



Theory of Creation

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ABSTRACT: Ever since man existed he has been curious about the origin of the world. All through human history thinkers have attempted to explain the source of creation. Where, when and how was this world created. From scientists to philosophers and spiritual books and masters, each of them has offered an explanation to the creation of the world. Thus many theories of creation have been propounded since time immemorial. Yet the truth about the origin of the world seems to have eluded mankind.

This study does not propose to add another theory of creation to an already crowded list. Rather this paper selects a few theories of creation for a comparative analysis. Theories of creation have been selected from science, religion, philosophy and other sources. The different theories are being studied to select a common thread, if any, running through them all. The study examines the theories in the light of the background in which they were presented to understand its influence on the conclusion drawn. It explores the lacunae in the different theories and tries to provide reasons for the same. It attempts to select the most convincing explanation for creation and give reasons for the choice. It is hoped that through this exhaustive comparative study the paper can offer a comprehensive view to answer man's perennial question about the origin of this Universe.

Keywords: Creation, Origin, Theory, World

I. INTRODUCTION

The mystery of the origin has baffled inquisitive enquirers and thinkers from time immemorial. What is the origin of the world? Who is the Creator? Why did the whole thing originate? When did the world begin? Questions like these have puzzled, confused intelligent enquirers. Great thinkers, from scientific and religious backgrounds have researched for years in an attempt to find answers to such fundamental questions. Yet, the answers have never been clear or conclusive.

As a result, the majority of mankind has inherited whatever answers and beliefs that have been passed down.

The world seems to comprise a variety of individuals: intellectual thinkers, emotional believers, fanatic followers and illiterates. Each seems to have his own perspective on the origin of the world. This is probably why there has never been a single, clear, conclusive theory of creation. To lay down a crystal clear theory to satisfy the diverse cross section of society is not only difficult but well nigh impossible.

This study attempts to explain the purpose of theories of creation. It does not attempt to add another theory of creation to the already existing unending list. Theories have been selected from different sources: science, mythology, western philosophy, various spiritual books and distinguished spiritual masters. The essence of the theories has been laid down. They have been examined for any common denominator(s). The study examines the theories in the light of the background in which they were presented and how they have influenced people. It explores the lacunae in the theories and tries to provide reasons thereof. Through this analysis, the answer to human's eternal enquiry could get a direction.

1. Why do people probe creation?

1. Intellectual curiosity.
2. Philosophic quest.
3. Spiritual urge.
4. Scientific explorations.

2.1 Intellectual Curiosity:

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The intelligentsia approaches the world rationally. They always look to establish a cause and effect relationship. They have observed that the creation of a shoe implies a process of making a shoe and a purpose for it, existence of a pot implies a process of making a pot and a purpose thereof. They then tend to extend the same principle to the world as well and to investigate the process as to how this world was created and the purpose of creation.

2.2 Philosophic Quest:

Human beings are faced with a number of problems & challenges. Certain problems are such that their reason and judgment fail to penetrate and understand the cause thereof. This jostles them to invent a solution. They do so by merely adjusting certain situations and circumstances. Thus solving the problem, they continue with life peacefully. But, at times they are encountered with certain problems which baffle them. They are unable to solve them inspite of certain alterations. They reach a point where they run out of options. Left with no alternatives, they turn philosophical. That is when they start questioning the very circumstances in which they are placed: How did all this come about? Their philosophic quest seems to lead them to trace backwards from effects to causes until they question the very origin. They pursue this question only with a fond hope of solving their problems.

2.3 Spiritual Urge:

There is another set of thinkers, who see a relative hollowness in the world. They are not satisfied with whatever the world has to provide. An inner spiritual urge constantly motivates them to believe that there is something beyond the world that they are placed in. This drives them to question the very existence of the world. In an attempt to go beyond the trivial world, their enquiry leads them to probe into the very cause and purpose of Creation.

2.4 Scientific Explorations:

The scientists explore creation to understand the nature of the world in order to relate to it better. They believe that by understanding the origin of the world one could understand how one should cope with it, so as to preserve the world in a better way. Over the years the scientists have come up with various theories to enunciate the idea of creation.

Thus propelled by these reasons many people from diverse fields have recognised the need to investigate into the creation of the world. In an attempt to find a solution to the above queries their investigation has lead to their proposing various theories of creation. A few such theories are discussed below. The lacunae in their conclusions in attempting to accomplish the above purpose have been highlighted. Also, it has been analysed if such deductions have had any influence over mankind.

II. VARIOUS THEORIES OF CREATION

3.1 Sarga And Visarga: A Mythological Theory

3.1.1. Sarga (Primary creation)

The Sarga and Visarga theories is a dialogue between Vidura, minister of king Dhritarashtra and sage Maitreya on creation. This dialogue appears in Skandhas 3 and 4 of Shrimad Bhagavatam. It is a text written by Sage Vyasa glorifying the life of Lord Krishna. Sage Vyasa wrote the Bhagavatam after he wrote the great epic Mahabharata. Sage Vyasa thought a devotional text is important to uplift mankind so he wrote this text the ultimate treatise on the philosophy of devotion. A commentary of the skandhas is referred from the book *Glory of Krishna* (Central Chinmaya Mission Trust: 2004)

“In the beginning, the supreme Lord alone existed. There was no Space, Time or Causation. There was no day or night, birth or death, bondage or liberation. The non-dual, self-effulgent Seer alone existed, with His creative power, *Maya* completely merged in Him.

When the desire to create arose in Him, His Creative Power, *Maya* manifested itself. The Lord projected His Creative Will (the seed of creation) onto *Maya* and activated it by Time; the Mahat-Tattva came into being. Mahat-tattva is the Omniscient Principle, which due to its inherent power of Consciousness illumined the Universe. Mahat-tattva also gave birth to Aham-Tattva, the I-Principle composed of three gunas viz. Satva, Rajas and Tamas. The evolution of the Elements took place from the tamasic aspect of the I-Principle. Elements are ten in number, five subtle and five gross. The gross elements are: Space, Air, Fire, Water and Earth. Their subtle aspects are called Tanmantras. They are sound, touch, form, taste and smell. With the evolution of these 23 categories (10 elements, 11 indriyas, Aham-Tattva and Mahat-Tattva), the basic material for creation came into being. They all remained apart from one another to form the Universe. The Cosmic Body is divided into 14 worlds, six higher, seven lower, and one between the higher and the lower.

When the Universal Person came into Being, as a result of the Lord's Leela the primary or pre-creation evolution was completed."

3.1.2 Visarga (Secondary Creation)

After hearing the glories of the Lord's Leela, Vidura requested Maitreya to describe the creativity undertaken by Brahma, the creator, which is known as Visarga. Brahma, the Creative Will became desirous of creation. But he did not know how to start and what was to be done. When he was thus lost in thought he heard an ethereal voice: "Tapa, Tapa (Meditate, Meditate)". Brahma contemplated on the meaning of the word "Tapa" and engaged himself in long unbroken meditation. He was rewarded with the vision of the Lord within him and His sorrowless world (Vaikuntha). Mentally prostrating, Brahma requested the Lord to impart to him the knowledge of creation. After receiving the Lord's blessing and knowledge, Brahma engaged in creative activity.

Brahma performed his creations during his day-time and wound them all up during his night. Brahma's one day and night together form one day for Him, which in terms of human years spans millions and millions of years. Brahma has a life span of 100 years, consisting of 360 such days. At the end of each day, when Brahma goes to sleep, dissolution of the universe created by him takes place, known as Naimittika Pralaya, and all the categories merge back into Virat-Purusha in their subtle aspects. When Brahma wakes up next morning, and becomes conscious of his creative activity, all the categories with their residual innate tendencies (Janmajntara Karma Vasanas) manifest themselves and further evolutions take place, as in the previous day. One day time of Brahma is known as a Kalpa and it comprises of one thousand Chatur-Yugas. One Chatur Yuga consists of four yugas: Krita, Treta, Dwapara and Kali Yuga. These Yugas last 4.32 billion human years. This day-time is followed by an equally long night, when all creative activities come to a standstill. This period is known as Naimittika Pralaya. At the end of Brahma's life, the entire Universe created by him dissolves in to the Virat-Purusha along with all categories and worlds into the supreme Self, Ētyantika Pralaya takes place. The supreme Self alone remains.

Thus fortified by the blessing of the Lord, Brahma first engaged himself in intense meditation for a long period, gained spiritual strength and intellectual brilliance. He contemplated upon the creation of the worlds and bodies for the various Jeevas. They broadly fall under two categories – the moving and unmoving. This implies that when the differentiation due to bodies is overcome, all Jeevas are experienced as being 'One'. Next, Brahma contemplated upon how to multiply his creation. As he thought ten sons were born from his mind and body. This sportive act of the Lord's leela in the form of Brahma, the creator, is known as Visarga, the Secondary creation.

The Theory of Sarga and Visarga suggests that everything arose from the Supreme Lord, Who is said to have had a creative will, Brahma, within him. This creative will manifested through various processes, finally culminating in the creation of objects & beings of the world.

Sarga: The primary creation; explains how the Lord created 'time-space-causation', an integral aspect of the world, as all our experiences in life are made up of these essential components. It further goes to expound as to how the three temperaments, the ego and the five elements came into existence. Visarga: the Secondary creation; primarily speaks about the creation of the very individual. The emphasis in this theory is upon a 'Supreme Lord', who brings forth the entire creation.

3.2 Creationism: A Religious Theory.

Creationism, a religious theory encompasses the belief that universes were created by a Supreme Being. The primary source of the term Creationism is the ancient Hebrew text. Its accuracy was unquestioned through the medieval period. Most people in Europe, the Middle East and other areas of the Islamic world believe that everything in existence had been created by a Supreme Being known variously as God, Yahweh or Allah.

This belief was based on the authority of Genesis, the Qu'ran and other ancient scriptures; {no systematic enquiry was made into the validity and implications of the text?}. All denominations of Christianity assert that God is the origin, the first cause. The Roman Catholic Church holds as an unchangeable tenet of Christian faith, that

"In the beginning God created the universe; the earth was formless and desolate. Everything was engulfed in total darkness and the Spirit of God was moving the waters. Then God commanded, "Let there be light" and light appeared. God was pleased with what he saw. Then he separated the light from the darkness "Night" Evening passed and morning came – that was the first day. Then God commanded, "Let there be a dome to divide the water and to keep it in two separate places" and it was done. So God made the dome and it separated the water under it from the water above. He named the dome "Sky". Evening passed and morning came-that was the second day. Then God commanded, "Let the water below the sky come together in one place so that the land will appear" and it was done named the land earth and water below Sea. Then God said, "And now we will

make human beings; they will be like him and resemble us. They will have power over the fish, the birds and all animals, domestic and wild, large and small.” So God created human beings making them like him. He created them male and female, blessed them, and said, “Having many children, so that your descendants will live all over the earth and bring it under their control. And so the whole universe was completed. By the seventh day God finished what he had been doing and stopped working. He blessed the seventh day and set it apart as a special day, because by that day he had completed his creation and stopped working. And that is how the universe was created”. “When the Lord God made the universe, there were no plants on the earth and no seeds had sprouted, because he had not sent any rain, and there was no one to cultivate the land; but water would come up from the surface and water the ground. Then the Lord God made took some soil from the ground and formed a man out of it; he breathed life-giving breath onto his nostrils and the man began to live. Then the Lord God said, “It is not good for the man to live alone I will make a suitable companion to help him.” So he took some soil from the ground and formed all the animals and all got their names. So the man named all the birds and all the animals; but not one was suitable companion to help him. Then the Lord God made the man fall in deep sleep, and while he was sleeping, he took out one of man’s ribs and closed up the flesh. He formed a woman out of the rib and brought her to him. Then the man said, “At last here is one of my own kind – Bone taken from my bone, and flesh from my flesh. ‘Woman is her name because she was taken out of man’”.

(Scriptural quotations are from the Good News Translation Revised edition © American Bible Society 1966,1971,1976,1992)

Creationism seems to state that everything came out of nothing. In the beginning nothing existed and God created everything. This is more or less the basis of all religious theories explaining creation. Here clearly, creation is described as an absolute beginning, which includes the assertion that the very existence of the universe is contingent upon a necessary Higher Being. This theory also follows a similar trend as the Sarga and Visarga Theory. There is an emphasis upon a Higher Being causing the Creation. Creationism also speaks about a primary and secondary creation. The creation of the ‘universe in seven days’ could be referred to as the Primary creation. While the making of the ‘man’ and ‘woman’ could be referred to as the Secondary creation, in comparison to the Sarga and Visarga theory.

The Mythological Theory and Creationism posit a creator to explain creation. The Creator is called God. This idea of a Supreme Being creating the world appeases a devotional person. It helps him humble himself and function in the world performing his duties in obeisance to the Lord. The offshoots of this concept are the various beliefs and superstitions that pertain to a Higher Power controlling and directing the lives of all beings, the fate of individuals, etc. But an enquirer would question, ‘If God is described as omnipresent, omnipotent and omniscient why how and where did God create the world?’ Thus for the intellectual the questions still persist.

3.3 The Big Bang: A Scientific Theory

The Big Bang theory developed from observations and theoretical considerations. In 1927, Georges Lemaitre independently derived the Friedmann-Lemaitre-Robertson-Walker equations from Albert Einstein's equations, on general relativity. And then proposed, on the basis of the recession of spiral nebulae, that the universe began with the "explosion" of a "primeval atom" - what was later called the Big Bang.

For a number of years the support for these theories was fairly evenly divided. However, observational evidence began to support the idea that the universe evolved from a hot dense state. Most theoretical work in cosmology now involves extensions to and refinements of the basic Big Bang theory. Much current work in cosmology includes understanding how galaxies form in the context of the Big Bang, understanding what happened at the Big Bang, and reconciling observations with the basic theory.

Based on measurements of the expansion of the universe using Type 1a supernovae, measurements of the lumpiness of the cosmic microwave background, and measurements of the correlation function of galaxies, the universe has a calculated age of 13.7 ± 0.2 billion years. The agreement of these three independent measurements is considered strong evidence for the so-called Λ CDM model that describes the detailed nature of the contents of the universe.

The early universe was filled homogeneously and isotropically with an incredibly high energy density and concomitantly huge temperatures and pressures. It expanded and cooled, going through phase transitions analogous to the condensation of steam or freezing of water as it cools, but related to elementary particles. Approximately 10-35 seconds after the Planck epoch a phase transition caused the universe to experience exponential growth during a period termed cosmic inflation. After inflation stopped, the material components of the universe were in the form of a quark-gluon plasma (also including all other particles and perhaps the recently experimentally produced quark-gluon liquid) in which the constituent particles were all moving relativistically. As the universe continued growing in size, the temperature dropped.

At a certain temperature, by an as-yet-unknown transition called baryogenesis, the quarks and gluons combined into baryons such as protons and neutrons, somehow producing the observed asymmetry between matter and antimatter. Still lower temperatures led to further symmetry breaking phase transitions that put the forces of physics and elementary particles into their present form. Later, some protons and neutrons combined to form the universe's deuterium and helium nuclei in a process named the Big Bang nucleosynthesis. As the universe cooled, matter gradually stopped moving relativistically and its rest mass energy density came to gravitationally dominate that of radiation. After about 300,000 years the electrons and nuclei combined into atoms (mostly hydrogen); hence the radiation decoupled from matter and continued through space largely unimpeded. This relic radiation is the cosmic microwave background.

The universe today appears to be dominated by a mysterious form of energy known as dark energy. Approximately 70% of the total energy density of today's universe is in this form. This dark energy causes the expansion of the universe to deviate from a linear velocity-distance relationship, observed as a faster than expected expansion at very large distances. Dark matter in its simplest formulation takes the form of a cosmological constant term in Einstein's field equations of general relativity, but its composition is unknown and, more generally, the details of its equation of state and relationship with the standard model of particle physics continue to be investigated both observationally and theoretically.

As an attempt to answer the questions on origin, the scientists have concluded that this entire universe has evolved from a hot dense state. Mysteries appear as one looks closer to the beginning, when particle energies were higher than it can yet be studied by experiment. There is no compelling physical model for the first 10-33 seconds of the universe, before the phase transition that the grand unification theory predicts. At the "first instant", Einstein's theory of gravitation predicts a gravitational singularity where densities become infinite. Understanding this period of the history of the universe is one of the greatest unsolved problems in physics.

The scientific theory goes up to a point and then seems to draw a blank. It does not explain the origin of the world but rather describes the existence of the world in its early days or at best early hours. But what is the origin of those initial energies and particles? A few great scientists have even admitted that it is impossible for science to answer the basic question, 'How did it all start?'

3.4 Aristotle- First Cause: A Western View point.

John Lewis (1962) in his book "History of Philosophy" mentions Aristotle's views on Creation

"Aristotle's doctrine of the First Cause is important for theology. This idea about the First Cause is often referred to as the ultimate creative Agency which brought the universe into being. There had to be a first Cause to initiate the sequence of the world's events. The First Cause, from a philosophical point of view means that behind everything that moves and changes there is 'Something' that moves all things and is unmoving, the unchanging background behind all that varies, holding all things together. It is therefore not the cause which is first in time that is meant by First Cause, but the originating Cause of all the worldly causes and above all, it is a cause which is Self-determining. It is a cause that does not need a cause.

The word 'cause', then is used in a totally different context from the usual one. For, all the causes in the world, and any time series, do themselves require a cause outside the cause-effect series, but that is why the theological first cause is definitely not some fixed starting point in time, it is not first in that sense at all. The argument seeks to establish, that all movements on the universe would be illogical without a Prime Mover. Hence God is posited as a Prime Mover. The one Supreme, Unchanging Being to whose presence the world responds with the whole world process of cosmic development. 'God' supposedly draws out the series of 'Forms' latent in the 'matter' of the world into actual manifestation. As such He is indispensable to the world's existence, but transcends it and stands beyond. Does God make everything move? He moves it as something we love moves us, not by pushing it so to speak, but by pulling it. God moves the universe by the desire he awakens in all things."

In this theory, Aristotle has only given another name to God. He refers to it as 'Causeless Cause'. God is posited as the Creator and the First Mover. He adds another dimension to the definition of God from the previous theory that we had examined. In the previous theory God is the cause and solely responsible for the creation. Here he remarks "... it is a cause which is Self-determining. It is a cause that does not need a cause". The theory is interesting. The added dimension has set a few intelligent people thinking. But the mystery still remains unsolved. The idea of First Cause throws no further light on capturing what is the exact cause of creation.

This concept still remains unknown to mankind. This of course is a difficult argument. Theologians accept it today, but many philosophers do not. The theologians have based all their arguments on strong beliefs rather than reason and logic.

3.5 The Advaita View of Vedanta

Thomas Mannumel's book "The Advaita of Vivekananda" refers to Vivekananda's Advaitic view on Creation. Vivekananda approaches this question by applying his favourite 'scientific' principle, that everything must be explained from within and not from without. Fortunately modern science has put an end to all these old and medieval childishness and superstitions by taking the "natural phenomenon out of the hands of spirits and angels." In a similar spirit, Advaitism has dispensed with the extra-cosmic God of the Creationists by finding an intrinsic explanation to the universe. Hence it teaches that the universe has not been created by any extra-cosmic God nor is it the work of any outside genius. It is self-creating, self-manifesting, one infinite Existence. Vivekananda employs a variety of metaphors, both modern and classical, to illustrate this cyclic process: it is like the electricity projected by the dynamo, taking its wavy course completes the circuit and results and returns to its source! "As the spider throws her web out and drawn on by God." "As from a mass of fire an infinite number of sparks fly, even so from the Eternal One all this universe of souls has come out."

Mundaka Upanishad Mantra 1, Chapter 1, Section 1 : (An Upanishad is the highest scriptural literature known to mankind) also makes a reference to the metaphor of the 'spider throwing her web'. It explains the concept of the emergence of the Universe from the Imperishable through few other metaphors such as 'on earth herbs grow', 'as from a living man hair grows on head and body'.

A. Parthasarathy an eminent philosopher comments on this portion of the Mundaka Upanishad.

"The mantra provides three similes to illustrate the spontaneity of creation. None of them being complete in itself. The incompleteness in the first simile is corrected by the second. But then, the second has another lacuna. And that is removed by the third.....

The first simile states that the universe has emerged from the imperishable Reality; the Brahman. As a web emerges from the spider. The spider spins a web from its saliva. Saliva is the spider's own essence which goes to make the web. This part of the metaphor shows that the world is essentially Brahman. But the lacuna in this comparison is that the spider has no motive in the creation of the world.

This flaw is taken care of in the second simile. That the world has emerged from Brahman as plants have emerged from the earth. Vegetation springs from earth, is maintained by earth and ultimately merges with earth. Is maintained by earth and ultimately merges with earth.

So has the universe emerged from Brahman, is sustained by Brahman and merges ultimately with Brahman.

The Second simile rectifies the flaw in the first. That Brahman has no motive while the spider has it. The second simile shows the earth too has no motive in producing vegetation. But then it has another lacuna. That the earth is inert while plants are living. Comparison Brahman to earth leaves an impression of inertness upon Brahman. This flaw is corrected by the third simile. That the universe has emerged from Brahman like hair from a man. Comparing Brahman to man removes the impression of inertness.

But then there is another lacuna in comparing man and his hair to Brahman and the universe. Man and his hair appear together. This is not so with respect to Brahman and the universe. They are not seen together. When Brahman appears the universe disappears. And when universe appears Brahman disappears. The flaws would continue. And Brahman can never be captured conceptually."

A. Parthasarathy, in his book *The Eternities- Vedanta Treatise* (2004) calls this a futile enquiry leading only to reasoning in a circle,

"The question when, whence, wherefore the world posits two ideas as separate from one another. It places the idea of when, whence, wherefore on one side. And the idea of the world on the other. But the ideas of when, whence and wherefore are an integral part of the world. They are not apart from the world. They emanate from time, space and causation respectively. Which are inherent in the world? Not beyond it. So the questions when, whence, wherefore of the world have no meaning. They pose a logical fallacy. A reasoning in a circle.

When you ask, when the world began, you place the world on one side and time on the other. You do not seem to realise that time is an essential part of the world. Your question segregates time from the world. You pull time out of the world and place it apart. In effect, you place the world before the world. You then create the world before it is created. Your question is the same as asking, when did time begin. If you say time began at a particular time, you posit time before the beginning of time. You produce time even before it is created. The questions, when did time begin, when did the world begin, therefore have no pertinence, no meaning.

In the same strain you ask, whence this world. Where did the world begin? You again segregate space from the world. You do not realize space also is an essential part of the world. When you ask that question you surround the beginning of space with space. For where cannot be conceived without the idea of space. Where denotes space. Hence your question produces space even before it is created. Your question 'where does the world begin' is the same as 'where does space begin'. It has no meaning.

The same reasoning holds good for causation as well. The idea of why, wherefore itself refers to causation. And the world is but a chain of causation. Your question, wherefore this causation, places causation before it is created. You cannot ask that either. Again, your question 'wherefore the world' is the same as 'wherefore causation'. It is meaningless.

Time, space and causation do not have a beginning or an end. Time stretches limitlessly both backward and forward. It can go back endlessly. Project forward endlessly. So does space extend on all sides without boundaries. It is all-pervading. Also, causation seems to have come from eternity and going into eternity. And time, space and causation constitute the world. Hence, there is no beginning or end to the world. The question of when, whence, wherefore this world does not arise. This question has no answer. It is beyond the scope of the intellect. Beyond human comprehension. Those who try to answer this question empirically are confused, confounded. They go round in circles. Get nowhere".

Vedanta goes one step ahead to solve this mystery. Vedanta, makes the staggering declaration that the enquiry pertaining to the origin is going round in circles because the world is a mere illusion. The great Vedantin Swami Rama Tirtha explains the concept of illusion as described and explained in the old Hindu scriptures. He says "They (Hindus) call this Maya, the limited meaning of which is illusion and the explanation of which is something which is indescribable, which cannot be called real and which cannot be called unreal, and which is not a combination of reality and unreality. This whole world is Maya or illusion."

Swami Rama Tirtha goes further to explain that the illusions are of two types. He refers to them as Intrinsic and Extrinsic illusions. Intrinsic illusion is one in which reality and illusion exist together. Only one of them appear at a time. Both do not co-exist

child misapprehends a snake for a rope. When a child sees a snake, he does not see the rope and when he sees the rope the snake disappears. In the case of extrinsic illusion there are three elements present. The first and second being the real and illusory objects which exist together while the third is the medium which causes the illusion. A typical example of an extrinsic illusion is a reflection in the mirror. When an object is placed in front of the mirror, the object and the image appear at the same time, and the mirror between the two acts as the medium. He explains that the entire world is nothing but one infinite all-pervading Reality. Instead of the Reality we see the pluralistic world. This is intrinsic illusion. Now this world itself serves as a medium for creation of an extrinsic illusion. We all know that the world comes from eternity and goes into eternity, spreads over infinite space and projects endless chain of causation. Brahman is also indicated as eternal, all-pervading and infinite. The properties of Brahman have mirrored themselves into the world. The medium that has caused the reflection is the world itself. Thus there are properties of Brahman, properties of the world and medium appearing all at the same time. In case of the World, both the illusions appear simultaneously. Non-apprehension of the world causes the mis-apprehension of the world. The solid seeming world is a mere illusion. When one apprehends the Reality, merges with It, both the illusions disappear.

III. Conclusion

Most theories if not all have laid emphasis on a factor called God or a Supreme Reality. God is believed to be the primal Cause of everything. God is designated as the creator of the Universe. Some postulate a personal God, others an impersonal God without a form.

The origin of the world is unknown to the masses. People wish to know this origin. Theories of creation have emerged to satisfy the curious mind. All the theories that have emerged have been unable to provide a solution. They have declared God as the Creator, as a solution to the problem. But, the fundamental principle of education is knowledge proceeds from the known to the unknown. Knowledge of anything unknown can be conveyed only through known factors. Thus, if we need to know the 'Origin of the Universe' which is unknown, we must necessarily proceed from some known factor. Starting the enquiry on the 'Origin', with an unknown term, 'God' does not help. We know God indicated as infinite mercy, infinite power, infinite love etc. But 'Infinity' cannot be conceived. Hence God remains unknown. The use of unknown terms cannot solve the mystery of the Unknown.

The Mass of humanity struggles with these unknown terms and terminologies. As a result, the majority has inherited whatever answers and beliefs that have happened to come their way. Most of them accept a system of belief without enquiry or considered thought. They seem to ignore how the belief or explanation shapes their perception and vision of the world. To know the unknown Origin one has to proceed through known agents. Dependence upon unknown factors does not solve the issue. They only keep us in ignorance.

Vedanta logically points out the fallacy in questioning the origin of the world while within the terrestrial realm. It pronounces the staggering truth regarding the illusory nature of the world from the experience of God-realised Masters. The Vedantic science proceeds systematically from what we know and takes us step by step towards the unknown Origin until one reaches the very periphery of the terrestrial. Thereafter Vedanta says one can no longer understand objectively but subjectively in the ultimate experience of

spiritual Enlightenment. To understand the Source is to become the Source. An interesting summary of this concept is to be found in Verses 14 and 15 of Chapter 3 of the Bhagavad Gita.

Brahman is the supreme Reality. Brahman is all-pervading. Everything terrestrial and transcendental is nothing but Brahman. Out of this infinite Brahman arises Lord Brahma, the Creator. From Lord Brahma sprung forth all terrestrial activity. Yajna, the ritual of fire-worship, is one of the activities arising from Lord Brahma. Yajna means sacrificial actions dedicated to a higher cause. Other creatures cannot even conceive it; much less make such a sacrifice. Human beings alone enjoy this rare privilege of sacrifice; one adopting it earns material prosperity as well as mental peace in the world. Performing sacrificial activities creates the right mental climate, essential even for production of material goods. Where products abound there exist living beings, life. Therefore Brahman, the all-pervading Reality, emerges in the end as the multitude of beings. Of all living beings the human being alone is capable of regaining the state of Brahman. But he can do so only through yajna activities, as the Creator, in the beginning had created mankind together with yajna activities. Hence yajna is declared as the pivot balancing the unmanifest and manifest Brahman. The all-pervading Brahman ever rests in yajna.

Yajna activities bestow two benefits. Firstly they increase productivity and prosperity. Higher the ideal in life, greater is the potential to work. A high ideal generates more energy to work. One produces more thereby prospers. Secondly, when identifying with a higher cause the desires pertaining to the lower strata automatically diminish, fall away. When the last desire falls away, one crosses the threshold of the terrestrial to become the transcendental Reality, Brahman.

Through a thorough examination of a few theories of creation, we only understand that whilst we are a part of the creation, it is impossible to know how the whole thing originated. If do attempt the impossible we will only lead ourselves into blind lanes and keep reasoning in circles. Thus we would have to go beyond the creation to understand its source. The ancient science of Vedanta gives us a direction on how to go beyond the creation and get to the source. It would take some getting to achieve the state of Brahman. This research to get to the origin would need a life time dedicated effort. It is certainly easier said than done.

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