

## CHAPTER THREE

### PART-I

# ORIGIN OF UNIVERSE

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Pandit Madhusudan oja opined that one of the primary business of *darśana* is to trace the origin of universe. We have dealt in brief about this problem in the first introductory (Infra pp. 14-22). This being, however, the main theme of the Vedic literature needs more elaboration.

Origin of universe is a riddle which has not been satisfactorily solved either by the scientists or by the philosophers. According to *Pandit Madhusudan Ojhā* there were ten schools of thought in the pre-Vedic period. All these schools of thought traced the origin of the universe to one or the other factor. None of them, however, could provide a satisfactory answer. The answer was found by the Vedic seers in tracing the origin of the universe to *brahman*.

According to Pt. Madhusudan Ojhā in the pre-Vedic period there was one class of *sādhya devas* who were thinkers. It is they who developed different schools of thought, which we propose to discuss below. We shall also give at the end how the universe originated from *brahman*.

#### THE FIRST SCHOOL

The first school thought that existence is the primary entity, whereas the second school thought that the universe came out of non-existence. The third school thought that both existence and non-existence played their role in the creation of the universe. What is present is existent whereas the creation of mind is non-existent. If the world came out of the existent, then it is a reality; If it came out of non-existent, then it is just an idea. It leads to realism and idealism respectively. Dreams do not exist factually.<sup>1</sup> The *śāstras* speak of existence coming out of non-existence.<sup>2</sup>

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1. आभासमात्रं प्रतिवस्तुशून्यं स्वप्नप्रपञ्चेन समानमेतत्। - दशवादरहस्यम्, सदसद्वाद, 4

2. असद् वा इदमग्र आसीत्-ततो वै सदजायत Ibid., quoted on page 9 f.n.

We see that everything constantly undergoes change; still there is something permanent underlying the change.<sup>3</sup> The permanent aspect is existent, the changeable is non-existent. For some thinkers, the changeable aspect is all important.<sup>4</sup> To this view the objection is that existence can not come out of non-existence. Therefore existence is all important.<sup>5</sup> The third view is that since we see permanence and change both together, therefore the universe came out of both, the existence and non-existence. Both of them co-exist.<sup>6</sup>

Existence and non-existence have been explained in seven ways.

1. We have three entities--knowledge, knower and object of knowledge. Of these, the knower is existent and the object of knowledge is non-existent, because it is the knower who remains the same, whereas the object of knowledge undergoes constant change. Therefore the knower is more important. The other school thought that since the knower cannot be known, it is not important. What is important is the object of knowledge.<sup>7</sup> according to the third view both of them are equally important.
2. All action is temporary. Therefore it is non-existent. We can see only the activity, therefore it is real. According to other thinkers, it is knowledge which continues for ever, therefore it is real.<sup>8</sup> According to the third school knowledge and action go together, therefore both of them are real.
3. Knowledge and action go together,<sup>9</sup> but as knowledge depends on action, action is important. The other thinkers hold that activity comes from knowledge and it is, therefore, more important. The third view is that both of them co-exist.
4. Knowledge is existent, whereas the action is non-existent in the beginning and at the end. It exists only in the middle.<sup>10</sup> The other view is that since action exists in the middle, it must exist in the beginnings and at the end also.

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3. अनुक्षणं यत् परिवर्तमानस्वरूपमस्ति स्थितमेव नित्यम्  
विनश्यदेवास्त्यविनाशि तस्मात् त्रिधा विदां विप्रतिपत्तिरस्मिन् - Ibid., 12
  4. कर्मासदुक्तं तदिदं पुरासीदद्यापि पश्याम्यसदेव सर्वम्  
न सत्प्रपश्यामि कदापि किञ्चिद्यदत्र सत्पश्यसि स भ्रमोऽस्ति - Ibid., 23
  5. अथासतः सत्कथमुद्भवेत्तत् सर्वं सदेवेदमिहाग्र आसीत्  
सतस्तु सर्वं सदिदं प्रजज्ञे तदेतदाहुर्मतमारुणेयाः - Ibid., 15
  6. सदेव नाऽग्रेऽप्यसदेव नाग्रे तत् सत्पुरासीत् यदसत् तदासीत्  
असच्च सच्चेति न भिद्यतेऽर्थं तदित्थमाहुः किल याज्ञवल्क्याः - Ibid., 16
  7. दृश्यं हि मुख्यं न च दृश्यभिन्नो द्रष्टा स वै दृश्यविशेष एकः। - Ibid., 21
  8. ब्रह्मैव सन्नाम तदग्र आसीत् तदेव सर्वं न तदन्यदस्ति - Ibid., 24
  9. यद् ब्रह्म सत् यत्वसदत्र कर्मद्वयं सहासीन्न पुनरेकमासीत्  
तुच्छेन तेनावृतमेव चाभु ब्रह्मैतदासीदिति वा विकल्पः - Ibid., 28
  10. कर्मैदमग्रे त्वसदेव चासीत्पुनः सदेतत्स्वयमेव जज्ञे  
यद्वा पुरापीदमसद्यदासीत् तद्वै सदासीन्न तु सर्वथाऽसत्। - Ibid., 30

5. Since the scripture say that it was existence at the beginning and also, it was non-existence in the beginning, we can assert that there was mind in the beginning because it is neither existence nor non-existence. Others hold that the vital force appeared first. The third view is that it is logos which appeared first. The matter of the fact is that mind, the basis of knowledge, vital force, the basis of action and logos, the basis of matter exist together simultaneously.<sup>11</sup>
6. Since scripture speaks of existence and no existence both it has to be assumed that the same thing is existent and non-existent both.<sup>12</sup>
7. For *sāṅkhya* knowledge is unchangeable where as nature undergoes change. According to *Sāṅkhya* nature is the source of creation whereas according to *Vedantist* knowledge is the real source of creation.<sup>13</sup> In this way many schools of thought paid attention to the interpretation of existence and non-existence.

## THE SECOND SCHOOL

According to the second school of thought the universe is made up of atoms. Out of these atoms<sup>14</sup> arose the seven regions.<sup>15</sup> Everything is contained in these regions. Sun in the upper region has three constituents -  *jyoti, gau, āyus*. The earth has  *vāk, gau* and  *dyau*. Moon also has three :  *retas, yaśas* and  *śraddhā*.<sup>16</sup>  *Rajas* belongs to the universe,  *paro-rajā*<sup>17</sup> transcends the universe.  *Rajas* is the cause, world is the effect.  *Rajas* is of two types - moving and stationary. The moving is  *agni* and the stationary is  *soma*.<sup>18</sup> Interaction of  *agni* and  *soma* bring out the universe into existence.  *Agni and soma* go together.<sup>19</sup> Motion,<sup>20</sup> is again of two types : the inward motion, causing contraction and the outward

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11. प्राणानु सृष्टावसदग्र आसीत् सृष्टौ मनस्तः सदसत्पुरासीत्  
वाचः प्रसृष्टौ तु सदग्र आसीन्मूलं पृथक् पञ्चम एष कल्पः - Ibid., 33
  12. यत् सत् तदेवासदिति प्रतीमोऽविरुद्धमित्यस्ति परो विकल्पः - Ibid., 35
  13. विद्याप्यविद्याप्यथवास्ति कारणं तदित्यमाहुर्मतमत्र सप्तमम् - Ibid., 37
  14. आरम्भणं तत्त्वमिहोच्यते रजः सर्वाणि चैतानि रजांसि मन्महे - दशवादरहस्यम् रजोवाद, 1
  15. सप्तैव लोका इह सन्ति यस्मात्सप्तैव दृष्टा रजसामवस्थाः - Ibid., 3
  16. त्रयस्तु लोकास्त्रिवृतो ध्रियन्ते पृथ्व्येव पृथ्वी रविरेषु तु द्वौः।  
चन्द्रोऽन्तरीक्ष्यस्तदिहान्तरिक्षं प्रत्येकमेतद्धि पुनस्त्रिधा स्यात्॥ - Ibid. 6  
ज्योतिश्च गौरायुरिति प्रभेदात् सूर्यस्त्रिधेऽयं पृथिवी त्रिधा च।  
चन्द्रस्त्रिधा तैर्नवभिस्सप्तमस्तं व्यासं ततो जातमिहैव लीनम्॥ - Ibid.7
  17. रजोऽस्ति लोकोऽथ परोरजास्तु लोकातिगो यो जगतोऽस्ति भिन्नः - Ibid.8
  18. अग्निं वदिष्यामि गतिस्वभावं स्थितिस्वभावं तु वदामि सोमम् - Ibid.13
  19. अग्निर्न सोमेन विना क्वचित्स्यात्सोमोऽपि न त्वेव विनाग्निना स्यात्।  
परस्परेण व्यतिषक्तरूपौ प्राणौ जगन्निर्वहतः समस्तम्॥ - Ibid. 14
  20. गतिर्द्विधान्तस्त्ववहिष्ट्वभेदाद् बहिः प्रवृत्तिश्च निवृत्तिरन्तः।  
प्रवृत्तिरग्रेश्च निवृत्तिरग्रेऽर्निवृत्तावगतिर्धनोऽन्यः॥ - Ibid. 15

motion, causing expansion. The former is *agni* the latter is *soma*.<sup>21</sup> They are known as *prāṇa* and *apāna* also.<sup>22</sup> *Agni* and *soma* in their unmanifest form remain dormant but when *agni* enters *soma* they become manifest.<sup>23</sup> Every thing is characterized by time, nature and action. The orderly motion of sun, moon and earth create time.<sup>24</sup> Things have their own nature; *agni* moves upward, water moves downward.<sup>25</sup> Action differentiates things from each other.<sup>26</sup> Therefore, we have four causes - (i) nature, (ii) time, (iii) nature of the object and (iv) action.

### THE THIRD SCHOOL

In the *Chāndogyaopaniṣad*, space is said to be the origin of the universe.<sup>27</sup> All matter comes out of space and merges into it. Earth comes of water, water from fire, fire from air and air from space.<sup>28</sup> The trinity of the *Vedas* is also said to be established in space. Name form and activity constitute an object. All of them are controlled by space.<sup>29</sup> The objects are identified because of the interval space between different bodies.<sup>30</sup> Space is qualified by *logos* from which arise all the matter.

Space is either superior, which is immortal or inferior, which is mortal. Superior space is the source of gods, inferior space is the origin of matter.<sup>31</sup> Thus gods and matter both come-out of space.<sup>32</sup> Matter and gods interact to create the universe. *Logos* create the universe.

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21. प्रसारवत्स्वग्रिपदं निरूढं सङ्कोचवत्स्वस्ति च सोमशब्दः- Ibid. 16

22. Ibid. 17

23. सोमस्तु सोऽव्यक्तधनः पुरासीत् गतिर्न तत्रेति निविश्य तस्मिन्  
प्रसारधर्मा गतिमान् परोऽग्निः प्रपञ्चयँस्तं विततं करोति - Ibid. 18

24. Ibid. 24

25. Ibid. 25

26. Ibid. 26

27. आकाश एवास्य लोकस्य गतिः - छान्दोग्योपनिषद् 1.8.4; 1.9.1

28. पृथिव्यहर्मण्डलगास्ति भानोर्भानुः समुद्रे क्वचिदप्सु भाति ।  
व्योम्नि स्थितोऽसौ परमे समुद्रे व्योमैव तस्मात् परमा गतिर्नः॥  
- दशवादरहस्यम्, व्योमवाद, 2

29. नाम्ना च रूपेण च कर्मणा च प्रभेदतो वस्तुनि सम्प्रतीतिः  
नाम्नश्च रूपस्य च कर्मणश्च व्योमैव निर्वाहकमेकमस्ति ॥ - Ibid., 7

30. Ibid., 8

31. Ibid., 11, 12

32. Ibid., 13

### THE FOURTH SCHOOL

The *vāk sūkta* of the *R̥gveda*<sup>33</sup> extols the greatness of *vāk* in the following verse : I breathe a strong breath like the wind and I am responsible for all that exists here. I am mightily beyond the earth and beyond the heaven. I bring forth the father in the world and reside in waters in the deep ocean. I extend over all existing creatures and my head touches the heavens. I move with the *rudras* and the *vasus* and move about also with *ādityas* and all gods. I support both *Varuna* and *mitra* above and also *indra* and *agni* and the pair of *aśvins*. Through me all eat food which feeds them, all who see, breath, hear, what is spoken. They do not know that they dwell by my side and hear everything I speak. I myself speak the words that is welcome to gods and men. I wake whomsoever I like, mightily I make him a sage, a ṛṣi and brahman.<sup>34</sup>

### THE FIFTH SCHOOL

*Prāṇa* is covered by *prāṇa*. The covering *prāṇa* are the most important because they make the substance identified. The solid material part is the *vaya*, it is covered by *vayonādha*. *Vayonādha* is *chandas* and *vaya* is the matter.<sup>35</sup> The artisan makes various figures like elephant, horse etc. out of the same earth.<sup>36</sup> The second constituent is light. Entities like sun are said to be luminous, moon is illuminated by another source and third is the earth which does not shine.<sup>37</sup>

Mind gives rise to vital force. Vital force gives rise to logos and again from logos vital force arise and from vital force mind is produced. This cycle is called *yajña*.<sup>38</sup>

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33. ऋग्वेद 10.125

34. Ibid., 10.125

35. अस्ति त्विदं वस्त्विति रूपतो यद्विज्ञायते तद्वयुनं वदामः

विज्ञानमेतद्वयुनं तदन्तर्वयो वयोनाथ इमे तु सत्ते - दशवादरहस्यम् आवरणवाद, 3

36. मृत्पिण्डमादाय हि कारुको गजं हयं रथं कंसमथान्यथा बहु।

शिल्पं विनिर्माति न मृद्धिभिद्यते भिन्नाकृतिस्तेन गजाश्चभिन्नता॥ - Ibid., 6

37. विद्योतते यत्स्वयमेतदाहुज्योतिर्यथा भास्कर एष भाति।

द्वयङ्गं हि तत् कन्दलमस्य नाभौ ततो बहिस्त्वावरणं समन्तात्॥ - Ibid., 8

स्वतः प्रकाशः परतः प्रकाशो रूपप्रकाशस्त्रिविधा इहार्थाः।

सर्वत्र नाभौ ध्रियतेऽर्थबिम्बः स्वच्छायया चात्रियते स नित्यम्॥ - Ibid., 9

38. कृत्स्नो हि वाक्प्राणमनोमयोऽर्थो, वाक् प्राणतः स्यात्, स भवेन्मनस्तः।

वाक् क्षीयते द्यौर्हि भुक्ति सर्वान् भुङ्क्ते ततोऽन्नं परतः स वाचम्॥ - Ibid., 10

अन्नात्पुनः प्राण उदेति तस्मान्मनस्तदित्थं परिवृत्तिचक्रम्।

वाचो मनस्तन्मनसः पुनर्वाक् प्रवृत्त इत्थं क्रम एव यज्ञः॥ - Ibid., 11

The *Vedas* originate from *prajāpati*. *Prajāpati* is *ātmā*, *Vedas* form his body.<sup>39</sup> The *yajña* is the body of *devas*.

### THE SIXTH SCHOOL

Sun shines in the midst of ocean from which it was born.<sup>40</sup> It means that the creation came out of water.<sup>41</sup> There is a fourth region of water.<sup>42</sup> These waters are formed by *bhṛgu* and *aṅgīrasa* in between whom the *Vedas* operate.<sup>43</sup> The highest region of water is *parameṣṭhī* in whose womb universe was born.<sup>44</sup> These waters are *brahman*. They move from all sides. When it moves up it becomes thinner, when it comes down it becomes dense.<sup>45</sup> When it is thinner, it gives birth to *agni*, *vāyu*, *vāk*, *prāṇa* and *manas*. When it becomes denser it gives rise to earth, creeper and bodies.<sup>46</sup> Water's predominate in earth and bodies. The rain produces food which sustains the universe.<sup>47</sup>

39. इमे प्रवृत्ता यत एव वेदा प्रजापतिः सोऽस्ति स एष आत्मा।

वेदास्तु यावन्त इमे तदस्यात्मनः शरीरं पुरुषोऽस्त्युभाभ्याम्॥ - Ibid., 14

40. त्रैलोक्यमुक्तं जगतः स्वरूपं पृथ्व्यन्तरिक्षं द्युरिति प्रभेदात्।

सूर्यस्त्रिलोकी पतिरेष सूर्यो नारायणो भाति समुद्रमध्ये॥ - दशवादरहस्यम्, अम्भोवाद, 1

41. या रोचने परस्तात्सूर्यस्य याश्चावस्तदुपतिष्ठन्त आपः।

तास्वेवायं जायमानोऽग्निरूपः सूर्यस्ताभिर्विश्वमेतद् व्यधत्॥ - यजुर्वेद 12.49

42. त्रयोऽपि लोकास्त्रिवृतो य उक्तास्तेभ्यो बहिर्धास्ति चतुर्थलोकः।

अपां समुद्रोऽस्ति स तस्य गर्भे जज्ञेऽयमग्निः खलु या त्रिलोकी॥ - दशवादरहस्यम्, अम्भोवाद, 3

43. सर्वमापोमयं भूतं सर्वं भृग्वङ्गिरोमयम्

अन्तरैते त्रयो वेदा भृगूनङ्गिरसः श्रिताः - (गोपथब्राह्मण) - Ibid. quoted on p. 24

44. य इहाभिखनेत् सोऽपो विन्दति भूमौ दिवश्च वर्षन्ति।

ता यत् परमे स्थाने तिष्ठन्त्यत एव परमेष्ठी॥ - Ibid., 4

परमेष्ठिनोऽस्ति गर्भे सर्वं विश्वं ततः प्रसूतं च।

ब्रह्मैतत् परमेष्ठी प्रभवस्थितिभङ्गकारणं तस्य॥ - Ibid., 5

45. अल्पावकाशं भजते क्रमाच्चेत् साऽधोगतिस्तेन घनत्वमेति।

तिर्यग्गतिस्तद्गतिसाम्यतः स्यान्नाऽतस्तनुत्वं न घनत्वमेयात्॥ - Ibid., 8

इत्थं तनुत्वक्रमतः प्रथन्तेऽग्निवायुवाक्प्राणमनांसि चाद्भ्यः।

घनत्वयोगात् क्रमतः पृथिव्या वृक्षाः शरीराणि च संभवन्ति॥ - Ibid., 9

46. Ibid., 9

47. अमृतं मृत्युरिति द्वयमेतद्विश्वस्य मूलमिति विद्यात्।

अविनाशि स्थितिलक्षणममृतं गतिमान् विनश्चरो मृत्युः॥ - दशवादरहस्यम्, अमृतमृत्युवाद, 1

**THE SEVENTH SCHOOL**

Immortality and mortality which are ever present and moving respectively are the root cause of the universe.<sup>48</sup> *Soma* represent immortality, whereas *agni* is mortal.<sup>49</sup> *Agni* becomes dense when it joins with *soma* and when it loses its solid form, It becomes death.<sup>50</sup> Immortality is *rasa* and mortality is *bala*. *Yama* is death and *soma* is immortality, *agni* is both mortal and immortal.<sup>51</sup> From mortal is born the matter, from immortality is born the divinity. *Agni* plays its role in both of them. Immortality means continuity, mortality means change.<sup>52</sup> There are three processes : destruction, creation and birth. Destruction is painful, permanence is bliss. Permanence is *rasa*, ephemeral is *bala*, both of them go together.<sup>53</sup>

**THE EIGHTH SCHOOL**

Creation is the day, deluge is the night. Day and night can be conceived in seven ways.

1. Existence and non-existence.
2. Creation and destruction.
3. Heaven and earth.
4. *Agni* and *soma*.
5. Unknown and known.
6. Light and darkness.
7. White and black.<sup>54</sup>

48. अमृतं सोमः स रसो नित्यस्तत्रोदितं बलं मृत्युः।

भूत्वा भूत्वा काले नश्यति सोऽग्निः स च द्विविधः॥ - Ibid., 2

49. सोमं गृह्णन् घनतां जनयन् नित्यं घनस्थितोऽर्थोऽग्निः।

उच्छिन्दन्घनतां पुनरुत्क्रममाणो यमः स मृत्युरिति॥ - Ibid., 3

50. रसाद् भवन्तीह बलप्रभावान्मर्त्यानि मृत्योरमृतेन योगात्।

तानि त्रिधाग्निश्च यमश्च सोमश्चैतेभ्य एवाऽखिलविश्वसृष्टिः॥ - Ibid., 5

51. मृत्युर्यमः सोम इहामृतं स्यादग्निश्च मृत्युश्च तथामृतं च।

भूतानि मृत्योरमृताच्च देवास्तेषूभयेष्वग्निरयं निविष्टः॥ - Ibid., 6

52. चिरं यदस्त्येकमिदं प्रतीतं सर्वत्र तं विद्ध्यमृतप्रभावम्।

न चास्ति पूर्वक्षणवत्परत्र क्षणे विकारः स हि मृत्युभोगः॥ - Ibid., 7

53. स्वलक्षणं च क्षणिकं च दुःखं शून्यं यदत्राभिमतं स मृत्युः।

पूर्णं सुखं शाश्वतिकं च मन्येऽमृतं बलं तस्य तु लक्षणं स्यात्॥ - Ibid., 9

54. अभावभावौ प्रलयप्रसर्गौ द्यावापृथिव्यौ द्युरथाग्निसोमौ।

अबोधबोधौ तिमिरप्रकाशौ सितासितौ यज्ञविकल्पनाश्च॥ - दशवादरहस्यम्, अहोरात्रवाद, 1

सप्त प्रकारो व्यपदिश्यतेऽहोरात्रः स वै शाश्वतिकोऽस्त्यनन्तः।

यैषास्त्यहोरात्रपरम्परा तां वदामि विश्वं परमेश्वरं वा॥ - Ibid., 2

Existence means light, non-existence means darkness.<sup>55</sup> The creation commences from light and ends in darkness. *Agni* creates day, *soma* creates night. Thus they cause creation.<sup>56</sup> The sun above is day, earth below is night.<sup>57</sup> The heaven has three days :  *jyoti, gau and ayu. Prthavī also has three days : vāk, gau and dyau.*<sup>58</sup> A day which gives knowledge gives happiness. The day which causes *samsāra* results in ignorance.<sup>59</sup> The material day and night are white and black.<sup>60</sup>

*Ahars* are constituted by *stomas*; their dissection constitutes *rātri*.<sup>61</sup> Day and night follow each other. Night is the base, day is the modification.<sup>62</sup>

### THE NINTH SCHOOL

Things are either sticky or dry. They unite in various proportions and give birth to creation.<sup>63</sup> *Soma* is sticky, *agni* is dry.<sup>64</sup> The triad of *agni* and pair of *soma* form the five *devas* with different functions.<sup>65</sup> These *devas* with their divine powers produce everything.

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55. भावं विदुर्ज्योतिरहस्तदीक्षेऽभावस्तमोरात्रिरिहास्ति नित्या ।  
सैषा महारात्रिरिति प्रसिद्धा व्यावर्ततेऽहन्यपि सा न रात्रिः ॥ - Ibid., 3
56. अग्निः स्वयंज्योतिरहस्ततस्तत् सोमः स्वतो भाति न तेन रात्रिः ।  
सोमोऽग्निना मुह्यति मोहरात्रिस्ततोऽग्निसोमाविह सृष्टिहेतुः ॥ - Ibid., 5
57. पिण्डः स्वयंज्योतिरयं रविर्द्यौरहस्तदेषा पृथिवी तु रात्रिः ।  
ज्योतिर्गतिप्रत्यवरोधकत्वात् सा दारुणा निष्ठुरताधिकत्वात् ॥ - Ibid., 6
58. त्र्यहेण तु द्यौ स्त्र्यहत्तश्च पृथ्वी विश्रामरात्रिः सुखरात्रिरेषा ।  
ज्योतिश्च गौरायुरिति त्र्यहं द्यौरवाग्गौरथ द्यौस्त्र्यहमस्ति पृथ्वी ॥ - Ibid., 7
59. यत्रापवर्गः सुखरात्रिरन्या सा ज्ञानजन्या परमं सुखं तत् ।  
अज्ञानजन्यं तु भवत्यहस्तद् यत्रोदितः संसृतिचक्रबन्धः ॥ - Ibid., 8
60. सूर्योदितो ज्योतिरुदेत्यहस्तत् तज्ज्योतिषां विप्रलयस्तु रात्रिः ।  
अहश्च शुल्कोऽथ च कृष्णवर्णो रात्रिर्हि सा साऽपि च भूतरात्रिः ॥ - Ibid., 9
61. स्तोमा अहस्तोमविभक्तिरेवं यज्ञस्य रात्रिः शिवरात्रिरेषा ।  
स्तोमेषु देवाः प्रतिरात्रिभक्ता भूतानि रात्र्या अभवन्निमानि ॥ - Ibid., 10
62. रात्रिः पुरस्ताद् तदहश्च पश्चादहःपरस्तात् स्वयमेव रात्रिः ।  
विकारतोऽहः प्रकृतिस्तु रात्रिः सैषा गतिः सा प्रभवः प्रतिष्ठा ॥ - Ibid., 11
63. स्नेहोऽस्ति तेजोऽस्ति तयोः प्रभेदतः सर्वं द्विधा स्नेहवशात् युज्यते ।  
तेजोवशात्तच्च मिथो वियुज्यते ताभ्यां च सृष्टिप्रतिसृष्टयो जगत् ॥ - दशवादरहस्यम्, दैववाद, 1
64. स्नेहोऽस्ति सोमस्य गुणोऽथ तेजोऽस्त्यग्नेरिमौ शाश्वतिकौ हि देवौ ।  
ताभ्यामिदं सर्वमुदेत्यतोऽग्नीषोमीयमेतज्जगदित्यवेयात् ॥ - Ibid., 2
65. अग्निस्त्रिधा सोम इह द्विधेति स्युः पञ्च देवा बहुधा विभिन्नाः ।  
सूर्योऽग्निपिण्डोऽस्ति च सोमपिण्डश्चन्द्रोऽखिलं जायत एतदाभ्याम् ॥ - Ibid., 3



People die and come to existence because of divine will, which mould their personality. Every thing is divine.<sup>66</sup>

### THE TENTH SCHOOL

Some scholars hold that the question of origin of the universe will always remain a mystery,<sup>67</sup> All the above mentioned alternatives are not convincing. The word undergoes change every moment. Nobody can, therefore, say anything with certainty.<sup>68</sup>

### THE ELEVENTH SCHOOL

These were the opinions of the *sādhyas* before the birth of *Brahmā*, who propounded the right theory of creation. He held that all the above theories have an element of truth in them, but individually all of them are incomplete in themselves.<sup>69</sup>

To a question, he answered that *brahman* is the forest, he is the tree out of which the heaven and earth were carved out. He supports all the world which he created.<sup>70</sup> *Brahmā* explains his theory in the famous *Nāsadiya Sūkta*.<sup>71</sup> At the beginning there was neither vital force nor the unmanifest nor primordial matter, nor the pair of earth and heaven, nor space nor waters, nor any cover or *agni* or *soma*, or day or night, or gods. All these came into beings after the creation. Actually the root cause is the *ātmā*, which has knowledge. No matter can create the universe. One must have desire to create, only then action can be fruitful. This desire existed in *ātmā*. Then followed the mental and physical activity.

At the beginning a single entity was breathing with creative power but the material wind was not there. Desire appeared first. The unmanifest is all pervading, whereas the *māyā* hides everything in darkness. The *Tapas* removes that darkness and the universe comes into beings. The unmanifest becomes manifest due to the power of *Māyā*. The details of the process of creation are not known to us.

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66. यदस्ति किञ्चित् सकलं हि दैवाधीनं सदाकस्मिकमेव मन्ये।

भवन्ति जीवन्ति तथा म्रियन्ते दैवादिति प्राग् बृहदुक्थ ऊचे॥ - Ibid., 4

67. प्रश्ना इमेऽनेकविधा पुरायुगाद् दैवात् सहस्रावधिवर्षपूगतः।

आरभ्य नाद्यापि निवृत्तिमागता जिज्ञास्यतेऽद्यापि तथैव सर्वतः॥ - दशवादरहस्यम्, संशयवाद, 2

68. अथापि वा सन्त्खिलानि सत्यान्येतानि तत्रापि पुनर्वदामः।

नवं नवं यज्जगतोऽस्य रूपं कुतस्तदायाति पुनः क्व याति॥ - Ibid., 7

69. एतानि सर्वाणि मतानि लोके चिरात्प्रवृत्तान्युपबृंहितानि

नैतानि सत्यादपयन्ति किन्तु सृष्टिक्रमेऽर्वाग् विषयाणि तानि - दशवादरहस्यम्, सिद्धान्तवाद, 2

70. ब्रह्म वनं ब्रह्म स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षुः

मनीषिणो मनसा विब्रवीमि वः ब्रह्माध्यतिष्ठद् भुवनानि धारयन् - तैत्तिरीयब्राह्मण 2.8.9

71. ऋग्वेद 10.129

Brahman has two forms - *ābhū* and *abhva*.<sup>72</sup> *Ābhū* is beyond our comprehension. *Abhva* means form, name and activity. We have objects in the universe which are big and small. The outer, outfit is called *sarira* and subtle thing inside is called *ātmā*.<sup>73</sup>

The extensive *ātmā* is unconnected with creation. *Ātmā* in a body creates. The body is also of two kinds - one is known as immaterial, the other is material. All material *ātmās* have matter, vital force and mind. When vital force and mind function together, matter and universe come into existence.

Logos, vital force and mind constitutes the existence of *ātmā*. *Vijñāna* and blissfulness are the other two constituents of *ātmā*. When we travel outside of these five, we reach the body. When we move inside we reach *ātmā*. We shall deal with this aspect in some detail while dealing with the nature of self.

All these theories along with *brahma-vāda* explain the origin of creation.

### THE THEORY OF BRAHMAN

*Brahman* is the origin of the universe. He alone is to be known.<sup>74</sup> Whatever we see here originated from one source. Just as all ornaments are made of gold or just as the branches, leaves and flowers of a tree come from one seed, similarly the universe has come out of *brahman*.<sup>75</sup> This comparison is also only partial because in the case of a tree the seed needs the help of water etc., but *brahman* does not need the aid of anything to produce the universe.<sup>76</sup>

Just as it is not possible to trace as to how the parts of body of a child grow out of semen, similarly the universe comes out of *brahman*, but we cannot just know how it happens; much of it remains a secret.<sup>77</sup>

72. ब्रह्म द्विधा दृश्यत आभु चाभ्वं - दशवादरहस्यम्, आत्मशरीरयोः परिचयः 1

73. तन्त्रं शरीरं परिचालकं चास्यात्मानमाहुः स शरीरधर्ता - Ibid., 5

74. व्याचक्ष्महे ब्रह्म, यदस्य मूलं विश्वस्य तद् ब्रह्म तदेकमाद्यम्।

तदद्वितीयं तदु सर्वमेतन्नातः परं किञ्चिदिहास्ति वेद्यम्। - सिद्धान्तवाद (प्रथमाधिकरण), 1

75. यथैकमूलात् फल-पुष्प-पर्ण-प्रकाण्ड-शाखा-विटपादिसिद्धिः।

तथैव पश्यामि तदेकभावाद्नेकभावोदयनेन विश्वम्॥ - Ibid., 3

76. अन्यान्ययोगादिव तत्र यद्वन्नाना विशाखाः प्रभवन्ति मूलात्।

इहान्ययोगाननपेक्ष्य तद्वत् सर्वे विशेषाः स्युरयं विशेषः॥ - Ibid., 4

77. शारीर भावा हि यथैकरेतोबिन्दोरभूवन् बहुधा विभिन्नाः।

कुतो विभेदः कथमेकबिन्दोर्विभिन्नभावा इति को नु विद्यात्॥ - Ibid., 6

यावद् यथावत् पुनरस्य रूपं याः शक्तयश्चक्षुषि ताश्च सम्यक्।

वेतुं कथंचित् प्रभवाम यत्नात् परं तु रूपं तदचिन्त्यमेव॥ - Ibid., 8

The word *brahman* is derived from *br̥nha* which means to grow.<sup>78</sup> Alternatively it is derived from *bhr̥* which means supporting and feeding.<sup>79</sup> *Brhman* means that which gives birth to universe without losing its entity. Just as all names arise out of logos, all activities of the universe arise out of *brahman*.<sup>80</sup>

*Brahman* is the essence (*rasa*); it has an inherent energy (*bala*) which is not different from it.<sup>81</sup> This energy is called *bala*, when it is dormant. It is called *śakti* when it is manifest. When it becomes active, it is called *kriyā*.<sup>82</sup>

When the existence can be felt it is material. When it can be understood only like color or size, the existence is imaginary. *Brahman* and its energy have no material existence, it is only at the stage of *Akṣara* and *kṣara* that their existence can be experienced. *Brahman* parexellence can only be understood.<sup>83</sup>

### MORE ABOUT BRAHMAN

*Brahman* is immortal. It's energy is mortal.<sup>84</sup> *Brahman* does not act itself. It acts

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78. विश्वस्य तूलस्य यदस्ति मूलं तस्यैव चैकस्य तु बृहणेन।

पश्यामि विश्वं तत एवं मूलं तद् ब्रह्मशब्देन सदा वदामि॥ - Ibid., 9

79. सर्वं भूतं यत्र बिभर्ति वा समं सर्वं यतो वा भ्रियते बहिर्न हि।

तद् ब्रह्म सर्वस्य हि तस्य चक्षते बुधा विपर्ययस्य तु भर्मणो हरौ॥ - Ibid., 11

80. नाम्नां यथा वागथ रूपसंहतेश्चक्षुर्यथात्मा पुनरात्मकर्मणाम्।

तथा यदुक्थं यदु साम दृश्यते तद् ब्रह्म विद्यादिह विश्वकर्मणाम्॥ - Ibid., 12

81. ब्रह्म श्रुतौ तद् रस इत्युदीरितं परास्य शक्तिर्बलमित्युदीर्यते।

बलं रसाद् भिन्नमिदं न गण्यते न श्रौतमद्वैतमसौ विरुद्ध्यते॥ - Ibid., 13

82. सुप्तं बलं जागरिता तु शक्तिः क्रिया तदीयः परिणाम इत्थम्।

प्रोच्यन्त एकस्य बलस्य नूनं भिन्नैः पदैस्तिस्त्र इमा अवस्थाः॥ - Ibid., 14

83. धर्मस्य सत्तानुगतस्य मौलिके धर्मे निषेधोऽत्र विधीयते बुधैः।

न भातिसिद्धा बहवोऽत्र भासिता धर्मा अपोद्यन्त इति प्रतीयात्॥ - Ibid., 17

ततः परेऽस्मिन् यदतः परं परे ये के च धर्माः कथिताः परात्परे।

ते भातिसिद्धा अवरे तु ते पुनः क्षरेऽक्षरे वा द्विविधा इति स्थितिः॥ - Ibid., 18

84. रसोऽमृतं नाम बलन्तु मृत्युर्बलं न चेत्स्याद् रस एव किं स्यात्।

रसो न चेत्स्यात् क्व बलं नु तिष्ठेत् तस्मादिमौ नित्ययुतौ हि धर्मौ॥ - Ibid., 19

through its energy. *Brahman* brings happiness. Therefore it is called *Rasa*.<sup>85</sup> *Brahman* is *sat*, its energy is *aśata*. *Brahman* is all pervading (*ābhu*) energy is ephemeral (*abhva*).

The world existed in an unmanifest form before creation. The *brahman* at that stage was inexplicable; it became explicable when the process of creation began.<sup>86</sup>

A body has a centre which is called *nābhi*. It is called inexplicable. It become extensive with the support of the center.<sup>87</sup> The center is *aṇimā*, the extension is *bhūmā*; in between these two there are many forms.

### BRAHMAN AND ENERGY

What is existence cannot become non-existence and non-existence cannot become existence.<sup>88</sup> Existence and non-existence co-exist. Similarly static and motion co-exist.<sup>89</sup> *Brahman* is the basis causing its energy to act; it supports the energy.<sup>90</sup> All actions are supported by *brahman* which is free from all activity.<sup>91</sup> There is an unchanging background of all changes. This background remains hidden; activities do not affect *brahman*.

The Buddhist held that only activity is real, they do not accept *brahman*.<sup>92</sup> The Vedas accept the blissfulness of *brahman* whereas the Buddhists hold that there is nothing but

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85. रसं हि लब्ध्वा सुखिता यतस्तत् सुखं रसो ब्रह्म सुखं रसस्तत्।

रसोऽमृतं ब्रह्म किलामृतं यत् ततोऽमृतं ब्रह्म रसं वदन्ति॥ - Ibid., 21

86. सर्वानिरुक्तं हि निलीनमेवान्यस्मिन्न विज्ञायत एव वै तत्।

विज्ञेयमन्यत्तु निरुक्तरूपं तथा निरुक्ते च निलीयते तत्॥ - Ibid., 29

87. नभ्यं तु रूपं न विशेषतोऽस्मिन् शक्येत विज्ञातुमलक्षणत्वात्।

तदाश्रितं यत्त्वनिरुक्तमन्यत् सर्वं ततो निर्वचनं कृतं स्यात्॥ - Ibid., 32

88. न चासतः संभवतीह भावः सतोऽप्यभावो न मतः कथंचित्।

प्रदृश्यते तूभयथापि तेनामृतं च मृत्युं च पृथग् द्विधाहुः॥ - Ibid., 38

89. स्थितिर्न यत्रास्ति कथं स गच्छद् गतिर्न यत्रास्ति न वा स्थितं तत्।

एकात्मकं तत्परिवर्तशीलं विरुद्धधर्मद्वययोगि मर्त्यम्॥ - Ibid., 39

90. अनाश्रयं क्वापि बलं न दृश्यते बलाश्रयं चेदथ तद्वलं पुनः।

बलाश्रयं स्यात्तदिहान्ततो बलं यत्राश्रितं तन्न बलं रसो हि सः॥ - Ibid., 41

91. बलं हि कर्मात्मकमप्रतिष्ठितं स्वभावतो विक्रियते प्रतिक्षणम्।

ततः प्रतिष्ठातुमिदं न संभवेद् विना रसेन स्वमहिम्नि तद्वलम्॥ - Ibid., 42

92. कर्मैव विश्वं तदसत्स्वरूपं न ब्रह्म भिन्नं श्रमणा वदन्ति।

ब्रह्मैव विश्वं प्लवतेऽत्र कर्मैति ब्राह्मणा ब्रह्मविदो वदन्ति॥ - Ibid., 46

suffering in the world.<sup>93</sup> Activities cover *brahman* just as clouds cover the sun.<sup>94</sup> *Brahman* is not, therefore, easily understood. The fact is that if there is no sun we will not be liable to see even the cloud.<sup>95</sup> Similarly if *brahman* were not there, on the base of whom activity shall operate?<sup>96</sup> In fact, activity has no different entity but when it is there, it has name and form. When it is not there we are aware of its absence. *Brahman* is primary, action is secondary. In *Nāsadiya Sūkta* it has been clarified that *brahman* is the original cause which exists along with its energy at the beginning of the universe.

### RELATIONSHIP BETWEEN BRAHMAN AND ITS ENERGY

What is important is to understand that the energy of *brahman* is not different from him.<sup>97</sup> They cannot be separated from each other though *brahman* always remain inactive but its energy which was dormant at the beginning becomes active during creation. *Brahman* provides support for it. *Brahman* is all pervasive single, quiet, passive and eternal.<sup>98</sup> Its energy on the other hand is subject to decay, is ephemeral, full of misery and stops working at the time of deluge.<sup>99</sup> It appears and disappears but *brahman* continues. *Brhaman* is not bound by activities. Therefore, the question of its release also does not arise. The non-existent world becomes existent by taking recourse to *brahman*.

In fact, the relationship of *brahman* and its energy is inexplicable.

The question of relationship of action and *brahman* is to be considered in some detail. When an action is superimposed on another action both of them may be affected. When there is a union of *brahman* and its energy, only the energy is affected; *brahman*

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93. शून्यं च दुःखं क्षणिकं स्वलक्षणं निस्सारकर्माद्व्यवाहितो मते।

ब्रह्माद्वयं पूर्णसुखं सनातनं परोवरीणैकरसं परे विदुः॥ - Ibid., 47

94. यथाऽभ्रखण्डावृतमर्कमण्डलं पृथग् दृशेहास्पृशतां न जायते।

सूर्यास्तिधीरेवमिहापि कर्मणा वृतेऽमृते धीः सहसा न जायते॥ - Ibid., 49

95. तदभ्रखण्डावृतदृष्टिमण्डलं न संस्पृशत्यत्र तदर्कमण्डलम्।

रविर्न चेत्तर्हि तदभ्रमण्डलं कथं तमस्याकलयेत्तमोमयम्॥ - Ibid., 50

96. तत्कर्मदोषावृतदृष्टिमण्डलं न ब्रह्म तद्व्यापकमाशु पश्यति।

न ब्रह्म चेत् कर्म निराश्रयं कथं स्थितं भवेत् कस्य च सा क्रिया भवेत्॥ - Ibid., 51

97. ब्रह्मैव तत्स्यादतिरिच्यते वा कर्मास्ति नूनं सदसत्स्वरूपम्।

भेदेऽपि न द्वैतमिहोपकल्प्यं मृत्योरसत्त्वात् परतो हि सत्त्वात्॥ - Ibid., 54

98. ब्रह्मामृतं पूर्णमखण्डमद्वयं शान्तं शिवं शाश्वतिकं तथाऽभयम्।

अनादि चानन्तमसङ्गमव्ययं तन्निर्गुणं निष्कलमेकमक्रियम्॥ - Ibid., 65

99. क्षुब्धं बलं तु क्षणिकं प्रदेशवद् घोरं मितं शून्यमनेकमल्पवत्।

प्रतिक्षणापूर्वमिति स्वलक्षणं क्रियात्मकं भूरिकलं महागुणम्॥ - Ibid., 66

remains unaffected. *Brahman* neither loses nor gains anything by its association with its energy. It remains detached.

### TYPES OF RELATIONS

When an action inter-acts with another action, either the space is blocked<sup>100</sup> or the two things may lie together side by side or they become one or may retain their identities or one may become the part of another. For example, when water is added to water the first has to give space to the second but when two lamps are illuminated in one room, illumination of both lamps co-exist;<sup>101</sup> there is no question of displacement of one by the other. When heat enters water, it makes water hot. When water is mixed with flour, it becomes one paste.<sup>102</sup> Earth and heat become one in a brick. When a person sits in a car, he moves along with it as its part.<sup>103</sup>

In case of *brahman* and its energy they join in a single form. The energy envelops a portion of *brahman*, then energy piles upon energy just as brick is placed on brick. By this piling various stages of consciousness results. Since energy is associated with *brahman*, it also gets the status of existence. What is important is that in any case, *brahman* retains its perfection.

### THREE TYPES OF ASSOCIATIONS

Now we have three types of association. When *brahman* is predominant it is *vibhūti* association. When both *brahman* and its energy have balance, it is *yoga* association. When energy predominates it is *Bandha* association.<sup>104</sup> In this association, two things lose their identity. For example, when *vāyu* gets trapped in water it gives rise to foam. In *yoga* association two component come together, but they maintain their identity and yet produce a new thing; e.g. two wings of a bird act together and cause the motion of the

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100. जलेन पूर्णेन जलं मृदा न मृत् स्थितेर्विरोधान्मणिके निवेश्यते।

स्थानाच्छ्रयाणोरपसर्पणात्त्वसौ शङ्कुर्निखातः क्षितिभित्तिदारुषु॥ - Ibid., 89

101. समञ्जसत्वात्तु गृहे प्रकाशे दीपप्रकाशाः शतमाभवन्ति।

दीपेषु भूयःस्वधिकावगाहोऽधिकोऽस्ति भासोऽपि सदशवृत्तेः॥ - Ibid., 90

102. आपोऽग्निना चूर्णमथाम्बुना धृतैरैकात्म्यायाति मृदाग्निपाचिता।

तेजोऽम्बुनस्ते परमाणवो नवं जलाणुभावं जनयन्ति योजिताः॥ - Ibid., 93

103. गच्छत्यगच्छन् शिविकास्थितो नरस्तद्भक्तिभूतः शिविकागतिक्रमात्।

इतीदृशे पञ्चविधेऽपि वान्वये स्थानावरोधोऽभिमतः प्रधानतः॥ - Ibid., 94

104. ब्रह्मप्रधानः स विभूतिसर्गः कर्मप्रधानः पुनरेष बन्धः।

द्वयोस्तु साम्यं भवतीह योगो विश्वं त्रिसंसर्गवशात् प्रवृत्तम्॥ - Ibid., 106

bird in a third direction.<sup>105</sup> In *vibhūti*, association, one of the components remains free.<sup>106</sup> When we know something, the knowledge remains free of the things which is known. This is about *Svarūpa* association.

### THREE KINDS OF VṚTTI

The *vṛtti* is also of three kinds. When energy gets into union with *brahman*, it gets a new form but it does not lose its identity and also does not become attached to *rasa*. It is *udāra vṛtti*, just like the association of wind with space.<sup>107</sup>

The second association is *samavāya vṛtti* in which energy is centered at one place when it envelops *brahman*. It is like *samvaya sambandh* of *Nyāya* philosophy.<sup>108</sup> The third association is *āsakti*, when energy covers *brahman*. The energy which covers *brahman* is called *māyā* and the *brahman* covered by it called *Puruṣa* with which we shall deal separately.<sup>109</sup>

### THREE PURUṢAS

For the time being it may be said that when pure *brahman* joins pure energy it gives rise to *avyaya puruṣa*. Here the association of energy with *puruṣa* comes under *udāra vṛtti*. When two energies unite, it is *samavāya vṛtti*. The energy working on *avyaya puruṣa* and energy working on *akṣara puruṣa* give birth to *kṣara puruṣa* which alone is manifest.<sup>110</sup> It is only *kṣara puruṣa* which because of *āsakti vṛtti* is attached; *avyaya* and *akṣara* remain

105. प्राचीं प्रतीचीं च पृथक् पत्रे पत्रिणः संपततस्ततः स्यात्।

गत्योर्द्वयोर्योगवशादुदीची गतिर्विभिन्ना समकोणसिद्धा ॥ - Ibid., 112

106. यत्र द्वयोरन्वितयोस्तु सर्गादिकं मृतं स्यादमृतं द्वितीयम्।

स्वतन्त्रमेकं परतन्त्रमन्यच्चान्वेति नान्वेति विभूतिरेषा ॥ - Ibid., 114

107. बलस्य यस्यां रसवृत्तियां सिद्ध्यत्यसाधरणतैव तस्मिन्।

निष्पन्दता वा रसलिप्तता वा न जायते सा तदुदारवृत्तिः ॥ - Ibid., 126

108. बलस्य यस्यां रसवृत्तियां सिद्ध्येदवष्टम्भ इहाविदूरे।

निष्पन्दमस्मिन्नवलम्बितं स्यान्न संचरेत्सा समवायवृत्तिः ॥ - Ibid., 129

यथा गुणा द्रव्यगता अमुष्मिन् प्रतिष्ठिताः सन्त्यवलम्बिनस्ते।

निष्पन्दरुद्धा न ततः पृथक् स्युर्न वाश्रयं हन्युरिहापि तद्वत् ॥ - Ibid., 131

109. बलस्य यस्या रसवृत्तिया बलेन लेपः पुरुषेऽत्र सिद्ध्येत्।

लेपाच्च तस्यावरेणाद् विकारः स्यादात्मनः सा खलु सङ्गवृत्तिः ॥ - Ibid., 132

यथाऽऽहितं सैन्धवखिल्यमप्सु व्याप्नोति ताश्चावृणुते विलिम्पत्।

रूपाद्रसाद्वा विकरोति तोयं ह्यासक्तिवृत्त्यात्मबलं च तद्वत् ॥ - Ibid., 133

unattached. When activity leave a part of creation, that individual part is released. In that state, the *brahman* gets back to its original form.<sup>111</sup>

### NATURE OF MĀYĀ

The energy which creates is not easy to understand. It is, therefore, called *māyā*. Since *brahman* is limited by this energy, therefore, it is called **māyā** because it comes from the root *ma* which means measuring. The measured part of the *brahman* is called *samsthā*.<sup>112</sup> It is connected with *chandas* which envelops the *brahman* resulting into creation of *puruṣa*.<sup>113</sup> *Māyā* appears and disappears. Its activity brings *Īśvara* into existence. When there is *bandha* associations of the energy with *brahman* it gives rise to *vāk*, whereas *yoga* association gives rise to *prāṇa* and *vibhūti* association gives rise to *manas*. These are called *ātmā* creations.<sup>114</sup>

The *ātmā* is *ābhu* and the things which are created by the piling of the energy is called *abhva*.<sup>115</sup> There are also called *Yakṣa* because they are furious, being non-existent and yet frightening.<sup>116</sup> It gives birth to name, form and activity.<sup>117</sup> We can say that *ābhu* is Being whereas *abhva* is Becoming. The names, form and activity of a pot distinguishes it from non-pot. Form results from energy linked with mind. *Karma* results from energy linked with *prāṇa* and name results from energy linked with *vāk*.<sup>118</sup> Name, form and activity distinguish one substance from another.

110. कार्यप्रसूतिः समवायवृत्त्या द्वैकर्मकत्वे समवायवृत्तिः।

ततोऽक्षरस्यैव तु कारणत्वं परस्य नैतत् समवायिभेदात्॥ - Ibid., 136

111. मितस्य कस्यापि रसस्य मायाव्यपायतः संभवतीह मुक्तिः।

न तेन सर्वस्य मितस्य मायामुक्तिः प्रकल्प्या प्रतिभावभेदात्॥ - Ibid., 142

112. सामान्यमाया महती च मायाऽन्यो योगमायेति भवन्ति मायाः।

तिस्त्रः प्रसिद्धा अथ योगमायां तां विष्णुमायामिति केचिदाहुः॥ - Ibid., 144

113. जात्याकृतित्व्यक्तिकृतिस्तु वर्णच्छन्दः कृतं तेन तु वर्णवृत्तम्।

मात्राकृतं वर्णकृतं स्वरूपं यस्योच्यतेऽसौ पुरुषः प्रदृष्ट॥ - Ibid., 147

114. बन्धक्रमेण प्रभवेदियं वाक् प्राणस्तु योगक्रमजो निरुक्तः।

मनो विभूतिक्रमतः प्रवृत्तं संसर्गभेदात् त्रय आत्मसर्गाः॥ - Ibid., 152

115. संसृज्य तस्मिन् प्रतिसृज्य भूयो यत्रैष नानात्वमुपैति मृत्युः।

तत्राश्वमायाति वियाति तस्मात् तदश्वमस्मिन्महती हि माया॥ - Ibid., 153

116. स्वरूपसंसर्गवशाद्रसे स्थितं बलं विशेषद्वयमत्र भावयेत्।

मात्रां च संस्थां च ततः स मात्रया संसृज्यते तद्वदसौ च संस्थया॥ - Ibid., 145

117. रूपं च तत्कर्म च नाम चेति प्रजायते ब्रह्मणि कर्मबन्धात्।

त्रयं तदश्वं तदु यक्षमुक्तं पुनः पुनस्तन्प्रियतेऽमृतस्थम्॥ - Ibid., 156



The energy which brings a *samsthā* into existence is called *sāmānya maya*, that which produces name form and activity is called *māhā māyā*. When two things joined together it is called *yogamāyā*.<sup>119</sup>

### THREE PURUṢAS

When energy piles on *māyā bala*, it is called *ṛttitīva saṁsarga*. The energy in this process is called *śakti*.<sup>120</sup> *Śakti* constitutes activity which provides the objects of enjoyment for *ātmā*. *Puruṣa* is never without *śakti*. In other words, when *brahman* is delimited by energy, *puruṣa* comes into existence. When mind predominates, it is *avyaya puruṣa*. *Avyaya Puruṣa* is one. When *māyā bala* appears on *avyaya*, *akṣara puruṣa* comes into picture. It is bodiless having no bulk and pervading everywhere. The universe is *kṣara*. The *akṣara* serves as a bridge between *avyaya* and *kṣara*.<sup>121</sup> *Akṣara* is *Īśvara* who controls the matter. *Kṣara* is a product of piling up of more energies, *avyaya* is the witness. *Akṣara* is the cause and *kṣara* is the universe. *Kṣara* constitutes the material world. *Akṣara* rules over them. *Avyaya* does not undergo any change.<sup>122</sup>

There are three stages of blossoming of *brahman*. In the first stage, Energy piles upon energy. This is *cid brahman*.<sup>123</sup> That which causes these piling is *cetana brahman*.<sup>124</sup> Where the piling becomes the part of another piling it is called *city brahman*. In *cit* consciousness predominates; in *cetna* consciousness and energy are in equal measure. *Cit* is energy predominant. *Cid brahman* is *avyaya*, *cetana brahman* is *akṣara* and *city brahman* is *kṣara*.<sup>125</sup> *Avyaya Puruṣa* is neither effect nor cause, *akṣara* is the instrumental cause and *kṣara* is the material cause. These three give birth to universe.

118. ज्योतिर्निबद्धं बलमस्ति रूपं प्राणेन संबद्धबलं तु कर्म।

स्यान्नाम सम्बद्धबलं तु वाचा मायाबलानि त्रिविधानि तानि॥ - Ibid., 160

119. सा योगमाया ऽन्वितयोस्तु कर्मणोः पूर्वे प्रतिष्ठे उभये निजाभवतः।

यदि च्येते अथ चेन्नवा भवत्येका प्रतिष्ठेह नवाभवगामिनी॥ - Ibid., 164

120. वृत्तित्वसंसर्गवशादथास्मिन् रसे समन्वेति बलं यदन्यत्।

सा शक्तिरुक्ता प्रकृतिः स्वभावः प्रोद्धावयत्याश्रयभोग्यमर्थम्॥ - Ibid., 165

121. क्षरं हि विश्वं तदिहावरं ततः परं तु विश्वातिगतं यदुत्तमम्।

यदक्षरं तद्धि परावरं स वै सेतुः परं पारमुपैति तद्गतः॥ - Ibid., 192

122. क्षराक्षराभ्यां कृतमस्ति यावद्रूपं हि तावज्जगदेतदाहुः।

यदन्यदस्माज्जगतः पृथक् स्यात्परं तमाहुः पुरुषोत्तमं च॥ - Ibid., 200

123. यत्रैताः सर्वा बलानां बलैश्चितयो भवन्ति तदावपनं चिद् ब्रह्म - Ibid., p.38

124. यत एताश्चितयो भवन्ति, तदिदं चित्प्रयोजकं चेतनाब्रह्म - Ibid., p.38

125. Ibid., p.38

### THE PARTS OF PURUṢA

The *puruṣa* has seven limbs and two above the naval two below the naval are called the *ātmā*. Two are the wings on the left and the right. One is the tail at the end of the spinal cord. All this is *cityāgni*, the head is the *citenidheyāgni*. No material world is possible without the three *puruṣas* which are *prajāpati*.<sup>126</sup>

### PURUṢA YAJÑA

The *Vaiśvānarāgni* is the result of the oblation of in-breathing and out-breathing into each other.<sup>127</sup> Whatever one eats is an oblation of the food. One enjoys seven kinds of food knowledge, activity, hearing, breathing, association with the luster, drinking of water and eating of food.<sup>128</sup> This is the human sacrifice.<sup>129</sup> He takes all these foods all the time. This is *yajña prajāpati*. *Ātmā* manifest itself in various things with varying proportion, and enter *kṣara* of different magnitudes. In every material object there are four elements *agni*, *indra*, *soma* and *parameṣṭhī*.<sup>130</sup> *Parameṣṭhī* became waters. *Indra* is logos. *Indra* made *agni* and *soma* to perform *yajña*. *Agni* became eater of food and *soma* became food.<sup>131</sup> *Avyaya puruṣa* have five *kalās-ānanda*, *vijñāna*, *manas*, *prāṇa* and *vāk*. *Ānanda*, *vijñāna* and *manas* lead to liberation and have no activity but *manas* becomes active in association with *prāṇa* and *vāk* and then it creates. Both of them play an important role in the creation.

As far as the normal creation is concerned, it is the result of semen deposited in the *yonī*. Semen is a form of water. The creation originated from water. *Manas* is *annamaya*, *prāṇa* is *āpomāyā* and *vāk* is *tejomaya*. The question arises as to how consciousness remains unchanged whereas the energy causes change. While we move our finger the movement is caused by energy but the finger does not lose its form.<sup>132</sup> There is bondage and liberation, creation and destruction, appearance and disappearance but the consciousness remains unaffected.<sup>133</sup>

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126. - Ibid., p.39

127. - Ibid., p.41

128. - Ibid., p.41

129. तदित्थमयं पुरुषो यज्ञः - Ibid., p.41

130. अग्निरिन्द्रः सोमः परमेष्ठी प्राजापत्य इति चतुष्टयं वा इदं सर्वमिति ता वा एताः प्रजापतेरधिदेवता असृज्यन्त - शतपथ 11.1.6

131. Siddhāntavāda, p.43

132. अथाङ्गुलीकम्पन एव तत्र प्रकम्पनं नाम विकारमाहुः।

कम्पो बलं तत्क्षितिरङ्गुलीयं धत्ते बलं निर्विकृतिः स्वरूपाम्॥ - Ibid., 211

## POSITION OF CONSCIOUSNESS

Consciousness provides support for creation. Consciousness has *vibhūti* association with energy. Activity operates on another activity. Consciousness keeps its existence intact. When we look at a drop of water at the tip of a blade of grass with sun light falling on it, many colour appear but the drop remains the same.<sup>134</sup> A piece of cloth is colored and it loses its whiteness, but if we remove the colour the cloth gets back its whiteness. It means that it has not lost its original state. Similarly consciousness never loses its original state.<sup>135</sup> The moon-light does not appear in the day because it is over powered by sunlight. Similarly consciousness may not be seen on account of too much of *tamoguna* but it is not destroyed.<sup>136</sup>

The existence of *brahman* is felt in seven ways :-

1. He is the witness of all knowledge.
2. He provides bliss to everything.
3. The universe owes its existence to him.
4. Universe is the modification of *brahman*.
5. He gives support to all energy.
6. He is the basic support to everything.
7. He is the basis of all diversities, even though the universe does not touch it.<sup>137</sup>

It is by the energy that name, form and the activity are brought into existence first. As trees are called by a collective name of forest or soldier are called by a collective name of army, similarly everything is called by the collective name of *brahman*.<sup>138</sup>

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133. क्वचिद्विमोक्षः क्वचिदस्ति बन्धः क्वचिद्विकारः क्रमते विशेषात्।

सर्गानुसर्गप्रतिसर्गभेदात् क्वचिद्विसर्गः प्रलयः क्वचित्स्यात्॥ - Ibid., 213

134. दूर्वाग्रतः प्रातरनेकदिक्क्रमात् दृष्टोऽम्बुबिन्दू रविरश्मिसङ्गतः।

रक्तः स दृश्येत हरित्ताथाऽन्यथा तथामृतं मृत्युवशात् पृथग्विधम्॥ - Ibid., 218

135. विशुद्धशुक्लस्य पटस्य रञ्जनाद् यथा हरिद्रोहितरूपता मता।

स रङ्गमङ्गस्य तु भङ्गतः शुचिस्तथाऽवृतेऽस्मिन्नमृतेऽप्यसङ्गतः॥ - Ibid., 220

136. पृथक्स्थिता या न कदापि नश्यति प्रकाशते सा दिवसे न चन्द्रिका।

यथाभिभूता तपनप्रकाशतस्तथामृतं स्यात्तमसोऽतिशयाने॥ - Ibid., 221

137. ब्रह्मास्ति तत्प्रत्ययसाक्षिकं रसप्रदं च पात्रं च विवर्ति लम्बनम्।

आलम्बनञ्चायतनं तथा मतं तद् ब्रह्म कर्मण्युपयोगि सप्तधा॥ - Ibid., 223

138. ब्रह्मेत्यदः प्रत्ययसाक्षिकं बलैः प्रतीयते द्रव्यवदुल्वणैर्गुणैः।

भट्टद्रुमक्षेत्रजलार्चिरुच्चयैः सेनावनग्रामसरःप्रदीपवत्॥ - Ibid., 224

The wind moves in the space without coming into actual contact with it. Similarly the universe exists in *brahman* without coming into contact with it.<sup>139</sup> When waves move in the ocean, they have the support of water, still the water is free; similarly *brahman* is free, even though it supports the universe.<sup>140</sup>

Some hold that, the universe is just an appearance in *brahman*, just as silver appears in a conchshell. Consciousness provides existence to energy. Whatever energy is there it is because of *brahman*.

When *brahman* is the witness of knowledge and support of the universe, it is through *vṛittitva sambandha*. When it becomes *pātra*, it is *yoga sambandha*. When it provides blissfulness, it is *bandha sambandha*. In *vibhūti sambandha* it is *vivarta*.

### TWELVE SAMBANDHAS

In *bhāgavadgītā* we have twelve *sambandhas*.<sup>141</sup> In the first place, universe ultimately merges into *brahman*. Secondly, he give existence to *akṣara* and *kṣara*. Therefore, it is their supporter. Thirdly, he rules over the energy which is piled on it. Fourthly, it remains a witness while energy piles upon energy. Fifthly, it is a friend as it gives peace. Sixthly, it provides resting place to the tired person. Seventhly, he provides perfection. Eighthly, he provides livelihood to everybody. Ninthly, he is the support. Tenthly, he is the cause of the universe. In the eleventh place, it is from him that the universe arose. In the twelveth place, the universe merges into him.<sup>142</sup>

From *parameṣṭhī* we get blissfulness which forms our *mahānātmā*. Blissfulness from solar system forms our *vijñānātmā* or intellect. Blissfulness from moon is responsible for our *prajñānātmā* which is mind. Blissfulness from earth forms our body. *Avyaya puruṣa* comes into existence by the union of energy and consciousness. *Akṣara puruṣa* is the result of piling of energy. *Kṣara puruṣa* comes into existence because of knot of energy taking place on *akṣara*. *Prajñānātmā* is formed by moon, but union with *śvovasiyasa* is also essential to have *prājña*.

139. ब्रह्मेति विभ्वायतनं हि कर्मणां यथान्तरिक्षं मरुतामुदीरितम्।

ब्रह्मेति वालम्बनमुच्यते यथोर्मिचित्रबिम्बे जलकुड्यदर्पणम्॥ - Ibid., 225

140. ब्रह्मेति वालम्बनमस्ति कर्मणां जलस्य बिन्दू रजसां मृदां यथा।

ब्रह्मेति पात्रं हि यथाम्बुनः पटस्तिलास्तु तैलस्य घृतस्य वा पयः॥ - Ibid., 226

141. गतिः स भर्ता प्रभुरेष साक्षी सुहृन्निवासः शरणं निधानम्।

स्थानञ्च बीजं प्रभवोलयश्च ब्रह्मैतदेषां जगतां निरुक्तम्॥ - Ibid., 231

142. Ibid., 232-251

*Ātmā* is that which provides existence to the activity.<sup>143</sup> Activities do not have independent existence. *Ātmā* is that in which energy reside in a dormant condition and becomes manifest during period of creation. All things come into existence for the enjoyment of *ātmā*. The word *ātmā* is derived from the root *tamu*.<sup>144</sup> The proposition *an* is added to it. It means that it spreads on all sides in search of the objects of enjoyment. *Ātmā* is used to denote consciousness which is always there with energy.<sup>145</sup> Whatever we see is a form of energy.<sup>146</sup> Consciousness plays the role of *ātmā* in these objects. *Ātmā* in its extensive form is immortal and pure consciousness. When it becomes associated with activity, it becomes confined. Neither *avyaya* nor *akṣara* is the enjoyer. It is only *kṣara puruṣa* which is affected by activities.<sup>147</sup>

Pure consciousness is *parātpara*. *Avyaya puruṣa* is *para*. *Asara puruṣa* is *parāvāra*. *Kṣara puruṣa* is *avara*.<sup>148</sup>

## CONCLUSION

To recapitulate, the ultimate reality consists of being and becoming. Being is beyond our comprehension. Becoming consists of name form and activity.<sup>149</sup> The universe consists

143. सत्तारसं यः प्रददाति कर्मणे सदुच्यते कर्म यदन्वयादिह ।

आत्मा स भूमा रस एव कर्मणो रसावतारोऽपि रसप्रदस्तथा ॥ - Ibid., 252

144. क्षमा ज्मा तथा ग्मा क्षमतेर्जमेर्गमेस्तथा तमेस्त्मा भवतीह काङ्क्षया ।

यतोऽशनायात्र ततः स इच्छतीह व्याप्य चात्मेति मतस्ततः स हि ॥ - Ibid., 254

145. विशेषरूपेण तु तद्वलं भवद्व्यक्तं रसे कुत्रचिदस्ति नास्ति ।

सहैव सर्वं बलमेकहेलया विलीयते नोदयते न दृश्यते ॥ - Ibid., 258

146. यदेव किञ्चित् क्वचिदस्ति वस्तु सा सर्वत्र शक्तिः परिदृश्यते ध्रुवम् ।

पृथक् पृथक्छक्तिरियं विभाव्यते यस्मिन् स आत्मा स रसोऽनुभूयते ॥ - Ibid., 259

आत्मा द्विधोक्तः प्रथमस्त्वखण्डः कर्मात्मसंज्ञस्त्वपरश्च तत्र ।

शुद्धो रसः स्यात्तदखण्ड आत्माऽमृतोऽभयः शुद्धबलन्तु शक्तिः ॥ - Ibid., 260

147. परो य आत्मा पुरुषः स शुद्धः शुद्धे रसे शुद्धबलप्रयोगात् ।

बलैः कृतात्मापि न तत्र शक्तिस्तद्भोग्यमर्थं क्षरमादधाति ॥ - Ibid., 263

148. अखण्ड आत्मा हि तुरीयपादः परोऽक्षरो वा क्षर इत्यमी तु ।

पादास्त्रयोऽन्ये तत एष आत्मा मतश्चतुष्पादयमेक एव ॥ - Ibid., 268

रसो विशुद्धस्तु परात्परो मतो य उत्तमः सोऽस्ति परोऽथ योऽक्षरः ।

परावरः सोस्त्यवरः स यः क्षरः संज्ञाविशेषाः स्युरमी तदात्मनाम् ॥ - Ibid., 269

149. ब्रह्म द्विधा दृश्यत आभु चाभ्वं, यन्निर्विशेषं प्रथमं तदाभु ।

अवाङ्मनोगोचरमस्ति तस्मादज्ञेयताऽनिर्वचनीयताऽस्य ॥ - Ibid., 273

of objects from atomic size to largest size.<sup>150</sup> They consists of body in which *ātmā* has entered. Vital energy supports the body and is responsible for decay, nourishment, increase and decrease etc.<sup>151</sup> The body envelops the *ātmā*. *Ātmā* has three components - mind, vital force and logos. When mind predominates and logos and vital force activate it, then *vedas* are created.<sup>152</sup> *Yajus* is supported by *ṛk* and *sāma*. *Sāma* is built on *ṛk*. When *prāṇa* predominates and is supported by mind and logos, *yajña* comes into operation.<sup>153</sup>

When *puruṣa* comes in contact with *vaiśvānarāgni*, it is converted into vital force through rays (*arka*). When logos predominates and mind and vital force support it, the creation of universe takes place.

Mind, vital force and logos contribute to the existence of *ātmā*.<sup>154</sup> The consciousness is provided by *vijñāna*. The happiness is either because of worldly prosperity or peacefulness.<sup>155</sup> worldly prosperity comes by acquiring wealth and other objects of enjoyment. This happiness along with *Vijñāna*, mind, vital force and food form the five sheaths of the *ātmā*.<sup>156</sup> *Vijñāna* is energy qualified by what appears to be consciousness. All these five sheathes constitutes the body of the supreme limitless *ātmā*. *Ātmā* is all pervading, it is detached. The five *kalas* of *akṣara* are *brahma*, *indra*, *viṣṇu*, *agni* and *soma*.<sup>157</sup>

150. भूमोत्तरः स्याद् दहरोऽणिमान्तः पुनः पुनस्तौ मितिरस्ति यावत्।

असीमभूमान्तमसीमरूपाणिमान्तमेकं प्रवदामि विश्वम्॥ - Ibid., 275

151. तन्त्रं शरीरं परिचालकं चास्यात्मानमाहुः स शरीरधर्ता।

शारीरकः प्रोच्यत एष एवायः किट्टवत् कल्पयते शरीरम्॥ - Ibid., 277

152. प्राणश्च वाक् चानुयुजौ मनश्चेत् संचारयेते तदु वेदरूपम्।

ऋक्सामयोरस्ति यजुर्निविष्टं सामेदमध्यूढमृचि प्रविद्यात्॥ - Ibid., 280

153. चेद्वर्तनी वाक् च मनश्च युक्ते प्राणं तु संचारयतः स यज्ञः।

प्राणोऽन्नमूर्कं च त्रितयं त्रिषु स्याद् गृहीतमन्योन्य समुद्भवाय॥ - Ibid., 281

154. अथैव वाक्प्राणमनोमयोऽर्थोऽस्त्यात्मांशभूतो न तु पूर्ण आत्मा।

सत्ताचिदानन्दमयः स आत्मा, सत्ता स वाक् प्राणमनोमयोऽर्थः॥ - Ibid., 283

155. य एष आनन्द इहोदितः स द्विधा रसोऽन्योऽस्ति बलं तथान्यत्।

भूमासमृद्भ्यास्ति बलात्मकोऽसौ रसात्मकः शान्तिघनः स भिन्नः॥ - Ibid., 285

156. अधः स्विदासीदुपरि स्विदासीदसीमनिःसङ्गरसो य आत्मा।

तमाश्रिता अव्ययपञ्चकोशास्तदाश्रिता अक्षरधातवः स्युः॥ - Ibid., 289

157. ब्रह्मेन्द्रविष्णु अथ चाग्रिसोमौ पञ्चाक्षरास्तत्र तमेनमग्रिम्।

क्षरोऽग्रिरन्यो वृणुतेऽथ तस्मिन् प्रवर्तते यज्ञ इति स्म सृष्टिः॥ - Ibid., 290

Out of the two relations, *svarūpa* relationship gives rise to *prajāpati* and *vṛttitva* relationship gives rise to *śakti*.<sup>158</sup> In *vibhūti* there is no actual contact but only the presence brings the result. *Yoga* is capable of creating newer things through skill. Mind is produced by *vibhūti* relationship, vital force by *yoga* relationship and logos by *bandha* relationship.<sup>159</sup> Mind is the support, vital force is the eater, and logos is the food.<sup>160</sup> *Manas* is space (*kham*) vital force and logos are *Kam*.<sup>161</sup> Mind is *brāhmaṇa*, *prāṇa* is *kṣtriya* and logos is *vaiśya*.<sup>162</sup> All these three adjust together.




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158. संसर्ग उक्तो द्विविधः स्वरूपं वृत्तित्वमप्यत्र रसे बलस्य ।

स्वरूपसंसर्गवशादिहात्मा प्रजापतेर्वृत्तितया तु शक्तिः॥ - Ibid., 291

159. त्रिभिः स्वरूपानुगतैः प्रसर्गैरात्मा त्रिधा सम्भवति स्वतन्त्रः।

मनो विभूत्या भवतीह योगात् प्राणोऽथ बन्धादिह जायते वाक्॥ - Ibid., 294

160. मनो भवेदावपनं वियत्तत्प्राणस्तथान्नाद इति प्रसिद्धः।

वागन्नमित्थं त्रितयं प्रतीयात् क्षरेऽक्षरे चाप्यपरे परेऽपि॥ - Ibid., 296

161. मनः खमाहुर्मनसि स्थितं तं प्राणं सहान्नं च कमाहुरेके।

प्राणं मनःस्थं त्वमृतं तथाहुर्वाचं तु मृत्युं पुरुषेषु तेषु॥ - Ibid., 297

162. प्राणं विदुः क्षत्रमथो विशं विदुर्वाचं मनो ब्रह्म विदुस्त्रिके गणे।

प्राणो हि वाचः प्रथते नियोजकः प्राणस्य चेदं हि मनो नियोजकम्॥ - Ibid., 298