

CLASS-I

Lesson 1 Origin of Creation

Lesson 2 The Five Great Elements (Panchmahabhutas)

Lesson 3 Earth And Its Natural Resources



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ORIGIN OF CREATION

Dear student, in this lesson you will be able to know the origin of creation in the light of our ancient knowledge tradition. In our ancient Vedic literature many informative things have been said about the origin of creation.



OBJECTIVES

After reading this you will be able:

- To get to know the origin of the creation of the Vedas;
- To remember the Vedic hymns related to the origin of creation.

1.1 ORIGIN OF CEATION

In the RigVeda, many sages like Prajapati, Parmeshthi Narayana and dhirghatama have described the initial stage of creation.

In our RigVeda, there is mention of creation in Nasadiya Sukta and Purusha Sukta. According to the Purusha Sukta, the creation of the universe has originated from the Virat Purush. In the Purusha Sukta, Narayan Rishi has described the creative power and omnipresence of the supreme power:



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“सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्
स भूमिं विश्वतोवृत्वात्यतिष्दृशाडलम्”

(Rigveda, 10.90.1)

In the above hymn it is said that the Almighty God is the one with thousands of heads, thousands of eyes and with thousands of feet, he is present in the whole universe. God, who is the creator of the world, has surrounded the whole nature in all its forms. Even after encircling the entire nature from all sides, it is situated on the tenth finger in it with grace. Here the creation of the universe is told through the working powers of the Almighty.



Fig. 1.1

The sage Dighatma of the RigVeda, revealing the mystery of the origin of the creation, has said that -

“द्वा सुपर्ण सयुजा सख्या समानं वृक्षं परिषज्जजाते
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥”

(Rigveda1.164.20)

It means that the two birds are sitting side by side on the same tree. One of these two birds tastes the fruits of that tree while the other bird is not eating the fruits and doing a subtle inspection of the movements of the first bird eating those fruits. The first bird in it is the metaphor of the person who is doing the deeds while the second one observing the bird is the metaphor of the divine, who is closely observing the movements of that first bird in order to give fruit according to its deeds. From this hymn, it is expressed that there are two major elements in the creation of the universe.



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Fig. 1.2

According to the Atharvaveda, three major elements are mentioned in the creation process -

“बालात् एफम् अणीयस्कम् उत् एवं नैव दृश्यते।

ततःपरिष्वजीयसी देवता सा मम प्रिया॥”

(Atharvaveda 10.8.25)

It means that there is an element which is more subtle than the subtle hair and is unique. It is the metaphor of an organism. The



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second element is so subtle that it is irresistible. This is the metaphor of subtle invisible nature. The third element is the one in which nature is embraced. This third element is the omnipotent Supreme Power, my beloved deity.

According to Prajapati Parmeshthi in the Nasadi Sukta of the Rigveda, in the early period of creation, there was a substance called "Swadha" which was in a liquid state from which the creation has taken place -

“यानीदवातं स्वधया तदेकं तस्मादन्यन्परः किं चनास।”

(Rigveda 10.129.2)

That is, only by his inherent powers he breathed without dying of life. That is, no one had power other than that one.

“तम आसीत्रमसा मुलहमग्रेडप्रकेतं सलिलं सर्वमा इदम्”

(Rigveda 10.129.3)

That is, before the creation of the universe, it was initially covered with darkness. Only that was the least liquid. Describing the nature of that fluid moving substance, the sage of the Rigveda says that -

“यदक्रन्दः प्रथमं जायमान उयन्तसमुद्रादुत वा दुरीषात्
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्पं महि जातं ते अर्वन्”

(Rigveda 1.163.1)

That is, the element that originated at the beginning of the world, it was making a loud sound, like the sun's light, eagle's spreading

it wings and like deer's feet, rising up at great speed and spreading everywhere.

In conclusion, there is a moving fluid called 'Swadha' which made creation possible. 'Swadha' is a kind of an atom. Atoms behave like a liquid due to being too subtle. 'Swadha' transforms in the form of water - **सलिलं सर्वमेदम्**

It has been said in the Rigveda that the ultimate controlling power, by balancing Sattva, Rajas, Tamas, activated the atom by accelerating it.

It means that by equilibrium, the atoms of nature became brighter. In nature's incoherence, the atom is called Vasu. In equilibrium, Vasu becomes energetic and gets activated -

**“यमेन दत्रं त्रित एनभायुनगिन्द्र एणं प्रथमो अध्यमिण्त्
गन्धर्वो अस्य रशानाममृभणात् सुरादश्वं वसवो निरतटा।”**

(Rigveda 1.163.2)

This means that when equal forces of atoms come face to face, they start pushing each other away and unequal forces attract each other, resulting in the movement of the atoms. This motion is indicated by the name of Vayu in the Vedas. There was a mutual coincidence with the speed in the atom, which led to the formation of the terms. Three types of terms (formation) are mentioned in the Rigveda -

- (1) Sattvaguna Pradhan
- (2) Rajoguna Pradhan
- (3) Tamoguna Pradhan





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“असि यमो अस्यादित्यो अर्वन्नति त्रितो गुह्येन व्रतेन।
असि सोमेन समया निपृक्त आहुस्ते त्रीणि दिवि बन्धनानि।”

(Rigveda 1.163.3)

“त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रं
उतेव में वरुणश्छन्तस्यर्वन् यत्रा त आहुः परमं जनित्रम्॥”

(Rigveda 1.163.4)

Sattva, Rajas and Tamas are considered positive, negative and with zero charge respectively. It is mentioned by the name 'app'. Modern science has named 'aap' as 'atomic particle'. In the Vedas, Sattva, Rajas and Tamas have been named Mitra, Varun, Aaryama respectively. Modern science has called Mitra as electron, Varun as proton and Aaryama as neutron.

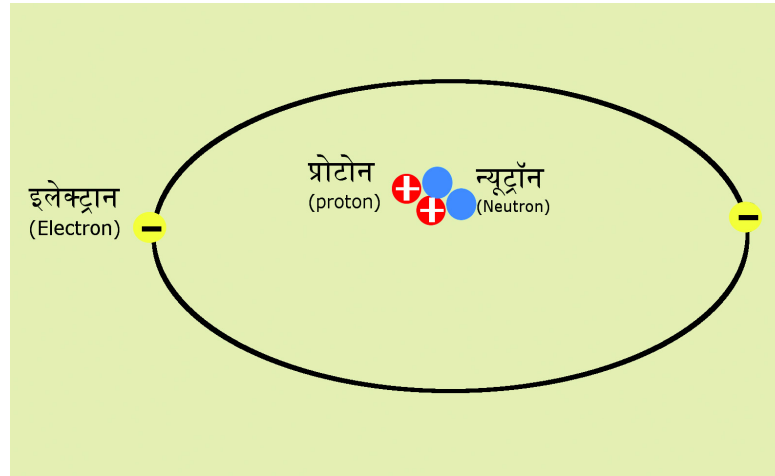


Fig. 1.3

The way modern science believes that nuclear were first made and atoms have led to the creation of other things, in the same

way in Vedic literature, it is also believed that the circle of nature is formed by Mitra, Varun and Aaryama -

द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च।

अया दधाते वृहदृक्तयं वय उपस्तुत्यं बृहदयः।

(Rigveda 1.136.2)

This ultimate power of the universe is considered Hiranyamaya in the Rigveda, which led to the emergence of the five great elements -

“रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयति परस्तात्।”

(Rigveda 10.129.5)

According to Rigveda, Rishi Madhuchanda, the Almighty created the complete space from water which was filled with atoms -

“ततो राज्यजायत ततः समुद्रो अर्णनः।”

(Rigveda 10.190.1)

Time, era and calculation appeared from the space containing atoms. The Sun, day, night and vital world held on to the Supreme Power-

समुद्रदर्णवाद संवस्सरो भजायत।

अहोरात्राणि विदधदृश्रवस्य मियतो वशी।

(Rigveda 10.190.2)

After this, the mighty Supreme God created the sun, the moon, the dhuloka, the earth, the space and the heaven respectively.



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सूर्याचन्द्रमसौ धाता सयापूर्वमकल्पमत्।

दिवं च पृथिवीं चान्तरिक्षमयो स्वः॥

(Rigveda 10.190.3)

The sage Kutsa of the Atharvaveda believes that this process of creation of the world keeps on being new and transforming. It keeps going on continuously. The power that it produces is permanent and eternal.

“सनातनमेनमाहुरूताय स्यात् पुनर्णनः।

अहोरात्रे जायेते अन्यो अन्यान्य रूपयोः॥

(Atharvaveda 10.8.23)



INTEXT QUESTIONS 1.1

1. Which Veda states that the Almighty has thousands of heads, thousands of eyes and thousands of feet?
2. According to Nasadi Sukta, what is the name of the substance, during the early period of creation, when it was in a liquid state?
3. How many types of terms (formations) are mentioned in Rigveda?
4. Write the names of the five great elements.



WHAT HAVE YOU LEARNT

- Vedic explanation of creation of the universe.
- Features of the ultimate power



TERMINAL QUESTIONS

1. Learn the hymns given in the lesson and narrate it to a member of the family.
2. Who has created the universe?



ANSWERS TO INTEXT QUESTIONS

1.1

1. Rigveda
2. Swadha
3. Three types
4. Sky, Air, Fire, Water, Earth



Notes