) it says that from Brahman came space, from space air, from air fire; from fire water; from water earth; from earth plants and food; from food the human body of head, arms, legs and heart. Prāṇa is a vital force in every one. The prāṇa acting on Ākāsha is creating the whole of this Universe.

---

\(^{29}\)TU.II.1.3:
\[
\text{tasmādāvā etasmādātmana ākāshaḥ sambhūtaḥ} | \\
\text{ākāshādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyāḥ prthiviḥ |} \\
\text{prthivyā oṣadhayaḥ | oṣadhībhyo’nnāṁ | annāt retaḥ retasah} \\
\text{puruṣaḥ | sa vā eṣa puruṣo’nnaiasamayaḥ | tasyedameva shirah} \\
\text{| āyām dakṣināḥ pakṣaḥ | ayamuttaraḥ pakṣaḥ | ayamātmā} \\
\text{| idam puchchhaṁ pratiṣṭhā | tadapyeṣa shloko bhavati} | |
\]

\(^{30}\)TU.II.7.1:
\[
\text{asadvā idamagra āṣīt | tato vai sadajāyata |} \\
\text{tadātmānaṁ svayamakuruta | tasmāttat sukṛtamuchyate | iti | |}
\]

95
The Taittirīya Upaniṣad\textsuperscript{31} (TU.II.6.3) states that:

“He (the ātman) desired: I will become many, will propagate myself. Accordingly he practiced self-mortification. After having practiced self-mortification he created the entire universe, whatever exists. After having created it, he entered into it.”

31.TU.II.6.3:
so'kāmayata-vahu syāṁ prajāyeyeti |
sa tapo'tapyata | sa tapastaptvā | idaṁ sarvamasṛjata | yadidāṁ 
kiñcha | tat sṛṣṭvā | tadevānuprāvishat |
Brhadāraṇyaka Upaniṣad:

The Brhadāraṇyaka Upaniṣad says that in the beginning there was nothing whatsoever in the Universe. By Death (Hiraṇyagarbha), indeed, all this was covered – by hunger; for hunger is, verily, death. “Let Me have a mind,” was His desire, and He created the mind. Then He moved about, worshipping Himself. From Him, thus worshipping, water was produced. “Verily,” Death thought, “While I was worshipping (archatē), water (ka) was produced”; that is why arka is so called 32(BU.I.II.1).

(Arka: the word is derived from the conjunction of archa (worship) and ka (water and happiness).

32.BU.I.2.1:

naiveha kimchanāgra āsīṁmrtyunaivedamāvrttamāsīt |
ashanāyāyashanāvā hi mṛtyustanmano’kurutatmanvī syāmīti |
sōrchannacharattasyārchatā āpo’jāyantārchate vai me kamaṁbhūdītī tadevaṁkasyārkatvāṁ | kāṁ ha vā asmai bhavati ya evametadarkasyārkatvāṁ veda | |
Śaṅkaraḥchārya enters upon a detailed discussion of the views of various philosophical schools as to what existed before the manifestation of the phenomenal Universe. According to the nihilists, nothing but a void existed prior to the creation. At that time both cause and effect were non-existent. But the logicians (the followers of the Nyāya and Vaiśeṣika schools) say that though there may have been no effect before the creation, the cause cannot have been non-existent at that time, since a lump of clay is perceived to exist before the creation of a pot. Śaṅkaraḥchārya, on the basis of the scriptural passage: “By Death, indeed, all this was covered,” refutes the nihilistic view. The words all this cannot signify nothing. He also refutes the view of the logicians and affirms that both cause and effect existed in an unmanifested form prior to the creation. A positive effect such as the tangible universe comes into existence only when there is a cause. A jar cannot be produced in the absence of clay. The effect, too, exists before it is produced. The very fact of its production or manifestation points to its previous existence. Manifestation means coming within the range of experience. For instance, a jar hidden by darkness or some other obstruction becomes manifest when the obstruction is removed by the
appearance of light, or in some other way. Like the jar, the universe too, one can understand, existed before its manifestation. A statue which a sculptor carves out of a block of marble exists in the marble; the sculptor merely removes the obstruction to its manifestation. In common experience we find that people do not strive for things which they know to be non-existent. Besides, if the effect before its manifestation is absolutely non-existent, like the proverbial horns of a hare, it cannot be connected with its cause, for connection requires two positive entities. Therefore, according to Śaṅkara, the effect does exist before it is manifested. It is important to remember that non-dualism does not accept any essential difference between cause and effect. The effect is a mere name — a word to serve a practical purpose in its phenomenal world.

Water verily is arka. What was there as froth of water hardened and it became earth, the Cosmic Egg, the embryonic state of the Universe. After the earth was created, Hiranyagarbha was tired. From Him, thus fatigued and heated, came forth His essence as brightness. That was Fire, Virāj, or the Cosmic Person, who is identified with the totality of all bodies. He sprang from the Cosmic Egg and was endowed with a body and
organs. He is the first embodied being, the primal ancestor of all creatures (BU.I.2.2).

In Manu Samhitā I.8-9 it is also stated that Prajāpti first created water and next transmitted into it seed in order to bring about the Creation. Then there arose from that water a radiant golden egg, from within which appeared Virāj (Brahmā), the first of all embodied creatures.

Fire, or Hiranyagarbha, is also known as Virāj, Prāṇa, Prajāpati, and so on.

Thus BU I.2.4 states that there existed in the beginning Hiranyagarbha, also known as Death or Hunger. He manifested Himself in the Cosmic Egg as Virāj, or the first tangible being, endowed with a body and organs.

BU.I.VI.1 states that prior to the state of manifestation, the Universe remain in an unmanifested state, like a tree in a seed.

33.BU.I.2.2:
āpo vā arkastadyadapāṁ shara āsīt tat samahanyata
sā prthivyabhavat tasyāmashrāmyattasya shrāntasya taptasya
teo raso niravartatāgniḥ

100
In the beginning there was only Ātmān, the self in the form of a male (Puruṣa). He looked around and found none else besides himself. Being alone, he became afraid. He consoled himself with the thought that since there was none to feel afraid of, he had no need to fear any one. Then, he found no joy in loneliness. He longed for company. He divided himself into two parts: one male and the other female. From their union came into existence the beings. She turned into a cow and he became a stud bull; she turned into a mare. He a stallion; she a female ass, he a male ass; she an awe, he a ram. Thus, various kinds of animals came into existence. It is said that Prajāpati moved by desire and fear a loneliness exert "heat" and duplicates himself. Thus, fear and primordial sexuality were the emotions at the bottom of creation (BU.I.4.1-5). 

34.BU.I.4.1:
ātmaivedamagra āsīt puruṣavidhaḥ so'nuvīkṣya
nānyadātmano'pashyat so'hamāsmityagre vyāharattato'hamnāmābhavat
tasmādapiyetarhyāmantrito'hamayamityevāgra uktvāthānanyannāma
prabrūte yadasya bhavati sa yat pūrvo'śmāt sarvasmāt sarvān pāpmāna
auaśattsmaḥ puruṣa oṣati ha vai sa taṁ yo'śmāt pūrvo vubhūṣati ya
evaṁ veda ||

101
35.BU.I.4.2:
so'vibhettasmādekākī vibhetti sa hāyamīkṣāṃ chakre
yanmadanyannāsti kasmānnu vibhemūti tata evāsyā bhayaṃ
viyāya kasmāddhyabheṣyad dvitiyādvai bhayaṃ bhavati ||

36.BU.I.4.3:
sa vai naiva reme tasmādekākī na ramate sa dvitiyamaichchhat |
sa haitāvānsā yathā stripumāṁsau sampariśvaktau sa
imamevātmānāṁ dvedhā. itayattataḥ patishcha
patnīchābhavatām tasmādidadamardhayāgrālamiva sva iti smāha
yājñavalkyastasmādayamākāshaḥ striyā pūryata eva tāṁ
samabhavattato manuṣyā ajāyanta ||

37.BU.I.4.4:
so heyamīkṣāṃchakre katham nu mātmana eva janayitvā
sāmbhavatī hantā tirośāṇītī sā gaurabhavadrśabha itarastāṁ
samevābhattato gāvo'jāyanta varavetarābhavadaśvavṛṣa itaro
gardabhītarā gardabha itarastāṁ samevābhavattata
ekashaphamajāyatājetarābhavadvasta itaro'viritarā meṣa
itarastāṁ samevabhavattato jāvayō'jāyantaiavemeva yadidam
kīmcha mithunamāpipilikābhyaṣtat sarvamasṛjata ||

38.BU.I.4.5:
sōvedahām vāva sṛṣṭirasmyahām hīdām sarvamasṛksīti tataḥ
sṛṣṭirabhavat sṛṣṭyāṃ hāsyaitasyāṃ bhavatyī ya evām veda ||

102
Brhadāraṇyaka Upaniṣad (BU.I.4.6) states:

According to non-dualistic Vedānta, cause and effect are non-different from each other. Hiraṇyagarbha (Virāj) is both the material and the efficient cause of created objects, like the spider and its web.

Brhadāraṇyaka Upaniṣad (BU.II.1.20) says that Just as the spider by means of its threads goes forth from itself (tāntunā uccaret), as from the fire the tiny sparks fly out, so from this ātman all the spirits of life spring forth, all worlds, all gods, all living beings.

Śaṅkarāchārya, in explaining the present verse (BU.II.1.20), discusses in detail whether the individual self, which awoke through being pushed and which is the perceiver of sounds, forms, etc. and subject to transmigration, is, according to the scriptures, the Ultimate Reality denoted by the secret name of Upaniṣad, or whether that Reality is a transcendental entity.
The Chhāndogya Upaniṣad:

“In the beginning, this (Universe) was Being (Sat) alone, one only without a second. Some (Nihilists) say that in the beginning this was Non-being (asat) alone, one only without a second; and from that non-being, being was born.” (CU.VI.2.1)39

Śaṅkarāchārya says that the word Sat denotes “pure Being, which is extremely subtle, undefinable, all-pervading, non-dual, taintless, indivisible pure consciousness.” There was no entity other than Being. When one sees a jar, one admits the existence of a potter besides the clay from which it is made; but in this case there existed no auxiliary agent. Some refers to the nihilists, who affirm a total non-existence. Their position is untenable because at least the existence of the Being who makes the assertion cannot be denied. Furthermore, the nihilists, by stating that non-being existed prior to the creation and that it was One only without a Second, admit the relationship of non-being with time and number. Thus the theory that Non-being alone existed prior to creation is incorrect.

39.CU.VI.2.1:
sadeva somyedamagra āśīdekanēvādvitiyaṁ ||
taddhaika āhurasadevedamagra āśīdekamevadvitiyaṁ
tasmādasataḥ sajjāyata ||
The Universe is, in reality, nothing but Pure Being, and through the knowledge of ‘It’ all things become known.

“How could Being be born from Non-being? It was Being alone that existed in the beginning, one only without a second.” (CU.VI.2.2)

It may be contended that a sprout is born from the Non-being which follows upon the destruction of the seed; this is an instance of the production of Being (sat) from Non-being. But the contention is not valid, because the seed transforms itself into the sprout. There is no instance to show the birth of Being from Non-being. As a matter of fact, even when one sees the Universe of name and form, there exists Pure Being – the modification being only a name, arising from speech, while the truth is that all is clay (CU. VI.1.4).

40.CU.VI.2.2:
kutastu khalu somyaivāṁ syāditi hovācha kathamasaṁtaḥ sajjāyeteti sattveva somyedamagra āśīdekamevādvitiyaṁ | |
"It (Being or Brahman) thought: ‘May I be many; may I grow forth.’ It created fire. That fire thought: ‘May I be many; may I grow forth.’ It created water. That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone."41(CU.VI.2.3).The word aikṣata in the text means, literally, “It saw.” This verb shows that Sat, or Being, is a conscious entity, and not unconscious, and that the Universe is a thought of the creator.

According to the Sāṁkhya Philosophy, the cause of the Universe is non-intelligent pradhāna, or matter. Like clay becoming many in the shape of the jar, vase, etc., or a rope appearing as a snake, a stick, etc. Those who know about the rope set aside the ideas of snake, stick, etc., and those who know about the clay set aside the ideas of jar, vase etc. Likewise those who have the knowledge of Being, or Sat, set aside all ideas with regard to modifications. The Taittirīya Upaniṣad (TU.II.1.3) says that from Ātman was produced ākāśa, from ākāśa air, and from air fire. In reality there is no contradiction between the two statements.

41.CU.VI.2.3:
tadaikṣata vahu syāṁ prajāyeyeti tattejo'sṛjata |
tatteja aikṣata vahu syāṁ prajāyeyeti |
tadapo'sṛjata |
tasmād yatra kva cha shochati svedate vā puruṣastējasā eva tadadhyaḥpo jāyante ||
The purpose of the present text is not to show the order of creation, but to emphasize that all things are produced from Being alone. Or the present text assumes that prior to the creation of fire, ākāśa and air were created. The word ‘it’ means Sat in the form of fire. Fire is whatever burns, cooks, shines, and is red. By Water is meant all that is fluid and bright.

Before creation, the Universe was existent, and this entire Universe is Brahman Manifest, in all its states of manifestation. It regards objects as really aspects of the One Subject known as the Vaishvānara-Ātman. It also holds that the Supreme Being is the Infinite, or Bhūma, in which one sees nothing else, hears nothing else and understands nothing else except the Self as the only existence. Upaniṣad says Prakṛti is the source of the Universe and from this uncreated Prakṛti, Agni was produced and from Agni, Apaḥ i.e. water and from water, solids i.e. earth were produced. It (Prakṛti) was non existent as Universe in its gross physical and visible form but existed in essence. It was not ‘nothing. It is said that nothing or naught is true reality. In Sanskrit, ether, the invisible substance, space and point is also called ‘Shunya’ but things invisible exist in it. Point makes lines, circles, squares, earth and mountains and other objects of shape. These are formed out of a Point or
Nebula. Thus Shunya does not mean nothing but a point or Nebula.

**The Praśna Upaniṣad:**

The Praśna Upaniṣad says that God is the Supreme Prajāpati or creator, in which are blended both the matter and energy of the Universe. God is symbolized in Prāṇava or Oṃkāra (PU.I.4; I.5)

It equates the Sun with Prāṇa, Earth with Apāna, Space with Samāṇa, Air with Vyāna and Luminosity with Udāna (PU.III.8). From Prāṇa, Space, Air, fire, Water, Earth were created (PU.VI.4).

In addition to the traditional four Vedas, the Pañchama Veda Mahābhārata also has important observations on Creation of Universe and its origin.

In the Śāntiparvan (180.16) it is said that water was formed from the space; from water, fire and wind, and from their reaction the earth was formed.

In the Śāntiparvan it is said that the oily quality of the water produced from the sky takes the form of the earth (Śāntiparvan: 180.15).

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42. **PU.III.8:**

ādityo ha vai vāhyah praṇaḥ, udayatyeṣa hyenaṁ chākṣuṣaṁ prānamāṇugrhnānāḥ! prthivyāṁ yā devatā saṣa puruṣasyāpānāmavaṣṭabhya, antarā yadākāsale sa samāno vayurvyānāḥ!

43. **PU.VI.4:**

sa praṇamasājata, praṇāt shraddhāṁ khaṁ vāyurjotirāpaḥ prthivindriyam manaḥ annaṁ, annādviryaṁ, tapo mantrāḥ, karma, lokāḥ, lokeṣu cha nāma cha!
Mundaka Upaniṣad:

Mundaka Upaniṣad states that Universe is created from Brahman as spider produces webs and takes it back within its body (MU.I.1.7).44

The illustrations of the spider and the fire are further elaborated in Mundaka 1.1.7 and 2.1.1:-

As a spider ejects and retraces (the threads),
As the plants shoot forth on the earth,
As the hairs on the head and body of the living man,
So from the imperishable all that is here.
As the sparks from the well-kindled fire,
In nature akin to it, spring forth in their thousands;
So, my dear sir, from the imperishable
Living beings of many kinds go forth,
And again return into him.

44.MU.I.1.7: (Spider’s web)
yathorṇanābhiḥ sṛjate grhnate cha yathā prthivyāmośadhayaḥ
sambhavanti||
yathā sataḥ puruṣāt keshalomāni tathā’kṣarāt sambhavatīha
vishvaṁ||
From Brahman originate vital force, mind, all senses, space, air and water that support everything (MU.II.1.3). It also states that from Brahman emerges the fire (heaven) of which the sun is the fuel (MU.II.1.5).

45.MU.II.1.3:
etasmājjāyate prāṇo maṇaḥ sarvendriyāṇi cha,
kham vāyuryotirāpaḥ prthivī vishvasya dhāriṇī ||

46.MU.II.1.5:
tasmādagnih samidho yasya sūryaḥ somāt parjanya oṣadhayah prthivyāṁ |
puman reṭaḥ sīṇchati yośitāyāṁ vahviḥ praṇāḥ puruṣāt samprasūtāḥ ||
Those who discourse on Brahman say:

What is the cause? Brahman? Whence are we born? Whereby do we live? And wherein are we established? Presided over by whom do we, O knowers of Brahman, live our different conditions in pleasures and pains? (ŚU.I.1)⁴⁷

Time, nature, necessity, chance, the elements, the womb, or the person: these are to be considered (as the cause). It is not a combination of these because of the existence of the self. Even the self is powerless in respect of the cause of pleasure and pain. (ŚU.I.2)⁴⁸

They who follow the Yoga of meditation saw the divine self-power hidden in its own qualities. It is that One who presides over all the causes associated with time and the Self. (ŚU.I.3)⁴⁹

⁴⁷. ŚU.I.1:  
kiṁ kāraṇam brahma kutaḥ sma jātā jīvāma kena kva cha sampratiṣṭhāḥ |  
adhiṣṭhitāḥ kena sukhetareṣu vartāmahe brahmavido vyavasthām ||

⁴⁸. ŚU.I.2:  
kālaḥ svabhāvo niyatiryadṛchchhā bhūtāni yoniḥ puruṣa iti chintyā |  
samyoga eṣāṁ na tvātmabhāvādātmāpyanishaḥ sukhaduḥkhahetoḥ ||

⁴⁹. ŚU.I.3:  
te dhyānayogānugatā apashyan devātmashaktim svagunairnigūḍāṁ |  
yaḥ kāraṇāni nikhilāni tāni kālātmayuktāṇyadhitisthatyeḥ ||
There are two unborn Ones: the knowing (God) and the unknowing (soul), the powerful and the powerless. Indeed there is another One who too is unborn and is connected with the enjoyer and the objects of enjoyment. The Self is Infinite, of cosmic form, and non-active. When one attains this triad, is Brahman. (SU.I.9)\(^{50}\)

**The Katha-upaniṣad:**

There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can fire? He shining all these shine; through his luster all these are variously illuminated (KU.II.2.15). Mundaka Upaniṣad (MU.II.2.10) reiterates the words of Katha-upaniṣad (KU.II.2.15).\(^{51}\)

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50.SU.I.9:

\[\text{Jñāñou dvāvajāvishānīshāvajā hyekā bhoktṛbhogyārthayuktā | anantashchātmā vishvarūpo hyakartā trayaṁ yadā vindate brahmametat |} \]

51.KU.II.2.15:

\[\text{Na tatra sūryo bhāti na chandratārakaṁ nemā vidyuto bhānti kuto'yaṁmagmiḥ | tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti |} \]
Major Rgvedic Gods and Goddess associated with Creation of the Universe

AGNI:

Agni has permeated the entire universe by his effulgence. He is in the earth, in the herbs, in the waters, in the stones, in men, kine and horses. It is he who sends down heat (AV.12.1.19) from the sky; the firmament belongs to him, and mortals on earth kindle him as an oblation-bearer (AV.12.1.20). Agni is indeed the existence, for, it is because of Agni that everything exists here. Agni is our spring of life (RV.1.31.10). He is described as thousand-eyed and hundred-headed monster (ŚB.9.1.1.6); he was created as hundred-headed Rudra (ŚB.9.2.3.32).

52.RV.I.31.10:

Sāyāna’s Commentary on RV.I.31.10:

he agne tvāṁ pramatuḥ asmānagnahparānapraṁśatam atiṣṭhātasyād tathā tvāṁ naḥ asmākaṁ pitā pālakaḥ anāsādhitam anūṣṭhitam yātvā yātvā sādhiṣṭhātasyād tathā tvāṁ vayaskṛt āyuṣvapraṇoḥ
Agni has created all that flies, walks, stands, or moves (RV.X.88.4). He is the bull (RV.1.58.5) abounding in procreative seed (RV.4.5.3). He is the generator of the two worlds (heaven and earth). He stretched them out (RV.III.6.5; 5.4) like one does two skins (RV.6.8.3); he kept asunder the two worlds (RV.VI.8.3). But he is also the son of the heaven and earth (RV.III.2.2; 25.1; 10.1.2; 2.7; 46.9).

53. RV.X.88.4
sa patatritvaram sthā jagadyachchhvatramagnirakṛṇojjātavedāḥ

Sāyaṇa’s Commentary on RV.10.88.4
saḥ vaishvānaraś agniḥ patatri patanashilaṃ paksijātaṁ itvaram
gamanashilaṃ sarīśpādikāṁ sthāḥ sthāvaram vṛksādirūpaṁ cha jagat

54. RV.III.6.5:

Sāyaṇa’s Commentary on RV. III.6.5:
he agne mahat te agne mahat sah vratāḥ vratani tvatsaṁvandhiṃi

55. RV.VI.8.3:
vyāstabhānādrosadīmitro adbhuto’ntarvāvadakṛṇojotisā tamaḥ

56. RV.III.2.2:
sa rochayanjauḥrodasiubhe sa mā trorabhavatputra

114
Agni as identified with the Sun, for the conception of the Sun as a form of Agni is an unquestioned Vedic belief. Agni, in the form of the Sun, is regarded as the soul, and as such, he is compared with the Puruṣa (RV.1.15.1; ŚB.10.6.1.11). He is regarded as the Brahman, who has entered into all beings.

The almighty primordial nature of Agni is found in the RV.X.5.7, where Agni is regarded as both non-existent (asat), and existent (sat); that is, the first cause and the first effect. ŚB.9.3.4.17 describes Agni as a universal sovereign. He is compared with the All-creator Viśvakaṁ (ŚB.9.2.2.6), "who combines in his person the characters of a primeval divine sacrificer and of a creator".

57.RV.X.5.7:
asachcha  sacha  para  vyomandakṣasya
janmanna  upasthe
agnirnaḥ  prathamajā rṣṭasya pūrva āyuni vṛṣabhashcha dhenuḥ

Sāyaṇa's Commentary on RV.X.5.7
asat avyakṛtam  sacha  vyākṛtam  'asadevedamagra  āsīt  tatsadāsīt
tatsamabhavat' (Ch. Up.III.19.1) iti shruteḥ  sadasadātmakaṁ  jagat sarvaṁ
parame uttame  jānānasahite  vyoman  vyomani  kāraṇātmani  jātambhūt  sadā  āditeḥ
prthivyāḥ  upastehe  upasthāne  samipe  dakṣasya  prajāpateḥ  yadvā
dakṣasya  'sa  tredhātmānaṁ  vyabhajatādityaṁ  tṛṣṭīvaṁ  vāyuṁ  tṛṣṭīvaṁ'
(Sat.Br. X.6.5.3) iti shruteḥ  tṛṣṭīysya  dyulokasyaḥdiḥṣhatṛtvādādityasya
janmaṁjanmaṁ  'tata  evaṁ  sati  manuṣyaṁ  asrṣṭikramāṁ  pūrvaṁ  agnirnaḥ
aṅgireva  rṣṭasya  karmaphalasya  bhokτṛṇāṁ  naḥ  aṃśākarṇi  prathamajāṁ
prathamameva  jātaḥ  samuppannaḥ  'tejo  raso  nirāvartatātmyaṁ' (Sat.Br.X.6.5.2:
Br.Up.1.1.2.2) iti shravaṇaṁ  'pashchāt  tatprakaraṇaṁ  'tato  manuṣyāṁ  ajāyante  iti'
prathamaṁ  eva  manuṣyasṛṣṭerabhūhitavat  anantarāṁ  pūrve
antarāsṛṣṭimapakgaṁ  pūrvasmin  āyuni  kalc'yaṁagnireva  vṛṣabhasscha  āsīt  ā
dhenuḥ  cha  abhavat  'stripumeva  stripumsātmako'bhavadityarthah'
Agni has been described as a begetter par-excellence. He places germ in all beings (RV.III.2.10), and engenders life on the earth and offspring in women (RV.X.183.3).58

Agni has been identified with Prajāpati. ŚB.6.1.1.1-5 deals with the birth of Prajāpati who is described as a combination of seven persons (puruṣas) into one person (Puruṣa: Prajāpati). And that Puruṣa is regarded as Agni (fire-altar) who is to be built. That Prajāpati desired, "may it multiply, may it be reproduced." By means of Agni, he Prajāpati) entered into union with the earth. Thence an egg arose. He touched it and said, 'May it grow'. And the embryo which was inside was created as Vāyu. Likewise, by means of Vāyu, he entered into union with the mid-air (antarikṣa); thence an egg arose; from it, the yonder sun was created. By means of the sun, he entered into union with the sky (dyu); thence an egg arose; from it the moon was created. For the moon is the seed (ŚB.6.1.2.1-4).

58.RV.X.183.3:
aham garbamadadhāmoṣadhisvahaṁ visheṣu bhuvaneṣvantaḥ |
aham praja ajanayāṁ prthivyāmahaṁ janibhyo aparīṣu putrān | |

Śāyana's Commentary on RV.X.183.3:
aham hota oṣadhiṣu shalyādiṣu phalārtham garbhāmadadhāṁ dhārayāmi |
visheṣu sarveṣvamyesvapi bhuvaneṣu bhūtajāteṣu antaḥ madhye aham eva garbhasa dhārayāmi |
tathā prthivyāṁ bhūmyāṁ prajāṁ sarvān manuṣyān aham ajanathāṁ janayāṁ |
janibhyaṁ jāyābhayaṁ aparīṣu anyāsvapi strīṣu putrān aham ajanayaṁ janayāṁ |
matsādhyena yāgena sarvasvotpatterahaṁ sarvajananaheturbhavāṁityaṁrthaḥ |
VARUNA:

Varuṇa is one of the greatest gods of Rgveda, celebrated alone in but a dozen hymns. He is frequently associated with Mitra. The epithets Rājan (a king) and Samrāj (a sovereign ruler) are pre-eminently applied to him.

According to Śatapatha Brāhmaṇa (ŚB.II.6.1) Varuṇa, conceived as the lord of the Universe, is seated in the midst of heaven, from which he surveys the places of punishment situated all around him. Varuṇa is the king of all, both gods and men (RV.X.132.4; II.27.1059), of the whole world (RV.V.85.3) and of all that exists (RV.VII.87.6).

59.Varuna RV.II.27.10:

**tvaṁ viṣhveṣāṁ varuṇāsi rājā ye cha devā asura ye cha martaḥ!**

Sāyana’s Commentary on RV. II.27.10:

he asura shatrurāṁ kṣepaka varuṇa tvaṁ viṣhveṣāṁ sarveṣāṁ rājā asi | keśām | ye cha devāḥ devajanāḥ ye cha martaḥ maraṇadharmano manusyaḥ teṣāṁityarthaḥ |

60.RV.V.85.3:

nichinavārāṁ varunāḥ kavandhaṁpura sasarja rodasī antarikṣam |
tenā viśvasya bhuvanasya rājā yavaṁ na vrṣṭir vyunatti bhūma | |

Sāyana’s Commentary on RV. V.85.3:

tenā údakena viśvasya sarvāsya bhuvanasya bhūtajātasya rājā svāmi varunāḥ bhūma bhūmiṁ vyunatti kledayati |
Varuṇa is a great lord of the laws of nature. He is regarded as the ‘God of the sky’, presiding over all the natural phenomenon of which the sky is the foundation and in the later development Varuṇa is regarded as the supreme embodiment and guardian as well as the maker of the law which controlled those phenomena of nature. He established heaven and earth and dwells in all the worlds (RV.VIII.42.1). The three heavens and the three earths (Uttam, Madhyam and Adham) are deposited within him (RV.VII.87.5). He and Mitra rule over the whole world (RV.V.63.7) or encompass the two worlds (RV.VII.61.4). By the law of Varuṇa heaven and earth are held apart (RV.VI.70.1; VII.86.1; VIII.41.10). He made the golden swing i.e. the Sun to shine in heaven (RV.VII.87.5). He placed fire in the waters; the sun in the sky, Soma on the rock (RV.V.85.2). The wind which resounds through the air is Varuṇa’s breath (RV.VII.87.2).

61.RV.VIII.42.1:
astabhnaḍ dyāmasuro vishvaveda amimita varimāṇaṃ prthivyāḥ |
āśidadvishvā bhuvanāni samrāḍ vishvettāni varuṇasya vratāni |

62.RV.VII.87.5
tisro dyāvo niḥitā antarasmin tisro bhūmiruparāḥ ṣadvidhānāḥ |
grtso rājā varuṇashchakra etaṁ divi prenkhaṁ hiranyayaṁ shubhe kaṁ |

118
In another passage (RV.VIII.41.3) it is said that Varuṇa has embraced the nights and by his occult power has established the mornings or days. Varuṇa is sometimes referred to as regulating the seasons. He is often spoken of as the regulator of the waters. He caused the rivers to flow; they stream unceasingly according to his ordinance (RV.II.28.4).

In Atharva Veda Varuṇa appears divested of his powers as a Universal ruler, retaining only the control of the department of water. His golden house is in the waters (AV.VII.83.1).

Varuṇa is sometimes called guardian of order (ṛtasya gopā). The epithet ‘Observer of order’ (ṛtavān), predominantly used of Agni, is also several times connected with Varuna and Mitra.

Varuṇa is omniscient. He witnesses men’s truth and falsehood (RV.VII.49.3). He perceives all that exists within heaven and earth, and all that is beyond.

A common description used for Varuṇa is ‘uru’ which means always ‘wide’ in the Rgveda. Varuna is the lord of all infinities, master of all the oceans and ether. Varuṇa’s dwelling is in the vast, urukṣaya (RV.I.2.9). Varuṇa in the Rgveda is hymned as urushamsa (RV.I.24.11; RV.II.28.3). Shamsa in the Veda always stands for the perfect expression or speech. Uru shamsa
means ‘wide expression’, the brining out of our being or Sat that which is latent in it and manifesting it in our action. Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities.

SOMA:

As the sacrifice plays a very important role in Ṛgveda, it is only natural that Soma, the plant, the juice of which is so much used in the ritual is deified. The God Soma is one of the most prominent deities. He is the lord of heaven, he occupies heaven and his place is the highest heaven. Thence he was brought to earth.

Soma is considered as a lord of thought and as a father, leader or generator of hymns. He is a leader of poets, a seer among priests (ṚV.Ⅸ.6.6).63

63.ṚV.Ⅸ.6.6
brahmā devānāṁ padaviḥ kavināmṛṣirviprāṇāṁ mahiṣo mṛgāṇāṁ |
shyenō grīḍhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan |

Sāyaṇa's Commentary on ṚV.Ⅸ.6.6
soma evaṁrūpa bhavati | devānāṁ stotrakahāṁrāṁrāṁbrahmā |
brähmākhyaartvikstāniyo bhavati | yadvā | devānāṁ |
dyotamānānāṁindrādīnāṁ brahmā rājā bhavati | tathā kavinām |
krāntaprajñānāṁ padaviḥ | skhalanti padāni sādhutvam yo yojayati sa |
padaviḥ | tathā viprāṇāṁ medhāvināṁ madhye rṣiḥ bhavati | yathā parokṣāṁ |
pashyati sa rṣiḥ ‘ṛṣidarshanat’ (Nirukta 2.11) iti | mṛgāṇāṁ mahiṣaḥ bhavati |
mahiṣākhyo valavān rājā bhavati | tathā grīḍhrāṇāṁ pakṣivāheṣṭāṁshyenaḥ |
shāṃsaniyāḥ pakṣarājo bhavati | vanānāṁ | vanatirhuṁśākarmā |
hiṁsakānāṁ chhedakānāṁ madhye svadhitīḥ etannāmakashchhedako’su |
evaṁprabhāvaḥ somaḥ rebhan shavdūrṣamānāḥ san pavitraṁ uprāṣṭukena |
ṛṣṭαṁ atyeti atigachchhati |
He has the mind of seers, is a creator of seers (RV.IX.96.18) and a protector of prayer (RV.VI.52.3). He is the soul of sacrifice (RV.IX.2.10; 6.8), a priest (brahmā) among the Gods (RV.IX.96.6). He is a wise seer. He is acquainted with the races of the Gods (RV.IX.81.2; 95.2; 97.7; 108.3). Soma with intelligence surveys the creatures (RV.IX.71.9). Hence he is many-eyed and thousand-eyed (IX.60.1).

64.RV.IX.96.18
ṛṣimanāḥ ya ṛṣikṛtsvarśāḥ sahasraṇīthaḥ padaviḥ kavīnām |
tṛṭiyaṁ dhāma mahiśaḥ sisāsantsomo virājamanu rājati ṭupam |

Sāyaṇa’s Commentary on RV.IX.96.18
ṛṣimanāḥ sarvadarshanashilamanaskaḥ ata eva ṛṣikṛt sarvasya darshanakartā prakāśhanasya kartā svarśāḥ sarvasya śūryasya vā saṁbhaktā sahasraṇīthaḥ |
nīthā stutih | vahuidhastutikāḥ kavīnāṁ krāntaprajñānāṁ madhye padaviḥ skhalatāṁ padānāṁ sādhutvena saṁyojayata yah soma vidyate saṁ mahiśaḥ mahān puyo vā somaḥ tṛṭiyaṁ dhāma dyulokaṁ sisāsan saṁbhaktumichchhan stup stūyamanāḥ san virājaṁ visheṣeṇa rājantāṁ dipyamānamindraṁ anu rājati prakāshayati |

65.RV IX.60.1:
induṁ sahasrachakṣasaṁ |
The epithet Vanaspati 'lord of the woods' (RV.I.91.6; IX.12.7) is attributed to Soma and is said to be the progenitor of all plants (RV.I.91.22). Despite being lord of plants, Soma resembles other leading Gods, called a king. He is also a king of rivers (RV.IX.89.2), a king of the whole earth, a king or father of the Gods, a king of Gods and mortals (RV.IX.97.24) and a king of Brāhmaṇas.

66.RV.IX.97.24
pavitrebhiḥ pavamāno nyṛchakṣā rājā devānāmuta martyānāṁ ||
dvitā bhuvadrayipatiḥ rayiṃāṃrtāṁ bharatsubhrtaṁ chārvinduḥ ||

Sāyaṇa’s Commentary on RV.IX.97.24
pavitrebhiḥ pavitraḥ pavamānaḥ pūyamānaḥ nyṛchakṣaḥ nyṛpāṁ
phalāphalayodraṣṭā tathā devānāṁ indrādīnāṁ uta api cha martyānāṁ
manuṣyāṇāmevamubhayēṣāṁ janānāṁ rājā rayiṃatiḥ dhanasya patiḥ na
tvalpasya patiḥ kūntu rayiṃāṁ vahūnāṁ dhanānāṁ svēmī || vṛttyavr̥ttiḥbhyaḥ
svāmitvāṁ vāhulyāṁ cha vivakṣyate || idr̥shaḥ somaḥ dvītā dvidhā devesvāpi
cha manuṣyeṣu bhuvat bhavati || so’vaṁ induḥ somaḥ subhrtaṁ suṣṭhu
saṃbhṛtaṁ cāru kalyāṇāṁ ṛtaṁ udakāṁ bharat vibharti ||
INDRA:

Indra is unquestionably the most dominant and popular deity of the atmospheric region. Indra is invoked alone in about one-fourth of the hymns of the Rgveda, far more than are addressed to any other deity; for he is the favourite national God of the Vedic people. Vedic mythology is clearly dominated by the personality of Indra. The largest number of sūktas about 250 out of 1028 is exclusively devoted to the glorification of this god.

Indra is the Prathama manasvān i.e. he is at the centre of the creation. Kutsya-angirasa (Vedic Seer) says that Indra is the first creation and he is the Viśvasya Jagataḥ Prathama Patiḥ.

Yāska, the Niruktakār, finds all the features of Āstik darśana in Indra. Indra is the ultimate God. He is the incarnation of the truth; he is the celebassy or Brahmārūpa behind the Universe. As Indra is the ultimate truth, again his evolution is also from truth; therefore, he is ‘Svayambhū’ and ‘Self creator’ just like flowing water. At that time he is creator and offspring both. As a creator he is the ultimate source and in the ‘Jātakarūpa’ his manifold manifestations come to the forefront. Indra is ‘Biśvabhū’, the creator of the Universe.
As Indra is more addicted to Soma than any of the other Gods, the common epithet ‘Soma drinker’ (Somapā) is characteristic of him. This beverage stimulates him to carry out his warlike deeds. One whole hymn \(^{67,68,69}\) (RV.X.119.8; 119.11; 119.12) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

In the middle region Indra is dominant, pervading the air (RV. I.51.2). In the Naighantuka (V.4) Indra’s position is among the Gods of the air and in the triad Agni, Indra or Vāyu, Surya he is the representative of the air. The significance of his character is however sufficiently clear. Primarily he is the thunder God, the conquest of the demons of drought or darkness and the consequent liberation of the waters or the winning of light forming his mythological essence. Secondarily, Indra is the God of battle, who took the side of the Āryans in the conquest of the aboriginal inhabitants of India.

67.\text{RV.X.119.8}
\text{abhi dyāṁ mahinā bhuvamabhīmāṁ prthivīṁ mahīṁ |}
68.\text{RV.X.119.11}
divi me anyaḥ pakṣo dho anyamatīkṛṣam |
69.\text{RV.X.119.12}
ahamasmi mahāmaho'bhinabhīyamudīṣitaḥ |
The Puruṣa hymn depicts Indra and Agni to have sprung from the mouth of the world-giant (RV.X.90.13).

Indra’s greatness and power are lauded in the most unstinted terms. He has no parallel among those born or to be born (RV.IV.18.1). Indra alone is the king of the whole world (RV.III.46.2). He is several times called a Universal monarch (RV.IV.19.2) and still often a self-dependent sovereign (RV.III.46.1).

70.RV.III.46.2
mahān asī mahiṣa vṛṣṇyebhirdhanasṛḍugra sahamāno anyān |
eko vishvasya bhuvanasya rājā sa yodhayā cha kṣayayā cha janān |]

Sāyaṇa’s Commentary on RV.III.46.2
he mahaṣa mahāṇīya ugra indra tvaṁ mahānaśi | dhanasṛṣṭ dhanānī
danabhogatīgaṁ pārād nayaśtvaṁ vṛṣṇyebhīḥ vīryaṁ anyān shatrūn
sahamānaḥ abhisvabhavan vartase | tathā vishvasya sarvasya bhuvanasya ekaḥ
asahāyaḥ rājā saḥ tvaṁ yodhaya cha sapatnāṁ prahara | janān kṣayaya cha
nivāsaya | vadhakān hatvā sādhujaṁ saṁvasthāne sthāpayetyabhuprāyaḥ |

71.RV.IV.19.2
avāṣṛjanta jivrayo na devā bhuvah samrālindra satyayonih |
ahannahiṁ parishayānamarṇah pra vartanīraro visvadhenaḥ |

Sāyaṇa’s Commentary on RV.IV.19.2
he indra devāḥ tvāṁ jivrayo na jirṇāḥ pravṛddhāḥ pitaro yūnāḥ putrāṇa
avāṣṛjanta asuravadhārthāṁ prairayaṁ | tato he indra satyayonih
satyanivāsastvaṁ samrāt sarveṣāṁ lokānāmadhīshvarāḥ bhuvah abhavah |
Indra is generator of heaven and earth (RV.VIII.36.47; VI.47.4). The separation and supporting of heaven and earth are sometimes described as the result of Indra's victory over a demon (RV.V.29.4) who held them together (RV.VIII.6.17). When he was born for the Vṛtra fight, Indra spread out the earth and fixed the sky.

Indra in spiritual interpretation is the only force behind the multiplicity of the gods of the Vedic pantheon. In the Rgveda III.53.8 it is found that Indra becomes repeatedly manifested in various forms practicing delusions with respect to his own peculiar person i.e. he is the only one who has become each and everyone. That oneself is the root cause of the Vedāntists. In the Puruṣa-sūkta we find that Puruṣa is the root cause of what has been created and what is to be created it. Here we get the reflection of what has been stated in Rgveda III.53.8.

72.RV.VIII.36.4
janitā dīvo janitā pṛthivyāḥ |

73.RV.V.29.4
adrodasī vitaraṁ vi śkabhāyatasaṁvivyānashchidbhiyase mrgam kah |
jigartimindro apajargurāṇaḥ prati shvasantamava dānavaṁ han ||

Śāyana's Commentary on RV.V.29.4
indraḥ paramaishvaryaṁ at somapānānantaraṁ rodasī dyāvāpṛthivyau vitaraṁ atishayena | vi śkabhāyat vyastabhnāt chalanarahite akarot ||
VĀC-DEVI:

It is Vāc that at the beginning actuated the father of the universe, and then was again born in the waters of the sea, in order to distribute herself over living beings (RV.X.125.7).74

74.RV.X.125.7:
ahaṁ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre |
tato vi tiṣṭhe bhuvaṇanu viṣhvaṭāṁuṁ dyāṁ varsmaṇopa | spṛṣhāmi ||

Sāyaṇa’s Commentary on RV.X.125.7:
‘dyouḥ pitā’ (Taittirīya Brāhmaṇa III.7.5.4) iti shruteḥ pitā dyouḥ | pitaram | divaṁ ahaṁ suve prasuve janayāmi | ‘atmana ākāśah saṁbhūtaḥ’ (Taittirīya Āraṇyaka VIII.1) iti shruteḥ | kutreṭi tadāhā | aṣya paramātmanaḥ mūrdhan mūrdhanyupari | kāraṇabhūte tasmin hi viyaḍādikarāṭāṁ sarvaṁ vartate | tantuṣu pata iva | mama cha yoniḥ kāraṇaṁ samudre | samudravantyaśmād bhūtātāṁiti samudraḥ paramātma | tasminn apsu- | vyāpanaḥ sālāsu dhīvṛttīṣu antaḥ madhye yadbrahma chaitanyaṁ tannama kāraṇamityarthah | yata idṛσghūtā ahamasmī tataḥ hetoh viṣhva viṣhvaṁ sarvāṁ bhuvanāṁ bhūtaḥ jātāṁ anu pravishya vi tiṣṭhe | vividhaṁ vyāpya tiṣṭhāmi | uta api cha aṁmu dyāṁ viṣpakoṛṣṭadoṣhāṁ vṛṣṭhītaṁ svargalokāṁ | etadupalakṣitaṁ kṛṣṇāṁ vikāraḥ jātāṁ vṛṣmaṇā kāraṇabhūtena māyātmakena madhyena dehena upa spṛṣhāmi | yadvā | aṣyā bhulokasya mūrdhan mūrdhanyuparyahāṁ pitaramākāśāṁ suve | samudre jaladhāvapsūdākeṣyantarma ‘dhye mama yoniḥ kāraṇabhūtoṁvṛṇākhyā | rṣirvartate | yadvā | samudreṇṭarikṣe ‘pvsūmmanayeṣu devaṁśhareṣu mama kāraṇabhūtaṁ brahma chaitanyaṁ vartate | tato’ḥaṁ kāraṇātmikā sati sarvāṁ bhuvanāṁ vyāpnomi |
**Bṛhaspati:**

Bṛhaspati, Brahmanaspati, Brahmā are the three names of one god. He is a terrestrial god. Bṛhaspati, the Deva, manifests itself as conscious Power of the soul, creates the worlds. The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the super conscient, the Truth and the Bliss, and this is the office of the supreme word of Veda. Of this supreme Word Bṛhaspati is the master, the stress in this name failing upon the potency of the word rather than upon the thought of the general soul-power which is behind it. Bṛhaspati gives the word of knowledge, the rhythm of expression of the super conscient, to the gods and especially to Indra, the lord of Mind. This god occupies a position of considerable prominence in the Ṛgveda, eleven entire hymns being dedicated to his praise. He also forms a pair with Indra in two hymns (RV.IV.49; VII.97). Bṛhaspati was first born from great light in the highest heaven and with thunder (ravena) drove away darkness (RV.IV.50.4).  

75.RV.IV.50.4:
vrhaspatih prathamam jayamano maho jyotishaḥ parame vyoman|
saptasyastuvijato ravena vi saptaraśmiradhamattamāṃsi ||
Bṛhaspati, the self -expressive Soul is the Puruṣa, the Father of all things; it is the universal Divinity, the Master and fertilizer of all these luminous energies, evolved or involved, active in the day or obscurely working in the night of things, which constitute the becoming or world-esixtence, Bhuvanaṁ. He is called the father of the Gods (RV.II.26.3)⁷⁶.

Vedic religion, in its account of creation of the universe, has been very positive and scientifically presented. In Indian tradition, two principles have been in consideration regarding the creation. Ṛta, (Law, Rhythm,) display a clear sense of ordered universe to facilitate any scientific or moral discovery. It gives meaning to human experience and contemplation of the law of nature without and within moral law; combining both for any comprehensive description of the Reality. It describes a well ordered universe where the Ṛta prevails. Ṛta means season and seasons are beyond human control but recur with regular process unto itself. It is the Ṛta that anticipates the law of karma and preserves the rule of Dharma.

⁷⁶.RV.II.26.3
devanāṁ yah pitaramāvivāsatī shraddhāmanā haviṣā brahmanaspatiṁ |
It is rare for a religion to describe scientifically with critical account how the universe came into existence and about its origin and nature. The Vedic religion has been very out spoken. Vedas say that the origin of cosmos cannot be known but the condition of ordered life can be well known. The Indian tradition in all its truthfulness accepts that though the origin of cosmos cannot be ascertained yet through Ṛta condition of ordered life could be well known. The Hymn of Creation (Nāsadiya Sūkta of ṚV.X.129) says the truth; such a confession is rare to find on earth.

Ṛgveda at some places describes Akṣara Puruṣa and Hiranyagarbha (golden Embryo) as the cause of universe. It speaks of the indestructible Puruṣa as vibrating energy from which all life is generated. In ṚV.X.121.6, it speaks of Brahman or Cosmic Egg from which all creation came first. It also describes Viśvakarman as creator, the first to come from Brahman. He is the architect of gods.

People generally are confused to understand the different appearing views on cosmos as stated in the scriptures and are led to believe that the views are contrary, whereas they are not at all contradictory, rather they really harmonize. Though there may be some points of logical disagreements, such systems ultimately
lead us to the same end although their appeal has different ways.

**Fundamental Cause behind the World appearance**

The universe appears in continuous cycle of creation and destruction. In different cycles, it moves in a uniform way. Rgveda X-190-3, says, "Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycle, so has He done in the present, and so will He do in the future. His work is all flawless and absolutely without any error."

The universe runs in a cyclic order.

1. First there is a period of formation
2. There is a period when it is sustained and
3. The period of destruction
4. A void before the formation of new universe.

During this period, space particles subsist and it is from this, all the matter within the new world is found. This is the fundamental cause of entire physical world. The creation has neither a beginning, nor an end. As you know that night precedes the day and the day precedes the night. Day and night follow each other. So creation follows dissolution and dissolution follows creation. Both
precede each other. Prior to formation, particular universe comes in a state of emptiness where all its material elements exist in the form of potential as space particles. This has been the eternal process. So universe has neither a beginning nor an end. Universe is eternally in Pravāha (flow), following each other in alternative succession. It is clear that a single definite beginning is highly problematic and unscientific.

It should be remembered that the world is constructed of five elements — ether, earth, water, fire and air. Space or ether is the supportive element. Ākāsha or space is never created. It is a non-material substrate of universe. It is the supportive element that enables the functioning of all other elements. Space is not total nothingness but a medium of empty particles but not already formed material realities.

The process of generation proceeds from the subtle level to the gross and that of dissolution from the gross to the subtle. The process of generation occurs in order of Air, Fire, water, Earth and back into empty particles of space. The process of dissolution occurs in the reverse order – earth, water, fire and air and back to space. It is thus clear that before man, the earth was created first so that man could live and maintain life.
Expositions of the Six Philosophies on
Creation of the Universe

The Mīmāṁsā says that, “Nothing in this world can be produced without proper application”. It stresses on action and application.

While talking of creation or the physical manifestation, the manifestation of the smallest particles — broadly speaking, the atoms, is worth mentioning. The Vaishēṣikā Philosophy describes an atomic world. According to modern atomic theory atoms arrange themselves so as to form a molecular shape. The ensemble of molecules bound together in specific fashion leads to specific physical entity, say matter of specific kind etc. Their union in an indefinite, infinite bulk form gives shape to the existing universe. In other words, all that exists in the Universe is a manifestation of the cosmic energy indwelling in the atoms and the subatomic and subtler particles. When the atoms dissipate, they merge into their subtle form. At that time they are imperceptible. In Vedic parlance, that position is called Brahmārātri — end of the (manifested) Universe.
Modern atomic theory – propounded by Dalton C, considered ‘atom’ as the smallest particle and on the basis of this theory, the atom was devised as an indivisible matter. But his successor scientists annulled this hypothesis by breaking the atom into proton, neutron and electron and further into subatomic particles like positrons etc. However, so far, the modern science has not been able to explain how these atoms (or the subatomic particles or even finer units) came into existence and out of what have they sprung up. It merely postulates that the world is the mechanical resultant of the motions of the innumerable motions of the innumerable atoms in infinite space and time and in different directions. There is no intelligent power guiding the operations; it is a random law! But then why there is an order in the system of Nature or the so-called Universal laws of Nature well recognized and used by Scientific Theories? This lacuna does not exist in the Vedic theory. According to the Vaishesikā Philosophy for instance, ultimate source of the action of atoms is the creative or destructive will of Brahman – the eternal, omnipresent sublime Consciousness Force or Cosmic energy.77

Thousands of years ago, Kapila Muni, proponent of the Sāmkhya Philosophy established the theory of atoms from the point of view of gross physical manifestations and gave a clear answer to the yet undeciphered (by Modern Science) secrets of physical existence. According to this philosophy – nothing new can came into existence in this world.

Ṛṣi Kaṇāda had explained atomic theory in the Vaiṣeṣikā Philosophy from the point of view of decomposition into the subtler forms and explained that the root cause of the world is ‘anu’ (atom), which when further broken results into ‘paramānu’ (subatomic particles). As these atoms coalesce, they acquire new qualities as a result of union and new things are created.

The Vaiṣeṣikā also says that, “Nothing can be done or made without expenditure of time.” It emphasizes time.

The Nyāya says that, “Nothing can be produced without material cause.” It emphasizes parmānus or atoms.
Yoga stresses upon conscious exertion, requisite skill or knowledge and Sāṃkhya says, “Nothing can be made without definite combination of atoms whereas Vedānta says that nothing can be made without a Maker.”

Thus six different causes have been described, one each in one Shāstra. Swāmī Dayānanda asserts that the descriptions do not contradict as all these things are required in the creation together and have been pointed out one by one to complete the requirements.

The Upaniṣadic seers dived deeper into the origin of Ākāsha and Prāṇa and found a still higher entity, called the Mind, the Mahat or the universally existent Thought Power. This existed in the beginning and evolved itself into Prāṇa and Ākāsha and by the combination of these two; the whole universe has been produced. From this universal Thought, the Infinite Godhead, there came forth Brahman, who embodies the process of evolution into name and form by which one appears to be many and many as only one and the same. The apparent two are in reality one and the same. As Paul Duessen says that “Brahman was regarded as the cause antecedent in time and the universe as the effect proceeding from it; the inner dependence of the universe
on Brahman and its essential identity with Him was represented as a creation of universe by and out of Brahman.”

The Sāṁkhya theory gave another expression to it. It quotes Gītā (IV -6) in which Lord Kṛṣṇa says, “Though I am unborn and am of imperishable nature, yet, ruling out My own nature, I take birth by My own Māyā.” In (VII-6) He says, “By My higher Prakṛti, I uphold the very life element of this world and constitute the eight fold Prakṛti by My lower Prakṛti.” The eight-fold are – water, earth, fire, ether, air and mind; ego and intellect. Sāṁkhya also explains this manifestation in terms of Puruṣa and Prakṛti; spirit and matter; Puruṣa as the spirit and is the energy power the creative one which manifests as the phenomenal world. Prakṛti is the substance of all thought, forms and the individual psyche. We experience it on both the level of gross and subtle

The philosophy taught by Kṛṣṇa in the Bhagavad-Gītā about the creation of the Universe is the same as the concepts given in the Hymn of Creation in the Rgveda. In the Bhagavad-Gītā, the verse’ 2:20 says: “ajo nitya shāshvato ayaṁ purāṇa, na hanyate hanya māne sharīre” in which Sri Kṛṣṇa declares that Parabrahman, Paramātman or Ātman is the substratum of the universe
and it is neither born and nor does it ever die. The poetic rendition of this verse goes as follows:

No soul is ever born nor does he ever,
Once coming to being he ceases never;
Permanent, eternal, ancient and unborn,
This dies not even when the body is gone.

Essence of Parabrahman

According to the Bhagavad-Gītā, verses' 9:7 and 9:8, Paramātman or the ātman remained in a state of quiet throughout the duration of time known as the Night of Brahmā, also known as the kalpantayoh, with no objects, because as yet there is no modification. But resolving to create, or rather to emanate the universe, it formed a picture of what should be, and this at once was a modification willingly brought about in the previously wholly unmodified spirit; thereupon the Divine idea was gradually expanded, coming forth into objectivity while the essence of parbrahman, the presiding deity or the essence of ātman remained unmodified and became the perceiver of its own expanded idea. The essential nature or the svabhāva of the One as transcendent Subject, here called adhyātma and declared in Bhagavad-Gītā verse' 8:3, separates out as it were, leaving the other aspect of
Brahman, to stand as the eternal Object, the mūla-prakṛti. This mūla-prakṛti, the unmanifest basis of all the objectivity, is, from its very nature, the source of all the manifested Many. Reflecting as it does the Light of the One Ātman; it is the root of all objectivity and all plurality. If the Brahman is to appear as an object at all, it is only as the mula-prakṛti that it can so appear. This is how the One without a second, at the commencement of a kalpa known as kalpa-prārambha, chose to become Many.

Indian Philosophy recognizes the Brahman as the only reality. Besides this every thing is unreal. The Supreme Reality is the homogeneous one, an Entire Whole. The appearance of the Multitude plurality as appears is nothing but a superimposition upon the Truth. It remains a Whole. An Infinite entity remains Infinite even if we take an Infinite out of it.

When something comes out of a thing, the cause also goes a change in becoming the effect. Seers say that even after the production of the finite, the Infinite still remains uncontaminated and does not change. Vedānta clearly states that this creation is not like an actual production. Therefore the relation between the world and Truth is not a relation of a cause and effect. The peace invocation
quoted above speaks of this truth. This, at a later date, led to theory of Māyā or illusion. Leading to the conclusion that world is mirage; an unsubstantial appearance which is superimposed on Brahman, the real par excellence.

According to Śaṅkara, God is both the material and the efficient cause through Māyā but not in reality. God has not become the universe, but Hindu’s belief is that God is the universe as the Absolute Brahman, the undifferentiated Consciousness, Existence and Bliss. It is the phenomenal world which is false. The universe cannot be seen if Brahman does not exist as its substratum. Brahman is Reality of Reality.

In reply to the question, what is Cosmos? Is it Brahman? The Śvetāśvatara Upaniṣad says thus:

_The world is the river of God,_
_Flowing from Him and flowing back to Him._
_On this ever revolving wheel of being,_
The individual self goes round and round,
_Through life after life, believing itself_
_To be a separate creature, until_
_It sees its identity with the Lord of Love._
_And attains immortality in the Indivisible Whole._He is the eternal; Reality._
The creation of the universe is also described in the Purāṇas. These descriptions give concrete imagery to the poetry of creation in the Rgveda and the philosophy of creation in the Upaniṣads. In the beginning the Brahman pervaded the entire universe. When it was time for creation, the Brahman manifested itself as the three supreme gods, Brahmā, Viṣṇu and Shiva. Then water was created and out of the water arose a huge many-headed serpent known as Seshnāg. Viṣṇu took this serpent as his resting place. Viṣṇu is known as Nārāyaṇa meaning one who rests on the waters. Next from the waters came a golden egg shining with the brilliance of a thousand suns. Brahmā, the Creator, entered the egg and for a thousand years carried on the work of creation within the egg. Brahmā is also known as Hiraṇyagarbha, meaning from the golden womb. After a thousand years the egg hatched into two parts. The upper part was made the heaven and the lower part the earth. The sun emerged from the egg and took its ordained place in the heaven. Since it was the first to emerge it is known as Āditya. The various landforms, rivers, oceans and mountains then followed.
The second version states that in the beginning Viṣṇu was asleep in an ocean of darkness on Śeṣnāg. At the time of creation the void was filled with the vibrant sound of Om, which caused Viṣṇu to wake. From Viṣṇu’s navel grew a magnificent lotus flower on which Brahmā was seated.

Viṣṇu commanded Brahmā to create the world. Brahmā split the lotus flower into three parts. With one he created the heavens, with the second the skies and with the third the earth. He then created the land forms on the earth populated it with living beings.