

On the creation of our Universe

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Abstract

The ancient Indian seers are not much concerned about creation theory. Though they have formulated a more reasonable theory in Thaitriya Upanishad. The A agamas (meaning journey to the Divinity/Aa divinity, Gama). In India, there is a famous cupid festival which is based on the puranic mythological episode of Lord Siva burning to ashes the Cupid, the deity of sex and vitality. So, an image of the deity cupid has to be created to burn him in the celebration of the festival. The purpose is transcendence from the haunting thought of desire to divinity as well as a inner transformation from sex to super consciousness. So, the celebrities are not concerned in making and beautifying the image of the cupid and a just ordinary simple image is created .So also, the purpose of the seers is to regain the paradise lost. So to say, to establish an identity for the individual self with the divinity. So, a creation basis from divinity to the element earth is needed to retreat the path that is from projection to dissolution. However, the well informed say that there are more than 62 theories of creation each speaking differently. The main texts are mythology, Upanishads, Saiva and sakta agamas and the scientific theories like big bang and so on extending to quantum theory. Abi initio, there are two basic theories about creation. The first negates the creation and says that everything is one only , whatever you see is the Absolute alone; there is none a second what it is said ass second is unreal including Maya. This is known as non creation doctrine.(Ajada Vaatham) The other is doctrine of creation in which are seen including Maya are real and so doer. However, if there is an effect, the cause must be included in the effect and the effect cannot be without a cause (sad Kariya Vaatham) The eternal existence as cause produces different effects and for each one there is a cause. If at all any other thing is to be introduced certain special significance are to be attached to the non real. In this work the author attempts to make a brief review of various creation theories and tries to give a theory acceptable to the prudence logic, good conscience and equity of the common man.

Thirumoolar's creation theory

For creation, there must be a single origin and source which should be consciousness and its consciousness energy. There must be material cause as well as efficient cause and in addition, supplementary cause may also be included. This is the common worldly experience anyone sees as eye to eye in making any article here in this world.

To make a pot, is not so easy without both knowledge of making it sufficient expertise. Mere the knowledge of swimming would prove brutal and disastrous when one tries to swim without sufficient practice. So, a person potter as an efficient cause is needed to make a pot as well as the material cause the proper clay is also essential. In this instance a supplementary cause like a potter's wheel and the pole are also required.

But in certain rare cases the supplementary cause is not necessary. Further, both efficient and material cause may be one and the same. These things will be discussed in detail later.

The Saint Thirumoolar as written t in His Holy nook Thirumantram consisting 3000 Holy verses based on His yogic experiences remaining in absorption for one year and rendering a verse of revelation. Thus, in a period of three thousand years, he presented 3000 verses altogether.

Saint Thirumoolar speaks about creation in the chapter "Entire Creation" (**Sarva Sristi**) from Thirumantram 381 to 410 in thirty verses. The gist of the said creation theory is being discussed in pra.

The origin is **Paraparam** lucidly translated as the Supreme of the Supreme, the great of the greatest known as Parabaram. This is to be understood as the equivalent term in the Vedanta Brahman. The meaning of both is all pervasive and expanding everywhere beyond and beyond of every other thing as limitless and none is equal to it . It is non dual with neither a beginning nor an end.

Inseparable with it is **Paraparai**, the self effulgent consciousness energy. In this stage, there is no activity as Sobhana stirring within the consciousness energy being induced by the consciousness. To put in other words,

consciousness(Paraparam) is the substratum to reverberate the consciousness energy.

So, without consciousness energy, the further evolution may not be possible. This energy must be inseparable because whatever begins to move must have an end and it shall have an absolute space to be ideal. If these two are either considered to be different or if considered that some other entity is beyond these two then, there would be confusion and chaos and the plurality will jeopardize singularity, conflicting among themselves resulting in unending state (Anavasta)

The Supremeness (Param) and its Supreme energy Parai (Bindu) issue out of Parapara. In fact, the notion of creation begins from here. It shall be clearly understood that Paraparam and Parapara are inseparable consciousness and consciousness energy, the original state before creation.

The principle of the primordial sound (the aspect of Sivam/ Naatha) issues out of this unblemished Supreme energy Parai.(Thirumantram 381).The Supreme light (Bhindu) issues out of Naatha.

The pure illusion deceptive energy (Suddha maya) manifests from light and sound. (Siva & Sakthi) These Siva Sakthi differentiates as knowledge and action. (Siva for knowledge and Sakthi for action)The ultimate will to create the world comes out of the pure illusion. (Thirumantram 382)

The energy which transforms into various principles (tattva) like a crystal is in union with the soul by merging with it and is all pervasive. It is practically impossible to narrate the might of this energy and its activities.(Ibid 383)

The above said self effulgent light beyond all thought and imagination when subjected to thought becomes the consciousness and consciousness energy (sound and light / Naatha Bhindu) due to the power of will.

This power of will to create is known as active consciousness (Lord Sadasiva) who is responsible for the creation of the five elements, namely the ether, the air, the fire, the water and the earth and as well as the possessor of all energy (Sarva Sakthi) which creates the whole cosmos.(Ibid 384)

The Lord Sadasiva is equivalent to Lord Eswara in Vedanta. Paran Parai which is dissociated with pure illusion is known as its own essential nature.

(Swaroopa) Lord Sadasiva expressed in pure illusion and which is the cause for exposition of paran parai is known as secondary nature. ([Thadastta/supplementary consciousness /active consciousness](#))

The impure illusion produces the rudimentary elements **(Thanmatrai)** ether, air, fire, water and earth. Each succeeding one is produced from its preceding element. Each one compounds **(Pancikaranam)** with the other rudimentary elements to form five gross elements and the composition of each element has 50% of its own nature and the other four elements each has contribute 12.5%. The cosmos is formed of these five elements.

In fact, the cosmos is created by both consciousness and its consciousness energy **(SivaSakthi)** together. There are five different forms of energies and the possessors of the different forms and they are known as Brahma, Vishu, Rudra, Maheswara and Sadasiva. Brahma as Sivasakthi creates the world and the cosmos. Siva Sakthi takes nine forms as ether, air, water, fire, earth, light, **(Bindu)** sound **(Naadam)**, energy **(Sakthi)** and knowledge. **(Ibid 386)**

Lord Siva as knowledge pervades the all universes and protects the impure illusion whiles the graceful the energy also adjoining with everything functions to cool the hotness **(Sivam)** and protects the whole cosmos.

Sivam is represented as hotness and Sakthi as coolness. Knowledge is haughty and love is always cool as father and mother and both protect the world. **(Ibid,387)**

Thus, Thirumoolar describes the microcosm. Further he describes the microcosm the living entities as follows:

The naval center **(Manipooraka)** which is the locus of the element water, causes pleasure. The fiery heart center causes reminiscence spreading rays. The throat center locus of the air, houses the flow of vital energy.

The third eye center, the locus of ether and sound possess the energy. Creation needs water and earth, the navel and the root centers. The birth takes place by the action of the genetic center in between the two.

Without the water and earth , creation will not take place.(Ibid 388) Lord Siva through the Trinity Brahma. Vishnu and Rudra carries out creation sustenance and destruction.(Ibid 389)

Lord Siva who is in the center of the forehead (Kailash) as a white effulgence together with Vishnu who is in the naval center the watery ocean is aware that Maheswara who is in the throat center controlling air, the vital energy males Brahma , in the genetic center (Svasthanam) to activate the life in the embryo when it becomes full pledged lump.(Ibid, 390)

The lord Siva , the primary cause of creation is pervasive with love , as Vishnu is in the center of the body, the navel ; who as Brahma creates the cosmos as well he is both the universe of name and form.(Ibid,381)

Lord Siva as great effulgence makes all benefits. He lends the effulgence to Brahma and with the help of Lord Siva activates the root center for the purpose of creation.(Ibid 392)

Lord Siva manifests in the center of the head in all its eight directions as red colored light by rising from the root center when his graceful triple functions are reflected.(Ibid 393)

Lord Siva who is apex of the central channel as vital energy does good; though, he makes the causes for suffering, in the beginning. By remaining in the body, he nourishes the dear life in the body by supporting the body.(Ibid 394)

The Lord Siva with golden effulgence (Konrai malar) and with the cosmos creative energy (Wearing Serpent) is in the form of the body in which the embodied self occupies for some time till the time to leave the body to occupy some other body.(Ibid 395)

It is said that the play (Lila) between the consciousness and consciousness energy manifests everything . This gives the different benefits of the seasons due to the transition of the sun towards north and south. Also, the worldly benefits varies from person to person by the impressions of grace depending upon the spiritual maturity. (Ibid 396)

Lord Siva knows the functions of the deity by entering in their consciousness and the trinity are subservient to the authority of Lord Siva (397)

The five divine functionaries are not the liberated soul, they are with the fault of egoism (Aanava Malam) they differ among themselves as casual and effectual depending up on their merits. The casual Siva , the Supreme of all the five deities effects the functions of the Lord of destruction Rudra, the casual Sadasiva makes the Lord of Sustenance Vishnu to perform his function the casual Maheswara makes the lord of creation Brahma to carry out this function.(398)

Though the illusion is singular, its functional aspects are three in three different cosmic spheres as pure illusion, pure and impure illusion and illusion of nature. The other three out of the pure five principles, of pure universes namely, Sadakiam, (knowledge & action) Maheswaram (action predominating knowledge) Suththa Vidya (knowledge predominating action) are the effects of pure illusion .

The other two are energy (Bindu/light) emanates from consciousness Nada/sound which is the product of the supreme energy (Parai) (Ibid399)

Lord Sadasiva operates the five elements and with the beginningless illusion which is real. He also operates the body and the life with his presence in them. Though the trinity are said to do triple functions, they act in his directions and earth to ether is being created by the lord Sadasiva.(Ibid 400)

The energy of combination of the energies of fire, sun and moon known as Thiripurai becomes lord Sadasiva to carry out five functions. She is in the form of effulgence in the center of the triangle and surrounding the triangle.In other words all the activities are centered on her. (Ibid 401)

The auspicious casual energy for all objects and five different functions namely Monomani who is the essential natured Omkara ,the meaning of the Vedic knowledge, the deluding power of obscuration captivating the celestial deities towards enjoyment , the wholeness and the knowledge of absoluteness and experience supports Lord Sadasiva in all his activities. In fact, the deity is a consciousness and it acts through the energy, so Sadasiva is consciousness and his consort is Monomani, the energy. (Ibid 402)

The Lord Maheswara who is inseparable from and none other than Lord Sadasiva directs deities lower to him the Lord of Destruction Rudra, the Lord of protection Vishnu and the Lord of creation Brahma who is housed in the genetic center and induces the conjugal relationships between male and female. (Ibid 403) Siva as lord Sadasiva in association with functional gods creates, protects and destroys all the seven regions/world, He is not only the world but also the life. (Ibid 404)

The Lord of destruction Rudra is fairy colored like a red lotus steps into the shoes of the protective Lord Vishnu the dark colored rainy cloud who is a possessor of the power of illusion causes the worldly attachment and makes to enjoy the coitus pleasures with enchanting women decorating them with all kinds of flowers and fragrance scents. The Rudra is said to be the fiery lotus colored because when the Kundalini moves the root center to the crown center, the whole channel appears fiery colored. (Ibid 405)

The individual self is wandering in all the eight directions in order to get a body for experiencing. Lord Siva makes this self to enter into a body and to take birth. As lad and lass after taking birth, when they attain the youth hood Lord Siva creates love and love and frequent lovely quarrel among them. (Ibid 406)

The consciousness and the consciousness energy creates, protects and destroys the seven world and makes the individual self to be worldly. (Ibid 407) Lord Siva along with Lord Sadasiva and Maheswara and the energies of pure and impure illusion remaining in the effulgence crown center, creates the casual aspect. Lord Vishnu and Lord Brahma carry out the functions ordered by the causal gods the power to perform the functions ordained by them (Ibid 408)

The functions are to remain within 8.4 million different forms as group of species as families and in the individual self who occupy those forms. If somebody displeases, denies the differentiated family groups Lord Siva makes them to enter into greater darkness. (Ibid 409)

The sun, moon, fire the guardian deities of eight directions, the esthetic sound which helps to attain knowledge, the five rudimentary elements sound, touch, light, taste and smell. The five gross/sensible ether, air, fire, water and earth

elements, the organs of action speech , hands, procratory organs, recreatory organs and the legs, the inner instruments mind, intellect, mind stuff and egoism are all the products of the illusion and remain as subtle in the region of Maheswara . (Ibid 410)

The mythological creation

There are about 18 mythological narrations and another set of 18 secondary mythological narrations. They are all compiled by Veda Vyas .There are few variations in the narration of some events and repetition of certain histories among the 18 Purana. Generally the narrations speak about 1) the great dissolution, 2) the creation after the dissolution 3) innumerable aeons, 4) chronological of solar and lunar dynasties and 5) about other royal races.

Further, these 18 Purana are classified under three heads: 1) The Purana relating to the greatness of Vishnu and his various re-incarnations, the Sattvic aspect.(Pure) 2) The Purana that tell size about Brahma the Impure aspect (rajas tic) (Impure aspect) , those who speak about the might of Rudra and others that speak about the rituals in worship , fasting , funeral rites, charity and gifts hell and heaven experience after death and the places of pilgrimage are said as dark aspect (Tamas tic)

1)Creation described in Sri Brahma Purana

Sri Brahma Purana is considered as the most ancient amongst all the Purana. Vishnu/Narayana the Para Brahman, supreme consciousness was in yogic sleep surrounded by water everywhere.

Nara means water; ayana means the coach for sleeping. So Vishnu was renamed as Narayana. Out of water cosmic egg (Andam) emerged. The self made creative God Brahma was within the cosmic egg. He created the heaven in the upper part of the cosmic egg and the earth from the lower part. He further created ether /space , directions, time , languages , , consciousness.

The seven ancient great Seers; (Sapta Rsis Maarisi, Athri,Aangerasar, pulastiar,Pulagar,Kratuand Vasista) were created by him from the thought of his mind.Later he created the god of destruction Rudra and the four youths (kumaras) from the mind.

Again he created male and female and the human population multiplied from them. The male is Svayambu Manu the female is Sada Roopa. Manu is their son and his generation is known as Maanava or men. It is to be noted here that this theory of creation corroborates with Biblical creation theory in one or more aspects which will be discussed later, in the discussion part.

2)Creation described in Sri Vishnu Purana

This is described as the gem of Purana by Sri Alavanthar and Sri Desikar of Vaishnava /pancharathra philosophy. The significance of this mythology is that the principles of consciousness (Cid) matter (Asid) and the cosmic ruler Eswara ,The guidance of the spiritual master to know the supreme object is being stressed in this Purana.

The single principle Vishnu plays the role of creation through Brahma, protection as Hari and destruction as Sankara. He is the primal cause and inner ruler in the creation. He only grants liberation for those who surrender to him by pure worship with devotion without least expectation. He possesses all the auspicious qualities and so hailed as the greatest of all Purushodma.

He is neither born nor dead since he is not tainted by the effects of action.(Karma) He is the substratum for both entities of consciousness and inertia while he needs no support for his existence and so he exists and rests in him alone.His essential nature is six attributes; he is the supreme consciousness and takes the form of the different souls.

The different universes rests in him and it is being controlled by him and so they are his own essential nature.The triple functions of the trinity are his endless and immeasurable play (Lila)

At the time of dissolution everything that was created will come to an end and the casual nature alone is in equilibrium as single seed of the totality in the form of soul.(Samasti)

This casual nature is also has to be subjugated to the supreme soul. This is known as the dissolution of the casual nature.

At the time of the creation, the supreme consciousness, (Para Brahman) the supreme soul (Paramatma) the cosmic ruler (Jagan Mayan), the omnipotent

(Sarvakthan), the ruler entire elements,(Sarva Bootheswaran) Omnipresent (Sarva Aathmakam) / present in all souls. The supreme ruler (Parameshwaran) known as Hari on his own accord in a playful mode creates motion in the casual nature and the souls.

This motion alone caused the five elements from ether to earth and its inseparable mutual (Anyonya sayyuktham) triple attributes purity (Sattvic) , impurity (Raja tic) and inertia (tama tic).

The five elements gives birth to cosmic egg which grows and expands in them,(Note: Sri Brahma Purana creative theory begins from cosmic egg. It does not mean that original aspect discussed so far in the Sri Vishu Purana is either denied or omitted.At that time the supreme Lord Vishnu created the universe by appearing in the form of Brahma.

The same Vishu at the time of dissolution takes the terrific form of Rudra and destroys by swallowing the universe and takes rest in the serpent coach by yogic sleep which means the manifested material world totally becomes void in an unmanifested state.

The order of creation by Brahma:

Being induced by Lord Narayana, the creator god Brahma created six kinds and the first is the creation of plants with tamas tic aspect consisting of trees, bushes, grass and herbs. Next animals were created from both sides of his body totally 28 kinds of cleft hooped animals 9 kinds like cattle like sheep and cow , six types of single hooped animals and thirteen types of animals with five nails like cat and tigers.(Tiryak Sristi), then from the upper part of his body the celestial beings were created in whom pure quality the Sattvic aspect is dominate, From his middle part of his body, human beings with ignorance/darkness, the tamastic aspects and full of knowledge is the human creation, there after the creation of benevolence who are higher gods and finally the creation of the youth/kumaras Janaka, Sananthana, sanathana and sanat soother as well as Rudras were created. This is known as cowmaara creation.

The creation of human beings are in four different classes, the learned of pure quality bramanas/anthanars, from his face and the warrior race with the quality of action Rajas tic aspect from his thighs the merchant community

possessing the quality of action and darkness the tamas tic aspect and the working class comes from the feet.

3)Creation described in Sri Siva Purana

Lord Siva who was omnipresent and the greatest as Brahman gave spiritual as well as material science. [\(The study of matter, energy and motion\)](#) The casual nature, the primordial cause is the will of the absolute consciousness, Brahman.

The casual nature is also known as the deceptive power of illusion. (Maya) The possessor of this deceptive power said to be the husband, also appeared at the same time this deceptive power of illusion appeared.

An etheric sound which heard which directed the both to do meditation. Hence both the power and its possessor were doing meditation for a very long time. When they woke up, the water springs issued from their bodies and filled the whole world. This water became the form of Brahma. Fourth the female and male aspect were sleeping over the water.[\(The Holy Bible also agrees with this notion\)](#)

The name Narayana was assigned to the male part since he was sleeping over the water. These two Purusha the soul and Prakriti with primordial energy were the first appearance. There after the principles of supreme soul and thenceforth the five elements, the internal instruments issued out of the supreme principles.

Narayana the supreme Purusha, was possessing 24 principles. A most divinely lotus flower appeared from the naval area of Narayana. Lord Brahma appeared inside the lotus flower.

He entered into swoon trying to see the bottom and top of the lotus. He heard an esthetical sound to do meditation and meditated for 12 years. Lord Narayana appeared before him with kinds of war weapons in his hands. Brahma was captivated by his power and he questioned about who he is? He was answered that he was Lord Narayana, the cause of the world, and there was an argument between them as to who caused Narayana. To solve this problem and to offer spiritual knowledge? There appeared an effulgent Linga form before them. Brahma took the form of a swan and Lord Narayana took a

form of white fore to investigate the nature of the effulgence linga and Brahma travelled to the sky and Narayana journeyed to the nether world. Their search ended in vain.

Lord Narayana who is well versed in the power of deception and Brahma potent with knowledge of creation worshiped Jyothi Linga and naturally the Jyothi Linga shall be the illusion of that Lord. Both of them prayed to the Jyothi Linga for several years and there emerged the blissful sound of Om.

The Lord Narayana of deep wondering over and worshipping on the Jyothi Linga he found first on the southern side a) Akara at the northern side the sound of letter U and in the middle the sound of letter M makara and on the top the sound of the word AUM.(Omkaara) both Brahma and Narayana worshiped the Lord supreme object of Truth on AUM radiating like crystal to show mercy by removing all their sorrowness.

The Lord Siva blessed and offered the boon for creation to Brahma and protection to Narayana and destruction Rudra (How he manifests) which is the casual nature due to the Divine relationships. Moreover, the creative energy Pramanani, Saraswathi, the protective energy Sakshhi, the destructive energy Kali joined the respective lords.

The trinity engaged themselves with the triple functions in association with the triple energies. Vishnu worshiped Siva and requested him to preach the supreme principle of Truth. Lord Siva initiated Narayana with supreme sound which is the supreme principle in the form of Omkaara and auspicious.

Narayana began to chant the five syllable world of knowing the supreme principles and seeing the form of supreme sound and ascertaining the truth in the form of sacred word and the ways to practice the word.(Mantra)

Further, lord Siva appeared before Brahma, the celestial seer Naratha and Vishnu who is chanting the word of five syllables and offered the supreme knowledge. (Vedic Knowledge) through breathing. Later Vishnu presented it to Brahma.

Besides the techniques of meditation the path for the human beings to attain supremeness and the principles of truth to end the demerits/sin were also

thought. Lord Siva told them to worship Sivalinga visualizing the Lord himself is being envisioned through Sivalinga which would give happiness, all benefits and several honors.

The grandfather Brahma received the knowledge of creation from Vishnu and began the creation. Lord of creation Brahma let out his vitality which is in the form of worship in the water which was everywhere and the cosmic egg with 24 principles appeared from it and initially, the cosmic egg was in the form of light which later became solid. Subsequently Brahma prayed to Lord Vishnu to make motion in the solidity by infusing the vital energy Prana in the form of life.

Lord Vishnu took a huge form with thousand heads ([May be metaphor for the Virat form](#)) and again created the cosmic egg by entering into it. As soon as Vishnu entered the cosmic egg 14 worlds from the nether world to world of Brahma with Sathya Loga with 24 principles became vibrant as life and he remained as effulgence in them.(May be a metaphor for energy of electromagnetic field)

There after Brahma started to create his progeny by thought, they are all important vitality, the creative power in the form of sperm. Brahma was distressed and Lord Rudra the aspect of Lord Siva appeared before him and promised to clear the obstructions of creation. Ord Brahma created seven ancient Seers and celestial seer Naratha from his lap. The Seer Kartha from his shadow and the genetic father Thatsa from his thumb. These ten are the manifestations of the thought of Brahma and through them the entire creation emerged.

4) Creation described in Sri Linga Purana

Lord Siva is in the form of supreme effulgence, from this effulgent form ([Jyothi Linga](#)) from which emerged another form. Linga, the basis for the entire world and all the knowledge both spiritual and material.

Lord Siva is the seed for everything and there is no other seed for his appearance. The deceptive power is his errand from which the principle of cosmic intellect emerged. The cosmic ego with triple qualities, pure, impure and darkness manifested from the cosmic intellect.

The sound, the rudimentary element appeared from the tamas tic aspect. Ether came out from this great sound. From ether , touch and air, light and fire, taste and water, smell and earth appeared by succeeding one by one. From the Satt Vic aspect of the pure cosmic ego, the deities controlling the senses appeared.

From the impure aspect rajas tic aspect of the cosmic ego the five senses of action, the five senses of perfection and the cosmic mind appeared all the principles together become a cosmic egg and was floating over the deluge.

Life comes to the cosmic egg and Brahman (Not Brahma what is called as supremeness in Vedanta.) The Brahman himself becomes the trinity Brahma, Vishnu and Rudra and performs the triple functions. This greater cosmic egg contains the fourteen worlds. The cosmic ego is being surrounded by the cosmic intellect and the sole of casual nature possess the cosmic intelligence. The trinity becomes identical as one at the end of the great dissolution. The truth, the supreme object is beyond everything as inaccessible; it has neither appearance nor limitation. Everything manifests from it and finally merges into it. While Vishnu was in yogic sleep on the serpent coach, the four worlds were destroyed by the delusion; knowing this he redeems and makes them to the erstwhile form from the deluge and brings creation.

Creation was commenced through Brahma and the creation is more or less as described in the Sri Vishnu Purana and Siva Purana. i.e he creates the genetic four fathers seven to ten in which varies from aeon to aeon and through them the entire creation begins.

5)Creation described in Sri Karuda Purana

Brahman the absolute consciousness is everywhere; water is surrounded everywhere. Suddenly a golden cosmic egg appeared from the water. Lord Vishnu came out of it and created Brahma who commenced creation of this universe. The trinity performing the triple functions is none other than the Brahman. The first creation is celestial, later are the demons, then mithrus, and humans, ratshas, yatshas and , kandarvas .

Snakes were created from the hair of Brahma, sheeps from the chest, coats from his mouth, cows from his stomach, horses, elephants, donkeys and

camels are from his feet. Herbals are from his hair to the body, The Brahmins from his mouth, the warriors from his arms, the merchants from his thighs and the working classes from his feet were created. They were about 8.4 million different forms of creation each form with a common family with certain forms was created.

2.1 million Family forms are from egg, 2.1 million are the families of plant coming out of egg, 2.1 million are from family forms of embryo, 2.1 million family forms are from sweat, the human form is the best from all except among all because he is entitled to spiritual knowledge and liberation by effort. The other lower living entities need only food. Sleep and copulation and defends due to fear.

6) Creation described in Sri Brahma Vivartha Purana

During the dissolution this mythology deals with Brahma and his evolution. Vivartha means evolutionary growth. During the great dissolution the earth, heaven and all the worlds in between Pu Suvar, Puva (Pursuvapuva) are destroyed. The higher worlds, the locus of Lord Vishnu and his consort Sri Lakshmi, Vaikynda, the locus of Siva and his consort Paarvathi, Sivaloga were empty whereas the locus of Krishna is changeless (Kologam) both during creation and dissolution.

This particular mythology since speaks high of Lord Krishna, this differentiate Vishnu and his locus Vaikuntha from the locus of Lord Krishna. Generally, the mythology is concerned with certain god heads and devotion towards them. In order to give more prominence to the god head referred in the particular mythology is said to be supreme and the other god heads are only functional which are lower to the supreme. Otherwise, the supreme is considered to be absolute and the cause for everything and the other god heads are different energies for the purpose of different functions issued out of the supreme consciousness and its consciousness energy.

The functions of the lower god heads are being carried out by the as the supreme energy in taking different forms as effects according to the function to be performed. So, the lower heads of god are called the effects of the Brahman. These classifications as higher and lower are not to degrade the other deities but to praise the chief god head. Whereas the same chief god head will be considered in another devotional group as lower and the god

head of their choice will be considered as the supreme. Lord Krishna, Kollam was the most self-effulgent and is considered to be the supreme soul which is ever eternal and youthful.

The dark cosmic egg which is without water and air is first created by the divine will of Lord Krishna. Lord Narayana, Sattvic aspect, manifested on his right side of Lord Krishna. Lord Siva, Tamastic aspect appeared from the left side of Lord Krishna. Lord Brahma, Rajas tic aspect emerged from the lotus scouted from the naval of Lord Krishna. Lord Yama, the god of death appeared from the chest, goddess Saraswathi of all arts and science appeared from the mouth, Mahalaxmi came out from the mind, Durga the warrior goddess emerged from thought respectively.

Similarly, the goddess of sacred word Savithri from the tongue, the amorous god Cupid and his consort Rathi came out from the mental vision. Finally the god of fire and his consort Swaha and god of rain Varuna and his consort Varuna, the Vayu Bhagawan, the god of air and his consort vaayavi are created. There after the macro cosmos emerged from Lord Krishna, the entire place was found being engulfed everywhere. The macrocosm was floating in the water; Lord Maha Vishnu appeared as a huge form in it.

Two demons Madu and Kaipada appeared from the ears of Maha Vishnu. The demons tried to kill Lord Brahma immediately. Lord Narayana killed them and created this world from the fat, (Meta) that's why this earth is called as Methini.

The concept of time comes immediately. Lord Brahma creates the entire material world as per the instructions of Lord Krishna.

7) Creation described in Sri Pramanda Purana

The theory of creation is almost similar to what is stated in other mythology, the additional information is creation is during the day of Brahma and dissolution is during the night.

This also speaks in the same language as the other mythology narrates creation. In a particular aeon, Brahma was unable to create since earth was immersed with water. So, Lord Vishnu brought out the earth from water and bid Brahma to create.

8) Creation described in Upanishads.

The "Pure Absoluteness" (Suddha Brahman) which is otherwise named as the witness of all (Sarva Sakthi) exists an inseparable energy akin to the hotness in the fire. The said unmanifested Supreme energy when remains in the "Transcended Absoluteness". is known as "The Pure Absoluteness "

When this inseparable unmanifested Supreme energy pervades and encloses "The Ultimate Reality", and then since the Reality is confined within the inseparable Supreme energy, the same Reality is renamed as the "Supreme Reality". (Para Brahman)

From this indefinable energy, in the presence of the Reality, like a married woman derives immense joy in the presence of her husband who returned from a long errand, three inseparable aspects emerge out. They are known as the pure quality of goodness, the pure quality of action and the pure quality of the inertia. Among these three the pure quality of goodness is called as "blissful energy form". (Ananda Roopa Sakthi) The pure quality of action is known as "Consciousness energy form". (Chit Roopa Sakthi) The pure quality of inertia is named as the "existential energy form".(Sat Roopa Sakthi)

Among these, the blissful energy form when unites within the "Supreme Reality" is known as "all blissfulness" (Sivananda) which is the state of deep sleep of the "Supreme Reality" and is known as the "Supreme Blissful Being"(Paramanandar)

This blissful being when joins with the Conscious energy form, is known as "all luminosity", (Sarava Prakasam)and the entity which assumes this state is known as the "effulgent being". (Dejomayar) This is the dream state of the "Supreme Reality."

When this effulgent being associates with the existential energy form is known as "all pervasiveness" (Sarva Viyapagam) and the entity which assumes this form is known as "all fullness being"(Pari Poorananr)

In this indivisible all pervasive existence knowledge blissful Reality there is a separable energy akin to silver in the nacre which is termed as the Nature/the casual state/the principle of the seed form.(Moola Prakriti) This energy differentiates into tri separable energies known as quality of goodness,(Sadva) quality of action (rajas) and quality of inertia(Tamas)

In the said triple qualities, the quality of goodness is known as the illusion (Maya), the adjunct of Omniscience, and the casual body of Eswara. In this illusion, like the reflection in the pure water the reflection of the Absoluteness appears as transparent.

In this illusion the quality of goodness, the goodness in the quality of goodness (Sadva in Sadva), the action in the quality of goodness (Rajas in Sadva)and the inertia in the quality of goodness(Tamas in Sadva) as the essential natured triple quality differentiates.

When the goodness in the quality of goodness predominates the reflected Cosmic Ruler in this is known as the Protector of the Cosmos (Visshnu).Since He protects the Cosmos. When the action in the quality of goodness becomes significant the reflected Cosmic Ruler in this is known as the Creator of the Cosmos (Brahma) since He creates the Cosmos.

When the inertia in the quality of goodness becomes paramount the reflected Cosmic Ruler in this is known as the Destroyer of the Cosmos (Rudra) since He destroys the Cosmos.

Thus the imagination of the quality of goodness is being narrated.

The quality of action separates itself into innumerable forms known as nescience (Avidya) and casual body of the individual Self and each one is distinct among themselves. In this nescience like the reflection in the impure water the reflections of the Absoluteness are there.

These reflected Consciousness are known as limited knower,(Kingishgnan) the individual Self of the reflection of the Consciousness (Cidapaasa Jeevan) and consciousness being. (Pragnan)

These nescience further divides as the essential natured triple qualities as the goodness in the quality of action,(Sadva in Rajas) as the action in the quality of action, (Rajas in Rajas) and as the inertia in the quality of action.(Tamas in rajas)

When the goodness gains upper hand in the quality of action, the reflection in the reflected Consciousness is known as practitioner of the philosophical wisdom. (Thadduva Gnana Nistan)

When the action dominates in the quality of action, the reflection in the reflected Consciousness is known as action oriented practitioner. (Karma Nistan)When the inertia gains **significance** in the quality of action, the reflection of reflected Consciousness possess lethargy sleepiness and delusion and is known as the lazy-bones.Thus the figment of the quality of action is being described

The quality of inertia **appears** as twin energies namely the power of veiling (Avarna) and the power of projection (Vikeshepa)

Out of these two. The veiling power except the Cosmic Ruler and the enlightened person obscures the differences among the triple bodies, the reflected Consciousness and the witnessing Consciousness of the all individual Self from one to another.So, the obscured individual Selves because of unaware of the distinctions assumes 29 principles together as “i” ness the egoism. This “i” ness is known as the knot of egoism and the bondage of the transmigration.

The Liberation is the Knowledge of the differences among the 29 principles from one to another by the removal of the power of veiling due to the graceful vision (Kadatsam) of the realized Master.Thus the functions of the power of veiling have been elaborated.

Hereafter, from the power of projection the rudimentary element of sound the ether emerged.. From the ether, the rudimentary element the touch appeared as air. From the air, the rudimentary element sight surfaced as fire. From the fire, the rudimentary element taste turned out as water. From the water, the rudimentary element the smell came out as earth.

From the power of projection which is the cause for the five rudimentary elements materialized the triple qualities such as the goodness in the quality of inertia, the action in the quality of inertia and the inertia in the quality of inertia. **These**

qualities existed as minimal cause and their effects the five rudimentary elements appeared along with the above said triple qualities.

From the rudimentary elements otherwise may be called as subtle elements the subtle bodies and the physical elements emerged.

How does it occur?

One measure of each rudimentary element right from ether down to the earth is taken and bound together to be known as the inner instruments. Since in this inner instrument the aspect of ether adjoins and so this inner instrument provides space like the ether for all knowledge that is heard and read. That which gives room to this modification is known as the spiritual heart.

The sign that the principle of air associates with the inner instrument is that like the air the inner instrument is in constant motion. The modification which is in constant motion is known as the mind. The symptom that the principle of the fire unites with the inner instrument is that like the fire the inner instrument illumines the objects as this and its nature as this. The modification which illumines as said above is known as the intellect.

The indication that the aspect of water is in union with the inner instrument is that like water it gathers the objective knowledge. The modification which gathers the objective knowledge is known as the mind stuff/Sub Conscious Mind

The signal that the inner instrument joins with the principle of earth is that this inner instrument is hard like the earth. The modification expressing as hardness is known as egoism.

Further, the remaining other measure taken from each rudimentary element right from ether down to the earth and kept separate are the senses of perception right from hearing down to smelling. Out of these, since the sense of hearing, the ears is the aspect of ether it knows the sound alone, the quality of the ether.

Since the sense of feeling, the skin is the aspect of the air it apprehends the touch alone, the quality of the air. Since the sense of seeing, the eyes is the aspect of fire it cognizes the form alone, the quality of the fire.

Since the sense of tasting, the tongue is the aspect of the water; it comprehends the taste alone which is the quality of water. Since the sense of smelling, the nose is the aspect of the earth it perceives the smell alone which the quality of the earth.

Thus, the said five are kept separate and not together; they are not able to grasp the qualities of others except its own quality. Whereas the inner instrument five are kept united, they are capable of comprehending the knowledge of the objects together. These inner instruments five and the senses of perceptions five constitute the instrument of knowledge.

Again from the five elements right from the ether down to the earth one measure of the quality of action is taken from each of the five elements and kept together. They are known as the five energies (air) right from pervasive energy (viyana vayu) down to the grinding/ascending energy (udana vayu). Out of which the pervasive energy is the aspect of the ether it permeates to all parts of the body and its locus is also all the parts of the body.

The life/vital energy (Prana Vayu) is the aspect of air and physical heart as its locus moves from the physical heart to the nostrils and from the nostrils to the physical heart. Since the descending/digestive energy (Apana Vayu) is the aspect of fire, it occupies the anus as its locus and digests the eaten food and the drunken water with the digestive fire. (Jadarakkini)

As distributor energy (Samana Vayu) navel, the center of the body as its locus is the aspect of water, and so pulls down the munched food and water to the stomach and distributes the essence of the food to all parts of the body in even according to the energy requirement of each part of the body...

Grinding/ ascending energy (Udana Vayu) with its locus at the neck, and hardness as the aspect of the earth grinds the food and water and emulsifies for easy digestion at the lower parts and the stomach. Apart from these five major energies, there are other five minor energies. The energy that helps vomiting is known as vomiting energy (Naagan) The energy that causes blinking is blinking energy (koorman.) The energy that makes sneezing is known as sneezing energy (krikaran)

The energy that induces yawning is known as the yawning energy(deva thatha).

The energy that makes the body after the death to bloat is called as the bloating energy (dhananjaya).Though some speak about these minor energies, they are all nothing but the life/vital energy.These classifications are due to various functional differences. In fact, there is only one energy which is known as life/vital energy. The other four major energies and five minor energies are all functional aspects of the one and only life/vital energy

Further from the five elements right from the ether down to the earth the other remaining measure of the quality of action of each element is being taken and kept separate are the senses of action right from speech down to the sense of the conjugal pleasure. Out of these the speech, ether as its locus speaks. The air as its locus, the hands (Palm) delivers and receives. The fire as its locus, the legs (sole) walk. The water as its locus, the sense of excretion evacuates the feces and the urine.The earth as its locus, the sense of procreation causes the conjugal pleasure.

Since these five senses of action remain separate, the one sense apart from its own function could not perform the action of the other functions. Whereas, the energies right from the pervasive energy down to the grinding energy, the five measured of each element is kept together, they are capable of executing all the functions. These energies five and the senses of action five put together represent the quality of action; they become the instruments of action.

The subtle body includes 20 principles of inner instruments five, senses of perception five, energies five and senses of action five The Cosmic Ruler (Eswara) the reflected Consciousness of illusion creates and provides each subtle body for each individual Self, the reflected Consciousness of nescience since the individual Selves are many. Thus the fancy of the subtle body is being narrated.

Hereafter, the creation of physical elements is being narrated. So far, we have known the principles arrived out of the two qualities namely the goodness of the quality of inertia and the action of the quality of inertia. Hereafter we shall proceed to know the principles that came out of the remaining quality of the inertia of the quality of inertia.

The quality inertia of the quality of inertia of each of the elements five is first duplicated. The first half of the said duplication of each of the five elements are quadruplicated to make as an eighth. Each eighth part of the each element quadruplicated is added to the first half of the other four elements, while leaving the eighth part of each element to the same element to which this eighth part is added.

The above process is known as compounding.(Pancheekaranam)

Out of these compounded five physical elements in the ether, the qualities like touch, form, taste and smell are contained and so are not cognizable. The real quality (original, natural) the sound alone is expressed. In the air, the qualities of form, taste and smell are confined and so are **invisible**. The causal quality sound and the real quality touch are **visible**. In the fire. Touch and smell are confined and so **invisible**. The causal qualities sound and touch and the real quality form are manifested.

In the water, the quality of smell is contained and so it is unseen. The causal qualities sound, touch and form and the real quality the taste is seen. In the earth, the causal quality sound, touch, form and taste and the real quality smell are all revealed.

Like the subtle bodies are created from the subtle elements, physical bodies are created from the compounded physical elements. These physical bodies are evolved with six principles, four modes of birth and as three different classes. The six principles of physical bodies are skin, blood, flesh, nerves, bone and marrow.

The four modes of birth are from the womb, (Jarayusam) from the eggs, (Antasam) from the sweat (Jwathajam) and by germination of seeds penetrating the soil.(Uthbeesam)The three classes as follows:

The human bodies which have the knowledge of both terrestrial and celestial is the higher class. The bodies of the animals and the bodies of the birds belong to the middle class for them the terrestrial knowledge alone is made available and the celestial knowledge is screened.

The lower class is the trees, all kinds of creepers, herbs and plants, since both terrestrial and celestial knowledge are curtailed to their intellect. Like this world, which is constituted by the principles of the earth, certain higher worlds are evolved by the other four principles namely water, fire, air and ether. The world of Manes is inhabited by the ancestors who are in the form of moon and stars.

The celestial world evolved by the principle of fire is being occupied by the Gods like Sun and so on. The world of celestial musicians (Kandarva) and the celestial jugulars evolved of the principles of air is being **inhabited** by the celestial musicians and jugulars. The worlds of perfected persons evolved by the principles of ether are being **occupied** by the perfected persons.

The above said four worlds are celestial and said inhabitants belong to the celestial higher class. The celestial animals the Holy cow (**Kamdenu**) and the white elephant (**Iravatham**) belong to the celestial middle class. The wish fulfilling tree (**Karpaga Viruksham**) and the Holy flower (**Parijatham**) belong to the celestial lower class.

Thus rights from the earth (Prakrithi) down to the physical body the appearance of the principles are being elaborated.

The physical body is the food sheath. (Annamaya Kosam)

The subtle body is in three sheaths.

The vital air sheath (Prana maya Kosam) is constituted by the life/vital energy and the five senses of action.

The mental sheath (Manomaya Kosam) is formed by the mind and the five senses of perceptions.

Intellectual sheath is being **constituted** by the intellect and the five senses of perception,

The blissful sheath is the causal body.

Thus the sheaths are being explained.

The subtle body with 20 principles is within the physical body with 6 principles.

How does it occur? Where do they exist?

In the neck, the sense of speech of the senses of action (Vaaku) and sense of taste (Singuvai) of the sense of perception are lodged in the mouth. The neck is the locus for grinding / ascending energy (Udana) and mind. (Manam) The life/vital energy (Prana) and the intellect (Budhi) are housed in the physical heart. The navel is the place for distributor energy (Samana) and the mind stuff. (Citta)

Anus is the **locus** for digestive/descending energy (Apana) and the sense of excretion. (Payuru) The pervasive energy, (Viyana) skin, (Thuvakku) the sense of touch and egoism (Ahamkara) the inner instrument pervades all parts of the body.

The spiritual heart is in the top of the crown. The sense of seeing is in the pupil of iris, the eye. (Sakshu inthriyam) Cochlea within the ear is the locus for the sense of hearing of the ear. (Surethrainthriyam) The tip of the nose is the place for the sense of smelling the nose. (Kraenthriyam) All the above said senses are seen above the neck.

The following senses are seen below the neck:

Each one occupies single distinct places. The hands (Palm) are the locus for the sense of receiving and delivering, (Paani) The legs (Sole) are the **place** of the senses for walking. (Patham) The genitals (Kuyyam) are the **locus** for the sense of procreation. (Upatham) Thus 6 principles of physical body and the 20 principle of subtle body housed in the physical body totaling 26 principles are the effect of 5 elements, and so, they are together called as **body of action**.

The reflected Self (Cidapaasa) which is reflected in the nescience in the waking state associates with the said 26 principles and so is called as perceiver of the world. (Visuva) and the empirical Self. (Viyava Kariya jeevan) The same reflected Self in the dream leaves the physical body and adjoins with the inner instrument it is called as luminous being (Thayjajan) and the **illusive** Self. (Prathibasika Jeevan) and as well as dream fancier (Swapna Karpithan)

In the deep sleep the reflected Self leaves all the 26 principles of action and possesses the causal body alone. In such a state the reflected Self is known as Conscious Being (Praggnna) and Supreme Self. (Paramarthika Jeeva) Thus for the individual self three bodies and three states are defined.

The Absolute Consciousness when is witnessing the waking state is known as embodied soul.(Jeevatman)When the Absolute Consciousness is witnessing the dream state is called as the inner soul.When the Absolute Consciousness is witnessing the deep sleep state, it is termed as Supreme Soul.(Paramaatman)

When the Absolute Consciousness is witnessing all the three states it establish the continuity is known as the Enlightened Soul (Gnanatma) and changeless Soul. Three bodies and three states are being described for Cosmic Ruler (Eswara) also.

The physical elements five which is in the imaginary Universal form and the totality of all the physical bodies specified as the three classes in “Book 20” together as micro form is known as Cosmic Gross.(Vrat)The Cosmic Ruler (Eswara) associates in the above said elements and bodies and experiences the waking state is known as the inhabiter of the Universe (Vyswanaran) The Consciousness which is the substratum for the above said two divisions is known as Cosmic Creator.(Brahma)

The rudimentary elements five and all the totality of the subtle bodies together is known as Cosmic Subtle/Cosmic Mind.(Iranaya Karpan) The Cosmic Ruler which unites with the above said elements and bodies and enjoys the dream state it is known as the lower Brahman (Suthratma) The Absolute Consciousness which is substratum for the above mentioned two kinds is known as the Cosmic Protector.(Vishnu)

The illusion which associates with the past impressions of both the physical and subtle body is termed as the causal body of the Cosmic Ruler as well as the undifferentiated form.(Avyakratam)The Cosmic Ruler who associates with the above said illusion and remains in the state of deep sleep is known as inner controller.(Antharyaami)

The Absolute Consciousness which is substratum for the above noted two classes a is identified as the Cosmic Destroyer.(Rudra)The Cosmic Ruler associates with 32 principles with His three states and in three bodies like the individual Self with 27 principles associates to his three states in three bodies.

The individual self unites with his triple bodies alone whereas the Cosmic Ruler adjoins with His triple bodies inclusive of all the bodies of the individual Self as

well as with all the Universes. The Absolute Consciousness which stands as a witness for these two categories fills up all the bodies and all the Universes and transcends beyond all the ten directions and is limitless

31 principles are necessary for the individual Self to his functions in the physical body. They are as infra.

The principles of physical body - 6

The principles of the subtle body - 20

The individual self, The Cosmic Ruler, Nescience, the science / knowledge/illusion (Vidya) and Absoluteness – 5

The individual Self for its subtle body functions joins with 25 principles namely, subtle body principles 20, and the individual self, the Cosmic Ruler, the nescience, the science / knowledge/illusion (Vidya) and Absoluteness – 5

Only five principles are necessary for the functions of the casual body and the individual Self joins with them. They are the individual self, the Cosmic Ruler, the nescience, the science / knowledge/illusion (Vidya) and Absoluteness – 5

The individual Self for its own functions requires only three principles and it joins with the said principles namely, the individual Self, the Cosmic Ruler and the Absoluteness.

For the witnessing function the individual Self joins only with the Absoluteness. 36 principles are required for the Cosmic Ruler for its physical body function.

They are noted as infra.

Totality of the physical body principles 6

Totality of the subtle body principles 20

The sum total of all the individual Self and the nescience 2

Physical elements – 5

The Cosmic Ruler, the science / knowledge/illusion (Vidya) and Absoluteness – 3

The Cosmic Ruler joins with 30 principles for its subtle functions which are as follows:

The sum total of subtle functions 20

The totality of all individual Self with their respective nescience 2

The subtle rudimentary elements 5

The Cosmic Ruler, the science / knowledge/illusion (Vidya) and Absoluteness – 3

The Cosmic Ruler joins with three principles for its casual body function, namely

The Cosmic Ruler, the science / knowledge/illusion (Vidya) and Absoluteness – 3

The cosmic Ruler for its own functions needs,

The Cosmic Ruler and Absoluteness 2

The Cosmic Ruler for his functions of Absoluteness needs only one principle which is none other than the Absoluteness.

The individual self for the function of its senses joins with 22 principles which are stated as infra:

The particular sense through its individual Self functions – 1

The physical body principles – 6

Inner instruments – 5

Energies – 5

The individual self, The Cosmic Ruler, Nescience, the science / knowledge/illusion (Vidya) and Absoluteness – 5

The individual Self associates with ten principles for its reverie functions namely,

Inner instruments – 5

The individual self, The Cosmic Ruler, Nescience, the science / knowledge/illusion (Vidya) and Absoluteness – 5

Thus the status of all the 36 principles was described in detail.

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The adjective purity is attributed to the Absoluteness, the 36th principle because all other 35 principles are impure. The 35 principles will be explained one after another in the order of their occurrence. The direct meaning of Brahman is the “biggest of the big” because it is pervasive and everywhere in all of the objects places and the time trio and as well as transcends those things. From the meaning of the epithet, “biggest of the big”, we have to derive the following statements:

1. There is none which could be compared to the Absoluteness.
2. All others except the Reality are smaller than it.
3. There must be some entity which is next biggest to the Reality as bigger to the others and which is Cosmic Consciousness as the Cosmic Ruler. **(Eswara)**
4. There must smallest of the small which is, the Embodied Self. **(Jeeva)**
5. The Ultimate is the Absolute and all other are only relative.

Though the nameless Brahman the Absoluteness is addressed by different names, in different contexts, the phrase” Pure Absoluteness” **(Suththa Brahman)** has to be explained: The simple meaning is that the Absoluteness is Pure without being tainted by any kind of filth. The meaning is further elaborated: That the Absolute is not unclean as the world Embodied Self and Cosmic Ruler **(Jaga Jeeva Param)**

The Absoluteness may be positively defined as” Eternal” **(Nithyam)** “Knowledge “**(Buddam)** “Liberated” **(Muktham),**” Truth” **(Sathyam),**”Supreme Bliss”**(Parama Ananadam)** and one without a second as well as , the biggest of the all bigger. These are essentially the pure inherent nature of the Absoluteness.

A question may arise as to how the above said six qualities are ascribed to the attribute -less Absoluteness. The answer is that the attributes are assigned for the purpose of making the qualified persons who are in the process of self enquiry to differentiate the world Embodied Self and the Cosmic Ruler which are impure in nature.

His Holiness Vidyanaraya, in his treatise ***Panjathasi***, in the chapter the light of fulfillment (***Thirupthi Theepika***) declares that the imaginary attributes are accredited to differentiate the negated adjuncts from the Reality. Normally the qualities refer to the qualified and the quality shall be narrated after the qualified.

But to the Absoluteness the qualified, the purity the quality is added first, contrary to the normal usage.

This may be reconciled by an illustration of a flower blue lily, unless we know the blueness, the lily flower with blue color may not be apprehended. So also, unless we know the qualities of purity we are unable to apprehend the Absoluteness which has the quality of purity as its essential nature.

To proceed further to know the nature of the impurities of those that are apart from the Absoluteness, Let us know the nomenclature of the 35 principles which are apart from the Absoluteness.

Physical body – 6

1. Skin, 2. blood, 3. flesh, 4. nerves, 5 bones and 6. marrow.

Subtle body – 20

The instruments of perception – 10

Internal instruments – 5

7. The spiritual heart, 8. mind, 9. intellect, 10. mind stuff and 11. Egoism.

External senses - 5

12. Senses of sound, 13. Touch, 14. sight, 15. Taste and 16. Smell.

The instruments of actions – 10

Senses of action – 5

17. Sense of speaking, (***Speech***) 18. Receiving and delivering (***palm of the hands***), 19. walking (***Sole of the legs***), 20. Excretion (***Excretory organs***), 21. Procreation (***genitals***).

Energies / Air - 5

22. Pervasive energy (***Viyanan***)

23. Vital/life energy (***Pranan***)

24. Descending/digestive energy (***Abanan***)

25. Distributor energy (***Samanan***)

26. Ascending / grinding energy (***Uthanan***)

Causal body of the Embodied self - 2

27. The Embodied Self and 28. the Nescience

Causal body of the Cosmic Ruler – 2

29. The Cosmic Ruler and 30. the illusion.

Elements - 5

31. Ether, 32. Air, 33. fire, 34. Water and 35. Earth

9) Creation described in Thaitriya Upanishad

Creation according to the Bible:

The first book of Moses called genesis speaks about the creation theory of Jews which being followed by Christianity and Islam. Generally, the philosophy of Jews is dualism. God is the controller and the creation is being controlled by him.

In the beginning god created the heaven and the earth. The earth was not as we see today because in the beginning earth was formless and disorderly and was void and darkness was upon the deep. It was engulfed by the deep darkness. The spirit of the god moved upon the face of the water. This means the god is different from the spirit.

God has to be construed as the Absolute Consciousness and the Holy Spirit as its energy. So, the movement is known as the initial stress or stirring (Spanda) Now this orderly voidness, the earth, may be considered as ether which is spread everywhere and without any form. Form comes out of formless. Water is an object of form though it takes the shape the receptacle in which it is collected. The five elements ether and air has no form. Fire, water and earth have form. Heaven is spiritual, earth in the form of ab initio ether, its material. Both are causation. . So, for this causation, there must be a cause. The original cause must be absolute consciousness and its consciousness energy.

The Holy Spirit as inseparable with the father god must be energy static/ It shall also be formless like the god. In the Mount Sinai for Moses, the god appeared as a burning bush and word comes from it. This has deep meanings. A doubt may arise in the Biblical sentence that god created man in his own **form**. This is answered well by the Vedanta theory. The shadow shall not be taken as a physical form. Scientists Swartz and Green say that shadow is a matter. Yes, it shall be accepted. But here shadow refers to as the reflection of consciousness which is not a matter at all.

Darkness is Asad which is non material. The Vedic statement sad comes from Asad is misconstrued as void nothingness. Even in science, Asad means unmanifestation, matter before manifestation. Even modern science is more or less considered as a field of activity, it is potentially pregnant to deliver but undetectable. So far we have discussed two creations. The most salient point is that "the spirit is not said as creation, it is said as created." So, god is spirit and spirit is god as inseparable and non dual.

The Indian thantra philosophical view is that energy is consciousness and static and dynamic. God the father makes creation by the energy of dynamics. When the creation starts automatically the philosophy of dualism crisp in. When this author reads between the words the spirit of god is convinced that before creation this only non dual.

The third is light and god says that let there be light. There shall be subtle difference between the creation of heaven and earth and appearance of light. Normally there three aspects in the any process namely will, action and knowledge. Creation of heaven and earth are actions. Let there be light is the will of god. Will is different from action though it can be equated to the initial stress.

Now let us discuss about light. The light may be viewed in three different senses. The first is uncaused light which is absolute consciousness the last is the created light sun moon stars fire and light. The microcosm and light of limited consciousness as senses, internal organs, the consciousness of life and the consciousness of soul. The uncaused is the soul, the atman and supreme soul the Paramaatman. Between these two kinds of light, there must be intermediate kind light which is caused from uncaused light and which causes the create light which shall be an electromagnetic field of energy.

Because as per science, the material creation there must be a filled and energy of electrons of filed. So, will leads to action and will also lead to action and action is the substance for both the base is knowledge. The god is satisfied with the light because light is food, food is necessary for sustenance and the whole process of the cycle of creation, protection and destruction depends up on the light. So, it is naturally good.

God divides darkness from light. Darkness is inertia which is inactive may be energy unavailable to work according to the law of thermodynamics. So, light is energy available to do work. So, aptly called as day and night. Day for work, manifestation, creation, activity, production and night for inactivity and rest and non creation. So, that was the first day not the first night, the first day is the

morning and evening. These two words will amply support the word that night is inactivity. So, second day god said let there be a firmament in the middle of the water.

This is also the will of the god.

This is expansion of the space. This expansion happens only in the heaven that is the space itself expands.

So, the god divides the water below the expansion of the space and the water above the expansion of the space. The expansion of the space is being named as the sky. The evening and the subsequent morning is the second day. This means there are two kinds of spheres and two kinds of living as celestial the higher the mundane the lower.

The eastern Saiva Siddhartha philosophy, classifies the world into three types as the pure world, the pure and impure world and the impure world. Vedanta also divides the world into three Bur (Earthen) Bhuva (Intermediary) and Suva (Heavenly)

The people living in the higher world heaven are more spiritual and divinely and the people living in the intermediary world are various deities possessing various powers for the sustenance of the lower world.

The water is a metaphor for the water of life for the both inhabitant to the higher and lower world. The only difference is between these two waters is the heavenly water is for eternal living and the earthen water is to the persons whose life is non eternal/impermanent.

Adam and Eve supposed to be the first human male and his mate who are an intermediary creation provided with an intermediary locus, the Eden god supposed to be a paradise and blessed with an eternal living as long as they are in obedience (Not transgressing the will of the god) and they had to lose this life for

disobedience, the first sin. So, Milton had to write in agony the **Paradise Lost** and express his wish to REGAIN PARADISE (**PARADISE REGAINED**) So, god keeps open the eternal living to those committed and willing to return the sin .

In this context it is wise to refer to the episode of Sumerian lady and Jesus. The Jews considered the Sumerians as untouchable. Once Lord Jesus to quench his thirst, request a Sumerian lady drawing water from a well to give him water. But that lady was reluctant to offer water to Jesus because of the then prevailing practice of untouchability. Jesus replies to her that he was in possession of eternal life of water which is non- depleting.

The god called the firmament as heaven. The evening and the subsequent morning was the second day.

God ordered water below the heaven to collect in a particular place and the appearance of the dry land. Terrestrial creation requires water and land. So, it is well justified that god created the super sphere the heaven for eternal living there is no room for procreation at all. In the eastern Vainava philosophy the liberated persons are said to be living as eternal beings.(**Nithya Suri**) enjoying the divinely absolute bliss. They do not procreate.

The god called the vacant land as earth and gathered water as ocean. A doubt may arise as to why there are seven oceans and seven continents. The one water and one land have been separated subsequently due to the movement of the tectonic plates.

God saw they were good. Now the actual creation begins. God said let there be grass, herbs, trees yielding fruits and so on whose seed was in it after its kind. He saw them as good. The often disputed question is whether the seed is the first or the tree is the first, otherwise whether the first is egg or the hen. This has been well answered both from the Biblical statement and the eastern philosophy that the first of every kind is with a form and each having a distinguished name and later progeny is within the form as seed.

The eastern Vedantic philosophy elaborates further that these forms and names at the time of dissolution exists as a single seed state incorporating different individual characteristic of the entire creation which is known as casual nature. (Mula Prakriti) All the effect contains in a single cause. This shall not be construed as a single dot; single meaning numerical number one(1) It is one as everywhere without a second. (Aegam) existing alone without any differentiation.

God commanded lights in the firmament of heaven to divide the day from the night and let them be for signs and for seasons and for days and years.

The creation has to be sustained. The sun and the moon are the most necessary, the grass herbs and trees require nourishment. Sun helps photo synthesis without which they cannot produce food. If the sun is alone, the heat will burn down. So, the moon helps by its coolness also helps for the growth. Land, water, moon and sun are inevitable for the growth of life besides fire, air and ether.

Their movements create seasons and the change of climate is also necessary for the growth to bring rain and for seasonal vegetation which contain medicinal characteristics to alleviate the seasonal disorders besides helps for the calculation of time and to determine directions to make right moving and journey.

So, the statement that god made two great lights, the greater light to rule the day and the lesser light to rule the night fits in the right order of creation. In addition, the creation of the stars also mentioned. According to astrology, light emanating from the stars influences the various organs of the body and a science is developed to remedy, to recreate and recoup by correcting the deficiencies and the excessiveness of the light of the stars.

In the multiple universes, everything is connected and associated with each other. Even a disturbance while plucking a rose is felt in the entire universe. The great Indian sage Yakyavalkia, in Brahatharanya Upanishad while answering one of the questions a contemporary woman sage Gargi, that the energy available to do

work is woven like woof and warp of a cloth, so the connectivity in the cosmos is without a gab.