

**A CRITICAL STUDY OF THE CONCEPT OF CREATION  
IN THE [REDACTED] OF GURU NANAK**

**THESIS**

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*Gurdip Singh*  
— Gurdip Singh.

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and end - The exact date of creation  
unknown.

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### LIST OF ABBREVIATIONS

A.G.	Adi Granth
Brh. Up.	Brhad-Aranyaka Upanisad
Chand. Up.	Chandogya Upanisad
CF.	Compared with.
Comp.	Composed
<u>ed.</u>	edited.
ed.	edition.
E.R.E.	Encyclopaedia of Religion and Ethics
Gen.	Genesis
Mund. Up.	Mundaka Upanisad
N.D.	No date.
P.	Purana.
S.G.P.C.	Shromani Gurdawara Prabhandhak Committee
Taitt. Up.	Taittiriya Upanisad
<u>tr.</u>	translated.
Vol., Vols.	Volume, Volumes.
Y.	Yasna.

## INTRODUCTION

This research thesis is a humble attempt to study critically and analytically Guru Nanak's concept of Creation. The whole study is based on the work of Guru Nanak which has been compiled in The Adi Granth, the Holy Scripture of the Sikhs. Guru Nanak is not only the founder of Sikhism but also a subtle thinker, social reformer, ethical teacher, and a great philosopher. He is, indeed, endowed with discerning insight, sublime vision and all-round profound knowledge.

Since the time immemorial man has been curious enough to know what is around him. In what the world is rooted? What is the Ultimate Reality behind the whole flux of this Universe? This has been the basic and primary problem before the man of every Age. This problem, however, involves the origin and the development of the world of time and space, the notion of perceptible and imperceptible matter, the process of creation of substance, the evolution of organic and inorganic world and ultimately the evolution of the whole spatio-temporal Universe. Thus it is needless to say that the topic is international and universal. Every human being, in every corner of the world, of every Age is immensely interested in the problem. Even today philosophers and

scientists are more keenly interested than ever before to know the Nature and the constitution of the whole Universe.

Guru Nanak being a deep thinker was engaged in the pursuit of true knowledge and gave his own observations in regard to this subtle and complex problem. His inferences and conclusions, however, are not found in a coherent and systematic sequence in his text. Obviously a good amount of effort is required to systematize the whole relevant material and to interpret it in the light of scientific researches. I have sincerely endeavoured to accomplish this task. Every effort has been made, however, to preserve the integrity and sanctity of the original thought of Guru Nanak.

Before this present attempt a good number of scholars from East and West tried their best to study the fundamental philosophy of Sikh Gurus in general and Guru Nanak in particular. Their works are appreciable. The scholars like Dr. E. Trumpp, M.A. Macauliffe, Dr. Bhai Jodh Singh, Dr. Surindar Singh Kohli, Dr. Sher Singh, Dr. Taran Singh, Dr. Jai Ram Mishra, Dr. G.S. Dardi, Dr. Gobind Singh Mansukhani, Dr. Kala Singh Bedi, Dr. Prem Parkash Singh, Dr. Rattan Singh Jaggi, Dr. Dalip Singh Deep, Dr. Manmohan Singh and some others have made a deep study of Sikh Philosophy. But the fact remains



that most of them concentrated on the study of The Adi Granth as a whole or on the works of One of the Sikh Gurus. Obviously an ample scope is still left to carry on further researches on some specific topics like the present one.

The present research work has been divided into three parts and fifteen chapters. In the first chapter of the first part various Indian Theories of Creation have been discussed as a background. In this chapter Vedas, Upanisads, Puranas, Jainism, Buddhism, Sankhya system, Vaishesika system and Advaita-Vedanta system have been included. In the second and third chapters the concepts of creation in the world religions such as Zoroastrianism, Judaism, Christianity, Islam, Taoism, Confucianism, and Shinto have been dealt with. It has been done with this view that Guru Nanak, during his long travels went to the various religious and cultural centres in order to study their fundamental concepts and to propagate his own.

Dr. S.S. Kohli has very rightly pointed out on the basis of his personal visits to some important places that Guru Nanak not only travelled throughout India, but he also went to Saudi Arabia, Iraq, Syria, Palestine, Egypt, Turkey, Iran and Afganistan in the

Middle East<sup>1</sup> and he entered into the interior of China via Tibet.<sup>2</sup> Thus it became inevitable to include all these Theories of World religions in our present study as a background.

In the second part of the thesis the concepts of Shunya and Hukam (Divine Will) as propounded by Guru Nanak have been discussed. In the subsequent chapters of the same part the main theories of creation, namely, Parinama-Vada, Arambh-Vada, and Vivarta-Vada have been compared and contrasted with that of Guru Nanak's concept.

No doubt the approach to the subject is philosophical and metaphysical but in the third part of the thesis generally and in the last chapter particularly I have made a comparison between the researches of modern scientists and observations of Guru Nanak. I have done this with the view that the cosmological conclusions of Guru Nanak made 500 years back will be fully appreciated if they are found in tune with the available evidence of scientific researches made with highly sensitive and accurate instruments. During my study I found a

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<sup>1</sup>Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 104.

<sup>2</sup>Ibid., p. 120.

considerable harmony between the two different branches of knowledge.

The outcome of the whole study may be summed up in the following few lines:

1. Guru Nanak has been studied as a great scholar and original thinker.
2. Guru Nanak's concept of Creation has been examined critically and concluded in a systematic sequence.
3. The difference between science and philosophy (rather religious philosophy) has been minimised. The gulf between the two branches of knowledge has been overbridged.
4. This study provides a good deal of guidance to those scientists who have been working on this branch of knowledge.

PART I

BACKGROUND

## CHAPTER I

### VARIOUS INDIAN THEORIES OF CREATION (COSMOGONY AND COSMOLOGY)

## VEDIC COSMOGONY AND COSMOLOGY

The Rig-Veda is the earliest and the oldest literary and philosophical monument of the world.<sup>1</sup> There are, however, four<sup>2</sup> Vedas; but for the philosophical purposes the Rig-Veda is the most important. When it was composed, collected and compiled is unknown. Anyhow, the minute perusal of it sufficiently proves that a long time must have elapsed between the composition and the compilation of the hymns.<sup>3</sup>

The very word 'Veda' signifies, 'Jnana' ("Wisdom" or "Knowledge"). The Vedas contain the knowledge of Ultimate Reality and of Eternal Truth. The Vedic sages tried their best to know what was around them. What was the Origin and Nature of the world? These were the questions which arose their curiosity; and they attempted to arrive at certain conclusions. Generally, their views fluctuated between mythological speculations and metaphysical hypotheses. Hence, Vedic cosmology mainly has two aspects: mythological and philosophical.

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<sup>1</sup>S. Radhakrishnan and Charles A. Moore, A Source Book in Indian Philosophy, London, University Press, 1957, p. 3.

<sup>2</sup>(1) The Rig-Veda; (2) Yajur Veda; (3) Sama Veda and (4) Atharva Veda.

<sup>3</sup>S. Radhakrishnan and Charles A. Moore, A Source Book in Indian Philosophy, London, University Press, 1957, p. 3.

Mythological aspect, further has two currents: The one regards the universe as the result of mechanical production, the work of carpenter's and joiner's skill, the other represents it as the result of natural generation.<sup>1</sup>

In the Rig-Veda, we find: "What was the wood and what was the tree, out of which heaven and earth were built?"<sup>2</sup> This question was, however, replied in The Taittiriya Brahmana: "Brahman the wood, Brahman the tree from which the heaven and earth were made."<sup>3</sup>

At the pluralistic stage, however, several gods, such as Varuna, Indra, Agni and Visvakarman were considered to be the architect of this universe.<sup>4</sup>

Sometimes the gods were said to have created the world by the power of sacrifice. Purusa Sukta<sup>5</sup> contains this idea. It is told there that the world was produced by the gods from the sacrifice of a primeval giant:

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<sup>1</sup>A.A. Macdonell, Vedic Mythology, Varanasi, Indological Book House, 1963, p. 11.

<sup>2</sup>X, 31.7; CF X. 81.4.

<sup>3</sup>Taitt. Brah. II. 8.9.6.

<sup>4</sup>VII. 8.6; III. 32.80; X. 8.2; X. 72.2; X. 121.1.

<sup>5</sup>X. 90; 90.2.

his head became the sky, his navel the air and his feet the earth etc.

Sometimes both Heaven and Earth are regarded as gods and as the parents of gods.<sup>1</sup>

At later stage, the question arose as to who made this heaven and earth. Many gods came in for this honour. Sometimes this creative power was assigned to Agni,<sup>2</sup> sometimes to Indra,<sup>3</sup> or Soma.<sup>4</sup> Then the name of Varuna came forward. It was conceived that Varuna was the god of the sky. The very name is derived from the root 'Var' which means 'to cover'. He is identical with the Greek OURANOS and the AHURA MAZDA of the AVESTA.<sup>5</sup>

The law of which Varuna is the custodian is called the Rta. Rta, literally means, "Order", "Cosmic Laws", and the "course of things". Rta, in short, maintains the order of the world. The whole universe is based

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<sup>1</sup>I. 185.4; 1.159. 1-2 I 106.3; III. 3.11; IV. 56.2; VI. 17.7.

<sup>2</sup>I. 67.3.

<sup>3</sup>X. 89.4.

<sup>4</sup>IX. 101.15.

<sup>5</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 77.



on Rta and moves in it.<sup>1</sup> It corresponds to the universals of Plato.<sup>2</sup> Vedic seers think that Rta exists before the manifestation of all phenomena.<sup>3</sup>

As soon as the conception of Rta was recognized, a change in dealing with the nature of gods took place. The phenomena of the world was no more a chaos, rather the power of the purpose in the working of the world was established.<sup>4</sup>

The Vedic sages in their search for the first ground of all changing things looked, further, upon water as the basic and ultimate element.<sup>5</sup> They thought that the variety of the world was composed out of it. Water is said to have developed into the world through the force of time. And water was considered to be the outcome of night or chaos, or of air.<sup>6</sup>

<sup>1</sup>IV. 23.9.

<sup>2</sup>"Hegel characterises the categories or universals of logic as God before the creation of the world or any planet. The Chinese sage Lao Tsu recognizes a cosmic order or the Tao, which serves as the foundation for his ethics, philosophy and religion." Quoted by S.Radhakrishnan, Indian Philosophy, Vol. I., London, George Allen & Unwin Ltd., 1948, p. 79.

<sup>3</sup>Ibid., p. 79.

<sup>4</sup>Ibid., p. 79.

<sup>5</sup>X. 190.

<sup>6</sup>X. 168.

In X. 72 the ground of the world is said to be asat, or the non-existent which is identified with Aditi, the infinite. Whatever exists is diti, while Aditi, the infinite is non-existent.<sup>1</sup> It was the infinite wherefrom the cosmic force arose.

In the Hymn to Prajapati X, 121, we find the references of the creation of the world. There the conception of an Omnipotent God is established. And it is said there that God Himself produced the world out of pre-existent matter. Hiranyagarbha arose in the beginning from the great water.<sup>2</sup> Now several questions arise: How did the chaos produce Hiranyagarbha? What is the unknown force which caused this rise? And who is the maker of the primeval water? In the same hymn (X. 121) it is said that God Himself is the author of chaos; He created it by His Will, and deposited into it a seed, which became the golden germ. Thenceforth He Himself was born as Brahma or Prajapati or the Creator God.<sup>3</sup>

"I am Hiranyagarbha", the Supreme Spirit Himself

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<sup>1</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 99.

<sup>2</sup>X. 121.

<sup>3</sup>S. Radhakrishnan, and Charles A. Moore, A Source Book in Indian Philosophy, London, University Press, 1957, p. 24. See also S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 100.

became manifested in the form of Hiranyagarbha.<sup>1</sup>

There is another account of cosmogony in the Rig-Veda. It is the god of genesis who says: "Let there be, and there was". He thought: "I will create the worlds, then He created these various worlds, waters, light, etc."<sup>2</sup>

From the view-point of the Conception of creation, The Nasadiya hymn, X. 129, is very important. According to this hymn, first of all, there was neither existent nor non-existent. The Absolute Reality which is at the back of the whole world cannot be described as either existent or non-existent. There was a time when the existent in its Manifested Form was not there. The Absolute Reality is beyond time, and space, beyond birth and death and beyond name and form.

Further in this hymn, Desire<sup>3</sup> is considered to be the constituent element of the being of the world.

<sup>1</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin, 1948, p. 100 from Manu, V. 9.

<sup>2</sup>Ibid., p. 102.

<sup>3</sup>Greek mythology, it is interesting to notice, connects Eros, the god of love, corresponding to Kama, with the creation of the universe. According to Aristotle, God moves as the object of desire. Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 102.

Desire or Kama is the sign of Self-Consciousness, the germ of the mind, Manasoretah.<sup>1</sup> So in a word we may assume that Nasadiya hymn contains the most philosophical thoughts and it overcomes the problem of the pluralistic and dualistic views and paves the path for Higher Monism.

From the foregoing discourse we are led to conclude that the sages of Vedas postulate Brahman as the Ultimate Reality who is at the back of the whole creation.

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<sup>1</sup>Ibid., p. 102.

## UPANISADIC COSMOGONY AND COSMOLOGY

The Upanisads are the concluding portions of the Vedas and the introductory to the Sankhya and Advait-Vedanta. Besides this, they have influenced all the major philosophical systems of India. No doubt, Vedas are the wealth of suggestions and speculations but Upanisads are full of illumined experiences and spiritual illuminations. The Upanisads subordinate Vedic ceremonialism and ritualism to the supreme philosophy of self-realisation. They contain so rich contents that the seeker's ceaseless quest for Truth is satisfied. The sages of the Upanisads tried to define and explain by logical ways what, otherwise, could hardly have done through linguistic symbols. Max Muller is right when he says: "a system in which human speculation seems to have reached its very acme."<sup>1</sup> The great German philosopher Schopenhaver declares: "In the whole world there is no study so beneficial and so elevating. It has been the solace of my life and it will be the solace of my death."<sup>2</sup>

The older meaning of the term Upanisad is: 'Secret

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<sup>1</sup>Quoted by S. Radhakrishnan and Charles A. Moore, A Source Book in Indian Philosophy, London, Princeton University, 1957, p. 37.

<sup>2</sup>Quoted by Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 18.

word' or 'secret import' or 'secret doctrine'.<sup>1</sup> According to Dramidacharya one of the pre-Shankara thinkers and Shankara himself interpreted the term 'Upanisad' as standing for the realisation of Brahman-Atman identity (Brahma-vidya), which annihilates the beginning-less nescience called (Avidya).<sup>2</sup> From the view-point of etymology its meaning is: upa, 'near', ni, 'down' and sad, 'to sit'. 'To sit down near the teacher to learn the Truth'.<sup>3</sup>

There are about 200 Upanisads, though the traditional number is 108.<sup>4</sup> But the principal Upanisads are 13.<sup>5</sup> It is difficult to determine the dates and time of their composition. Their authorship is also a matter of mystery.

In what is the world rooted? What is the Reality underlying the flux of each and everything? These were the questions which inspired and stimulated the sages of

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<sup>1</sup>Madhva Nand Swami, Brh. Up., Himalayas, Aadvaita Ashrama, 1950, pp. viii-ix.

<sup>2</sup>Ibid., pp. VIII-IX.

<sup>3</sup>S. Radhakrishnan, and Charles A. Moore, A Source Book in Indian Philosophy, London, University Press, 1957, p. 37.

<sup>4</sup>In the Muktikopanisad, the actual number is given 108.

<sup>5</sup>These are: Brhad-Aranyaka, Chandogya, Taittiriya, Aitareya, Kaushitaki, Kena, Katha, Isa, Mundaka, Prasna, Mandukya, Svetasvatara and Maitri.

the Upanisads. They employed many methods to arrive at the Ultimate Reality. Their views and conclusions are not, however, to be found in coherent and systematic sequences, yet, we are frequently endowed with the knowledge of their concepts of creation.

In their search for the Reality they postulated 'Brahman' as the Real. This word is derived from the root of 'Brh', which means 'to grow' or 'to evolve'. 'Brahman' is that which 'bursts forth' or 'evolves out' or 'grows up' systematically and spontaneously. According to Upanisads 'Brahman' is the ultimate cause of the universe. 'Brahman' is the ultimate cause and the universe is the effect of 'Brahman'. In the Chandogya Upanisad, Brahman is described as "Tajjalan".<sup>1</sup>

Etymologically it means: (tat) that, (Ja) from which the world arises, (La) into which it returns, (Na) by which it is supported and it lives. In the Taittiriya Upanisad, Brahman is defined as that from which all these beings are born, by which they live and into which they are dissolved.<sup>2</sup>

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<sup>1</sup>Quoted by Chandardhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 24 from Chandogya Upanisad, III. 14.

<sup>2</sup>III. 1.



It was the penetrating and philosophical insight of the Upnisadaic sages which discerned 'Brahman' as the 'Super Power' underlying the world. In Brhad-Aranyaka Upanisad I. 4.10-11 and again in Maitri Upanisad VI. 17<sup>1</sup> we find the statement: "Verily, in the beginning this world was Brahman". It is worthwhile to note here that the 'consciousness', which was absent in the previous cosmologies like water-cosmology and space-cosmology is introduced for the production of the world.

Alongwith this Brahman-Theory, some other subordinate theories also developed under different-shades and it seems desirable to discuss them here. In the Chandoqya Upanisad<sup>2</sup> we see the reference of world-egg. First of all there was Brahman. In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of one year.\* The egg

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<sup>1</sup>"Verily, in the beginning this world was Brahman, the limitless one — limitless to the east, limitless to the South, limitless to the West, limitless to the north, and above and below, limitless in every direction. Incomprehensible is that supreme soul (Atman) unlimited, unborn, not to be resoned about, unthinkable. He whose soul is space (Akasatman). In the dissolution of the world He alone remains awake. From that space, He assuredly awakes this world, which is a mass of thought. It is thought by Him, and in Him it disappears". (Mait. Up., VI. 17).

<sup>2</sup>Chand. Up., III. 19.

\*This is not an ordinary year.



broke open. The two halves were made; one of silver, the other of gold. The silver one became this earth, and that of the golden became the sky.<sup>1</sup>

Sometimes the water is considered to be the origin of this world. In the Brhad-Aranyaka Upanisad V.5 we find: 'In the beginning this world was just water. That water emitted the Real-Brahman'.

In the Taittiriya Upanisad II.1, we come across the course of evolution from the Primal Atman upto the human being through the five elements: "From this soul (Atman), verily, space arose; from space, wind; from wind, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, semen; from semen, the person (Purusa)."

In the Brhad-Aranyaka Upanisad I.4.5 it is described that the creation of the manifold world was made from the Unitary Soul. "In the beginning this world was Soul (Atman) alone, in the form of a person. Looking around, he saw nothing else than himself. He said first: 'I am'. Thence arose the name 'I'." "Verily, he had no delight. He desired a second. He was, indeed, as large as a woman and a man closely embraced. He caused that self

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<sup>1</sup>Hume, Thirteen Principal Upanisads, II ed., London, Oxford University Press, 1949, p. 214.

to fall into two pieces. Therefrom arose a husband (Pati) and a wife (Patni). Therefrom human beings were produced."<sup>1</sup>

Again, "It thought itself: Would that I were many. Let me procreate myself."<sup>2</sup> and thus it was manifested into this manifold world.

The process of creation of this universe is beautifully described in Mundaka Upanisad. We see there: "The universe is created by Brahman first in the way as the spider creates the web; as the plants shoot forth on the earth, as the hairs on the head and body of the living man, as the sparks from the well-kindled fire; similarly living beings of many kinds evolve out and grow up out of Brahman and again they return into Him at the time of dissolution."<sup>3</sup>

We have noticed above and we are instinctively led to conclude that the 'theory of Brahman' was well-established in the Upanisads. "Brahman, Deussen points out, was regarded as the cause antecedent in time and the universe as the effect proceeding from it; the inner

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<sup>1</sup>Hume, Thirteen Principal Upanisads, London, Oxford University Press, 1949, p. 81.

<sup>2</sup>Chand. Up., VI. 2.1.

<sup>3</sup>Mund. Up., I. 1.7.

dependence of the universe on Brahman and its essential identity with Him was represented as a creation of the universe by and out of Brahman."<sup>1</sup> Again, Brahman is the heart, Brahman is the mind. Brahman is Self. Brahman is Soul. Brahman is Atman.<sup>2</sup> Thus we see that Brahman is also postulated in the psycho-physical activities of a person. It means that it has its seat in the sense-organs of a person and it has the qualities of intelligence, truthfulness, endless, blissfulness, steadfastness and ultimately it is nothing but Self.<sup>3</sup>

According to the Upanisads the same Reality is called from the subjective side as 'Atman' and from the objective side as 'Brahman'. These two terms are, as we find, often used as synonyms. The Absolute is as certain as the Atman and as infinite as the Brahman. The synthesis of the 'subject' and the 'object', of the 'Self' and the 'not-self' has given a new interpretation to the Absolute Reality of the Upanisads. Hume has given remarkable impression regarding this development: "A new line of thought is here entered upon, namely,

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<sup>1</sup>P. Deussen, Philosophy of Upanisads, Vol. II, Delhi, Oriental Publishers, 1972, p. 164.

<sup>2</sup>Brh. Up., IV, 1.2.

<sup>3</sup>Ibid., IV, 1.2.

introspection, which always follows after extrospection, but, which marks the beginnings of a deeper philosophic thought. What it finally led on to will be described after an exposition of certain developments and conjunctions of the concept of Atman."<sup>1</sup>

The sole synthesis of the 'Brahman' and the 'Atman', of the 'cosmic' and the 'psychical principles' seems at its peak in the Upanisads. "Brahman is Atman".<sup>2</sup> He, who is this Brahman in man and who is that in the Sun, those are one.<sup>3</sup> Thus we see the greatest identification of the 'Self' with the 'Not-self'.

After having studied the various aspects of creation it would be desirable to discuss other concepts which are interpreted differently under different shades by the different commentators.

One possible hypothesis is that the universe is created out of nothing. This theory is called 'ex nihilo'. This theory holds that before creation there was only God. He created this world out of nothing. But Upanisads condemn this theory and assert that nothing

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<sup>1</sup>Hume, Thirteen Principal Upanisads, London, Oxford University Press, 1949, p. 27.

<sup>2</sup>Taitt. Up., I, 5.

<sup>3</sup>Ibid., II, 8.

can be created out of nothing. The fact is, at first, "the true thing alone existed without a second. That wished, "I shall be many"; then it evolved itself into this manifold world."<sup>1</sup>

There is another view which holds that the universe has come out of some inanimate matter without the intervention of God. According to this theory God has fashioned it but not created it. At the very outset, it seems futile as the mere matter can never develop life or consciousness until it has any potentiality in its nature. The Upanisads also condemn this theory and maintain that before creation there was no inanimate matter, there was only Brahman. "The Deity thought: "Hellow, I shall enter the three objects (i.e. heat, water and food) by my soul and shall create name and form."<sup>2</sup> Here an animate being has been called the soul of the Prime Cause.

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<sup>1</sup>Chand. Up., VI, 2.1, 1.2.

"In the beginning this world was just Non-being (a-sat), one only, without a second. But verily, my dear, whence could this be?" said he, "How Non-being could be produced? On the contrary, my dear, in the beginning this world was just Being, one only, without a second". Chand. Up. VI, 2.3 (See also, III, 19.1 and Taitt., II, 7).

<sup>2</sup>Chand. Up., VI, 3.2.

There is another interpretation of the Upanisads. According to it God alone is real and there is no creation at all. The world in space and time is an appearance, an illusion, or a shadow of God. Regarding this view Mr. Deussen pointed out: "that this was the fundamental view of the Upanisads."<sup>1</sup> Mr. Fraser argues: "This doctrine of the illusion of all appearances of reality follows naturally and logically from the repeated teachings in the Upanisads regarding the non-duality of the Self or Atman or Brahman as the Sole Reality of the universe."<sup>2</sup> Shankara is also the great advocate of this theory.

In these arguments the Infinite is taken in a false sense. They confuse the term 'Infinite' with that of the 'Not-finite'. The Upanisads hold that the world is rooted in Brahman. The former has the share of the latter. "The finite is in the infinite; this Atman is the entire universe."<sup>3</sup> "God is present in the atom of dust and even in the small mote."<sup>4</sup>

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<sup>1</sup>The Philosophy of the Upanisads, Delhi, Oriental Publishers, 1972, pp. 160-61.

<sup>2</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1958, p. 190, from Indian Thought, p. 68.

<sup>3</sup>Chand. Up., II, 4.26.

<sup>4</sup>Katha Up., II, 5.2, Mund, II, 2.11.

We have seen above and are led to establish that the creation is neither out of Nothing, nor is it out of inanimate matter, nor is it a mere illusion (Maya). According to the Upanisads, Brahman alone existed before creation and it was created by Him, out of Himself. At the time of universal destruction (Pralaya) the universe disappears in Him. From Him issue forth multitudes of forms like sparks from a well-lighted fire."<sup>1</sup> He is Self-existent, Self-sufficient. He is beautifully described in the following manner:

There the Sun shines not;  
Neither do moon and stars;  
These lightnings shine there not;  
Not to speak of this fire.  
All but reflects Him that shines;  
By His radiance is all this radiant.<sup>2</sup>

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<sup>1</sup>Mund. Up., II, 1.2.

<sup>2</sup>Katha. Up., V, 15. Translated by Hume, .  
Thirteen Principal Upanisads, London, Oxford University  
Press, 1949, p. 353.

### PURANIC COSMOGONY AND COSMOLOGY

The Puranas, next to Vedas, occupy a unique position in Indian Philosophy. They are considered to be the fifth Veda of the laity.<sup>1</sup> Puranas, it is said, claim to equal share of status in respect of sanctity and antiquity with those of the Vedas.<sup>2</sup> They are, not only the source of great inspiration, but also they serve as the rich and multicoloured storehouse of information for the thinkers. The Sages of Puranas dive deep into the fathomless ocean of vast knowledge and try to satisfy their ceaseless thirst for research. All the abstract and intangible fundamentals of the Vedas are elucidated and illustrated well alongwith myth and legendary lores in the Puranas.

They deal with the unique nature of Brahman, the unity and oneness of God, the inseparable relationship between Purusa and Prakriti, the diversity of the world, the evolutionary process of elements, the formal and nomenal combination of Sankhya theory with that of Vedanta theory. The main philosophy of the Puranas is,

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<sup>1</sup>A.D. Pusalkar, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p. x/iii.

<sup>2</sup>Ibid.



however, pure monism;<sup>1</sup> though somewhere, hither and thither, strong notes of Pantheism and theism are also available in them.<sup>2</sup>

The Puranas, mainly, deal with the subject of creation, recreation, the scope and function of the constituent elements of the universe, geneologies of gods and seers, and the history of royal families. Besides, they contain a good deal of material on other supplementary topics of Hindu rituals, religious instructions, medicine and music, poetics and polity, astronomy and astrology, architecture and sculpture, grammar and iconography.<sup>3</sup>

Literally, the word Purana means "old". But as being the technical term, Purana means, "that which lives from ancient times".<sup>4</sup> The Matsya Purana also describes the Purana as "containing records of the past events".<sup>5</sup>

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<sup>1</sup>J.N. Sinha, A History of Indian Philosophy, Vol. I, Calcutta, Sinha Publishing House, 1956, p. 125.

<sup>2</sup>Ibid., p. 125.

<sup>3</sup>A.D. Pusalker, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p.liv.

<sup>4</sup>Vayu, p. 1, 203.

<sup>5</sup>53.63.

Originally, the term signifies as "ancient-tale" or "old narration".

A.D. Pusalkar says: "Purana in the form of legendary lore existed from times of antiquity, even prior to the revelation of the Vedas, and this was handed down to posterity".<sup>1</sup>

Some independent form of composition and some other references are traceable in the Atharva Veda,<sup>2</sup> and also in the Chandogya Upanisad.<sup>3</sup> But it is not, however, definite whether the use of the term of Purana actually meant for the Sacred Hindu Books. Only in the Sutras that we find actual existence of the real Puranas.<sup>4</sup> The Bharat war was also considered to be an important landmark in the development of the Puranas.<sup>5</sup> Anyhow, it is very difficult to assign any particular age to the Puranas. Because, even the component parts

<sup>1</sup>A.D. Pusalkar, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p. x/iv.

<sup>2</sup>Quoted by A.D. Pusalkar, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p. x/iv from A. Veda, XI, 7.24.

<sup>3</sup>VII, 1.2.

<sup>4</sup>A.D. Pusalkar, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p. x/v.

<sup>5</sup>Ibid., p. iii.

of individual Puranas belong to different periods.

As a matter of fact, the process of compilation, additions and omissions were going on till the very later stage.<sup>1</sup>

Amarasimha (fifth century A.D.) the author of Amarakosa gives the chief characteristics and classical definition of Purana. According to him, each Purana has five characteristics; namely, Sarga (creation), Pratisarga (dissolution and recreation), Vamsa (divine geneologies), Manvantara (Ages of Manus), and Vamsyanucarita (Geneologies of kings). But generally, the Puranas do not adhere strictly to those characteristics. Some of the Puranas contain more than these while others scarcely touch with these. Puranas themselves admit that the Pancalaksana definition is meant only for minor Puranas and the major Puranas have the definition of Dasalaksana (Ten-characteristics). In the light of wide range and the entire domain occupied by the Puranas, this definition, too, seems small. In the words of Haraprasad Sastri: "Anything old may be the subject of Purana and it covers all the aspects of life."<sup>2</sup>

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<sup>1</sup>"Wilson is of the opinion that they (Puranas) were before Christ, since, Amarasimha, who defined Puranas was living fifty-six years before the Christian era." Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 23.

<sup>2</sup>Journal of the Bihar Research Society, Patna, xiv, p. 329.

Traditionally, there are eighteen Maha-Puranas<sup>1</sup> and eighteen Upa-Puranas.<sup>2</sup> The eighteen Puranas are further divided into three groups, each consisting of six and connected with one of the members of Hindu-Trinity.<sup>3</sup> Their division is either from the view point of matter or from that of consciousness. Some of them are dedicated to Brahma of Rajas, some are to Visnu of Sattva and the others are to Siva of Tamas.<sup>4</sup>

In the Puranas, two aspects of God are described: Absolute Brahman and Relative Brahman. Absolute Brahman is higher than the highest. He is the Supreme Reality, Self-existent, indestructible, indeterminate, indescribable, immutable infinite, and yet, He is the ground of the

<sup>1</sup>In the enumeration of the eighteen Puranas there are two or three variations. The list we have taken up from the Vishnu Purana and Bhagavata Purana: 1. Brahma, 2. Padma, 3. Visnu, 4. Siva, 5. Bhagavata, 6. Narda, 7. Markandeya, 8. Agni, 9. Bhavisya, 10. Brahma-Vaivartta, 11. Linga, 12. Varaha, 13. Skanda, 14. Vamana, 15. Kurma, 16. Matsya, 17. Garuda, 18. Brahmanda. Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 10.

<sup>2</sup>1. Sanat Kumara, 2. Narasimha, 3. Nanda, 4. Sivadharm, 5. Durvasa, 6. Naradiya, 7. Kapila, 8. Vamana, 9. Usanas, 10. Manva, 11. Varuna, 12. Kali, 13. Mahesvara, 14. Samba, 15. Saura, 16. Parasara, 17. Marica, and 18. Bhargava. A.D. Pusalkar, Studies in Epics and Puranas of India, Bombay, Bhartya Vidya Bhavan, 1955, p. xiviii.

<sup>3</sup>P. Thomas, Epics, Myths and Legends of India, Bombay, D.B. Taraporewala Sons & Co. P. Ltd., p. 5.

<sup>4</sup>Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 17.

entire universe.<sup>1</sup> In the relative form: He is the first manifestation of Absolute Brahman.<sup>2</sup> He is the Determinate and endowed with attributes. "He is the creator, preserver, and destroyer of the world. He creates Sattva, rajas, tamas, time, Prakriti, Mahat, Ahankara and the world."<sup>3</sup> In the former position, He is called Brahman and in the latter He is Isvara. The Puranas, generally, commence with the lower aspect of the conditioned God, who presides over the universe.

The beginning of the universe is determined by an alternating period of activity and passivity, which is called Kalpa or day and night. Technically, the period of night is called the Avyakta or the undifferentiated condition of the universe. The period of day is called Vyakta or the differentiated condition; and lastly the twilight is called Avyakta-vyakta.<sup>4</sup>

The Puman or Purusa and Pradhana or Prakriti are believed to be two elements in the universe. The former is the spirit and the latter is the matter. These two

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<sup>1</sup>Visnu Puran, VI, 8.53.

<sup>2</sup>Visnu Puran, 1.2.14.

<sup>3</sup>Quoted by J.N. Sinha, History of Indian Philosophy, Vol. I, Calcutta, Sinha Publishing House, 1956, pp. 128-29. From Visnu P. 1.2.2, 35, 61; 1.4.31.

<sup>4</sup>Swami, K.N. Aiyar, The Purana, Madras, Theosophical Society, 1916, p. 14.

principles are always working together in this phenomenal universe and are only separated in the condition of Pralaya.<sup>1</sup>

This Pradhana or matter has in it three qualities (gunas) viz., Rajas, Sattva and Tamas.

The agitation or the disturbance among the gunas gives rise to creation while equilibrium brings about dissolution. From this, it is quite clear that the Unconditioned God does not put forth evolution Itself or create anything but only He exhibits various aspects of Itself.<sup>2</sup>

In another account it is said that the universe is but the breath of Brahman.<sup>3</sup> Further, it is explained that the universe is breathed from the Deity Time.<sup>4</sup> Brahman, Who is unconditioned cannot create; it is the Time, His Shakti or the Law which evolves the universe from Avyakta (the night) to Vyakta (the day).<sup>5</sup>

<sup>1</sup>Ibid., p. 14.

<sup>2</sup>Ibid., p. 15.

<sup>3</sup>Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 15.

<sup>4</sup>Ibid.

<sup>5</sup>"Though Time manifests the universe, yet in manifestation, the idea of Time as succession in space has to arise only after special matter comes to exist.... As the Absolute Brahman cannot create, it is the Law of Time that exhales the universe at creation". Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p.56; From Visnu P. I, 11.15.

The Avyakta condition is beautifully described in the Visnu Purana: "There was neither day, nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing save only one unapprehensible by senses or by the intellect: "The one Pradhanika-Brahma-Puman, that was."<sup>1</sup>

In this Avyakta or unmanifested condition both matter and spirit remain latent. The disturbance among the gunas brings about activity. Through Rajas, the one spirit becomes Brahma, the Creator, through, Sattva, he becomes Visnu, the Preserver, and through Tamas, Siva, the Destroyer. But these three gunas cannot be separated from each others.<sup>2</sup>

The ancient sages who had the power of diving deep into the process of the creation, through their divine vision visualise a vast atom called Mahat — the Great -- as the seed of the universe. And it is presided over by an intelligence Who is called Purusa.<sup>3</sup>

The Puranas accept, the Mahat, the one atom, as the sole substratum of the entire universe and they further

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<sup>1</sup>Ibid., p. 16 from Visnu P. I, 11-23.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 27.



establish that this Mahat produces many units of Ahnkaras.<sup>1</sup> One Mahat multiplies into many Ahankaras through the three main divisions of gunas viz., active (Rajasic) rhythmic (Sattvic) and passive (Tamasic).

Both modern bacteriology and embryology furnish us with illustrations of one Mahat becoming many Ahankaric units.<sup>2</sup>

In the Puranas, there is an other account, which describes that the self-existent-Brahman exists in three successively Forms, viz., Purusa, Pradhana and Kala.<sup>3</sup> The last form acts as the connecting tie for the former two. Pradhana tends to produce Mahan or buddhi when the Supreme Deity enters into Purusa and Pradhana. And then Buddhi further produces Ahankaras.<sup>4</sup>

There is another account of nine stages<sup>5</sup> in the cosmology of the Puranas.<sup>6</sup> Brahma in the beginning was

<sup>1</sup>Ibid.,

<sup>2</sup>Ibid., p. 28.

<sup>3</sup>Visnu P., 1.2.

<sup>4</sup>A.D. Pusalkar, Studies in the Epics and Puranas of India, Bombay, Vidya Bhavan, 1955, p. 19.

<sup>5</sup>These are also classified as three viz., Mahat, Bhutadi and Aindrika.

<sup>6</sup>Visnu P., 1.5.



meditating on creation. He visualised a creation which was beginning with ignorance and consisting of darkness. From that being the first creation appeared which is known as the evolution of Mahat. From this, Ahankara was evolved and from Ahankara the five subtle elements (Tan-Matras)<sup>1</sup> which, in the state of manifestation, appear as five gross elements.<sup>2</sup> (Bhutas). This is called the second, the Bhuta Stage. In the next stage, five sensory organs (Jnanendriyas) and five motor organs (Karmendriyas) and mind (Manas) are produced. This is the third stage, Ainedrika Stage. All these three stages are called Prakrta Sarga (Creation from Prakriti). Through the influence of Purusa, all these principles and elements are combined and are in a position to form an egg; Brahmanda. Assuming the rajas guna inside the egg it becomes active. Brahma, in the next step, brings about existence of this world, which is called the fourth creation. Later, the fifth animal kingdom is originated by him through meditation. Sixthly, the gods, seventhly mankind, eighthly anugraha and ninthly Santkumara and other semi-divine mind-born sons are created. These

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<sup>1</sup> Sabda, sparsa, rupa, rasa and gandha.

<sup>2</sup> Akash, Vayu, Tejas, Ambhas and Prithvi.

five stages, from fourth to eighth are called Vaikrta and the ninth, the last stage is called Kaumara.<sup>1</sup>

Then there is another account of five gross elements, as seen above, which are believed to have composed the bodies. These elements are: Akash, Vayu, Agni, Apas and Prithvi. Each higher element produces the lower one. Such as: Akash produces vayu; Vayu, Agni; Agni, Apas, and Apas, Prithvi. Each element is further preceded by its respective tan-matras (subtle elements). Sabda (sound), tan-matra is said to have generated Akash. Similarly, Sparsa (touch) to have Vayu, Rupa (form) to have Agni, Rasa (taste) to have Apas, and Gandha (Smell) to have Prithvi.<sup>2</sup>

It may be born in mind that each tanmatra<sup>3</sup> has its own measure of vibration. The measure of vibration is growing lesser and lesser as the element is becoming grosser and grosser. It means that each solid object, which seems to be immobile and static is nothing more than the aggregation of particles of matter in a state

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<sup>1</sup>Visnu P., 1.5, 24-25.

<sup>2</sup>Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 29.

<sup>3</sup>Etymologically tanmatra means: Tat (its own) Matra (measure) which means its own measure of vibration.

of ceaseless vibration.<sup>1</sup> Even our body, which seems to be immobile will disclose to microscope that there are particles of matter ceaselessly vibrating, some of which are entering in while others are going out.<sup>2</sup>

Thus, the foregoing estimate of the development of the cosmological and cosmogonic thought in the Puranas tends to hold that their cosmogony is partly similar to that of Sankhya system, with the only exception of its belief in God; who according to Puranas, evolves the world out of Prakriti; which is nothing more than His own form. The Puranas further hold that Purusa and Prakriti cannot be separated from God. Rather these are the forms and the manifestations of God. The authors of Puranas seem to exercise their highest liberty of blending together all acceptable trends of thought in order to make the Puranas all-comprehensive and encyclopaedia of Hindu Thought. Here we are led to conclude that the atheistic and dualistic philosophy of Sankhya in connection with the conception of creation has been tried to combine with the theistic and monistic thought of Vedanta.

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<sup>1</sup>Swami, K.N. Aiyar, The Puranas, Madras, Theosophical Society, 1916, p. 30.

<sup>2</sup>Ibid., p. 30.

### COSMOGONY AND COSMOLOGY OF JAINAS

The Jaina system falls in the line of unorthodox school since it does not recognize the authority of the Vedas. This system is the great deviation from the previous philosophy of the Vedas and the Upanisads. The salient characteristics of the Jaina philosophy are: The unique interpretations of ethical values, realistic classification of being, indifferent attitude towards Transcendent and Immanent God, substantive theory of knowledge, minute classification of the substance, introduction of the doctrine of Syadvada and Saptabhangi and finally, the materialistic treatment of the origin and the nature of the universe.

The word Jainism is derived from 'Jina' which means "winner" or "conquerer". One who has conquered his desires and passions is Jina.<sup>1</sup>

This system is, however, very old, and, it is believed, it flourished in the sixth century B.C. and it was a contemporary with Buddhism.<sup>2</sup>

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<sup>1</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 286.

<sup>2</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 48.

In the face of such an evidence that the Jaina system belongs to the unorthodox school we are instinctively led to establish that it does not look upon Brahman as the creator of the world. Nor does it postulate any other authority or agent as a Creator of this world.<sup>1</sup> They hold that the world is eternal and it has no beginning or end.<sup>2</sup> But the being is not permanent. It is becoming, undergoing change and destroyed.

As regards the view of creation we come across two different concepts. According to the first, the categories are: motion (Dhamma), stop (Adhamma), space (Akash), soul (Jiva) and matter (Pudgala).<sup>3</sup>

According to the second, these are: Jiva (soul) and five divisions of Ajiva (matter). The five divisions of Ajiva are: Dharmastikaya (motion), Adharmastikaya (rest), Akasastikaya (space), Kala (time), and

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<sup>1</sup>A Dictionary of Comparative Religion, ed. by S.G.F. Brandon, London, Weidenfeld & Nicolson, 1970, p.367. See also Mrs. S. Stevenson, The Heart of the Jainism, London, Oxford University Press, 1915, p. 128.

"Nevertheless, according to their creed, they do not believe in a creator, much less in a Father Omnipotent to whom they might feel such personal devotion", p. 128.

<sup>2</sup>E.R.E., Vol. IV, 2nd ed., ed. by James Hastings, New York, T & T Clark, 1935, p. 160.

<sup>3</sup>W. Schubring, The Doctrine of the Jains, Delhi, Moti Lal Banarsi Dass, 1962, p. 126.

Pudgalastikaya (matter).<sup>1</sup>

On the evidence of these views we are led to conclude that the Jainas hold Jiva (consciousness) and Ajiva (non-consciousness, Jada) as the sole cause of the whole world or we may say that Jiva and five categories of Ajiva mentioned above in the second variation constitute this world.<sup>2</sup> According to them the whole universe is full of Jiva and Ajiva; and the whole creation of this world is due to the two everlasting, uncreated co-existing but independent categories of Jiva and Ajiva.<sup>3</sup>

Jiva is nearly the same as the Atman or the Purusa in other Pluralistic Schools.<sup>4</sup>

In the sacred book of Jaina the definition of Jiva is: "What knows and perceives the various objects, desires pleasures and dreads pain, acts beneficially or harmfully

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<sup>1</sup>Sinclair, Stevenson, The Heart of the Jainism, London, Oxford University Press, 1915, p. 109.

<sup>2</sup>"The two Jiva and Ajiva are exhaustive categories of the universe". S. Radhakrishnan, Indian Philosophy, Vol. I, George Allen & Unwin Ltd., 1948, p. 323.

<sup>3</sup>Ibid., p. 314.

<sup>4</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 62.

and experiences the fruit thereof that is Jiva."<sup>1</sup>

In the Jaina Philosophy the word Jiva is used in various senses. It denotes vitality, soul, life and consciousness. Jivas are infinite in number and many in kinds: Nitya siddha (ever perfect), Mukta (liberated) and Baddha (The bound). Except, at the stage of final release the soul is always the counterpart of matter. Absolute pure and pious soul can shatter or dissolve the bondage between matter and himself.

Jivas are graded according to the number of their sense organs. They vary from one to five. The highest grade is of those souls who possess five senses: Touch, taste, smell, sight and hearing. Jainas hold that everything from the solar system upto the dew-drop has a soul and it is not that only men and animals have souls.<sup>2</sup> Even the plants are the Jivas of one sense.

There are also believed to be an elemental souls, such as: Earth souls, fire souls, water souls etc.

Birth and death are the mere modification (Paryayas) of the souls.

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<sup>1</sup>Pancastikaya Samayasara, p. 129. Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 314.

<sup>2</sup>Ibid., p. 322.



In the space there are to be believed very subtle plants. They are called nigodas. They are in the groups of an infinite number. They experience pains and pleasures and possess the system of respiration and nutrition. The whole universe is full of them. The nigodas provide the supply in place of those souls who acquire emancipation (Moksa). Thus it is evident that this world never meets end.

In the process of the creation, the other counterpart of Jiva is Ajiva. It lacks consciousness, but can be touched, tasted, seen and smelt. It is the object.<sup>1</sup>

The five categories of Ajiva, as already pointed out above are further divided into two groups: (1) Without Form (2) With Form (Arupa and Rupa).

- I      Without Form Ajivas are: Motion (Dharma), Rest (Adharma), Space (Akash) and Time (Kala).
- II     With Form Ajivas are: Pudgala or Matter.

Dharma (Motion) is the principle of movements. It helps the Jiva associated with pudgala to grow, to progress or to move just in the way as the water helps on the movement of a fish. It pervades the whole world and is continuous because of its inseparability.<sup>2</sup>

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<sup>1</sup>P., p. 132.

<sup>2</sup>P., p. 90.



But it is devoid of the qualities of taste, colour, smell, sound and touch. This principle more or less, corresponds to the Law of motion discovered at later stage by scientific researches.

Adharma (Rest, or Adharmastikaya) is the principle of Rest. The first role of it is to attract and then to make motionless. This principle is also devoid of the qualities of five senses mentioned a little earlier.

Both these principles of motion and rest are formless (Amurta), and passive. They cannot generate motion or rest by themselves. They accelerate, promote or help the condition of motion or rest. But they, however, condition the motion or rest of only those things that have the inclination or potentiality to move or to rest.<sup>1</sup> They are the medium of the movement and of the rest, though they are not the cause. The efficient cause is always different from these principles.

Akash (Space or Akasastikaya) is that principle which gives space and makes room for the things. For example, if a lamp is lighted, it is the space which allows its beams to shine in. And it is just as a house that affords space for its residents. Similarly, Akash gives room to Ajiva to dwell in. Space is defined:

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<sup>1</sup>P., p. 91.

"It is something which is obstructed by one indivisible atom of pudgala, and which can give space to all particles."<sup>1</sup>

Time (kala) is that principle which tells upon the body of a thing. It is continually making old things new and new things old. Kala is indivisible and all-pervading form of the universe on which all the successive movements of the world are strung. The absolute time is distinguished from the relative time. Relative time can be divided into the units as minutes, hours, days, years, but the absolute time is indivisible. Samaya is the relative time whereas the Kala is the absolute.

"Relative time is determined by changes or motions in things. These changes themselves are the effects of absolute time."<sup>2</sup> Time is a chakra, a wheel.

Pudgala (Matter) is Murta and possesses the form. It has colour, smell, taste, form and can be perceived and touched.

"Whatever is perceived by the sense, the sense-organs, the various kinds of 'Sariras (or bodies of Jiva), the physical mind, the Karmas, etc. are Murta, or figured objects. These are all pudgala."<sup>3</sup>

<sup>1</sup>D.S., p. 27.

<sup>2</sup>P., p. 107.

<sup>3</sup>P., p. 89.

Matter is an eternal substance, undetermined with regard to quality and quantity. It may increase or decrease according to shape and style without any addition or loss of particles.

The above discussion leads us to maintain that Jaina system does not believe in the creator, rather it introduces the theory of Jiva and five categories of Ajiva.

Let us conclude it in the words of Mrs. S. Stevenson: "The Jaina hold that it is through Jiva and these five divisions of Ajiva that the universe exists, and that these serve instead of a creator, whose existence they do not acknowledge."<sup>1</sup>

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<sup>1</sup>The Heart of the Jainism, London, Oxford University Press, 1915, p. 109.

### BUDDHIST COSMOGONY AND COSMOLOGY

It was, perhaps, the sixth century B.C. that the "Light of Asia" dawned on this earth. Buddha was the embodiment of discerning insight, profound knowledge and of the purest emotions and sentiments. His tender heart over-flowed with a gush of sympathy and melted with the spark of pity on the sight of sorrow and sufferings of the humanity. The momentary glow of sensual pleasures, passing shadows of material luxuries, the exquisite beauty and bewitching charm of homely life could not cast their spell over the benevolent conscience and the sacrificial heart of Buddha. The whole philosophy of Buddha revolves around: "Misery, and the cessation of misery".<sup>1</sup>

He tried to locate the root cause of misery and to attain eternal liberation (Nirvana) from pains and pangs of this worldly life. It is quite evident that Buddha was more an ethical teacher and social reformer than a philosopher.<sup>2</sup> That was why, he often used to observe silence over the metaphysical questions. Even then his contribution to Indian Thought is nevertheless

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<sup>1</sup>Majjhimanikaya, 63.

<sup>2</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 390.

important. His is the philosophy of "change". This theory at later stage paved the path for the discoveries of modern science.<sup>1</sup>

As a matter of fact, the teachings of Buddha were oral in original and were collected and compiled much later by his followers. Hence, the collections were bound to give rise to various interpretations, amplifications, distortions and elaborations. With the result, many doctrines and dogmas grew with varied aspects. Ultimately, two major schools were established: Hinayana (earlier) and Mahayana (later). Some scholars include another school: Original Buddhism.<sup>2</sup> They suggest that "the Original Buddhism ought to be treated separately and regarded as the common matrix of both Hinayana and Mahayana".<sup>3</sup>

The teachings of Buddha can be put under three-fold head:

1. The Four Noble Truths.
2. The Noble Eight-fold Path.
3. The Doctrine of Dependent Origination.

(Pratityasamutpada)

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<sup>1</sup>Ibid., p. 367.

<sup>2</sup>Dr. G.C. Pande, Buddhist Philosophy : Buddhism, Patiala, Punjabi University, 1969, p. 26.

<sup>3</sup>Ibid.

Here we are only concerned with the Doctrine of Dependent Origination. Because it fairly deals with the Origin and the Nature of this world. According to this theory there are twelve links of the casual wheel of Dependent Origination:

1. Avidya (ignorance).
2. Sanskaras (predispositions or impression of Karmic forces).
3. Vijnana (initial consciousness of the embryo).
4. Namarupa (psycho-physical organism or mind or body).
5. Sadayatana (sense-organs including mind).
6. Sparsa (sense-object-contact).
7. Vedana (emotion or sense-experience).
8. Trsna or Tanha (craving for sense-enjoyment).
9. Upadana (clinging to enjoyment).
10. Bhava (will to be born).
11. Jati (rebirth).
12. Jaramarna (old age and death).<sup>1</sup>

Out of these twelve links, the first two are related to the past life, the last three to the future life and the rest of the links to the present life. This is the whole cycle of birth and death. The wheel

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<sup>1</sup> Majjhima Nikaya, 140. Mahapadanasuttanta, II.

of causation, as given above, shows that the elements of life are derived from the past life.

Here we see that the cause and effect represent earlier and later stages of a continuous process. The origin of each and everything is in dependence on one another. There is self-changing or self-forming process. The causal evolution of the world process is not mechanical where creations and extinctions are going on automatically, but it is the working of the one state upto another state. The present is determined by the past. Buddha believes in transitive causation, according to which one state transmits its causal energy, to another newly conceived germ.

According to Buddha, from ignorance spring the sanskaras from sanskaras springs consciousness and thus the whole circle is on the go, upto jaramarna (death). But the circle does not end with the end of this life. Death is only a beginning of a new life and this is called Bhava-chakra or sansara-chakra.

One thing is to be noticed here that Buddha does not regard life as the product of mechanical process, rather he considers it as the outcome of 'internal urge',

or the 'life force' or the "will" to be born. 'Will' to live is the ground of all existence. According to Buddha all life is a force. Though we can never see the working of the force; it is there; in consciousness we feel its presence.<sup>1</sup>

It is obvious now that Buddhism does not postulate any external creator or Personal God as the sole cause of the creation of this world. Hinayan, one of the sects of Buddhism is the religion without God. It outrightly rejects the authority of Brahman of Upanisads. Here the Karman or the impression of Karmic force takes the place of God. The action, or the Karman is the creator of this world. The diversity of the world comes from acts.<sup>2</sup> According to Buddha gods play no vital part, whereas the doctrine of Karman occupies a central place.<sup>3</sup>

Sometimes Dharma (Dharmakaya) or the Law is used in the sense of Karman. Dharma is the "warp and woof" of all, that lives and moves. A man is born from his own deeds. Even what parents he has, it depends on his

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<sup>1</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 372.

<sup>2</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, p. 455, from Karmajam Lokavaicitryam Abhidharmakosa, IV, 1.

<sup>3</sup>Dr. G.C. Pande, Buddhist Philosophy: Buddhism, Patiala, Punjabi University, 1969, p. 27.



Karman. "My action is my possession... my inheritance...."<sup>1</sup>

According to the belief of Mahayana, Buddha himself was given the position of God. Buddha was transformed into God and was worshipped as such.

Buddhists hold that in the empirical world everything is momentary, relative, conditional, finite, dependent and the subject to birth and death. Hence, it is imperfect. Every object of thought is neither absolutely real nor absolutely unreal. All phenomenal things fluctuate between reality and unreality between eternalism and nihilism.

The whole universe is continuous flow of change. It is, however, unreal, yet, not non-existent. It is not being but a stream of becoming. Two traditional and classical similies are given to illustrate the momentriness of the universe: The stream of river and the flame of a lamp. A river is not the same river in the next moment. As it is the continuous flow of different water. Similarly, the flame is not the same flame. Rapidity of the succeeding moment gives rise to the illusion of unity. Thus the wheel of the cosmic order goes on without maker, without beginning.<sup>2</sup>

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<sup>1</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, pp. 454-55.

<sup>2</sup>Buddhaghosa, Visuddhimagga, XVII.

The order of the universe is called 'Niyama' in Pali, which means the 'process of going on'. The huge world of life and motion is bound to the process of becoming, growing, changing and striving and at the same time has a law at the root. According to Buddha, all life is an illustration of a general law.

According to Buddhism, soul is nothing else than a bundle of five Skandhas: Rupa (matter), Vedana (feeling), Sanjna (perception), Sanskaras (disposition) and Vijnana (consciousness).<sup>1</sup> The rupa is the material and physical organism. With the association of other four psychical skandhas the empirical life is formed. Buddhists hold that only those five skandhas are real and the rest of the body is unreal.

"Man is a living continuous complex, which does not remain the same for two moments, and yet continues in an endless number of existences without being completely different from itself."<sup>2</sup> It is further held: "The body is not the eternal soul, for it tends towards destruction. Nor do feeling, perception,

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, pp. 78-79.

<sup>2</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 383 from Mahaniddesa, p. 117; Visuddhimagga, VIII.

disposition and intelligence together constitute the eternal soul, for were it so, it would not be the case that consciousness likewise tends towards destruction."<sup>1</sup>

Buddha, outrightly rejects the eternity of soul or Atman. "There is no self (atman) or person (Pudgala) or living being (sattva) or principal life (jiva) which is permanent. We have no consciousness of any such changeless entity or eternal principle in man."<sup>2</sup> Dr. S. Radhakrishnan has rightly pointed out: "Buddha clearly tells us what the self is not, though he does not give any clear account of what it is."<sup>3</sup>

On the whole, Buddhists repudiate all the preconceived views regarding creation of this universe. The orthodox view which holds that there is a Supreme Personal Creator, Isvara, the materialistic view which maintains that the world is developed due to the innate and independent power of things and the naturalistic view which believes in natural unfolding of a thing out of its own interior. All these views find no ground in Buddhism.

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<sup>1</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen and Unwin Ltd., 1958, p. 383 from Mahavaqqa, I, 21.

<sup>2</sup>Ibid., p. 384, from Samyutta Nikaya, IV, 54.

<sup>3</sup>S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen and Unwin Ltd., 1948, p. 386.

Hinayana Buddhism, however, falls in the line of asatkaryavada which means that the effect does not pre-exist in its material cause. The effect, according to it, is a new creation. It believes in anitya-paramanuvada or ksanabhanigavada.<sup>1</sup>

Thus we are led to conclude that the Buddhism is based on the doctrine of universal momentriness. Mind and soul are reduced to mere momentary ideas, matter to momentary atoms of earth, water, fire and air. Reality is a stream of becoming and the life is a series of manifestation of becoming.<sup>2</sup>

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 151.

<sup>2</sup>Ibid., p. 82.

### COSMOGONY AND COSMOLOGY OF SANKHYA SYSTEM

The Sankhya system is wellknown for its theory of evolution. It has reduced, more or less, the numerous categories of Vaishesika to the two fundamental categories of 'Purusa' and 'Prakriti', "subject" and "object", "spirit" and "matter". According to this system all experience is based on the duality of the knowing subject, Purusa<sup>1</sup> and the known object, Prakriti. In fact, Prakriti is the basis of all objective existence. Prakriti, as being the dynamic object is the sole source of the world of becoming. The whole potentiality of existence is implicitly contained in Prakriti. It is nothing more than pure potentiality.

Sankhya, strictly, maintains dualism between Purusa and Prakriti. It believes in the plurality of the Purusa and is, however, silent on the question of God.

It is a pluralistic spiritualism and an atheistic realism.<sup>2</sup> It seems very probable that in the beginning

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<sup>1</sup>"Prakriti and its products possess the gunas and so are unconscious. They are devoid of the power of discriminations between themselves and Purusa. They are always objective, while Purusa alone is subject." S. Radhakrishnan, Indian Philosophy, Vol. II, London, George Allen & Unwin Ltd., 1948, pp. 248 and 265.

<sup>2</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 149.

Sankhya system was based<sup>1</sup> on the Upanisads,<sup>2</sup> and had accepted the theistic absolutism, but later on it rejected theistic monism under the influence of Buddhism and Jainism.<sup>3</sup>

The word 'Sankhya' is derived from the word 'Sankhya' which means 'munber'. So Sankhya is the philosophy of "numbers", because it deals with twenty five categories. The word 'Sankhya' is also used in the sense of 'right knowledge'. In the Gita and in the Mahabharata this word is used in the sense of 'right knowledge'. So Sankhya philosophy is also the philosophy of 'right knowledge'. Right knowledge is the knowledge of the separation of the Purusa from the Prakriti. The system is predominantly intellectual and theoretical.<sup>4</sup>

Traditionally, Kapila is considered to be the founder of this system. But Sankhya-pravachana-sutra

<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 149. See also S. Radhakrishnan, Indian Philosophy, Vol. II, p. 250.

<sup>2</sup>The word Sankhya is used in various Upanisads: Chado: VI, 4, 1. Katha: I, 3, 10-13, Prasna: VI, 2.

<sup>3</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 149.

<sup>4</sup>Ibid., p. 150.

which is now available and which is ascribed to the name of Kapila is not accepted by the scholars as the real and original work of Kapila.<sup>1</sup> The contents of the text show that the work is not earlier than the fourteenth century A.D. Kapila, a legendary figure was said to be the son of Brahma and some other believed him to be an incarnation of Visnu.<sup>2</sup> He probably lived during the seventh century B.C.

The earliest book of Sankhya is the "Sankhya-Karika" by Isvarakrishna. It is a work of third century A.D. This book consists of seventy stanzas and due to this account this book is designated as the "Sankhya Saptati", and is also described as "the pearl of the whole scholastic literature of India". The book was also translated into Chinese under the name of "The Golden Seventy Discourse".

Another work of importance on the system is the Tattva-Samasa which is very brief.

According to the theory of causation, Sankhya believes in Satkarya-vada. It means that the effect is not a new creation; but only an explicit manifestation

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<sup>1</sup>S. Radhakrishnan, Indian Philosophy, Vol. II, London, George Allen & Unwin Ltd., 1948, .p. 254.

<sup>2</sup>Ibid., p. 254.



of that, which was implicitly contained in its material cause. All effects are the modifications (parinama) of Prakriti. Before the modification, they pre-exist in the eternal bosom of Prakriti and tend to come out of it at the time of creation; and at the time of dissolution they again return back. According to Sankhya, production is evolution whereas destruction is involution.

The Sankhya system distinguishes efficient cause from material cause. The material cause enters into the effect while the efficient cause exerts influence from outside.

Before proceeding further, it would be desirable to know the concept of Prakriti. According to Sankhya system, as we have seen above, Prakriti is the root-cause of the whole world of objects. It is the potentiality of the whole nature. Plato calls it "the receptacle and nurse of all generation".<sup>1</sup> Many attributes are conferred on Prakriti. As being the uncaused root-cause of the world, it is called Prakriti; as being the first principle of this universe, it is called Pradhana; as being the unmanifested state of all effects, it is known as Avyakta; as being the extremely subtle and

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<sup>1</sup>Quoted by S. Radhakrishnan, Indian Philosophy, Vol. II, London, George Allen & Unwin Ltd., 1948, p. 248.



imperceptible thing and which is perceived only through its products, it is called Anumana, as being the unintelligent and unconscious, it is called Jada, and as being the ever-active, unlimited power, it is called Shakti. Prakriti, in short, is uncaused, independent, absolute, one, eternal and is beyond production and destruction. While the products of it are caused, dependent, relative, many, temporary and ultimately are the subject to birth and death, production and destruction.

According to Sankhya, Prakriti is the substance consisting of three gunas (qualities). These are: Sattva, Rajas and Tamas. They are the constituents of Prakriti. Their entity is very subtle and imperceptible. Their existence can only be inferred from their effects — pleasure, pain and sloth respectively.

Etymologically, the word Sattva is derived from the word "sat", which means "existent" or "real". It is potential consciousness and is responsible for the manifestation of objects in consciousness. It produces pleasure. It is light and bright. Its colour is white. Rajas means foulness. It is the principle of motion or activity. Motion is always inherent in it. It produces pain. Its colour is red. Tamas means darkness. It is the principle of inertia. It produces apathy and indifference. Its colour is dark. The functions of

each gunas, i.e. Sattva, Rajas and Tamas are manifestation, activity and restraint respectively.

These gunas, the ultimate constituents of Prakriti are never expected to be separated from each others. Though they contradict and conflict, yet co-present and co-operate with one another; and are always found intermingled and interwoven.

All things of the world, according to Sankhya are composed of these three gunas. The differences and variety among the things are due to the different combinations of these gunas whichever guna is predominant in the particular phenomenon, it becomes manifest, though the others are also present in the same phenomenon. But they are, however, latent, and in the position of subordination. Thus the varied interaction of the gunas is responsible to bring about the variety of the world.

When these gunas are held in the position of equilibrium, that position is nothing else than Prakriti. At this stage the evolution is not liable to take place. But the gunas are inherently everchanging and can never remain static even for a single moment. So, the change is their very nature.

The change is of two types: homogeneous and heterogeneous. Evolution takes place when this equilibrium

is disturbed and heterogeneous change starts in the bosom of Prakriti.

Homogeneous change is bound to bring about dissolution when Sattva changes into Sattva, Rajas into Rajas and Tamas into Tamas. This change is not liable to create disturbance in the equilibrium. Hence there is no evolution; rather there is dissolution.

Purusa is the other counterpart of Prakriti. It is the principle of pure consciousness. Purusa is the soul, the spirit, the self, the subject and the knower. It is not like a substance which may possess the quality of consciousness. Rather, consciousness in itself is the very essence of it. It is beyond time and space, beyond change and activity. It is uncaused, eternal all-pervasive, self-luminous and self-proved.

Sankhya, however, believes in the plurality of the Purusa. It advances the following arguments:

1. Each soul has different sensory and motor organs and bears separate birth and death. Had there been only one Purusa, the birth or death of one soul would have meant the birth and death of all souls.
2. Had the self been one, liberation of one, should have meant the liberation of all.
3. The bound souls relatively differ in qualities while liberated souls are all alike but differ in number.

Now we are in a position to see the process of creation. According to Sankhya, when Rajas, the principle of activity vibrates and makes the other two gunas vibrate, the process of creation begins. But prior to the position of the creation; Tamas, the principle of non-manifestation and restraint, holds in check both, the 'activity of Rajas' and the principle of "manifestation of Sattva". According to Sankhya theory a new thing is always produced but it is never created. It is only an act of making explicit of that what was formerly implicit. Evolution is regarded as cyclic and not linear; teleological and not mechanical. It means that the evolution is not purposeless, rather it takes place for the purpose of serving Purusa. Prakriti, the gunas, the senses, the mind, the ego, the intellect and the subtle body — all are constantly serving for the end of the Purusa. The cause of development observes a definite law of succession in space and time, mode and causality.<sup>1</sup> And there is no confusion.

Mahat or "the great", the sole cause of the whole universe, is the first product of the evolution of Prakriti. Of the individual it is the basis of intelligence. Mahat is the only germ of this vast world

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<sup>1</sup>S. Radhakrishnan, Indian Philosophy, Vol. II, London, George Allen & Unwin Ltd., 1948, p. 266.

of objects. It is cosmic in its nature and intellectual in its psychical entity. It is quite different from consciousness. It is only the Purusa which enjoys the dignity of pure consciousness. Buddhi or intellect, being the product of Prakriti, is material. It is, however, the product of the finest matter, therefore, the pure consciousness of the Purusa can clearly be reflected in it.

Mahat further produces Ahankara. It is the principle of individuation. Its function is to generate the sense of "self", or "ego". It produces the notion of "I" and "mine".

The Sattvika Ahankara produces mind and the five sensory and the five motor organs. The five sensory organs are the functions of sight, smell, taste, touch and sound. The five motor organs are the functions of speech, prehension, movement, excretion and reproduction.

Buddhi, Ahankara and manas represent the psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. Sankhya considers them as material and accepts that they are derived from Prakriti. They, however, shine through the light and by the presence of the Purusa. They are apparently conscious.

Five essences which are called Tanmatras (subtle

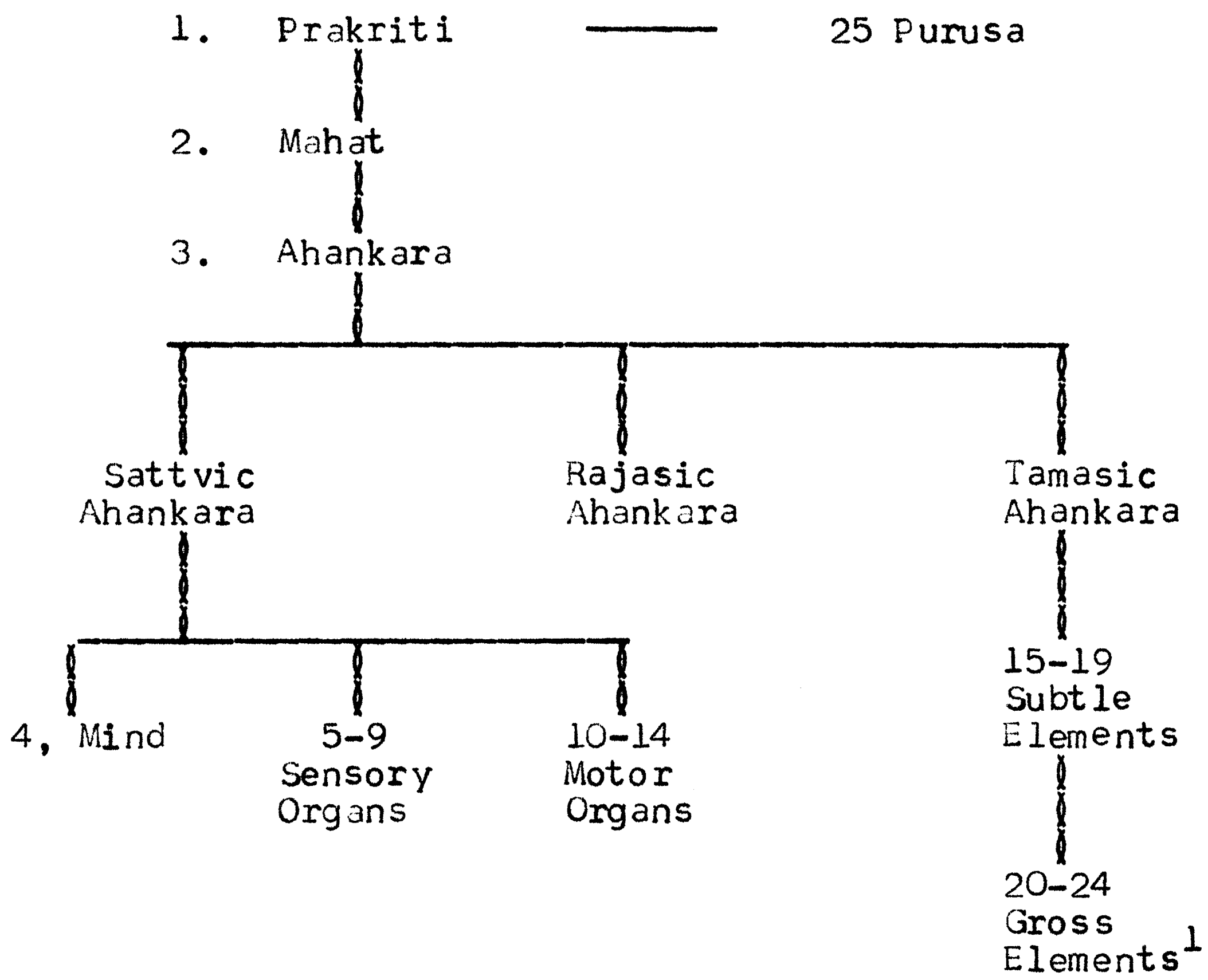
elements) emerge out of Tamasic Ahankara. These are the essence of sight, smell, taste, touch and sound. The five gross elements arise out of these subtle elements. From the essence of sound emerges the element of ether, with the sound as its manifest quality. From the essence of touch with the combination of sound emerges the element of air, which possesses the two qualities of sound and touch. From the essence of colour, combined with those of sound and touch arises the element of fire or light together with the qualities of sound, touch and colour. From the essence of taste with the combination of sound, touch and colour arises the element of water with four qualities of sound, touch, colour and taste. And likewise, the essence of smell, combined with those of sound, touch, colour and taste emerges out the element of earth, together with the qualities of sound, colour, taste and smell.

Theory of evolution of Sankhya thus consists of twenty four principles as seen above together with the twenty fifth category of the Purusa. All these principles constitute the whole process of creation. The Purusa of the Sankhya is, however, a mere spectator of the whole show of evolution; but the presence or the close contact of the Purusa with the Prakriti is very essential for evolution.<sup>1</sup>

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<sup>1</sup>Dr. S.S. Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 120.

The following table will elucidate the whole process:




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<sup>1</sup>The writer owes this Table to Dr. S.S. Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 129.

Out of these twenty five principles, the Purusa is neither a cause nor an effect; but relatively it is he who should be regarded as the efficient cause as well as the final cause of evolution.

Prakriti is the cause but not the effect.

Sankhya holds Prakriti as the material and the efficient cause.

Mahat, Ahankara and five subtle elements are both cause and effect. While the five sensory organs, five motor organs, the five gross elements and Manas (mind) are only the effects.<sup>1</sup>

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 162.



### COSMOGONY AND COSMOLOGY OF VAISHESIKA SYSTEM

The name of this system is derived from the word "vishasa"<sup>1</sup> (particularly) which means "difference". This philosophy emphasizes the significance of "particularity". This is the philosophy of "diversity", "identity", "difference", "distinction", and "discrimination". It believes that the "diversity" and not "unity" is the sole root of this universe. Hence this philosophy is called Pluralistic Realism.

This philosophy adopts the atomic view. According to it the things are composed of invisible and eternal atoms, which are very subtle, minute and incapable of further division.

Kanada is considered to be the founder of this system.<sup>2</sup> He was, however, silent about God. But later commentators of this system felt the necessity of postulating a Prime Mover. They were of the opinion that this ordered, systematic, and regular universe cannot be produced by mere unalterable and material atoms.

The Vaishesika Sutra of Kanada consists of ten chapters, each of them is divided into two sections. The

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<sup>1</sup>J.N. Sinha, History of Indian Philosophy, Vol. I, Calcutta, Sinha Publishing House, 1956, p. 277.

<sup>2</sup>Ibid., p. 278.

classical Padarthadharma Sangraha is considered to be the earliest commentary upon Vaishesika Sutra by Prasastapada which was later known as the Bhasya. It belongs to the 5th century A.D. It was in this commentary in the history of Vaishesika that we find for the first time the formulation of the Doctrine of Creation with God as Creator.<sup>1</sup> Also under the influence of Nyaya, the other counterpart of this system, it adopts the view of God.

The Vaishesika system is conductive in its characteristics. Its main function is to deal with the categories and to unfold atomic pluralism. A category is called "padartha" and the entire universe is reduced to six or seven padarthas. Padartha means "the meaning of a word"<sup>2</sup> or the "object signified by a word" or "an object which can be thought and named". All objects of knowledge or all reals come under padarthas. Moreover, the Vaishesika categories (or padarthas) are a metaphysical classification of all knowable objects or of all reals.

Originally, the Vaishesika believed in the six

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<sup>1</sup>M. Hiriyanna, Outlines of Indian Philosophy, London, George Allen & Unwin Ltd., 1956, p. 226.

<sup>2</sup>J.N. Sinha, History of Indian Philosophy, Vol. I, Calcutta, Simla Publishing House, 1956, p. 311.

categories and the seventh, that of negation (or abhava) was included later on. Though, Kanada himself used to speak of abhava, yet it was not given the independent status of category by him. The Vaishesika divides all objects of knowledge into two classes — Bhava or being and abhava or non-being. The first six categories come under bhava and the seventh comes under the class of abhava.

As it is seen above, all that is real comes under the objects of knowledge and is called a padartha. These are: (1) substance (dravya), (2) quality (guna), (3) action (karma), (4) generality (samanya), (5) particularity (vishesa), (6) inherence (samavaya),<sup>1</sup> and (7) non-being (abhava).<sup>2</sup> The first three categories possess real and objective existence and we can perceive them, while the rest of them are the products of intellectual discrimination. They can be proved logically but cannot be perceived directly.

The first category of Vaishesika is substance. Substance is the substratum of qualities and actions. Ultimate substances are eternal, independent and individual. They are either infinite or infinitesimal. Substance is

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<sup>1</sup>Ibid., p. 311.

<sup>2</sup>Ibid., p. 312.

the co-existent and material cause of the composite things.

The substance or dravya are nine, and they are material as well as spiritual substances. Hence we tend to say that the Vaishesika philosophy is pluralistic, realistic and not merely materialistic. And because of its acceptance of spirit we may also call it spiritual system.

Substances are nine: (1) earth (prithivi), (2) water (ap), (3) fire (tejas), (4) air (vayu), (5) ether (akash ) (6) time (kala), (7) space (dik), (8) spirit (atman) and (9) mind (manas).

Earth, water, fire and air are ultimate elements and are eternal, partless, unique atoms which are individual and infinitesimal. Ether is not atomic but infinite and eternal. These five are the elements and are physical. Each of them possesses a peculiar quality which distinguishes it from the rest. The peculiar qualities of earth, water, fire, air and ether are; smell, taste, colour, touch and sound respectively. And each of these qualities is perceived by the five external senses. The external senses are constituted by the respective elements. For example, the sense of smell is constituted by the element of earth and so on.

Time and space are eternal and all-pervading.

These substances are imperceptible and infinite and are partless and indivisible.

There are innumerable souls and each is an independent, individual, eternal and all-pervading spiritual substances. It is the substratum of consciousness.

According to Vaishesika, mind is also regarded substance. It is the internal sense. It is atomic but not like the first four atomic substances. Each "self" possesses a mind. It is the organ through which the "self" comes into contact with the objects. All of the nine substances of the Vaishesika are objective realities. Earth, water, fire, air and mind are atomic and eternal. The first four produce composite things whereas mind is incapable to produce anything. The first four and the ether are the five gross elements. All these and mind are physical. But soul is spiritual. Time and space are not subjective forms of Experience. Ether, space, time and soul are all-pervading and eternal. Atoms, minds and souls are infinite in number.

The second category of the Vaishesika is quality (or guna). It cannot exist independently by itself and possesses no action. It inheres in a substance and depends for its existence on the latter. Moreover, it is not a constitutive cause of anything. Kanada defines quality: "that which inheres in a substance, which does

not possess quality or action, which does not produce any composite thing and which is not the cause of conjunction and disjunction like an action.<sup>1</sup>

The third category is action (karma). Like quality it inheres in a substance and cannot exist separately. Action is the cause of conjunction and disjunction.

The fourth category is generality (samanya). It is class-concept and universal. It stands for the common characteristic of certain things which fall under the same class. Such as "man-ness" inheres in all individual men and "cow-ness" in all individual cows.

The fifth category is particularity (vishesa).<sup>2</sup> It promotes our perception to distinguish things from one another. Every individual is a particular. It is opposite to generality. Generality is inclusive in character whereas particularity is exclusive. Generality assimilates whereas particularity discriminates. Even atoms, souls, space, time and mind have their particularities.

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<sup>1</sup>Quoted by S. Radhakrishnan, Vol. II, London, George Allen & Unwin Ltd., 1948, p. 204, from Vaishesika Sutra, 1, 1, 16.

<sup>2</sup>The Sankhya, the Yoga, the Mimamsa and the Vedanta do not admit it as an independent category. Vatsyayana recognizes it as a distinct category. Nyaya Bhashya: ii.1.32.

The sixth category is inherence (samavaya). It is the relation between cause and effect. Prasastapada defines it as "the relationship among things that are inseparable". Inherence is found in such relations: the part and the whole, the action and the substance, the particular and the universal and so on.

The seventh and the last category is non-existence (or abhava). Kanada did not, however, give it the independent status of category. It was included in the list afterwards.

The first six categories are positive and absolute while the last is negative and relative. Because absolute negation is impossible. According to Vaishesika negation, necessarily, presupposes some affirmation.

Creation, according to Vaishesika, means the combination of atoms in different proportions. The material cause of the universe is neither produced nor destroyed. It is based on eternal atoms. The indivisible, partless or the eternal particle of matter is called an atom (paramanu).

The Nyaya-Vaishesika accepts the doctrine of Asatkaryavada which means that the effect does not pre-exist in its cause. According to Vaishesika the effect is a new beginning, a fresh creation.<sup>1</sup> This doctrine

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<sup>1</sup>Dr. S.S. Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 134.



is also known as arambhavada or paramanukaranavada.

The atoms are four in kinds: of earth, water, fire and air. Ether is not atomic. It is one and all-pervading. It serves as the medium for the combination of the atoms. Each atom has a particularity of its own and exists as a separate reality. They are co-existent and co-eternal with the souls and are the material cause of the world. In themselves, they are motionless and inactive. The motion is imparted to them only by the unseen power (adrishta).

The atoms are the material cause of this world of which God, assisted by the Unseen Power, is the efficient cause.<sup>1</sup> Evolution is due to the Unseen Power consisting of merits and demerits of the individual souls which invariably tend to relish the fruits of their karma (actions).

Atoms and souls are co-present and co-eternal with God. He cannot create them. He simply gives "motion" or the "first stroke" to the atoms and thus sets the ball rolling. God is only responsible, according to Vaishesika, for the "first push" and then

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, pp. 184, 189.



the atoms go on combining. So the conclusion is that the eternal atoms are the material cause whereas God, assisted by Unseen Power (adrishta) is the efficient cause<sup>1</sup> of this universe.<sup>2</sup>

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<sup>1</sup>Ibid., p. 185.

<sup>2</sup>"The Vaishesika atoms are both quantitatively and qualitatively different, are by nature at rest and are distinct from souls. God assisted by the Unseen Power of the jivas generates motion in the atoms. This motion joins two atoms together which made a dyad. Three such dyads make a triad... and so on till the gross objects of the world are produced.... The things produced are not mere aggregates, but wholes, composed of parts, the parts and the whole being related by inherence". Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1950, p. 258.

### COSMOGONY AND COSMOLOGY OF ADVAITA-VEDANTA SYSTEM

No other system than Vedanta is deeply rooted in the religion of India. The view of the world regarding the heritage of India is only determined by Vedanta philosophy. Literally, the word Vedanta means: "the end of the Veda". or "the doctrines propounded in the concluding chapters of the Vedas". These concluding portions are no other than the Upanisads. The philosophy of Upanisads constitutes, "the final aim of the Vedas" or "the essence of the Vedas". It means all the schools of Vedanta, somehow or other, are based upon Upanisads.<sup>1</sup>

The Vedanta-Sutra is also known as the Brahman-Sutra as it exposes the doctrine of Brahman or Brahma-vidya. It is also called as Sariraka-sutra because it deals with the embodiment of the Unconditioned Self.

The teachings of the Upanisads were summarized and systematized into 555 sutras by Badarayana in his Brahma-sutra. These sutras which consist of two or three words each can hardly be made out without the help of exhaustive commentary. In the light of pre-conceived notions, the different commentators were bound to advance different interpretations. Hence a number of schools

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<sup>1</sup>The Upanisads, The Bhagavada-Gita and The Brahma-Sutra are known as the triple foundation of the Vedanta.

cropped up. The chief of the commentators and expounders of these schools are Shankara, Ramanuja and Madhva.

But here our premises is confined only upto the study of Shankara's Advait-Vedanta. Advaita means 'non-duality' or 'Monism'.

The Mandukya-Karika or The Gauda-pada-karika by Gauda-pada is the first available work on Advaita-Vedanta. Undoubtedly, on one side the work of Gauda-pada was based on Upanisads, particularly on The Mandukya, The Brahadaranyaka and The Chandogya; and on the other side it was greatly influenced by Mahayana Buddhism, especially, by Shunya-vada and Vijnana-vada.<sup>1</sup> Traditions tell that Gauda-pada was the teacher of Govinda-pada who was the teacher of Shankaracharya. Shankara himself referred to the name of Gauda-pada as his 'great teacher', the teacher of his respected teacher.

In the Mandukya-karika, I, 7-9 Gauda-pada held regarding the process of the creation as the very nature of God. The creation is nothing more than his inherent Nature. It flows and emanates from God. According to him duality is only an appearance while non-duality is the Real Truth.<sup>2</sup> He tried to settle the basic question

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 239.

<sup>2</sup>Brahma Satyam Jagan Mithyā Jīvo Brahmaiva Nāparaḥ.

of the relation between the Supreme Principle Atman and the Phenomenal existence of the world. He holds that Real cannot be the subject to modification. Had it been, 'the immortal would have become mortal'.<sup>1</sup> To him all becoming is unreal, it is valid only in the empirical world.

Fundamentally, the doctrine of Gaudapada is the 'doctrine of No-Origination' (Ajati-vada). Negatively, it means that the world is only an appearance and it is never created. Positively, it means that the Absolute is Self-existent and is never created (Aja). That was the raw-material and the potential substance which flourished and developed as a subtle philosophy in the mind of great ascetic thinker like Shankara.

As regards the time and age of Shankara, Professor Macdonell and Max Muller hold that he was born in 788 A.D. and died in 820 A.D. Dr. S.S. Kohli has also accepted these dates.<sup>2</sup>

The most important and significant work of Shankara is the commentaries on the principal Upanisads, Bhagavad-Gita and Vedant-Sutra. In addition to it, Upadesahasri

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<sup>1</sup>III. 19.

<sup>2</sup>Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 138.

and Vivekachudamani are also accredited to his authentic and representative works which invariably reflect his personality.

The salient features of Advaita-Vedanta are: Brahman is the only Reality; the world is an illusory appearance, the individual soul is no different from Brahman. Brahman and Atman are synonymous. Isvara is the personal aspect of impersonal Brahman. The individual self due to Avidya thinks himself to be a different thing from Brahman. The ultimate aim of life is no other than to merge into the Absolute Brahman. The unique interpretation of Maya and creation, the metaphysical concepts of Reality and Unreality, the introduction of vivarta-vada are some other distinguished features. Lastly, wisdom (jnana) is resolved to be the only means of Release or Realization.

According to Shankara, ultimate Reality, as we have seen above, is Brahman. He is Pure-Consciousness (jnana-svarupa). He is devoid of all attributes (nirguna) and is beyond all intellectual categories (nirvisesa). Brahman is Non-dual, Indeterminate and beyond space and time. He can best be described by means of negative terms: 'Neti-Neti' or 'Not-this', 'Not-this'. But it does not mean that Brahman like a hare's horn is an abyss of non-entity or a night of nothingness or a contentless

void. He is rather the back-ground of the whole universe.

When Brahman, with the association of its potency (Shakti) Maya appears as the qualified Brahman, is called Isvara (saguna). In brief, Isvara is the Immanent God of the Transcendental Brahman.<sup>1</sup> "There are two forms of Brahman. Brahman as It-is in Itself. And Brahman as It is in relation to the world. The former is the unconditioned and the latter is conditioned by nomenclature and configuration."<sup>2</sup> Isvara is the sat-chit-ananda or "the Existence-Consciousness-Bliss". He through, Maya is Immanent in the whole universe. He is soul of all souls, source of all spheres and organ of all objects.

This qualified Brahman, Isvara is the Creator, Pre-server and Destroyer of this world — the world which is nothing else than the appearance of Brahman.

The relation between qualified Brahman, Isvara and Jiva is inseparable and identical. The difference between them is phenomenal. Jiva on account of avidya (ignorance) creates in him the false sense of individuation.

'Brahman', as we have seen above, reflected in

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 280.

<sup>2</sup>T.M.P. Mahadevan, Shankaracharya, New Delhi, National Book Trust, 1968, p. 60.

Maya is 'Isvara' and reflected in avidya is Jiva."<sup>1</sup> Jiva is the composite of subject-object entity. Jiva is the subject, for, it contains the element of Pure-Consciousness. It is object as it is the complex of all five elements and internal organs. It is psycho-physical organism.

The self that is non-dual and eternal is the substratum of the pluralistic universe which is an appearance of Maya.<sup>2</sup>

When true and real knowledge dawns, the basic Identity of the Jiva with Brahman is Realized.

Maya is the means through which the diversity of the whole universe appears to be true. It is the inherent potency of Brahman. It is, however, the object of Brahman but Brahman remains always untouched by its influence. It is indefinable and indescribable. Its character is phenomenal and relative. It is neither existent nor non-existent, nor both. It is of the nature of superimposition. It is a cause upon which superimposition is based; just as a rope is taken as snake and a shell as a silver. But this illusion can be ended by real and right knowledge.

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<sup>1</sup>Kāryopādhir ayam jīvaḥ kāranopādhir Īśvaraḥ.

<sup>2</sup>T.M.P. Mahadevan, Shankaracharya, New Delhi, National Book Trust, 1968, pp. 65-66.



Before proceeding further it seems necessary to know the interpretation of the term "Real" and "Unreal". Shankara used these words in their absolute sense. "Real" means real for all time "Eternal". "Unreal" means absolutely unreal like the hare's horn. From this stand-point the world is neither "real" as it is a mere phenomenal and is the subject to change, nor is it "unreal" because it is true for all practical purposes. The external world invariably exists because we can perceive, touch, taste and smell it. But even then Advaita-Vedanta admits the phenomenal reality of this world.

Shankara, from the view-point of the theory of Causation maintains Brahma-karnavada. He holds Brahman as the only cause of this world. But his theory of creation is known as Brahma-vivart-vada. Because Shankara considers this world nothing else than a phenomenal appearance of Brahman.<sup>1</sup> He stands firm in contrast with the theory of Brahman-Parinama-vada. To him, the world is not a real creation of Brahman, nor is it a real modification of Brahman. Brahman according to him, with the inherent potency of Maya is the substratum on which the phenomenal world is superimposed.

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 281.



Shankara does not believe that the world is the modification of Brahman in the real sense. He defines modification as the change of gold into ornaments, of clay into pots, or of milk into curd. To him, the world is unreal change, or seeming modification like the appearance of water into waves, bubbles and foam.

In Advaita-Vedanta, creation does not mean real creation. Creation is merely "vivarta", "bharna", "illusion" or "superimposition on Brahman". This creation or in the words of Shankara appearance is real only as long as avidya lasts.<sup>1</sup> It is thus clear that the soul is not created, only its empirical body and mind is created. The complex of body-mind and nescience (avidya) which is its cause, constitute the personal world of soul. Nescience is, thus, the casual body of the soul.

So the conclusion is that when avidya is removed by right knowledge, God, the Ruler, soul, the Enjoyer, and the world, the Enjoyed — all are merged into the Highest Brahman.<sup>2</sup>

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<sup>1</sup>Sarirka-Bhasya, II, 1, 33.

<sup>2</sup>Ibid., III, 2, 13.

## CHAPTER II

### THE CONCEPT OF CREATION IN THE WORLD RELIGIONS (Cosmogony and Cosmology) (Middle Eastern)

## ZOROASTRIAN COSMOGONY AND COSMOLOGY

Zoroastrianism is the religion of Ethical<sup>1</sup> Dualism;<sup>2</sup> but not in the strict sense, because Ahura Mazda, the Holy Spirit is considered as Omniscient and One without the second while Ahriman, the Evil Spirit, is limited in time and space and in power and providence.<sup>3</sup> Today there are, however, no more than a lakh and half of Zoroastrians in the whole world;<sup>4</sup> but the importance of the system lies chiefly in the fact that it has considerably influenced Jewish, Christian and Islamic thought as well as Gnostic and Manist faith.<sup>5</sup>

Zarathushtra (Zoroaster), the founder of the Religion was believed to be born in Iran in the year

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<sup>1</sup>"Freedom of choice, therefore, is a fundamental doctrine with Zarathushtra who emphasized that no intelligent being may evade moral responsibility to himself, his fellow men and the universe."

Dastur Framroze Ardeshir, Bode, Songs of Zarathushtra, London, George Allen & Unwin Ltd., 1952, p. 22.

<sup>2</sup>John B. Noss, Man's Religion, 3rd ed. New York, The MacMillan Co., 1963, p. 433.

<sup>3</sup>Duncan, Greenlees, The Gospel of Zarathushtra, Madras, The Theosophical Publishing House, 1951, p. XCV.

<sup>4</sup>Ibid., p. XIV.

<sup>5</sup>Dastur Framroze Ardeshir, Bode, Songs of Zarathushtra, London, George Allen & Unwin Ltd., 1952, p. 9.

660 B.C.<sup>1</sup> As regards the life and times of the founder what is known, frankly speaking, is very little.<sup>2</sup>

His father Pourushaspa and mother Dugh-dhova came from the family of the Soitamas and Hyogyas respectively.<sup>3</sup> Traditions assign his birth place to Adarbaijan in the west of Media.<sup>4</sup> When he grew up he saw around him nothing else but darkness, superstition and malpractice. Both rich and poor were polytheists and were indulged in wholesale slaughter of animals.<sup>5</sup> This made him disgusted and aroused in him a gush of sympathy in favour of suffering humanity. After all, at the age of twenty, he left home for the pursuit of Truth. He observed complete silence for seven years; and went to a lonely mountain cave on Mt. Ushidarena; and meditated there on God for ten years.<sup>6</sup> Ultimately he attained Divine Wisdom and came down to preach his new religion. First of all, people hesitated to accept his new creed. He wandered

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<sup>1</sup> Duncan Greenlees, The Gosepl of Zarathushtra, Madras, The Theosophical Publishing House, 1951, p. li.

<sup>2</sup> Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin, 1952, p. 15.

<sup>3</sup> Ibid., p. 18.

<sup>4</sup> Ibid., p. 17.

<sup>5</sup> Ibid., p. 21.

<sup>6</sup> Duncan Greenlees, The Gospel of Zarathushtra, Madras, Theosophical Publishing House, 1951, p. lv.

for about ten years but in vain. After all, he succeeded in convincing the King Vishtapa who became his first disciple. He dedicated his whole life for establishing Truth and Divine Law on this earth.

While praying in Fire Temple at Balkh he died. It is said that an assailant thrust his javelin into Zarathushtra but he remarked: "May Ahura forgive you even as I do".<sup>1</sup> Traditions tell that the very moment, the assassin also fell dead.<sup>2</sup>

Before proceeding further to analyse the Zoroastrian doctrine of Creation, it seems worthwhile to make an account of the Zoroastrian sacred books and other sources of scriptures. In the strict sense, however, there is only one sacred book, the Avesta,<sup>3</sup> which survives only in fraction.<sup>4</sup> It is believed that the words of the

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<sup>1</sup>Quoted by Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin Ltd., 1952, p. 19.

<sup>2</sup>Ibid., p. 19.

<sup>3</sup>"According to Zoroastrian tradition the original Avesta was written in gold ink on ox-hides and was deposited in the Royal Library at Istakhr: This precious copy, which consisted of some 12,000 hides, was destroyed by Alexander the Great, a third of it remained in the memories of men."

R.C. Zaehner, The Dawn and Twilight of Zoroastrianism, London, Weidenfeld and Nicolson, 1961, p. 25.

<sup>4</sup>Ibid., p. 25.

prophet and his successors were transmitted by word of mouth from generation to generation. At some later stage, however, the Oral Avesta seemed to have been drawn up which consisted of twenty-one Nasks or books. The Pahlavi text of the Denkart contains a good deal of its summary.<sup>1</sup> Now only some fragments of these Naska are available.

The Gathas, 'Hymns' or 'Songs',<sup>2</sup> form the oldest part of the Avesta. Generally, these are believed to be authentic work of Zoroaster himself.<sup>3</sup> This Gathas contains the kernel of the main Yasna. It constitutes one of the three major divisions of the surviving Avesta. A short liturgy called Vispered is another parallel work to the Yasna. The former possesses hardly anything which is not available in the latter. In between Yasna itself and the Gathas there is another ancient section, Haptanhaiti Gathas which is written in the same dialect

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<sup>1</sup>Ibid., p. 25.

<sup>2</sup>"This precious little group of devotional prayers, sermons and hymns, 17 in all, has happily been preserved through 27 centuries of vicissitude, persecution and enforced migration".

Duncan Greenlees, The Gospel of Zarathushtra, Madras, The Theosophical Publishing House, 1951, p. xviii.

<sup>3</sup>Ibid., p. xviii.

as the genuine Gathas; but the latter differs both in style and content.<sup>1</sup>

The whole religious literature, generally, falls into two parallel sections. The Zend (cognate with Dhyan: study) is a commentary on the Avesta (Cognate with Vidya: knowledge).<sup>2</sup>

In the Gathas, Zarathushtra deals with such problems as the creation of the world and man, nature of Ahura Mazda and His Powers, Origin of Evil, the salvation and regeneration of the individual, the consequences of good and bad deeds, rewards and punishment, Last Judgement, a spiritual renewal of all things and how the soul of a man can attain harmony with God while living in this world.<sup>3</sup> Of them there are some major themes which directly concern our present discourse such as: The Nature of Ahura; His Powers, Process of Creation, the Origin of Evil and lastly the Regeneration of the Universe and Man.

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<sup>1</sup>R.C. Zaehner, The Dawn and Twilight of Zoroastrianism, London, Weidenfeld, And Nicolson, 1916, p. 26.

<sup>2</sup>Duncan Greenlees, The Gospel of Zarathushtra, Madras, The Theosophical Publishing House, 1915, p.xxii.

<sup>3</sup>Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin, 1952, p. 16.

Zarathushtra propounded the concept of One God, Ahura Mazda,<sup>1</sup> He is Creator, the spirit of spirits and the Holy One. Porphyry, the Greek philosopher, in the third century A.D. has rightly summed up the very core of Zoroastrian belief of God: "Ahura Mazda's Body is Light, and His Spirit Truth".<sup>2</sup> Thus Ahura Mazda is the 'Lord of Life and Wisdom, Light and Truth' to be grasped "in the purest essence and in vision".<sup>3</sup> He is Transcendent and Immanent.

Ahura is "First and also the last for all eternity", the Father of "Vohu Mana",<sup>4</sup> the Good Mind, the True Creator of "Asha", the Divine Law and Lord over the Actions of Life".<sup>5</sup> He is "Vispanam Datarem", Creator of all things<sup>6</sup> and "Data Anghesh", the 'Giver of Life'.<sup>7</sup>

<sup>1</sup> Lord of Life and Wisdom. He is considered to be the Creator.

<sup>2</sup> Quoted by Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, p. 15.

<sup>3</sup> Y., 33.7

<sup>4</sup> The Good Mind, the most frequently mentioned of the Divine Powers together with Asha, Protector and Nourisher of Creation which is described as "the Beloved of Vohu Mana". Y., 48.6.

<sup>5</sup> Y., 31.8.

<sup>6</sup> Y., 44.7.

<sup>7</sup> Y., 50.11.



According to the Gathas, the Creation took place when Ahura Mazda through His Holy word, the Manthra,<sup>1</sup> first thought, "Let the blessed expanses of the starry heavens be filled with light". He, in His Wisdom, next created Asha, the Divine Law, through whom He upholds Vahishta Mana, His Sovereign Mind.<sup>2</sup>

There is another account of creation in the Gathas: God uttered the sacred word of Ahunavairya,<sup>3</sup> the perfect expression of God's Will, the Law of perfect Righteousness and basis of all manifested beings. "This Divine Word was before the Earth, before living beings, before trees, before fire, the Son of Lord God, before the Holy Man, before the demons... before all bodily life, even before all God's good creation which holds the seed of Righteousness."<sup>4</sup>

Zarathushtra affirms that this universe came into existence out of nothing by the Will of God. God is the only source and the way of whole scheme of creation.

<sup>1</sup>The Holy Word through which the act of creation took place. Y., 31.6.

<sup>2</sup>Y., 31.7.

<sup>3</sup>Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin, 1952, p. 30.

<sup>4</sup>Y., 19: 3-4.

The Origin of Evil is closely related with the Scheme of Creation as laid down by Zarathushtra. He holds Ahriman, the Spirit of Evil, as the counterpart of Ahura Mazda, the Spirit of Good. These two spirits reveal themselves in vision as the Twin Maniyu or Twin mentalities. These are called as "Vahyo" the "Better" and "Akem", the "Bad". Ahura Mazda manifests Righteousness whereas Ahriman wickedness. The physical aspect of the former is Light and that of the latter Darkness.<sup>1</sup> When a man exercises his "Better Mind" he creates "Gaya" or "Life" and when he follows Evil Mind he generates "Aiyaiti" or absence of life, that is "death".<sup>2</sup>

The close study of the whole scheme of creation as propounded by Zarathushtra discloses that the "Free Will" plays a significant part in the whole process of creation. The Nature as personified in "Geush Urva",<sup>3</sup> the Soul of Creation has been provided "the free choice of way, either to abide with the good shepherd, the deliverer, or with him who never was One".<sup>4</sup> It is said

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<sup>1</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 108.

<sup>2</sup>Y., 30.6.

<sup>3</sup>Soul of Creation, Y., 28.1; 29.1-11.

<sup>4</sup>Y., 31.9.

that behind natural phenomena the Divine Powers are found manifesting themselves in accordance with its Free Will to accept the Soul of Creation.<sup>1</sup>

Even to Man, God has given full freedom to choose between good or bad. From the very beginning, He fashioned for man "physical bodies, discerning souls and directive intelligences" through His Own Mind. He then infused "Life-breath into mortal bones" and granted to all men "capacities to act and true doctrines to guide so that one could choose beliefs at Will."<sup>2</sup>

He gives Man "Manangha" His Pure Mind and "Atar", His Flaming Fire of Thought so that he may exercise his Free Will intelligently.<sup>3</sup> God provides man the "Sengha",<sup>4</sup> Divine Teachings so that he may know the purpose of human existence and the part he is expected to play in its fulfilment. He grants man "Chisti", the Ray of perceptive Wisdom which illumines the whole mind.<sup>5</sup>

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<sup>1</sup>Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin, 1952, p. 35.

<sup>2</sup>Y., 31.11.

<sup>3</sup>Y., 46.7.

<sup>4</sup>Y., 44.14, 16.

<sup>5</sup>Y., 30.9; 34.14; 44.10.

Also, the Creation of Man by God is meant to collaborate as His Co-worker in the ceaseless struggle to overcome the Evil and to set up the realm of Righteousness on earth.<sup>1</sup>

In Zoroastrianism man does not only occupy the superior position among all the creatures of the world but also he possesses the power to use them for the progress of Creation towards the final goal of perfection by his perfect will.<sup>2</sup>

In the Gathas the Divine Powers are considered as the creative intelligences. Characteristically, these are sentient, reflective and discriminating. They are always apt to radiate from the Godhead in the form of dispassionate energies. Each Power is essential to fulfil the Ahura's Divine Purposes for His Creation. Each of them is bound to work together. The name of Asha, Protector and Nourisher of Creation, and Vohu Mana, Good Mind, deserve a special mention. The function of these Powers is to shape and reshape the universe and to remould man towards their appointed destiny without interfering with their free will.

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<sup>1</sup>Duncan Greenlees, The Gospel of Zarathushtra, op.cit., pp. vii, and xxxix.

<sup>2</sup>Ibid., p. xcvi.

No doubt, these Powers dwell in man and are revealed partially or in full. But it is upto the man to centre his free will, completely or in part, in the Supreme Will of Ahura.<sup>1</sup>

Zoroastrians hold that the human Soul is Eternal. It has been existing since the Dawn of Creation but it can accomplish perfection and achieve Immortality only through faithful fight for Righteousness<sup>2</sup> and by exercising his incapable free will in accordance with the Will of Ahura.

A few words in connection with resurrection and renewal of the world shall not be out of place. It is believed that at the end of nine thousand years of earthly time all dead bodies will arise and rejoin their own souls to enjoy the eternal bliss. And the renewal of the world will take place when all evil on earth is devastated. And, when sin, suffering, disease and death have been disappeared, the world will be paradise like that as God first created.<sup>3</sup>

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<sup>1</sup>Dastur Framroze Ardeshir Bode, Songs of Zarathushtra, London, George Allen & Unwin, 1952, pp. 34-35.

<sup>2</sup>Duncan Greenlees, The Gospel of Zarathushtra, Madras, The Theosophical Publishing House, 1951, p. viii.

<sup>3</sup>Ibid., p. xcix.

### COSMOGONY AND COSMOLOGY OF JUDAISM

Judaism is one of the oldest living religions of the world.<sup>1</sup> This system is considered to be the father of two Semitic religions, namely, Christianity and Islam.<sup>2</sup> Like Hinduism, Judaism is not founded by any single hand. Many prophets and kings appeared at different times and made their contribution.<sup>3</sup>

Judaism is the religion of the 'chosen people', the Jews, and of particular land, the Israel, known as Palestine in Mid Asia, between Egypt and Mesopotamia on the Eastern shore of Meditarranean Sea.<sup>4</sup>

The Jews are the nation of the priests. They believe to receive the Holy message direct from YAWEH.<sup>5</sup> The coming of the last and the greatest Prophet, Messiah is their firm belief. He will come for resurrection and

<sup>1</sup>Harold, H. Titus, Living Issues in Philosophy, IV ed. New Delhi, Eurasia Publishing House (P) Ltd., N.D., p. 416.

<sup>2</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p.104.

<sup>3</sup>Ishar Singh, The Philosophy of Guru Nanak, New Delhi, Ranjit Publishing House, 1969, p. 61.

<sup>4</sup>Ibid., p. 61.

<sup>5</sup>The American Standard Version Used the term "JEHOVAH". The Bible, Preface, p. iv.

restoration of the whole humanity.<sup>1</sup>

There are, however, three main divisions within Judaism. These are: Orthodox, Conservative and Reformist. Orthodox: They are strict in observing ritualism and keeping of the Sabbath. Conservative: They believe in the right to change the traditions according to the everchanging conditions of the world. Reformist: They lay stress on the ethical teachings of the prophets.<sup>2</sup>

The Lord has given ten Commandments through Moses to His 'chosen people'. The book of Moses is known as TAURAT or TORAH or the Old Testament. And the book of David is called ZABUR.<sup>3</sup>

The Old Testament is divided into three main sections: The Law, The Prophets and the Writings. The Law<sup>4</sup> contains first five books of the scripture attributed

<sup>1</sup>Zvi Cahn, The Philosophy of Judaism, New York, The MacMillan Co., 1962, p. 21.

<sup>2</sup>Harold H. Titus, Living Issues in Philosophy, IV ed. New Delhi, Eurasia Publishing House, Ltd., N.D., p. 416.

<sup>3</sup>These two books have been included among the four scriptures of the Middle East. The other being Injil (the Bible or New Testament) and the Quran, the scripture of Christians and Muslims respectively. Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 106.

<sup>4</sup>The Hebrew word Torah which is translated as 'Law' has a wider and richer meaning than English word.



to Moses.<sup>1</sup> The Second Section is further subdivided into 'Former Prophets' and 'Latter Prophets'. The third section, 'the Writing' contains the collection of the sayings consisting of folk wisdom is called 'Proverbs' and five short books called 'Five Scrolls' alongwith some other material.<sup>2</sup>

As regards the basic principles of Judaism, plainly speaking, there was hardly any mention of them which might be regarded as the cardinal tenets of this faith. Centuries later when new sects were cropping up the Jewish philosophers thought of formulating some specific principles. The name of Hillel comes first in this regard.

Once a Gentile approached Hillel and requested him to teach the TORAH. Hillel replied: "That which thou wouldst not have others do to thee, do not thou do to others. This is the entire Torah. All the rest is commentary. Now go thou and study."<sup>3</sup> The reply was

<sup>1</sup>In the original Hebrew, these books have not separate titles. The present titles which are seen in English and other versions seem to have come from the Greek translation of the Old Testament.

<sup>2</sup>Mathew P. John, The Bible in Christianity : Christianity, Patiala, Punjabi University, 1969, p. 6.

<sup>3</sup>Quoted by Zvi Cahn, The Philosophy of Judaism, New York, The MacMillan Company, 1962, p. 18, from Sabbath 31.



so simple and precise.

The central and cardinal principle upon which the entire Torah is based, that is: "Hear, O Israel, the Lord our God is One." Basically, there are, however, two points of Judaism: "Unity of the Creator", and the "Prohibition against Idolatry". This idea is affirmed so vehemently by Jews that they think to be the first to advance and establish the theory of Monotheism<sup>1</sup> and to be the pioneer to eliminate the sense of idolatry from the scene of the world.

Philo of Alexandria (Year 20 B.C. 40 A.D.)<sup>2</sup> is the first thinker who describes five points of this faith: (1) Belief in God; (2) Belief in the Unity of God; (3) God is the Creator of the World; (4) He made the world without any aid; (5) He governs the world.<sup>3</sup>

In brief, Judaism admits that God is One, He is Creator, Man is the image of God, the soul is immortal, right and wrong are justly rewarded, Messiah must come, resurrection will take place and finally that Israel is

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<sup>1</sup>"The decisive feature of (Jewish) Monotheism is that it is not grounded in an abstract idea of God, but in an intensely powerful Divine Will which rules history."

Julius Guttmann, Philosophies of Judaism, London, Routledge & Kegan Paul, 1964, p. 5.

<sup>2</sup>Zvi, Cahn, The Philosophy of Judaism, New York, The MacMillan Co., 1962, p. 20.

<sup>3</sup>Ibid., p. 20.

dispersed all over the world to spread the true knowledge of God.<sup>1</sup>

Regarding the creation a good deal of information is available in the Old Testament. The first Book of Genesis states clearly the stage when there was neither existence nor non-existence, nor both. The earth was formless and void, there was all over darkness and the spirit of God was moving over the surface of the waters.

"In the beginning.... The earth was without form and void; and the darkness was upon the face of the deep; and the spirit of God was moving over the face of the waters."<sup>2</sup>

Now the process of the creation takes place, "And God said", "Let there be light, and there was light". In the midst of darkness and on the surface of water the spirit of God expressed His Will. Here a significant point to note is that Judaism admits the free will of God which is the sole cause of the world.<sup>3</sup>

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<sup>1</sup>Duncan Greenlees, The Gospel of Israel, Madras, Theosophical Publishing House, 1950, p. cxxxiii.

<sup>2</sup>Book of Genesis, I, 1-2.

<sup>3</sup>"The idea of creation marks the point of cleavage between myth and religion since it excludes any evolution or emanation by which the world proceeds naturally, as it were, from God, and posits the free Will of God as sole cause of the world."

Julius Guttmann, Philosophies of Judaism, London, Routledge & Kegan Paul, 1964, p. 10.

"And God separated the light from the darkness. God called the light Day and the darkness he called Night."<sup>1</sup>

We have seen above that God formed the Cosmos of Light. Then He separated the darkness from the light and arranged them into a pair of opposites.

On the second day we see that God expressed His Creative Will and made firmament in the midst of the waters. And God said, "Let there be firmament in the midst of the waters and let it separate the waters from the waters".<sup>2</sup> And God called the firmament Heaven.<sup>3</sup> Thus the heaven was created by separating waters of the above from the waters of the below.

On the third day "God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." "And it was so."<sup>4</sup> "God called the dry land Earth, and the waters that were gathered together be called Sea. God saw that it was good."<sup>5</sup> And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees..." "And it was so."<sup>6</sup>

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<sup>1</sup>Book of Genesis, I, 3-5.

<sup>2</sup>Ibid., I, 6-7.

<sup>3</sup>Ibid., I, 8.

<sup>4</sup>Ibid., I, 9-10.

<sup>5</sup>Ibid., I, 11.

<sup>6</sup>Ibid., I, 12.

Now earth and sea are created. The ground for vegetation, plants and fruit tree is well prepared.

On the fourth day, God said, "Let there be light in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." "And it was so."<sup>1</sup> "And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also, And God set them in the firmament of the heavens to give light upon the earth."<sup>2</sup>

Here we see that Solar and Lunar systems were on their work. Signs and seasons, days and years were brought under strict order.

On the fifth day God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens."<sup>3</sup> "So God created the great sea monsters and every living creature that moves with which the waters swarm, according

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<sup>1</sup>Ibid., I, 16.

<sup>2</sup>Ibid., I, 18.

<sup>3</sup>Ibid., I, 21.

to their kinds. And God saw that it was good."<sup>1</sup>

It seems God created sea life first in Comparison to life on earth.

On the sixth day, God said, "Let the earth bring forth living creatures according to their kinds: Cattle and creeping things and beasts of the earth according to their kinds". "and it was so".<sup>2</sup>

"Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."<sup>3</sup> "So God created man in his own image, in the image of God he created him, male and female he created them."<sup>4</sup>

Towards the end of this Book of Genesis we see a very good conclusion of the whole procedure of the creation.

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<sup>1</sup>Ibid., I, 22.

<sup>2</sup>Ibid., I, 25.

<sup>3</sup>Ibid., I, 27.

<sup>4</sup>Ibid., I, 28.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation."<sup>1</sup>

The purpose of the creation and the relation of the world to its creator — God, can best be concluded in the words of Julius Guttman:

He is the Lord of the world, he directs it according to His Will, and he realizes his purposes within it. His relationship to the world is not grounded in a natural force, but in the unconditioned freedom of His Will. This conception empties all the ancient accounts of creation of their mythological content, and permeates them with its own spirit. The omnipotence of the divine will appears most clearly when the world itself is looked upon as nothing but the work of this Will. The Creator-God is not a part of, or link in, the world; but God and world face each other as creator and creature. This trait emerges with increasing distinctness in the course of the evolution of the Biblical idea of creation. At first, creation was conceived of as a kind of "making" or "fashioning" by God; in the end it is the creator's word that calls the world into existence. The divine act of Will is sufficient for bringing everything into being. The Biblical idea of creation does not pretend to provide a theoretical explanation of the origin of the universe; it is the form

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<sup>1</sup>Ibid., 2, 1-3.

in which the religious consciousness of  
the nature of the relationship between  
God and the world has become articulate.<sup>1</sup>

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<sup>1</sup>Julius Guttmann, Philosophies of Judaism,  
London, Routledge and Kegan Paul, 1964, p. 6.

### CHRISTIAN COSMOGONY AND COSMOLOGY

Christianity, in fact, is a historical continuity of Judaism.<sup>1</sup> No other religion of the world can claim more followers than that of Christianity.<sup>2</sup> The name of the faith is after the name of Christ who was born in Bethlehem of Judea, the land of Israel (Pelestine) in the year 6 B.C.<sup>3</sup> It is strange enough that the Christian era which commences from the birth of Christ is 6 years earlier. Some errors seem to have been crept in at the time of calculation and fixation of the date.

Jesus Christ was born to a virgin mother, Mary. An account to this effect has been given in the New Testament : "Behold a virgin shall conceive and bear a son and his name shall be called Immanuel (which means God with us)."<sup>4</sup>

<sup>1</sup>Christianity, at first, was preached by Jews to Jews as a reformed Judaism".

Bertrand Russell, History of Western Philosophy, London, George Allen & Unwin, 1957, p. 344.

<sup>2</sup>"Yet of all the religions of man, Christianity is one of the most wide-spread; nearly every third person in the world is a Christian".

K.L. Seshagiri, Introduction : Christianity, Patiala, Punjabi University, 1969, p. ix.

<sup>3</sup>Ishar Singh, The Philosophy of Guru Nanak, New Delhi, Ranjit Publishing House, 1969, p. 72.

<sup>4</sup>Gospels of St. Matthew, New Testament, 1-23.



Like birth, his death, especially, his resurrection on Easter Sunday three days after his crucifixion on the cross on Good Friday is also a matter of great miracle. His death did not, however, defer the divine duty, rather it was commenced with by more vigour and vitality.

Christ was, according to Christianity, truly divine and perfect. He had filial consciousness and had undergone resurrection for the sake of humanity.<sup>1</sup>

He did not leave any written teachings behind him. These were, however, recorded by his disciples much later of his death. The Gospels<sup>2</sup> of Matthew, Mark, Luke and John alongwith some other traditions form what is known as the New Testament.<sup>3</sup> The earlier traditions, descriptions, sayings and Psalms of the prophets and kings of Israel form the scripture of the Jews, the followers of Judaism,

<sup>1</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau Panjab University, 1969, p. 111.

<sup>2</sup>The word 'Gospel' is derived from the old English form 'godspell' meaning 'good news'. It is a translation of a Greek word 'Euangelion' meaning reward for bringing good news.

<sup>3</sup>"The New Testament, however, is not such a completely new beginning as it is apt to seem to those who know nothing of Jewish literature in the times just before the birth of Christ."

Bertrand Russell, History of Western Philosophy, London, George Allen & Unwin, 1957, p. 337.

but Christian version of the same gives it the name of Old Testament. The Old Testament and the New Testament both together constitute the Holy Bible.<sup>1</sup>

The New Testament<sup>2</sup> consists of 27 books originally written in Greek. First of all there are four Gospels; though they stand first in the contents, they are not written first. Christian writers of the first and early second centuries nowhere even mentioned to these Gospels. After the Gospels, the Acts of the Apostels<sup>3</sup> stand and then Pauline Epistles<sup>4</sup> and these are followed by seven other Epistles ascribed to four personal followers of Jesus, namely, James, Peter, John and Jude. The canon is closed with the book of Apocalypse or Revelation of John.

The Bible, the source book of Christianity is the widely read book of the world. Not only does it contain the truth of revelations of Divine Reality and Divine Will, but also it presents the history of God's dealing with the

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<sup>1</sup>The word 'Bible' is derived from Greek through Latin. Originally it was collective name meaning the 'books' or the 'rolls'.

<sup>2</sup>"Plainly in the time of Papias there was no canon of the New Testament."

Archibald Robertson, The Origins of Christianity, London, Lawrence & Wishart Ltd., 1953, p. 64.

<sup>3</sup>Greek word means 'to send'.

<sup>4</sup>Anglicized form of a Greek word meaning 'a letter'.

world and with His people.<sup>1</sup>

Christians believe in One God who is both Transcendental and Immanent. The faith is entirely monotheistic, but it is also Trinitarian.<sup>2</sup> God of Christianity is not an Absolute Being but is essentially a personal one. He is the all-sovereign, eternal, independent, gracious, merciful, perfect and self-existent. The oneness of God according to Christianity is not in the sense of numerical digit but in the sense of an all-inclusive unity.<sup>3</sup> It is under this impression of God, Christianity affirms the doctrine of the Holy Trinity. To the Christians, God is One and three. The Triune God is Father, Son and Holy Spirit. This means that God who transcends time and space includes in Himself, Fatherhood, Sonship and the property of indwelling in Creatures.<sup>4</sup> The Father creates and redeems the world through the Son and perfects it in the Holy Spirit.<sup>5</sup> Christian God is full of love. He showers

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<sup>1</sup>The Holy Bible, Eleventh impression, Preface, London, Thomas Nelson and Sons Ltd., 1961, p. vi.

<sup>2</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak Chandigarh, Publication Bureau Panjab University, 1969, p. 111.

<sup>3</sup>Dr. V.C. Samuel, The Faith of Christianity : Christianity, Patiala, Punjabi University, 1969, p. 27.

<sup>4</sup>Ibid., p. 27.

<sup>5</sup>Ibid., p. 27.

his love on the creatures in the process of creation, preservation, providence and redemption. Thus God of Christianity is Creator, Preserver and Redeemer.

When the world was created by God is beyond our comprehension. In the Gospel of St. John there is, however, a statement that God has created this world in the beginning. Christianity believes that this world has its beginning.

"In the beginning was the word, and the word was in touch with God, and God was the word; He was in the beginning next to God. Through Him have all things come to be and apart from Him not a single thing exists."<sup>1</sup>

The above statement shows an intense integration and identification of the word with God. The word and God are one and the same. It means that the word which emerged as Divine Activity in Creating and energising the universe was lying latent implicitly in the bosom of God. The fact remains that God created this world by the act of His Will.

It is further stated: "All the existence has come through Him and apart of Him is nothing".<sup>2</sup> And again,

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<sup>1</sup>Gospel of St. John, I, 1-4.

<sup>2</sup>Ibid., I, 10-11.

"He was in the world and the world was made through Him yet the world know Him not".<sup>1</sup> Clear it is that God is Warp and Woof of this world. But He is not seen by an ordinary eyes.

In the next step it is believed that God poured His Light upon the outer layer of "darkness" and stimulated life therein.<sup>2</sup> "What has come into being in Him (is) Life and Life (is) the Light of men."<sup>3</sup>

The Biblical idea of creation is that everything that has come to existence is not 'made' or 'fashioned', rather it emerges out of nothing. This existence is however, something finite and under the limit of time and space and only God, the Creator is infinite in this universe. Christianity further affirms that the work of creator is always on the go. God does this through the act of providence and renovation. It means that God maintains the Law, sustains its life and exhorts its progress and development.

The world is a dynamic organism. It is not something static like mechanical clock which is bound to work in

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<sup>1</sup>Ibid., I, 4-5.

<sup>2</sup>Duncan Greenlees, ed., The Gospel of the Mystic Christ, Madras, The Theosophical Publishing House, 1951, p. 2.

<sup>3</sup>Gospel of St. John, I, 4-5.

accordance with pre-conceived plan.<sup>1</sup>

The work of creation is also not purposeless. It has a final goal of perfection and it moves on towards it constantly till the day of redemption.

There is an account in The Old Testament that God created the entire universe in six days and rested on the seventh day. The Christianity has accepted the process of creation as the same as that affirmed in the Old Testament, the scripture of Jews.<sup>2</sup>

Christianity holds that man is the crown of the creation. It is man who reflects the image of God. Therefore God reveals Himself to man and man seeks to develop relation and harmony with God.

Man is endowed with discerning power to choose between vice and virtue. But there are evil forces always active to mislead man. Hence, man is called as 'fallen creature' because of the 'original sin'. But sinful and guilty can achieve salvation through patience, faith and grace.

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<sup>1</sup>Dr. V.C. Samuel, The Faith of Christianity : Christianity, Patiala, Punjabi University, 1969, p. 24.

<sup>2</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau Panjab University, 1969, p. 114.

Redemption or restoration is the very strong conviction in the Christianity which has been manifested once and for all in an individual human life of Christ.<sup>1</sup> The hope of redemption implies here that the entire realm of creation will be transformed and restored by God on the day of resurrection.<sup>2</sup>

In a word it can be concluded that Christianity believes in Divine Creation, Divine Judgement and Divine Preparation for salvation.

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<sup>1</sup>Dr. V.C. Samuel, The Faith of Christianity : Christianity, Patiala, Punjabi University, 1969, p. 22.

<sup>2</sup>Ibid., p. 22.



### ISLAMIC COSMOGONY AND COSMOLOGY

Islam<sup>1</sup> is the name of the system as clearly stated in the Holy Quran and the name given to those who follow the system is Muslims.<sup>2</sup>

The meaning of the word Islam is 'submission' to the Will of God. And Muslim is 'One who places his neck under the order of God' or 'One who comes under the order'.<sup>3</sup> This system is, however, the latest religion of the Middle Eastern countries. Islam is founded by prophet Muhammad. He was believed to be born in the year 570 A.D. in Mecca.<sup>4</sup>

Idolatory, superstition, immorality, infanticide, polytheism, division into many tribes and the constant battles among themselves disturbed the peace-loving mind of Muhammad. He rebelled against the prevailing unsatisfactory conditions of his time and began to live

<sup>1</sup>"This day have I perfected for you your religion and completed my favour on you, and chosen for Islam as a religion." Quran, (5 : 3). "Surely the true religion with Allah is Islam." Quran, (3: 18).

<sup>2</sup>"He named you Muslims before and in this." Quran, (22 : 78).

<sup>3</sup>Encyclopaedia of Religion and Ethics, Vol. VII, ed. by James Hastings, Edinburgh, T & T Clark, 38, 1971, p. 437.

<sup>4</sup>Muhammad was born on Monday, the 12th Rabi-ul-Awal corresponding to the 29th of August 570 A.D. Athar Husain, Prophet Muhammad and His Mission, Bombay, Asia Publishing House, 1967, p. 5.



a lonely life. In order to offer prayer and deep meditation he used to go to a cave in Mount. Hira. All of a sudden, one day a revelation took place. At that time he was forty years old. It is believed that the angel Gabriel in the form of a spirit appeared to him. The revelation used to come intermittently for about twenty three years. Each and every statement revealed to Muhammad was dictated to the writer called 'Khateeb' and this formed the contents of the Holy Book Quran<sup>1</sup> of the religion of Islam.

The scriptures of Islam consist of Quran, Hadith, Ijma and Qiyas.<sup>2</sup> But as Hadith (Holy tradition) affords only explanation of the Holy Quran while Ijma and Qiyas are merely based on the Quran, the Holy Quran is left only to be considered as the basic foundation on which the whole structure of Islam is based. The word Quran is frequently used in the Holy Book<sup>3</sup> Itself.

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<sup>1</sup>The word Quran is from the root Qara'a which means 'he collected together things'. It also signifies: 'he read or 'recited'. Maulana Mohammad Ali, The Holy Quran, ed., New Delhi, S. Chand & Co., N.D., p. ix.

<sup>2</sup>Quran and Hadith are called al-adillat-al-Qatiyya or absolutely sure arguments while Ijma or unanimous agreements of the Muslim community and Qiyas or reasoning are called al-adillat-al-ijtihadiyya or arguments obtained by exertion.

<sup>3</sup>Quran, 2: 185; 10: 37, 61; 17: 106.

The Holy Book is divided into 114 chapters each of which is called a sura meaning 'eminence' or 'high degree'.<sup>1</sup> All the chapters with the exception of a few, are divided into sections and each section contains a number of verses (aya, singular; ayat, plural).

The prescribed religious acts of Islam are called 'Five Pillars' (Al-Arkan).

1. The repetition of the creed. Lailah ill-allah Muhammad rasul Allah.
2. Prayer: everyday for five times.
3. Almsgiving: This is called Zakat.
4. Fast: during sacred month of Ramadan.
5. Pilgrimage: Once in a life-time every Muslim is expected to make pilgrimage (hajj).<sup>2</sup>

Islam is a monotheistic faith but it also believes

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<sup>1</sup>Maulana, Mohammad Ali, The Holy Quran, ed. New Delhi, S. Chand & Co., N.D., p. x.

<sup>2</sup>Gabriel one day came in the form of an Arab and sat near the prophet and said: "O Messenger of God, what is Islam? "The prophet replied: "Islam is to believe in God and His prophet, to say the prescribed prayers, to give alms, to observe the fast of Ramdan, and to make the pilgrimage to Mecca". Gabriel replied that he had spoken truth...". Encyclopaedia of Religion and Ethics, Vol. VII, Ed. by James Hastings, Edinburgh, T & T Clark, 38, 1971, p. 348.

in the prophethood.<sup>1</sup> God of Islam is transcendental but not entirely.<sup>2</sup> The concept of God is a middle one between transcendentalism and anthropomorphism leaning more towards the latter. Anyhow, Islam believes that God is one and undivided. He existed before any other being or thing. He is self-Subsistent, Omniscient, Omnipotent, Gracious, Merciful and Just. The first Sura of the Holy Quran, Al-Fatiha depicts all these attributes of God.

La ilah ill-Allah ... is the most important doctrine of Islam. Literally it means: La (No) ilah (that which is worshipped), illa (except) and Allah (the proper name of the Divine).

"(There is) no God but Allah". The unity of God according to the Holy Quran implies that God is One in His person (dhat) One in His attribute (sifat) and one in His work (afal).<sup>3</sup> The Holy Quran maintains that

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<sup>1</sup>Prophets are neither God nor His images or incarnation, nor His sons. They were men like any other men but specially gifted. "Say (oh Prophet) that I am a man like you; I am nothing but a Man and a Messenger". "O prophet! You are but of one order". Quran, (23: 54).

<sup>2</sup>Ishar Singh, Philosophy of Guru Nanak, New Delhi, Ranjit Publishing House, 1959, p. 95.

<sup>3</sup>Maulana Muhammad Ali, The Religion of Islam, New Delhi, S. Chand & Co., N.D., p. 144.

Divine Being is beyond all material conceptions.

"Vision comprehends Him not and He comprehends all vision."<sup>1</sup>

The Quran holds proper dignity of man among all other creatures. "Oh people, these things are not your masters but you are their masters". The Quran further states that everything else was created for the service of man. "And He hath subjected to you all that there is in the Heaven and all that there is on the earth."<sup>2</sup>

According to the Holy Quran Soul is immortal. On the day of resurrection the dead will rise from their graves in order to receive rewards and punishments for their deeds. The bodies will be formed again from the seedbone (Al Ajb) which is considered not to be consumed by the earth like other parts of the body.<sup>3</sup>

The Holy Quran does not accept the Bible theory of Adam's formation. The Adam of Quran is no other than man himself. "He was made from dust and every son of man is created from dust".

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<sup>1</sup>Quran, 6: 104.

<sup>2</sup>Ibid., 45: 13.

<sup>3</sup>Dr. Surindar Singh Kohli, Philosophy of Guru Nanak, Chandigarh, Publication Bureau Panjab University, 1969, pp. 115-16.

The Holy Quran does not state when Adam was born or how he was born. It does not even state that he was the first man. The great Muslim divine, Muhammad bin Ali Al Baqir, one of the twelve Shia Imams, is reported to have said that, "Millions of Adams passed away before our father Adam". And ibin-i-Arabi, the Head of the Sufis writes in his great work, the Futuh, that forty thousand years before our Adam, there was another Adam.<sup>1</sup>

The Holy Quran also does not accept the statement of Bible that Eve was made from a rib of Adam.<sup>2</sup> The Quran states that God created people "from a single being and created its mate of the same."<sup>3</sup> "And God has made your wives from yourselves".<sup>4</sup> Here the word 'same' signifies 'the same essence' or the 'same kind'.<sup>5</sup>

The Holy prophet specifically declares that all

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<sup>1</sup>Quoted by Maulana Muhammad Ali, The Holy Quran, New Delhi, S. Chand & Co., N.D., p. lxxv.

<sup>2</sup>Gen: 2: 21, 22.

<sup>3</sup>Quran, 4.1.

<sup>4</sup>Ibid., 16: 72.

<sup>5</sup>Quoted by Maulana Muhammad Ali, The Holy Quran, New Delhi, S. Chand & Co., N.D., p. lxxv.

'living things are created from water'.<sup>1</sup> "Man was created out of a clay",<sup>2</sup> and the iblis (jinn) of fire'.<sup>3</sup> "O people! if you are in doubt about the raising (to life after death), then (know that) we have created you from dust, then from a life-germ, then from a clot, then from a lump of flesh."<sup>4</sup>

He it is who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child.<sup>5</sup>

And He began the creation of man from dust, then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of His spirit and made for you the ears and the eyes and the hearts.<sup>6</sup>

The Holy Quran speaks of the spirit of God being breathed into everyman. Man's creation from dust means his creation from an extract of dust which appears by stages as life-germ. The food comes from the earth which through several processes assumes the form of a life-germ.

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<sup>1</sup>Quran, 21: 31; 22: 44.

<sup>2</sup>Ibid., 23: 12.

<sup>3</sup>Ibid., 15: 27.

<sup>4</sup>Ibid., 22: 5.

<sup>5</sup>Ibid., 40: 67.

<sup>6</sup>Ibid., 32: 7-9.

'Creation' is not just a simple process done by God at some remote time and finished with: the Quranic idea implies various processes and the continuous presence and activity of God in His Creation.<sup>1</sup>

The Muslim theory of creation believes, however, in the 'Will of God'. In the Quran there is the word: KUN to create and QUM to recreate. God says, 'Be' and it is.<sup>2</sup>

According to Baydawi, God could create absolutely ex nihilo, as He created the heavens and the earth, or from matter already existing, as He created all that lies between the heavens and the earth. The new creation need not be of the same genus as that from which it was derived. Thus Adam and the animals were different from the matter of their origin (Water or clay) and living creatures might 'come from the male alone, as EVE from Adam or from the female alone, as Jesus from Mary, or from the male and female together, as in the generality of mankind.'<sup>3</sup>

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<sup>1</sup>A. Yusuf Ali, The Holy Quran, Vol. I, New Delhi, Kitab Publishing House, 1973, p. xi.

<sup>2</sup>Quoted by Dr. Sher Singh, Philosophy of Sikhism, Lahore, Sikh University Press, 1943, p. 116. From The Sacred Books of the East, VI, p. 16. ed. by F. Max Muller.

<sup>3</sup>Quoted by Reuben Levy, The Social Structure of Islam, 2nd ed. London, Cambridge, The University Press, 1957, p. 465 from Quran, 5: 20.



Generally, in the Quran the word Rabb is used for Creator. The word denotes two senses: fostering of a thing and that of regulating and completing; read in the name of Rabb who created'.<sup>1</sup> Creation is the continuous process. Fostering of a thing means the growth of a thing from the crudest form to that of the highest perfection.<sup>2</sup> Supreme Being of Islam is the Creator and the Controller of the universe. "Glorify the name of thy Rabb, the most High, Who creates, then makes complete and who makes (things) according to a measure, then guides them to their goal of perfection."<sup>3</sup>

The creative force is not blind. It possesses wisdom and acts with a purpose. Things develop according to their 'measure'. Islam further declares that certain laws and regulations of development are inherent in everything. The whole of the Divine Creation from the smallest particle of dust to the mighty sphere in the universe is moving on their specific course to their ultimate goal of perfection.

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<sup>1</sup>Quran, 96: 1.

<sup>2</sup>Raghib is even more explicit on this point. According to him, Rabb signifies the fostering of a thing in such a manner as to its goal of perfection. Quoted by Maulana Muhammad Ali, The Religion of Islam, New Delhi, S. Chand & Co., N.D., p. 135.

<sup>3</sup>Quran, 87: 1-3.



The Holy Quran states that everything is created in pairs. "Glory be to Him Who created pairs of all things of what the earth grows and of their own kind and of what they do not know".<sup>1</sup> "And the heavens, we raised it high with power and We are the maker of things ample. And the earth, we have made it a wide extent, how well have we spread it out. And of everything we have created pairs that you may be mindful."<sup>2</sup>

It shows that there are pairs not only in the animal kingdom but also in "what the earth grows" that is, in the vegetable kingdom. The idea of 'pair' is carried so further that even heaven and earth are described as if they were a pair because of activity in the one and that of passivity in the other. Thus a deep inter-relationship of things is established in the Quran.

The Holy prophet sees law of uniformity in the midst of diversity in the Divine Creation. "Who created the seven heavens alike; no defect canst thou see in the handwork of God of mercy. Repeat thy gaze — seest thou a single flaw? Thetwice more repeat thy gaze: Thy

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<sup>1</sup>Quran, 36: 36.

<sup>2</sup>Ibid., 51: 47-49.

gaze will return to thee dulled and weary."<sup>1</sup>

The Quran further discusses that every thing in the universe is under Divine control and command: "The sun and the moon follow a reckoning and the herbs do adore."<sup>2</sup> "And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Wise. And for the moon we have ordained stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all bodies float on in a sphere."<sup>3</sup> "And He created the sun and the moon and the stars, made subservient by His Command."<sup>4</sup>

From the cosmographic point of view some aspects of Nature are described in the Holy Quran. The earth is 'stretched out' at creation.<sup>5</sup> or 'spread out' as a carpet.<sup>6</sup>

It is the conviction of the Quran that the individual consciousness of man and the Nature that

<sup>1</sup>Quran, 67: 3-6.

<sup>2</sup>Ibid., 55: 5-6.

<sup>3</sup>Ibid., 36: 38, 40.

<sup>4</sup>Ibid., 7: 54.

<sup>5</sup>Ibid., 79: 30, 84: 3.

<sup>6</sup>Ibid., 51: 48.

surrounds him are co-ordinate manifestation of the One and the same Creative Will. The specific and the scientific pursuits of man have firmly established the existence of 'this law. Every thing in the universe, every atom of Nature and its various combinations owe their existence and development to this law. All these terms such as: 'Ways of God', 'His limits and bounds', 'His command', 'His Government', 'His measurements', 'His Will',<sup>1</sup> etc. convey the different aspects and functions of this law. Man cannot form a complete idea of Ultimate Reality due to his limitations but he can comprehend something of it through His way of work in His creation. The purpose, the plan, the harmony, the uniformity, the balance, the wisdom, the will, in the Creation speak loudly of the Supreme Creative Power, the Lord of the Universe, the God Almighty Who governs the universe according to a pre-conceived plan and project.

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<sup>1</sup>Allah is the Omnipotent Ruler of this Universe and His Will is Supreme. Harold H. Titus, Living Issues in Philosophy, New Delhi, Eurasia Publishing House (P) Ltd., IV ed., N.D., p. 417.

### CHAPTER III

#### THE CONCEPT OF CREATION IN THE WORLD RELIGIONS (COSMOGONY AND COSMOLOGY) (CHINESE AND JAPANESE)

## COSMOGONY AND COSMOLOGY OF TAOISM

Taoism is attributed to Laocius, whose more accurate name is Lao Tzu (604 B.C.).<sup>1</sup> The Taoists, however, claim the word as their own and call their cult Taoism; but actually Tao is a word which is equally familiar with and used by other two schools namely Confucianism and Buddhism. Each of them devotes itself to the theory and practice of Tao.<sup>2</sup> Then what is Tao? It has been variously translated: by God, by Nature, by Way, by Reason, by the Logos, by Course, by Law, by Principle and the best of all by Tao itself.<sup>3</sup>

Dr. Williams defines it as "the unknown factor or principle of nature", and "the way it acts in matter and mind".<sup>4</sup> It may be accepted as the eternal and impersonal principle by which the universe has been produced and is supported and governed. Both Laocius and Confucius are of the opinion that Tao manifests itself in creation.<sup>5</sup>

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<sup>1</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 45.

<sup>2</sup>Ibid., p. 15.

<sup>3</sup>Ibid., p. 16.

<sup>4</sup>Ibid., p. 16.

<sup>5</sup>Ibid., p. 16.

Taoism as a complete philosophy was established in the Han dynasty<sup>1</sup> (206 B.C. - 220 A.D.). Laozius, however, did not claim to be the founder of the system. He had rather adopted and modified it which was already existent in the country.<sup>2</sup>

Laozius emphasized the Ascetico-mysticism.<sup>3</sup> Taoism promoted emotional, spontaneous and imaginative side of Chinese life.<sup>4</sup> Quiescence and Tranquillity are the great attributes of this philosophy. Tao is spontaneous and natural flow of life. Laozius reiterates: "Let Tao have its free course. Let Tao work within emptied heart without human efforts. Let a man become the unconscious, rather subconscious medium of Tao and Tao will tranquilly pass through him to others."<sup>5</sup>

The chief sources of Taoistic philosophy are: The

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<sup>1</sup>Lewis Hodous, Taoism: The Great Religions of The Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 24.

<sup>2</sup>W.E. Soothill, The Three Religions of China, 3rd ed. London, Oxford University Press, 1929, p. 17.

<sup>3</sup>Ibid., p. 17.

<sup>4</sup>Lewis Hodous, Taoism : The Great Religions of the Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 24.

<sup>5</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 18.

Tao Te Ching, The Chuang Tzu Book and Tao Tsang which is a large collection of Codifications. The first book is ascribed to Laocius (604 B.C.) and the second to Chuang Tzu (369-286 B.C.) who was considered as one of the greatest thinkers of Taoism.<sup>1</sup>

It seems that the cult derived its name from the first word of the phrase Tao Te Ching, but nothing can be said definitely. The word was in use even before the days of Laocius to describe the operations of Nature and was interpreted as the 'Course' or as the 'Way of Nature' or 'Natural Law'.<sup>2</sup> It was used both in the sense of relative and absolute terms.

Before proceeding further, it would be desirable to give some illustrations and elucidations of the word Tao. Laocius himself speaks of Tao as invisible, inaudible and intangible. It is without substance, yet containing within all substance. It is all pervading, all nourishing, and all perfecting. It is formless, yet comprehends all possible forms.<sup>3</sup> He further describes that man follows the laws of earth, earth follows the law of Heaven, Heaven

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<sup>1</sup>Lewis Hodous, Taoism : The Great Religions of the Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 25.

<sup>2</sup>W.E. Soothill, The Three Religions of China, 3rd ed. London, Oxford University Press, 1929, p. 47.

<sup>3</sup>Ibid., p. 48.

of Tao, Tao of Spontaneity. Thus, Tao is a Law to itself.<sup>1</sup>

Sometimes Tao is translated as Power; power which can be defined is not the eternal power. It is the name, but by which it can be named is not its eternal name. When it is nameless, it is the origin of the universe; when it has a name, it is the mother of all things. Passionate persons can see its external manifestations whereas passionless may behold its mystery.

These two things, mysterious and immaterial and on the other hand manifested and material differ only in name but are all the same in origin.<sup>2</sup>

When Tao is considered as immutable or eternal it has no name, when it has produced order or phenomena, it is endowed with name. In its nature it is calm, void, solitary and unchanging, in operation it revolves through the universe of being, acting everywhere, but acting mysteriously and spontaneously.

In the words of Chuang Tzu: "Tao, though possessed of feeling and power of expression, is passive and formless. It can be transmitted yet not received, apprehended yet not seen. Its root is in itself, having continued from

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<sup>1</sup>Ibid., p. 48.

<sup>2</sup>Ibid., pp. 47-48.



the time when even heaven and earth were not existed. It is Tao which makes the spirits, spirits and which makes God a Spirit. It produces heaven and earth. It was the Tai-achi (i.e. the primordial mass or Ovum mundi, out of which the universe was formed,<sup>1</sup> yet it may not be deemed high. It was before the production of heaven and earth, and yet may not be deemed of long duration.<sup>2</sup>

Nothing can produce Tao; yet everything has Tao within it and continues to produce without end.<sup>3</sup>

Again in Book XII he says: In the Grand Beginning there was nothing in the vacancy of space; there was also nothing that could be named. It was the state when there arose the first existence. The first existence it is believed, was still without form.<sup>4</sup>

Thus, Tao is the primal cause of the Universe and is the model or rule for all creatures.<sup>5</sup> In short, Tao is Creator, preserver and destroyer.<sup>6</sup> It is not correctly translated as God. It appears to have been before God.

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<sup>1</sup>Ibid., p. 156.

<sup>2</sup>Ibid., p. 52.

<sup>3</sup>Ibid., p. 53.

<sup>4</sup>Ibid., p. 157.

<sup>5</sup>Ibid., p. 48.

<sup>6</sup>Ibid., p. 66.

He further says that there is intelligence behind the phenomena of Nature, that all that exists has been created by mind, and that from a primordial ether all things were evolved into the myriad forms in which he found them.<sup>1</sup>

It is believed that the dualism is the partially developed idea of a primitive monism and which is available in both the Confucian and Taoistic schools.<sup>2</sup> Whatever be the origin, the fact remains that dualism became the working theory of Chinese philosophy.<sup>3</sup> According to it: Everything in nature is either Yin or Yang.<sup>4</sup> Yin is the negative principle and Yang is positive. These two principles operate through the five agents or forces. These are: water, fire, wood, metal and soil. Operations of them produce all the phenomena of earth, day and night, the seasons, man and the activities of man in response to the natural forces. This movement of the heavens about the earth was called the Tao by the Yin-Yang philosophers. They formulated their theory in the phrase, "one Yin one Yang is the Tao."<sup>5</sup>

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<sup>1</sup>Ibid., p. 158.

<sup>2</sup>Ibid., p. 158.

<sup>3</sup>Ibid., p. 161.

<sup>4</sup>Ibid., p. 161.

<sup>5</sup>Lewis Hodous, Taoism : The Great Religions of The Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 24.

In the Tao Te Ching, Lao-Tzu says: "Tao produced unity; unity produced duality, duality produced trinity; and trinity produced the innumerable objects; the innumerable objects, carrying the feminine or shadow principle on one side, and the Masculine or Sunlight principle on the other, created a just harmony by their respective clashes of primitive impulse or ether." (Parker's tr.).<sup>1</sup>

The position of man in this system is great. Man is microcosm. His primary duty is to frame and fashion his life according to conformity with the Tao or to observe orders of the universe. "No contrariety" must be his motto."<sup>2</sup>

As to the future life Laocius has not said anything clear. He avoided discussion on this topic. Death to him meant a return to the original chaos, like the Universe at the end of its cycle of Existence.<sup>3</sup>

From the foregoing discussion we are led to conclude that the word Tao is given a very unique interpretation. It has no name before creation, when

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<sup>1</sup>W. Gilbert Walshe, Cosmogony and Cosmology (Chinese) Encyclopaedia of Religion and Ethics ed. by James Hastings, Vol. 4, Edinburgh, T & T Clark, 38, 1971, pp. 138-41.

<sup>2</sup>Ibid., p. 140.

<sup>3</sup>Ibid., p. 141.

it has produced the order of the Universe it is endowed with name. The constituents of Tao are one Yin and one Yang. Thus, these Yin and Yang the negative and the positive principles respectively are at work throughout the whole process of creation.

### COSMOGONY AND COSMOLOGY OF CONFUCIANISM

It is obvious that Confucianism<sup>1</sup> is after the name of Confucius (551-479 B.C.).<sup>2</sup> This system was established as the state religion by the emperor Wu-Ti (140-87 B.C.) and it maintained its status till 1912.<sup>3</sup> The cult was not, however, originated rather it was systematized and adopted by Confucius from the Spiritual Animism or Primitive Animism which was already existing in the country.<sup>4</sup> Confucius calls himself a transmitter and not a founder.<sup>5</sup> The system being a philosophy as much as a religion<sup>6</sup> represents Politico-religious or Ethico-political side of Chinese life.<sup>7</sup>

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<sup>1</sup>The original name of this cult is Ju Chiao. The word Ju means cultured or learned. Hence Ju Chiao means the cult of the learned. It was founded by Kung Fu Tzu. Roman missionaries Latinized this word as Confucius. And thus the cult is known as Confucianism. W.E. Soothill, The Three Religions of China, op. cit., p. 18.

<sup>2</sup>Lewis, Hodous, Confucianism : The Great Religions of the Modern World. ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 1.

<sup>3</sup>Ibid., p. 8.

<sup>4</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, pp. 17-22.

<sup>5</sup>Ibid., pp. 27-28.

<sup>6</sup>Ibid., p. 11.

<sup>7</sup>Ibid., p. 25.

Confucius was first and foremost a formalist.<sup>1</sup> His five cardinal virtues were: kindness, rectitude, decorum, wisdom and sincerity.<sup>2</sup> His Golden rule was: what you do not like yourself do not extend to others.<sup>3</sup> According to him filial piety is the keystone of the ethical order and embraces all the virtues of human nature. Moral conduct, according to this faith, is not merely the endowment of the Above Ruler (God) but is also dependent upon man.

Basically, this system believes in 'efforts' and 'actions'. 'Effort' is as necessary as 'Quiescence'. It lays immense stress on the efforts to develop the 'will' and cultivate the virtues.<sup>4</sup>

The philosophy holds that God, the Supreme Ruler is to be recognized as a Being, and He is to be worshipped.<sup>5</sup> People, at large, worship Shang Ti, or Heaven. The first term for God was used Shang Ti.<sup>6</sup> The next term is the word Tien or Heaven.<sup>7</sup> No doubt, multitude of spirits

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<sup>1</sup>Ibid., p. 31.

<sup>2</sup>Ibid., p. 33.

<sup>3</sup>Ibid., p. 34.

<sup>4</sup>Ibid., pp. 18-19.

<sup>5</sup>Ibid., pp. 31-32.

<sup>6</sup>Ibid., p. 119.

<sup>7</sup>Ibid., p. 120.

or gods are associated with Him; but It is He Who has produced the order of the Universe.<sup>1</sup>

The Confucian books include Analects, The Doctrine of the Mean, The Great learning and the Book of Menicius. In fact, The whole Confucian work is divided into two parts. One part consists of five canonical records called King or "Canons" and the rest of them are called Shu or the "Writings".

Confucius himself edited and interpreted the old records of Chinese Culture and handed it over to the nation in the shape of five classics. These are: The Book of Changes, Yih Ching; The Book of Poetry, Shih Ching; The Book of History, Shu Ching; The Book of Rites, Li Chi; and Spring and Autumn, Chun Chiu.<sup>2</sup>

Yih Ching, one of these five classics provides sufficient material for philosophical and cosmological ideas.<sup>3</sup> The whole book is founded on a symbol, the Pa-Kua. The symbol consists of 8 trigrams.

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<sup>1</sup>Ibid., p. 32.

<sup>2</sup>Lewis Hodous, Confucianism : The Great Religions of the Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 22.

<sup>3</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 149.

Originally, it has two forms: The first is attributed to Fu-hsi (2852 B.C.) and the second to Si-Peh<sup>2</sup> (1231-1135 B.C.) who altered the symbol during the days of his two years' imprisonment at the hands of the Emperor Chou Hsin.

Then, his son King Wu better known as Chow-Kung (Duke of Chow) added some new interpretations and comments to it. These deductions of King Wen alongwith the brief dissertation of King-Wu are accredited to form the text of Yih-Ching; which provides sufficient material for cosmological thought. Confucius clearly expresses in the Yih-Ching that it is an endeavour to explain the phenomena of Nature.<sup>3</sup> In the Appendixes of the book the application of the hexagrams to the constitution and course of Nature can also be traced there.<sup>4</sup>

It is stated that the chief exponent of the modern concept of creation is Chu-hsi (Chucius, A.D.1130-1200). He developed his theory of Cosmogony and Cosmology out

<sup>1</sup>Ibid., p. 149.

<sup>2</sup>W. Gilbert Walshe, Cosmogony and Cosmology (Chinese). Encyclopaedia of Religion and Ethics, ed. by James Hastings, Vol. 4, Edinburgh, T & T Clark, 38, 1971, p. 138.

<sup>3</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 150.

<sup>4</sup>Ibid., p. 150.



of the material furnished in the latter chapters of this book.<sup>1</sup> The earliest Chinese conception regarding universe was theological.<sup>2</sup> He endeavoured to establish a systematic theory of the origin of all things. There is sufficient reason to suppose that he might have been influenced in his speculations by Taoistic and Buddhistic suggestions,<sup>3</sup> which were in vogue in the country at that time.

However, the theories of Chucius are not intended to make an account of ultimate beginning of all things. According to him the conception of the present world is: "it is but one of a long series of similar existences which have flourished in turn, and have been corrupted, each disappearing eventually from view and giving place to a new world."

He does not attempt to explain how the primal element came into being, but he finds his starting point in the theory of the existence of a Natural Law which he denominates as Li and a vital essence which he calls as Ki. He does not investigate wherein this Law resides, or where this vital 'breath' is derived from. In the

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<sup>1</sup>W. Gilbert Walshe, Cosmogony and Cosmology (Chinese). Encyclopaedia of Religion and Ethics. ed. by James Hastings, Vol. 4, Edinburgh, T & T Clark, 38, 1971, pp. 138-141.

<sup>2</sup>Ibid., p. 139.

<sup>3</sup>Ibid., pp. 138-41.

enquiry of the evolutions of this present world he finds his natural basis in Ki (Vapour, breath, air etc.) and its active principle in Li; both of them are eternal in their nature; yet he admits the priority of order in the case of Li.<sup>1</sup>

"The alternate action and inaction of Li in the sphere of Ki, produced the positive and negative forms Yang and Yin, variously represented as Light and Darkness. Heaven and Earth, Male and Female, etc. whose vicissitudes constitute the Tao, or Course of Nature, as reflected in the 4 seasons, the alternation of day and night." etc.<sup>2</sup>

Thus, the dualistic theory of Yin and Yang took its rise.<sup>3</sup> According to the theory everything in Nature is either Yin or Yang. Heaven, light, warmth, masculinity, strength, productivity and life are all Yang. The earth, darkness, cold, femininity, maternity, weakness, death are all Yin.<sup>4</sup>

This dualistic cosmological theory states:

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<sup>1</sup>Ibid., p. 140.

<sup>2</sup>Ibid., p. 140.

<sup>3</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 159.

<sup>4</sup>Ibid., p. 161.

At the beginning there was nothing, all was empty and void. Then whether spontaneously or by a Creator is not clear, matter came into existence as a formless ether. This chaotic ether is known as the Tai Chi, that is the Grand Ultimate, or Primal Matter.<sup>1</sup>

It is further stated that Yang and Yin contain the 'Five elements' in embryo, viz., metal, wood, water, fire and earth, of which water and fire are regarded as the simplest forms. Each element possesses a Yang and a Yin quality, and all are pervaded by Li.<sup>2</sup> As a result of the interaction of these two forms -- Yang and Yin, which are in constant motion -- a certain amount of 'Sediment' is precipitated to the centre of the whirling mass and becomes Earth, whilst the more subtle excreta are flung upwards to the outer ring of the circle and become Heaven.<sup>3</sup> "That part which precipitated is called the Yin, the other the Yang".<sup>4</sup>

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<sup>1</sup>Ibid., p. 160.

<sup>2</sup>Lewis Hodous, Confucianism : The Great Religions of the Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 3.

<sup>3</sup>W. Gilbert Walshe, Cosmogony and Cosmology (Chinese) Encyclopaedia of Religion and Ethics, ed. by James Hastings, Vol. 4, Edinburgh T & T Clark, 38, 1971, p. 140.

<sup>4</sup>W.E. Soothill, The Three Religions of China, 3rd ed. London, Oxford University Press, 1929, p. 160.

It is further held that:

The myriad creatures were produced by the spontaneous co-ogulation of the finer essences of the five elements in the Yang-Yin, forming a hermaphroditic being or pair which, in course of time, separated and gave birth to the male and female species which now constitute the human race.<sup>1</sup>

Mythologically, there is, however, another account of the conception of creation. According to it the cosmos took the form of an egg known as Pan-Ku, who is also called "chaos" or the "chaos man" who is believed to have brought about order out of this chaos.<sup>2</sup>

This school, however, propounds that the universe is creative, it has beauty, utility and potentiality. These characteristics generally emerge in the seasons. Creativity in the spring, beauty in the summer, utility in the autumn and potentiality in the winter.<sup>3</sup>

Menicius the great thinker of the school says upto this extent that Heaven is the cause of causes or

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<sup>1</sup>W. Gilbert Walshe, Cosmogony and Cosmology (Chinese). Encyclopaedia of Religion and Ethics. ed. James Hastings, Vol. 4, Edinburg, T & T Clark, 38, 1971, p. 140.

<sup>2</sup>W.E. Soothill, The Three Religions of China, 3rd ed., London, Oxford University Press, 1929, p. 154.

<sup>3</sup>Lewis Hodous, Confucianism : The Great Religions of the Modern World, ed. by Edward J. Jurji, New Jersey, Princeton University Press, 1947, p. 3.

the first cause of the creation.<sup>1</sup> Man is the compound of five elements constituting the Ki or vital essence, in which the Li operates. He is described as a microcosm. In some persons the Yang predominates, in others the Yin. Former are the sages while the latter are the man.<sup>2</sup>

A future life is not denied though confucius avoided the discussion of it.<sup>3</sup>

Towards the end of our discussion we may conclude that the whole theory of creation is based on dualism. There are two principles Yin and Yang, which are constantly at work in the process of creation. The whole Nature or Creation is the outcome of the actions and interactions of these two fundamental principles.

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<sup>1</sup>W.E. Soothill, The Three Religions of China, 3rd ed. London, Oxford University Press, 1929.p. 40.

<sup>2</sup>Lewis Hodous, Confucianism : The Great Religions of the Modern World, ed. by Edward J. Juriji, New Jersey, Princeton University Press, 1947,p.140.

<sup>3</sup>W.E. Soothill, The Three Religions of China, 3rd ed. London, Oxford University Press, 1929, p. 37.

## COSMOGONY AND COSMOLOGY OF SHINTO

Shinto is the original and national religion of Japan, which alongwith Buddhism, Taoism and Confucianism has created the civilisation and the culture of Japanese as we see to-day.<sup>1</sup> Shinto is the main source of inspiration and manifestation of national unity of Japanese.<sup>2</sup> It is believed that the primitive indigenous religion of Japan was much like that of China. Amongst Japanese there was, however, a common tradition to worship Nature and Nature Deities.<sup>3</sup>

Shinto is mainly based on two historical sources. A man named Yasumaro, on the order of the then emperor wrote down two books: Kojiki, the records of Ancient Matters in 712 A.D. and Nihongi, history of Japan in 720 A.D. The former book is a magnificent piece of literature beginning with the tale of Creation, while the latter supplies a great deal of information in connection with anthropology. The most of our knowledge of ancient Japan

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<sup>1</sup>Frederic Spiegelberg, Living Religions of The World, London, Thames and Hudson, 1957, p. 354.

<sup>2</sup>Edward J. Jurji, The Great Religions of The Modern World, ed. New Jersey, Princeton University Press, 1947, p. 141.

<sup>3</sup>John, R. Everett, Religion in Human Experience, London, George Allen & Unwin Ltd., 1952, p. 183.

is derived from these two great Books.<sup>1</sup>

Literally and etymologically Shinto is a combination of two Chinese words: Shin and tao or to; which mean 'the way of the gods'. Sometimes it is interpreted as 'the way of God' or 'the way of the Upper Power'.<sup>2</sup> In Japanese literature the word Kami is of great significance. In Chinese the word Shin is Kami in Japanese language. Whatever Yasumaro wrote was the 'Kami no michi' meaning 'the way of the Kami'.<sup>3</sup>

Mostly the gods of Shinto are derived from various sources and objects in Nature. There were Deities of Storm, rain, mountain, fire and other aspects of the phenomenal world. It is further believed that the Nature Deities are personal and they have direct relation to the affairs of men on earth.<sup>4</sup>

With regard to the origin of man and of the earth there are many different tales in Kojiki and Nihongi.

In the book, Kojiki the names of Deities are

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<sup>1</sup>Frederic Spiegelberg, Living Religions of The World, London, Thames and Hudson, 1957, p. 354.

<sup>2</sup>Ibid., p. 355.

<sup>3</sup>Ibid., p. 355.

<sup>4</sup>John, R. Everett, Religion in Human Experience, London, George Allen & Unwin Ltd., 1952, p. 183.



stated as under:

The names of the Deities that were born in the plain of High Heaven when Heaven and Earth began, were Ame-no-mi-naka-nushi-no-Kami (the Deity Master-of-the-August-centre-of-Heaven), next Taka-mi-musu-bi-no-kami (the High-August-producing-wonderous-Deity), next kami-musu-bi-no-kami (the-Divine-Producing-Wonderous-Deity). These three Deities spontaneously were born and hid their persons. And there are several other names of Deities (Kojiki, Vol. I: tr. B.H. Chamberlain, ed. 1906, p. 15).

With regard to creation Michel Revon on the basis of the text of Kojiki concludes in the following manner:

From these very first lines of the sacred account we have before us a genesis that is not lacking in grandeur. The world appears as a nebulous, moving chaos; Divine beings develop in it by spontaneous generation, some being born in the heart of Space, others coming from a reed-shoot that has arisen from the mud; while others spring up, at first solitary, then in pairs, following a progress and bearing names that recall in a striking manner our theory of evolution.<sup>1</sup>

Nihongi supplies another picture of Creation which is richer in various developments. It is stated there:

Of old, heaven and earth were not yet separated and the In and Yo not yet divided. They formed a chaotic mass like an egg, which was of obscurely defined limits, and

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<sup>1</sup> Michel Revon, Cosmogony And Cosmology (Japanese): Encyclopaedia of Religion And Ethics, Vol. IV, ed. by James Hastings, Edinburgh, T & T Clark, 38, 1971, p. 163.



contained germs. The purer and clearer part was thinly diffused and down and became Earth. The finer element easily became a united body but the consideration of the heavy and gross element was accomplished with difficulty. Heaven was, therefore, formed first and Earth was established subsequently. Thereafter Divine Beings were produced between them.<sup>1</sup> (Nihongi, Shukai ed. i.1-4; W.G. Aston's tr., Yokohama, 1896, i, 1FF).

There is very popular tale regarding Creation in the Kojiki and that is repeated in Nihongi..:

Out of an original chaos, the heavier part settled and became the Earth, while the lighter portion rose and became Heaven. From this separation appeared a reed-sprout which became a Kami, or god. And according to some other accounts the god, Ame-no-Mi-naka-Nushi-no-Kami is considered to be the source for all other gods. Anyhow, some new gods were created with the normal sex differentiations. Two of them Izanagi (Male principle) and Izanami (Female principle) came together under the order of the original Kami and gave birth to the island of Japan.<sup>2</sup>

It is conceived that Izanami and Izanagi were standing on a bridge between Heaven and Earth. After

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<sup>1</sup>Ibid., p. 163.

<sup>2</sup>John R. Everett, Religion in Human Experience, London, George Allen & Unwin Ltd., 1952, p. 184.

dipping a jewelled spear into the world ocean, the divine pair descended to the island of Ono Koro-juina which was formed by the drops which fell from the end of the Spear. Other sacred beings of Japanese were also created and after the birth of the fire god, Izanmi died and went to Hades. It is further described that the loss of Izanmi<sup>worried</sup> Izanaqi and inspired him to follow her to Hades to get her back to their island. By the time he got her, she was entirely corrupted by the demons of the foul nether region. When, at last, Izangi returned, he was forced to take an extended bath to purify himself. As the water from the bath fell to the ground each drop became a Kami and in this way a large portion of the Shinto pantheon came into existence. As he was bathing his left eye a drop fell and became Amaterasu, the sun goddess. And as he washed his right eye, the wild storm god Susa-no-wo was created.<sup>1</sup>

Thus we see that the gods and earth are believed to have been created out of water and nothingness according to Shinto belief.

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<sup>1</sup>Ibid., pp. 184-85.

## PART II

COSMOGONY AS PROPOUNDED BY GURU  
NANAK

#### CHAPTER IV

#### GURU NANAK'S CONCEPT OF SHUNYA

Unfortunately, no other word than Shunya in the history of philosophy has been so seriously misconceived. The reason seems to be its literal meaning which is 'negation' or 'void'. Many thinkers, Eastern and Western, ancient, medieval and modern have committed a horrible mistake to misinterpret it. Though this word has been used since the dawn of civilization, yet it attained its highest implications in the system of Madhyamikas, one of the most important schools of Buddhism. So much so that Madhyamikas, the followers of the middle path, began to call themselves Shunya-Vadins. According to this school, this word does not mean 'nothing' or an 'empty void' or a 'negative abyss'. Shunya, according to them means indescribable (Avachya) because it is beyond the four categories of intellect.<sup>1</sup>

Dr. Radhakrishnan has explained this word very nicely:

Shunyata is synonym of that which has no cause, that which is beyond thought or conception, that which is not produced, that which is not born, that which is without measure.<sup>2</sup>

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 86.

<sup>2</sup>Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1948, p. 663.

From the yogic view-point the word Shunya is interpreted in Hatha Yoga Prdipka as under:

So far as the unstruck music is audible, there is the presence of consciousness of Akash, but Shunya is Soundlessness. Whatever sound we hear through the senses that is power (Shakti), and where sense<sub>1</sub> cases, that state is called Shunya.<sup>1</sup>

From Psychological view-point Shunya is that state where knowing, feeling or willing is not in action.

According to Madhyamika School Shunya is Reality which ultimately transcends existence, non-existence, both and neither. Empirically, it means Relativity (pratitya-samutpada). Absolutely it means Reality (Tattva). Thus Shunya is used in double sense.<sup>2</sup>

Dr. Murti describes that Shunyata is Absolutism and not Nihilism or Positivism.<sup>3</sup> He further points out that it is devoid of all predicates, it is self-conceived and self-existent.<sup>4</sup>

<sup>1</sup>Hatha Yoga Pradipka, IV Upadesha, Shalok 101-02.

<sup>2</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 86.

<sup>3</sup>T.R.V. Murti, The Central Philosophy of Buddhism, London, George Allen & Unwin Ltd., p. 329.

<sup>4</sup>Ibid., p. 229.

In the wider scope of the word we may hold that Shunya has two aspects: Relativity and Reality.

Relativity implies that all the phenomenal appearance of this world of time and space is conditional, and cannot be called ultimately Real; but this is not absolutely Unreal. It must belong to Reality. And this Real is Absolute, Non-dual, Harmonious whole in which all plurality is merged.<sup>1</sup>

In brief, we may say that Shunya is Indescribable, Formless, Self-existent and Eternal-being.

Guru Nanak has also used the word Shunya to express his thoughts in regard to Metaphysics and Philosophy and has tried to solve the mysterious ways of Ultimate Reality. Guru Nanak's Shunya is not an 'empty void', or a 'negative abyss' but it is indescribable and beyond the approach of human intellect. Shunya, according to Guru Nanak, is ultimately Real, Absolute, Transcendent, Eternal, Non-spatio-temporal and Self-contained. Popularly Shunya is known as Nirguna Brahman (Transcendent God).

In Siddha Goshta, one of the most important works of Guru Nanak, the word Shunya has been repeatedly mentioned.

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 86.

Siddhas, pertaining to metaphysical problems, put a number of questions to which Guru Nanak replies in a very scholarly manner:

Q. What views are thine regarding the beginning? Where didst live that form of God called Shunya?

A. The pre-existence-state was nothing but wonder! He was then Non-Conscious; Shunya.<sup>1</sup>

Clear it is that prior to the condition of Creation He was Non-active, Non-Creative and Non-conscious.

Even the close study of Upanisads reveals that Shunya was the primary existent. In the beginning of all things what existed was 'Non-being'.<sup>2</sup> Even in the highly developed systems of Plato and Aristotle we find the recognition of 'Non-being'.<sup>3</sup>

In brief, Shunya is Indescribable, Formless, Self-existent and All-pervasive.

Guru Nanak speaks of Shunya in the following manner:

He has no father no mother. He is born of none. He has no form or feature, nor does He belong to any of the caste, He feels<sup>4</sup> no hunger no thirst. He is ever-satisfied.

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<sup>1</sup>A.G., p. 940.

<sup>2</sup>Quoted by Ranade, R.D., Constructive Survey of Upanisadic Philosophy, Poona, Oriental Book Agency, 1922, p. 81, from Taittiriyaopanisad, S.6.

<sup>3</sup>Ibid., p. 82.

<sup>4</sup>A.G., p. 1279.



Again,

He is neither established nor created<sup>1</sup> by any one: Self-existent Unconditioned.

He continues:

Indefinable, Immeasurable, Inaccessible, beyond the reach of senses, uninfluenced by time and action. Undifferentiated, Unborn, Self-existent without fear and illusion. I surrender myself to All Truth, He is without Form, Colour, and Delineation, He is realised through True Word. He Hath no mother, no father, no son, no relation, no wife and no sexual instinct. He is partless, taintless and transcendental Brahman, All the Light is Thine.<sup>2</sup>

He further adds:

He is Primal being, the Pure Light, Sans Beginning, Sns End for-ever alike.<sup>3</sup>

On the basis of the description given above by Guru Nanak, we may assume that Shunya is Primal-being and Eternal-being. He is without beginning and end. He is Non-dual-One. He is Indescribable, yet All-pervasive. It is He who is the Substratum of the whole Creation. Now we shall study the various aspects of Shunya.

#### Unity of Shunya (One-non-dual)

Guru Nanak strongly believes that Ultimate Reality is One without a second. He postulates Unity of God.

<sup>1</sup>Ibid., p. 2.

<sup>2</sup>Ibid., p. 597.

<sup>3</sup>Ibid., p. 7.

Guru says:

Thou, Thyself pervading over all  
 Thou, Thyself hast created Thy form.  
 Without Thee there is not another second.  
 Thou art containst amongst all.  
 Thou alone knowest Thy state and existence.  
 Thou alone can apprise Thy worth.  
 Thou art Unperceivable, Unapprehensible  
 and Unapproachable and can only be  
 discerned through the Guru's instruction.<sup>1</sup>

He continues:

O Nanak, say one, what for second.<sup>2</sup>

He adds:

Nanak, Beyond the One there is no Second.<sup>3</sup>

Again,

Thou Thyself art the Tongue  
 Thou Thyself art the Nose.  
 O my mother, talk not of any other.  
 My Lord is but One, He is One alone  
 O my brother, He is One and only One.<sup>4</sup>

He further adds:

All say He is One but some are indulged in  
 ego and pride.  
 Those who visualise One inside and outside  
 can find Him at home.  
 Thy Lord is near, donot think Him at distance.  
 The whole Cosmos is One.  
 Nanak, There is One and not another Second  
 who is pervading all.<sup>5</sup>

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<sup>1</sup>A.G., p. 1291.

<sup>2</sup>Ibid., p. 1291.

<sup>3</sup>Ibid., p. 475.

<sup>4</sup>Ibid., p. 350.

<sup>5</sup>Ibid., p. 930.

Again,

Know, The True One is Only One.  
Births and deaths are willed by Him.<sup>1</sup>

Again,

Always Thou art One Duality is a play  
of Thine.<sup>2</sup>

In the Upanisads the Unity of Brahman is well-established. There are many accounts of this view:

He Who is Brahman present in man and  
Who is that in the Sun Those are One.<sup>3</sup>

After postulating the Unity and Oneness of God we may now proceed further to know how this One Brahman becomes many.

### Two Aspects of Brahman

#### Higher Brahman and Lower Brahman

When this Formless, Non-Conscious, Unknowable Transcendent God wills, the manifestation takes place.

Brahman who was without attributes (Trigunatita) becomes with attributes (Sarguna). In Indian Philosophy these two aspects of Brahman are known as Higher Brahman and Lower Brahman. In the words of Dr. Radha Krishnan:

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<sup>1</sup>Ibid., p. 412.

<sup>2</sup>Ibid., p. 139.

<sup>3</sup>Taitt. Up., II. 8.

The Supreme Self beyond cause and effect is the Brahman, but when it becomes Self-conscious with a <sup>1</sup>non-ego opposed to it we have the Isvara. This Isvara is called Lower Brahman.

In the Prasnopanisd these two forms of God are very clearly mentioned:

Verily, O Satyakama, this Aumkara is the Supreme and Lower Brahman.

And again in Brahadaranyakopanisd:

There are two states of Brahman, formful and formless, changing and unchanging finite and <sup>2</sup>infinite, existent and beyond existence.

Dr. S.S. Kohli has very logically interpreted these two forms of God in the very first word of Mula Mantra in Japji. Dr. S.S. Kohli says:

The word Ik Omkara is very significant; because it conveys the Unity of Brahman and also its two aspects i.e. the Unmanifested (Nirguna) and Manifested (Sarguna).<sup>3</sup>

Dr. Prem Parkash Singh has denominated these two aspects as such:

<sup>1</sup>S. Radhakrishnan, op. cit., Vol. I, p. 172.

<sup>2</sup>Quoted by Dr. S.S. Kohli, Outlines of Sikh Thought, New Delhi, Punjabi Parkashak, 1966, p. 19.

<sup>3</sup>Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 26.

Shunya Rupa Aphur Brahman and Sabada Sarupa Saphur Brahman.<sup>1</sup>

In the holy text of Guru Nanak these two aspects of God are quite distinctively mentioned. Guru says:

From the Formless, the Lord assumed the Immaculate Form and from attributeless-State He became with attributes.<sup>2</sup>

Again,

Thou art One assuming many forms.<sup>3</sup>

Thus we see that both Unity and diversity are true of Him. When He wills He becomes many and whenever he so desires, He becomes One.

These two forms of God are very well depicted in Guru Nanak's Poem, Arti:

Thou hast a thousand eyes but without eyes  
Thou art,  
Thou hast a thousand forms but without any  
form Thou art,  
Thou hast a thousand feet but without any  
feet Thou art,  
Thou hast a thousand Odours but without any  
odour Thou art,  
This act of Thine hast fascinated me.<sup>4</sup>

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<sup>1</sup>A Critical Study of Nirguna School of Punjabi Poetry with special reference to Guru Nanak, Thesis, p. 123.

<sup>2</sup>A.G., p. 940.

<sup>3</sup>Ibid., p. 1169.

<sup>4</sup>Ibid., p. 663.

Again,

He founded the continents, solar systems  
and nether-lands and from the Absolute  
Self He became manifested.<sup>1</sup>

Guru Arjan has also elucidated and elaborated  
this point very well:

He is Transcendent as well as Immanent,  
Who hast illusioned others by veiling power  
(Shakti).<sup>2</sup>

He continues:

Unity becomes Plurality, and Plurality  
ultimately becomes Unity.<sup>3</sup>

Again,

When we visualise (we find that) He is the  
Primal Cause. Saith Nanak, He Himself is  
subtle, He Himself is Gross.<sup>4</sup>

Bhai Gurdas also describes this aspect:

Ekamkara is attributeless.<sup>5</sup> From it manifests  
the endless form of Omkara.

It is clear now that Brahman is One without a  
second; but when He manifests He becomes Lower Brahman,  
Isvara.

<sup>1</sup>Ibid., p. 1036.

<sup>2</sup>Ibid., p. 340.

<sup>3</sup>Ibid., p. 335.

<sup>4</sup>Ibid., p. 346.

<sup>5</sup>Var., XXIX, 1.1.

Shunya : All-Pervasive

Guru Nanak further believes that Higher Brahman, Shunya, is all-pervasive. He abides near and sees all. The few God-oriented realise Him. Says Guru:

On land and sea shines His light. The  
Sustainer pervades the three worlds.  
He shows Himself through nature.<sup>1</sup>

Again,

As is the air all-pervasive, similarly  
all-abiding is the Shunya.<sup>2</sup>

He further says:

Thy seat is on the surface of the earth  
and waters and Thy mansion extends in  
all the four directions. Thy existence  
is in all the worlds and in Thy mouth is  
the mint (Taksala). My Master, wonderful  
are Thy ways! Thou pervadest hydrosphere,  
Lithosphere, Atmosphere and all that  
exists. Wherever I cast my eyes, I see  
Thy light. O what kind is Thy Form. In  
one Form Thou remainst hidden though none  
is like the other. All egg-born, womb-  
born, sweat-born and earth-born creatures  
are Thy work. One greatness of Thine  
that I have observed is that Thou dwellest  
in all.<sup>3</sup>

He adds:

Within and without is Shunya (Aphur Brahman)  
and Shunya alone is filling the three Worlds.  
The man, who realises the Shunya in the  
fourth state becomes free from the effect  
of vice and virtue.... He is Primal Purusa,

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<sup>1</sup>A.G., p. 930.

<sup>2</sup>Ibid., p. 944.

<sup>3</sup>Ibid., p. 596.

Immaculate Lord. Every one utters of Shunya, the dispassionate God. Whence is the Immortal Shunya obtained? Of what type are they who are imbued with the Imperishable Lord? The reply is: They<sup>1</sup> are like Him - from whom they have emanated.

Again

The flower-girt (Banvari) is contained in every heart; in hydrosphere, Lithosphere and Atmosphere. He is manifestly<sup>2</sup> contained. By Guru's word His sight is seen.

Now it is well understood that Shunya is present everywhere.

#### Shunya : in the Beginning

Guru Nanak has mentioned that state of the world when there was absolutely nothing. All-over there was darkness, chaos and confusion. And 'Shunya rupa Aphur Brahman' alone was then absorbed constantly in abstract meditation. This shows that Guru Nanak strongly believes in the Beginning and in the End of the world. Because a thing which has its beginning has its end too. Guru Nanak says:

For million of years there was all darkness. The Infinite and Unfathomable Lord was seated in constant trance. The Lord sat all alone in deep darkness and then the expansion of the world was not in existence. He passed thirty-six ages in this State.<sup>3</sup>

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<sup>1</sup>Ibid., p. 943.

<sup>2</sup>Ibid., p. 597.

<sup>3</sup>Ibid., p. 1026.



Again,

For a good many ages there was quite a deep darkness. Then the Creator-Lord was absorbed completely in abstract meditation. There was only Thy True Name, Thy True glory and the greatness of Thy True throne.<sup>1</sup>

Guru Nanak has described in detail the pre-existence-state of the Universe in one of his hymns in Raga Maru. This Hymn of Guru Nanak is often compared with the Nasadiya Sukta Hymn of Rig-Veda. Undoubtedly a good deal of similarity is seen there between these two Hymns. Guru Nanak describes:

For a number of ages there was utter darkness. There was neither Earth, nor Heaven but the Will of Infinite Lord was alone all-pervasive. There was neither day nor night, nor sun, nor moon. Shunya, Brahman was in abstract meditation. There was no division of creation, no division of sound, no air, no water, no life, no death, no transmigration, no region, no nether-world, no seven seas, no running brook. There was then no firmament, no mortal world, no nether-world, no heaven, no hell, no birth, no death, no coming, no going. There was no Brahma, Vishnu or Shiva. There was none except Him, no man, no woman, no discrimination of caste and birth, no comfort, no agony. There was no celibate then, no man of chastity, no forest dweller, no siddhas, no striver, no lover of easy-going. There was no Yogi, no Jangam, no guise, no natha. There was no contemplation, panacea, self-restraint, fasting and worship; nor was there any preacher of quality. The only self-existent Lord rejoiced and evaluated His ownself. There was no purification,

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<sup>1</sup>Ibid., p. 1023.

no self-restraint, no Tulsi-rosary, no milk-maid, no Krishna, no cow, no herdsman. There was no tantra, no mantra, no hypocrisy none to play on flute. There were no ritual ceremonies and mammon fly. No caste and creed was then visualised. There was no noose of attachment, no death in destiny, none to worship, no calumny, no knowledge, no contemplation, no family origin, no reckoning of accounts. There was no caste-distinction, no Brahman,<sup>1</sup> no Kshatriya, no god, no temple, no cow, no Gayatri mantra, no Havna, no Sacrifice, no bathing at holy places, no guide for worship. There was no Mullah (priest) no Qadi (Judge), no Sheikh and Hajis, no subjects, no king, no world of ego, no speech and none to speak. There was no love, no devotion, no Shiva and no Shakti, no friend, no male-semen, no female-ovum. He Himself was the stockist and Himself the purchaser. It was His Will. There were no vedas, no kitebs (Semitic scriptures). No Smritis, no shastras, no reading of Puranas, no sunrise, no sunset. He Himself was the speaker. He, Himself the Unfathomable, the unknowable, and Himself the guide. When it was His Will, he created the world, stretched the wide expanse without prop; He created Brahma, Vishnu, and Shiva, and augmented the attachment of Maya. It is through the perfect Guru that I have obtained understanding. Nanak, wonderful are they! who are imbued with the Lord Truth and by this praise they became delighted.<sup>2</sup>

It is very interesting to notice that many philosophical systems of the east and the west believe the stage when there was nothing but darkness, chaos and confusion. A very short reference of a few of them will not be out of place here.

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<sup>1</sup>One of the four castes.

<sup>2</sup>A.G., p. 1035.

The Rig-Veda states: The 'existence in its manifested form was not there. And there was neither existent nor non-existent in the beginning of the world.'<sup>1</sup>

Judaism believes that there was neither existence nor non-existence nor both in the beginning. The earth was formless and void, there was all over darkness.<sup>2</sup>

In The Gospel of John there is a statement that God has created this world in the beginning. Christianity believes that this world has its beginning.<sup>3</sup>

In the Book of XII Chuang Tzu one of the greatest exponents of Taoism, says: In the Grand Beginning there was nothing in all the vacancy of space, there was nothing that could be named.<sup>4</sup>

Thus we are led to conclude that this Universe has its beginning and end.

#### Shunya : the back-bone of the whole Creation

Guru Nanak profoundly holds that the 'Shunya' is the Ultimate Reality and Shunya is the backbone of

<sup>1</sup>Nasadiya Hymn, X. 129.

<sup>2</sup>The Book of Genesis, 1, 1-2.

<sup>3</sup>Gospel of John, 1-4.

<sup>4</sup>Cf. Chapter III, Cosmogony and Cosmology of Taoism.

the whole creation. He says:

Brahman was in abstract meditation, He, the Unfathomable, was totally absorbed in Himself. He created and saw His own Nature. Air and water were created from Shunya. He put, then, soul into the gross elements consisting of fire and water. The power of creation was lying with Shunya. Brahma, Vishnu and Shiva were created from Shunya. For all the ages, there was Shunya. He who understands this secret is a perfect person, the doubts are removed on His Holy Darsana. The seven seas were created from Shunya. Who created them is preserving them.... From Shunya came the moon, the sun and the firmament. His light is stretched over all the three worlds. Shunya is Unknowable, infinite and Immaculate and Shunya is absorbed in trance.... All the divisions of creation and sound have their origin in Shunya. They born from Shunya and will merge in Shunya.... The day and night were created from Shunya.... The seven nether-lands were created from Shunya.... The ten incarnations took their birth from Shunya. Creating the Universe, the Lord has extended the extension.... From Shunya the manifestation of five elements took place.<sup>1</sup>

The critical study of this hymn reveals that all the potentialities of Creation were lying in a latent form with Shunya prior to the actual creation of this universe. And ultimately at the end, the whole creation is liable to be merged in Shunya. Creation, according to Guru Nan'ak is like a cycle.

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<sup>1</sup>A.G., pp. 1037-38.

It emanates from Shunya and ultimately dissolves into Shunya. Thus, Shunya is the Eternal-being and the whole creation is the subject to time and space, production and destruction, and birth and death.

CHAPTER V

DIVINE WILL (HUKAM) AND CREATION

'Hukam' is an Arabic word. It often occurs in the Holy Quran in the sense of 'God's Will'. Literally, it means 'Order', 'Law', 'Judgement', 'Command' and 'Ordinance'. In Muslim Theology this word is also considered as the 'order' of prophet. With the advent of Muslim rule in India this word is absorbed in Indian Languages.

In Sikh Philosophy, this word has been accepted in a very specific significance. The word 'Hukam' can ordinarily be identified with 'Bhava' in Indian languages. Generally, we assume that 'God's Will' is 'His Order'. No doubt, the basic idea behind this version is 'submission' or 'resignation' to the Divine Will whose ordinance is eternal and inevitable, sovereign and supreme, but the real implication of the word 'Hukam' is not only 'submission' but 'willing submission' to the Divine Law. Thus, the 'doctrine of Hukam' has a very deep and far-reaching implication; and it is not only confined to the abstract principle of submission.

The word 'Hukam' in Guru Nanak's text has been philosophized in a very profound manner. It is used to comprehend the mysterious way of God which is the under-current of the whole existence of the Universe. According to Guru Nanak, when God wills to be known, the expansion

takes place. In the Mula Mantra, after postulating the unity of God, Guru Nanak describes God as Karta, the Creator. And His Will is nothing else but the creative potentiality or an innate urge for Self-expression.

Just as God is Nirguna, Attributeless (Shunya) in His pure form, in the same way 'Will' is unknowable. The 'will' wills and the world is formed, God becomes with attributes.

It is now conclusively established that 'Hukam' does not merely mean an 'order' or a 'command' but it is also the conative power of the conscious-Brahman. Moreover, with the scholarly treatment of Guru Nanak this word has got a wider implications. According to Guru, this word does not only contain the potentiality of creativity but the act of sustenance and dissolution are also operated through Divine Will (Hukam). Guru says:

The man is originated through His Will,  
goes back according to His Will,  
and sustains life according to His Will.<sup>1</sup>

He adds:

One comes through His Will and merges in  
according to His Will.  
The World is visible under Divine Will.  
Earth, nether-land and sky are under  
Divine Will.

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<sup>1</sup>A.G., p. 940.



Divine Will is the Cosmic Law (by means of which everything is held in the space).<sup>1</sup>

Thus we see that it is the Divine Will which is the substratum of the whole creation. Divine Will is True, Eternal, All-pervasive and, at the same time, Mysterious. It is to be known and realised. The words fail to describe it and sense ceases to visualise it. It is nothing but wonder. Guru says:

Wonder is the Will of Him Who is the Creator.<sup>2</sup>

The state of Transcendent God is transformed into Immanent God only through His Will. Thus Will is the Immanent urge for self-expression.

Guru says:

By His Will all forms came into being, but  
His Will is Indescribable.  
By His Will all Jivas (embodied souls) came  
into existence,  
By His Will they are exalted.  
By His Will they are high or low,  
His Will determines the destiny of pains and  
pleasures.  
Some are blessed with salvation by His Will,  
Others always wander in transmigration.  
All are the subject to His Will, none is  
exempted from it.  
Nanak, if the operation of His Will were  
realised,  
Illusion of ego would have become ineffective.<sup>3</sup>

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<sup>1</sup>Ibid., p. 1037.

<sup>2</sup>Ibid., p. 940.

<sup>3</sup>Ibid., p. 1.

Above, the last two lines are very significant. There is another word 'ego' which is introduced alongwith Divine Will; and it attracts our immediate attention for explanation. Unluckily, there is very popular misconception amongst scholars who hold that ego (Ahamkara) is the cause of creation. In support of their views they advance some quotations from Guru Nanak's Text. Such as:

In ego the world takes birth, O Purusa,  
forgetting the Name, it suffers from pains.<sup>1</sup>

Again,

In ego one comes, in ego one goes.  
In ego one is born, in ego one dies.  
In ego one takes, in ego one gives.  
In ego one earns, in ego one loses.  
In ego one is truthful, in ego is one false.  
...  
In ego one goes to hell or heaven.  
...  
In ego one laughs, in ego one weaps,  
In ego one is soiled, in ego one is washed off,  
In ego one loses one's caste and kind.  
In ego one is fool, in ego one is wise.  
One knows not the work of Salvation and  
Emancipation.  
In ego is Maya, in ego is the shadow of it.  
In ego Jivas are born.  
If ego is stilled or sublimated, the gate of  
God is seen.  
Without true knowledge one is misled,  
Under the Divine Will, the actions are ascribed.<sup>2</sup>

Here Guru Nanak does not actually mean that the real creation takes place through ego. He, on the contrary,

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<sup>1</sup>Ibid., p. 946.

<sup>2</sup>Ibid., p. 466.

states that individual soul who is enclosed in a jar created by ego is bound to travel from one life to another under the influence of ego. Ego is responsible for bondage, Bandhana, for transmigration Avagavan. In fact, ego is Maya. Ego promotes the sense of duality and develops the feeling of individuation. Ultimately all the actions of Jivas from birth till death emerge out of ego. When Guru Nanak says that 'in ego one comes and in ego one goes,' he actually means that all the actions (karma) performed under the influence of ego and Maya are the cause of transmigration. The cycle of birth and death moves on due to the impact of ego. Guru Nanak plainly says:

Ego binds individual soul in bonds, and  
makes him wander in transmigration.<sup>1</sup>

Guru further illustrates the point:

In ego there is no peace, false is the  
way of following personal will,  
He the Lord is True, They who loved<sup>2</sup>  
duality hast wasted their lives.

Again,

In the world's mind resides Maya and duality.  
Man is devastated by lust, wrath and ego.  
Whom should I call the second, when there  
is none else.  
Amongst all is contained the Immaculate.  
It is the evil mind that thinks of others.

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<sup>1</sup>Ibid., p. 227.

<sup>2</sup>Ibid., p. 222.

Thus one comes and goes and thinks of duality.  
 I see no other, on the earth, over the skies,  
 nor in man, nor in woman, nor in any other  
 beings.  
 In the sun, in the moon and in the lamps, I  
 perceive only One Divine Light.  
 Amidst all is my Beloved, Who is Ever-Young.  
 Divine Will alone is prevalent in all the worlds;  
 From One all are born.  
 The routes are two but know that God is One.  
 Recognize Divine Will through Guru's word.<sup>1</sup>

Guru Nanak continues:

By the practice of ego and selfhood, True  
 One is not obtained.  
 When ego is sublimated, the highest rank  
 is attained.<sup>2</sup>

By now it is very clear that the Divine Will is something sublime and superior to ego. The whole creation takes place according to Divine Will but under the influence of ego and Maya individual soul is bound to migrate from one life to another in order to reap the fruit of his actions of his previous life; but the process of the whole creation is governed and controlled through Divine Will.

This Will is the Saphur State of Aphur Brahman. In Shunya rupa Aphur state when God pleases, He wills. Thus His Will is an activity. It is that 'Will' which establishes the Divine Order and Divine Constitution of the whole Universe.

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<sup>1</sup>Ibid., p. 223.

<sup>2</sup>Ibid., p. 226.

There are some other terms used by Guru Nanak to discuss the process of creation. These are:

1. Creation by Shunya

Air and water are created by Shunya.<sup>1</sup>

2. Creation through Kavao (sound)

Kītā pasāo ēko kavāo.<sup>2</sup>

— Through One Sound, the whole expanse is made.

3. Creation Through Sabada (word)

He Himself is the Divine Word.<sup>3</sup>  
He Himself is the insignia.

Again,

Through the word is the Creation and  
Dissolution (of the Universe)  
Through the word is the Evolution again.<sup>4</sup>  
(Guru Amar Dass)

4. Creation Through Name

Fearless, Formless and True is the Name,  
the whole world is created by It.<sup>5</sup>

Again,

The whole Creation is operated through Thy Name.  
Without Thy Name there is no place.<sup>6</sup>

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<sup>1</sup>Ibid., p. 1037.

<sup>2</sup>Ibid., p. 3.

<sup>3</sup>Ibid., p. 795.

<sup>4</sup>Ibid., p. 117.

<sup>5</sup>Ibid., p. 465.

<sup>6</sup>Ibid., p. 4.

Guru Arjan Dev illustrates this point more vividly:

By the Name are sustained all the creatures,  
By the Name are supported planets and solar  
systems.

...  
Name is the prop of the skies and nether-worlds.  
Name is the prop of all the bodies (Guru  
Arjan Dev).<sup>1</sup>

##### 5. Creation by Om or Omkara

By O-Amkar Brahma was created.  
By O-Amkar conscious was created.  
By O-Amkar Time and Space were created.

...  
The syllable O-Am is the essence of three  
worlds.<sup>2</sup>

If we minutely study all the terms mentioned above,  
we do not find any contradiction between them. All are  
the synonyms of the word 'Will' (Hukam).

The word Shunya implies Absolute-Self or Latent-  
Might Who transforms Himself into Actual-Might Through  
His 'Will'. The 'Sound' in the latent form is 'Will' when  
'Will' is expressed becomes the 'Word', and the 'Word'  
is nothing else but the 'Name' and the 'Name' is but the  
'Will'. In the words of Guru Nanak:

There is Only One Name that is Divine<sup>3</sup> Will,  
Nanak, True Guru hast it shown to me.

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<sup>1</sup>Ibid., p. 284.

<sup>2</sup>Ibid., pp. 929-30.

<sup>3</sup>Ibid., p. 72.

Thus we see that Formless Brahman from the stage of unmanifested (Nirankara) manifests and becomes Formful or Immanent through 'Will', 'Sound', 'Word', 'Name' and lastly becomes Omkara.<sup>1</sup>

We may, however, conclude that the 'Divine Will' in the subtle form is 'Word' and in the gross form is 'World'. Rather, 'Will' is Volition. It is the conative tendency of the consciousness. Therefore, Guru Nanak holds that the prime force behind the operation of the whole creation is 'Divine Will'.

There is also a great misconception amongst scholars regarding the word 'Kavao' (Sound). They hold that 'eko kavao' is an equalent word to that of 'kun' in the Quran, the Holy Scripture of Islam. The very word 'expansion' in the same couplet, is significant. 'Expansion' means evolution of something through gradual unfoldment. Again, the word 'eko' (one) does not convey the meaning of 'Once' but of 'Only One'. And that 'Only One' word is 'Sound' in the expressed form of 'Will'.

Upto now it has been well established that Divine Will (Hukam) is not antagonistic to the other terms used by Guru Nanak. Rather, these terms show the different

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<sup>1</sup>Bhai Gurdas illustrates this stage as under:

Ekamkara is attributeless. From it manifests the endless form of Omkara. Varan Bhai Gurdas, XXIX, 1.1.

stages of the development of the creative process.

It is very interesting to note that the same idea in regard to 'Will' was held by some of the mystics of Germany. The name of Jacob Bohme (1575-1624) in this context seems worthwhile to be mentioned. He says:

At the beginning of the first development  
God is Will.<sup>1</sup>

Even in Rig-Veda we find the reference of 'Desire' or 'Will' as the cause of Creation.<sup>2</sup>

Though Buddha does not believe in God, yet he thinks that life is the outcome of 'internal urger' the 'life force' and the 'will to be born'. He thinks 'will' to live is the ground of all existence.<sup>3</sup>

Greek mythology, too, postulates Eros, the god of Love corresponding to Kama as the cause of the creation of the universe. According to Aristotle, God moves as the object of Desire.<sup>4</sup>

<sup>1</sup>Quoted by Dr. Sher Singh, Philosophy of Sikhism, Lahore, Sikh University Press, 1943, p. 186. from History of Modern Philosophy, by Falckenberg, R., tr. by A.C. Armstrong.

<sup>2</sup>X. 129. Nasadiya Hymn. tr. by Max Muller Quoted by S. Radhakrishnan, Indian Philosophy, Vol. I, London, George Allen & Unwin Ltd., 1966, pp. 100-101.

<sup>3</sup>Cf. Chapter I, Buddhist Cosmogony and Cosmology.

<sup>4</sup>Cf. Foot-note Chapter I, Vedic Cosmogony and Cosmology.



By now it is clear that the theory of creation based on Divine Will is not the outcome of mere speculation. It has, rather, profound and sound support behind it.

In the words of Guru Nanak:

Jiva (soul) was conceived by His Will (Hukam) O dear, it came into the womb by His Will. He was born by His Will, O dear, with its head downwards. It came by His Will O dear, and goes with His Will. The evil doer is tied up by His Will O dear, and punished. The word (Hukam) is recognized by His Will O dear, and it goes in His presence. It falls into accounts by His Will O dear, and is seized by ego and duality. It wanders in transmigration by His Will O dear, the evil-doer weeps. If this Will of the Lord is recognized, O dear, the Jiva realises Truth and receives respect.<sup>1</sup>

Again.

By His Will all souls come into existence  
and they engage in activity as decreed by Him.  
By His Will they are subject to death,  
By His Will they are merged in Truth.  
Nanak, whatever He wills happens.  
Nothing can be controlled by the creatures  
themselves. 2

Above we have noticed the creation of Jiva or Soul through Hukam (Will). Now let us see the creation of the material and mental world through Hukam (Will).

Guru says:

One comes in the world through Will.  
One merges in the Lord through Will.  
All the created worlds work under Divine Law.

<sup>1</sup>A.G., p. 636.

<sup>2</sup>Ibid., p. 55.

The heavens, the seas, the nether-lands  
 are under Divine Law.  
 His power works under Divine Will.  
 The Earth and the Bull bearing it are under  
 Divine Will.  
 The wind, water, and the sky are under His Will.  
 The Jiva (Shiva) resides in the house of  
Shakti (Maya) under His Will.  
 The sport of the world is under His Will.  
 The wide expanse of the sky is under His Will.  
 The seas, plains, all the three worlds are  
 under His Will.  
 All our breaths are under his Will.  
 And He sees everything according to His Will.  
 He created the ten incarnations and countless  
 gods and demons through His Will.  
 He who submits to the Divine Will goes in  
 His presence and merges in the True Lord.<sup>1</sup>

Guru Nanak further adds:

He, Himself creates and He, Himself destroys.  
 I realise the Will of the Creator.<sup>2</sup>

Again,

Know that birth and death are subject to  
 Lord's Will.<sup>3</sup>

Guru Arjan Dev explains more vividly the same  
 point. He says:

By His Will He creates and dissolves.  
 By His Will everything is generated and  
 destroyed.  
 By His Will He makes small and great works.  
 By His Will he manifests Himself in many ways.<sup>4</sup>

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<sup>1</sup>Ibid., p. 1037.

<sup>2</sup>Ibid., p. 688.

<sup>3</sup>Ibid., p. 412.

<sup>4</sup>Ibid., p. 227.

So far we have seen that the whole process of creation, sustenance and dissolution is going on through Divine Will. But the concept of 'Divine Will', will remain incomplete if we do not discuss it from the other view-points as expressed by Guru Nanak. According to Guru Nanak, Divine Will is All-pervasive, Indescribable, True, Eternal, Sovereign, Cosmic Law, Divine Constitution, Governing the law of karma and that of transmigration, Remedial in the physical domain and Regulating the daily life of pain and pleasure.

Now on the demand of the subject we shall discuss them one by one in order to comprehend and understand the wider concept of Divine Will.

#### 1. Divine Will is All-pervasive

Guru says:

His Will is Omnipresent and all-prevalent.  
It pervadest all beings without a break.<sup>1</sup>

He adds:

O Lord, without Thee I do not visualise  
any place, And all that happens is under  
Thy Will.

He, who creates is all alone  
One comes and goes by His Will,  
His Will is prevalent all over,  
fore and behind.<sup>2</sup>

Again,

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<sup>1</sup>Ibid., p. 350.

<sup>2</sup>Ibid., p. 151.

Lord's Will alone is prevalent in all the worlds.<sup>1</sup>

He continues,

Thy Will, O Lord, works in the four directions and Thy name is pervading the four sides of the nether-worlds.<sup>2</sup>

## 2. His Will is Indescribable

It is a vision specially developed under the impact of Divine Will or Name which visualises the Divine Purpose behind every activity and understands the mystery which is beyond the intellect of man; and ultimately man puts himself in the lap of Divine Will and accepts willingly what is going on around him. He realises that every current and motion in the smallest-particle of matter and energy condition His existence.

Guru Nanak says:

By His Will all forms came<sup>3</sup> into being,  
His Will is indescribable.

Again,

How Great is Thine Will cannot be known,  
nor does any one know how to pen it down.  
Even if hundreds of poets were to assemble  
they cannot evaluate an iota of your greatness.  
No one has found Thy worth. Every one  
depicts Thine glory on the basis of hearsay.<sup>4</sup>

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<sup>1</sup>Ibid., p. 223.

<sup>2</sup>Ibid., p. 1275.

<sup>3</sup>Ibid., p. 1.

<sup>4</sup>Ibid., p. 53.

### 3. Divine Will is True and Eternal

Guru Nanak says:

O, my soul, eternal is the Will or the Master,  
Love Him who created and adorned thy body and  
soul.<sup>1</sup>

Again,

True is Thy Will, Through the Guru it is  
known.... True is Thine court which is  
manifested through Guru's word. By  
meditating on the True Name one is  
absorbed in the True One.<sup>2</sup>

### 4. His Will is Sovereign

His Will is non-challengeable and non-questionable.

None can deviate from His supreme and sovereign Will.

His Will is Absolute but spontaneous. Guru Nanak says:

Who created the earth and heaven and who  
established all can disestablish what He  
had established. The Lord, Himself is  
contained in all. He consults none.<sup>3</sup>

### 5. His Will as Divine Constitution

In the whole cosmic phenomena, Divine Will works  
as Divine Constitution. This Constitution is non-amendable  
and non-alterable. No corrigendum, no commission or  
ommission to this Constitution is possible; everything  
is working regularly. The whole universe is the subject

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<sup>1</sup>Ibid., p. 62.

<sup>2</sup>Ibid., p. 144.

<sup>3</sup>Ibid., p. 412.

to this Divine Constitution. Earth, heaven, sun, moon, days, nights, seasons, seas, rivers, plants, men, women, all are governed through His Divine Constitution. None can afford the slightest deviation. Guru Nanak says:

By Lord's Will all are created and by His Will they perform various functions. Under His Will they are in the clutches of death and under His Will they are absorbed in the True Lord. Nanak, whatever pleases Him that only occurs. Nothing is in the power of these creatures.<sup>1</sup>

He adds:

He creates all living-beings and keeps them under His own control.<sup>2</sup>

Again,

The Lord does only that what pleases Him and no one can command Him to do, For, He is King of kings, Nanak, liveth in His Will.<sup>3</sup>

He further says:

He consults none when he builds, nor does He consult anyone when He demolishes. When giving and taking He seeks the Counsel of None.<sup>4</sup>

Again,

Thou establishes Thy Divine Constitution by Thy Will, And Thou the Carefree livest in joy.<sup>5</sup>

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<sup>1</sup>Ibid., p. 55.

<sup>2</sup>Ibid., p. 350.

<sup>3</sup>Ibid., p. 9.

<sup>4</sup>Ibid., p. 53.

<sup>5</sup>Ibid., p. 2.

He adds,

Talking, seeing, uttering, living, walking and perishing are from Thee. The True Lord creates by His Will and makes subject to the Divine Constitution.<sup>1</sup>

6. His Will governing the Law of Karma and Transmigration

Man comes, goes and is goaded into existence, He acts in accordance with his past actions. How can the pre-life's-writ be written off when the writ is written under Lord's Will.<sup>2</sup>

He adds:

By Divine Will and through past actions Thou came in<sub>3</sub> this world, Live ever according to His Will.

Again,

All creatures carry with them what is destined for each. All shall be rewarded according to their actions. The ignorant fool alone longs for (in vain). Nanak, the<sub>4</sub> eternal is a treasury of noble attributes.

He adds:

Birth and death are by His Will.<sup>5</sup>

He further adds:

The Lord acts as He wills, The Primal Destiny is in-effaceable. Man acts and is bound by the Divine Will. Absorption in God's word may merge him in the Eternal being.<sup>6</sup>

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<sup>1</sup>Ibid., p. 145.

<sup>2</sup>Ibid., p. 59.

<sup>3</sup>Ibid., p. 421.

<sup>4</sup>Ibid., p. 1169.

<sup>5</sup>Ibid., p. 412.

<sup>6</sup>Ibid., p. 1275.

7. Will is Remedial

Man came by His Will but he does not  
realise that  
His Will alone is the remedial.<sup>1</sup>

8. Pain and Pleasure are under His Will

Weal and woe are according to Thy Will.  
To whom should one go to complain?  
The Commander is pleased issuing His commands.  
Nanak, the mortal obtains what is destined  
for him.<sup>2</sup>

Again,

Pleasures are in His order and Will.<sup>3</sup>

From the foregoing discussion we have come to know that Divine Will is not only the breath and rhythm of the whole life of all creatures but it is also the backbone of the whole universe. In a nutshell, Divine Will is the Immanent Urge for Self-Expression which is inherent in the Perfect, Transcendent Nature of the Supreme Spirit. It is the Saphur state of Aphur Brahman.

In ego, however, various combinations of three gunas begin to form the world of time and space in infinite number but the Divine Will of Ultimate Reality remains unaffected by these changes.

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<sup>1</sup>Ibid., p. 688.

<sup>2</sup>Ibid., p. 418.

<sup>3</sup>Ibid., p. 223.



In the words of Guru Nanak:

Nanak, the True Lord Himself creates by His Will, and<sup>1</sup> He makes subject all the beings to His Will.

He further adds:

He creates by His Will, He destroys by His Will. In a moment He does lacs of these functions.<sup>2</sup>

Thus we may conclude that all the forms and features, all the embodied souls (Jivas) are created, sustained and dissolved by Divine Will and the Divine Will is all-pervasive and indescribable. The whole process of evolution and involution, expansion and contraction, diversification and unification is regulated through Divine Will.

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<sup>1</sup>Ibid., p. 145.

<sup>2</sup>Ibid., p. 1289.

CHAPTER VI

GURU NANAK AND KAPILA (SANKHYA  
SYSTEM) (THEORY OF PARINAMA-VADA)

Kapila is the founder of Sankhya system. This system is broadly based on Duality. There are two fundamental and independent categories -- Purusa<sup>1</sup> and Prakriti.<sup>2</sup> The theory of creation of this dualistic system is known as Parinama-Vada or "the theory of change". This doctrine has its root in the "theory of Causation". Basically, one question is involved: Does the effect pre-exist in its material cause? Those who reply this question in affirmative are called Satkarya-Vadins while those who reply in negative are called Asatkarya-Vadins.

According to Satkarya-Vada, the effect is not a new creation but an explicit manifestation of that which was implicitly contained in its material cause. Thus, the explicit manifestation of that which is implicit is called Parinama-Vada. According to this doctrine the effect is a real transformation of its cause.

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<sup>1</sup>Purusa, Literally, means male person. In Sankhya, it is Universal Spirit, without activity or attribute, eternal and all-pervasive. It is an uncaused cause and an ultimate principle to bring the phenomenal world into being. Dr. Gopal Singh, Guru Granth Sahib, Vol. I, tr. Delhi, Gurdas Kapur & Sons, P. Ltd., 1960, p. 1.

<sup>2</sup>Prakriti: It means 'fundamental', and all things which subsequently arise out of Prakriti are called "Vikriti" or the Vikaras (transformations) of the fundamental substance. Bal Gangadhar Tilak, Bhagavad Gita-Rahasya, Vol., I, 1st ed. Poona, R.B. Tilak, Tilak Mandir, 568, Naryan Peth, 1935, p. 213.

In Sankhya, Prakriti is considered to be the first cause or the root-cause of the whole universe. Out of it the whole variety and plurality of the world is believed to have been evolved. Thus the final source of this world of objects is Prakriti alone. The whole world was potentially contained in the bosom of Prakriti prior to its actual manifestation.

The system advances five arguments in support of its belief in the doctrine of Parinama-Vada.

1. If the effect does not pre-exist in its cause, it becomes a mere non-entity like the hare's horn and cannot be produced.

2. The effect is only a manifestation of its material cause because it is ultimately contained within it.

3. Everything cannot be produced out of anything. This confirms that the effect, before its manifestation is implicit in its material cause.

4. An efficient cause can only produce that, for which it is potent. Otherwise, the curd would have been produced out of water and oil out of sand.

5. The effect is the essence of its material cause and as such identical with it. The cause and the effect are the implicit and the explicit stages of the same substance.

Before entering upon into the comparison of Kapila's views with that of Guru Nanak, it seems worthwhile to give a very brief outline of this system; though in detail, it has been dealt with in the first chapter. Here, the brief reference of Prakriti, Purusa, process of evolution and the general estimate of the system will suffice.

### Prakriti

According to Sankhya, Prakriti is pure potentiality. It is uncaused, independent, absolute, eternal and beyond production and destruction. But its products are caused dependent, relative and subject to production and destruction.

### Three gunas

Three gunas, Sattva, rajas and tamas are the constituents and components of Prakriti. Their entity is very subtle and imperceptible. These gunas form the substratum of change and diversity of the whole world. That position, when gunas are held in equilibrium is called Prakriti.

### Purusa

Purusa is another important principle of the system. In fact, it is the counterpart of Prakriti. It is pure consciousness, the spirit and the self. It is

eternal, omnipotent, changeless, uncaused. It is neither body nor sense. It is not substance which possesses consciousness, rather consciousness is its essence. It is Transcendental Consciousness.

Purusa and Prakriti, according to Sankhya are eternal. They have no beginning and no end.

### Evolution

From the view-point of the Theory of Causation, it is deduced that the ultimate basis of the empirical world is the unmanifested Prakriti. It means all effects are nothing else but the modification (Parinama) of Prakriti. It is stated that when heterogeneous change takes place and rajas vibrates and makes Sattva and tamas vibrate, then the equilibrium is disturbed and evolution takes place. Sattva, the principle of manifestation and rajas, the principle of activity were formerly held in check by Tamas, which is the principle of non-manifestation and non-activity but when rajas, the principle of activity vibrates and makes the other two vibrate the process of creation begins.

At the time of dissolution, the whole creation returns to the bosom of Prakriti. The whole process mentioned above is reversed at that time.

Thus, the production according to Sankhya is

evolution while dissolution is involution. Sankhyan Theory holds that a new thing always takes shape from the existing material.

Now, we arrive at a stage to hold comparison between the philosophy of Guru Nanak and that of Kapila.

In the province of Metaphysics, both are fundamentally different. Guru Nanak believes in One Ultimate Reality while Kapila does not speak of any Supreme Power. The former is monotheistic. Whereas the latter is Dualistic; the former believes in theistic monism, while the latter in atheistic realism. Now we are in a position to take up all the aspects of evolution laid down by two great thinkers.

### Purusa

The Purusa of Sankhya is neither Brahman nor is a part of Brahman. It is neither body nor sense, nor mind, nor ego, nor intellect. It is, as we have seen above, the principle of Pure-Consciousness. It is the pure subject and can never become an object of knowledge. It is beyond time and space, beyond change and activity. It is Self-luminous and Self-proved. It is uncaused, eternal and all-pervading. Sankhya believes in the plurality of Purusa. It is passive and mere spectator in the process of evolution.

Guru Nanak has used the word Purusa in two different senses: (1) Vaishesha Purusa (Brahman) (2) Sadharana Purusa (Jiva). These two aspects are very well depicted throughout the text of Guru Nanak. In the following line we may see both, Purusa as Jiva and Purusa as Brahman:

Purusa Atita Vasē nehkēwal guru Purusē  
Purusa Milayā.<sup>1</sup>

When the word Purusa is used without an epithet it means soul and when it is accompanied by an epithet it means Brahman.

In the line above the former Purusa is Jiva and the latter is Brahman. But here in our present discourse, we will take up Purusa only as Brahman, the Ultimate Reality in comparison with the Sankhyā Purusa.

The literal meaning of the word Purusa is 'All-pervading Soul' (Viyapak Atman). This word is used in Rig-Veda (Purusa Sukta 1/60) in the same sense. In Kathopinisad (1/3/11) this word is also used in the sense of Brahman and in Mundakopnisad (3/1/3) Purusa is expounded as Karta, The Creator.

According to Guru Nanak Brahman is Karta, the Creator:

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<sup>1</sup>A.G., pp. 1039-40.



sab tēri Qudrat tū Qādar kartā....<sup>1</sup>

In Mula Mantra Guru describes him as Karta-Purusa, the Creator-Purusa.<sup>2</sup> Also in Var Maiha Guru has clearly stated:

Thou art Creator Purusa, Thou hast Created  
the world.<sup>3</sup>

Again in Raga Maru Solhe he says:

He Himself is the Creator-Purusa, who after creating the creatures knows them. He Himself is the True Guru, He Himself is the attendant and He Himself creates the world.<sup>4</sup>

Thus Guru Nanak's Brahman is Primal (Adi) Purusa. He is the first self-existent entity of the whole Universe.

Guru clearly says:

The Primal Purusa has shown a wonderful show, whatever I see, I find Him there.<sup>5</sup>

He adds:

True and infinite is the Primal Purusa who is sustaining the earth. The unaccessible, Incomprehensible, Infinite, Peerless and is Supreme over all. The Primal was in the beginning, is now and shall be.<sup>6</sup>

Again,

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<sup>1</sup>Ibid., p. 463.

<sup>2</sup>Ibid., p. 1.

<sup>3</sup>Ibid., p. 138.

<sup>4</sup>Ibid., p. 1025.

<sup>5</sup>Ibid., p. 437.

<sup>6</sup>Ibid., p. 437.

The True Guru has shown me the infinite,  
unseen and the darling Primal Purusa.  
My Lord's seat is immovable. In His  
meditation my soul is absorbed.<sup>1</sup>

The next characteristic of Brahman as enumerated  
by Guru Nanak is Immortality (Akala Purusa). Guru says  
that He is beyond time and space.

Guru says:

Thou art the Immortal Purusa, beyond  
time and space.<sup>2</sup>

Guru Nanak has also used other adjectives for the  
Primal Purusa:

Niranjan-Purusa: Immaculate Purusa.  
Alekh-Purusa: Incomputable Purusa;  
Atit-Purusa: Pure-Purusa;  
Satya-Purusa: True Purusa etc.

In short, Guru Nanak describes Brahman as Omnipresent,  
Omniscient and Omnipotent.

In the words of Guru Nanak:

He, the Omnipotent, Immaculate, Omniscient,  
Purusa administers justice like a Great Guru  
of Wisdom.<sup>3</sup>

Again,

True is the court of the Incomputable Purusa.  
He, the master, issues the true orders and  
commands.<sup>4</sup>

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<sup>1</sup>Ibid., p. 436.

<sup>2</sup>Ibid., p. 1038.

<sup>3</sup>Ibid., pp. 1039-40.

<sup>4</sup>Ibid., pp. 1039-40.

Guru Nanak sees no place without the presence of Primal-Purusa or Creator-Purusa:

He, the gardener of the woods, is pervading all the hearts. The Detached and Pure-Purusa abides within all. Guru helps the finite Purusa (Jiva) to merge into the Infinite Purusa (Brahman).<sup>1</sup>

In brief, it may, safely be inferred that Guru Nanak's Brahman is Active, Creator, Sustainer, Destroyer All-pervasive, Omnipotent, Omniscient, Absolute Self-luminous, Self-proved and self-contained.

If we draw a comparison between the concept of Purusa of Guru Nanak and that of Kapila we find the following dissimilarities:

(1) Guru's\* Purusa is Brahman but Kapila's Purusa is not Brahman. (2) Guru Nanak's Purusa is One without the Second while Kapila's Purusa is qualitatively one but quantitatively innumeral. (3) Guru Nanak maintains that Purusa is the Creator of the whole Nature (Prakriti), while Kapila says that Purusa is only the counter-part of Prakriti. (4) Guru Nanak's Purusa is Creator, Sustainer and Destroyer, whereas Kapila's Purusa is mere

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<sup>1</sup>Ibid., pp. 1939-40.

\*Here we take up Purusa as Vaishesha Purusa, Brahman in order to hold comparison with the Purusa of Sankhya system.

spectator. (5) Guru Nanak's Purusa is active while Kapila's Purusa is passive.

Thus we see that the concept of Purusa as propounded by Guru Nanak is far superior to that of Kapila's Purusa.

### Prakriti

According to Kapila Prakriti is the sole or the root-cause of the whole world. It is the pure potentiality of Nature. It is Independent, uncaused, absolute, eternal, and beyond production and destruction. It is the unity of three gunas held in equilibrium. Three gunas are the constituents of Prakriti. Prakriti, as uncaused root-cause is known as 'Prakriti'; as the first principle of this universe is called Pradhana; as the unmanifested state is called Avyakta; as being extremely subtle is known as Anumana; as the unintelligent and unconscious is called Jada; and, as ever-active unlimited power is called shakti.

Guru Nanak outrightly rejects the absolute independence of Prakriti. Nor does he accept Prakriti as the first cause of the whole world. Rather, Guru Nanak maintains that Prakriti, in itself, is the Creation of the Creator-Purusa. Prakriti according to Guru Nanak, is not Creator but the Creation.

Guru says:

The whole Nature (Prakriti) is Thine (Creation)  
Thou art the Creator.<sup>1</sup>

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<sup>1</sup>Ibid., p. 463.

Again,

He Himself Created Qudrat (Prakriti)  
He Himself gives thought to it.<sup>1</sup>

Again,

The Lord created Nature (Prakriti) and  
then pervadest it.<sup>2</sup>

Guru Nanak has used the various words for Prakriti such as: Qudrat (Nature), Lila, Khed (Sport), Rachna (Creation), Maya, (Potency or illusion), Kala (Might or miracle), Shakti (Potency or Potentiality) etc.

Here, in the text of Guru Nanak the status of Prakriti is much lower than that of Kapila has given to it. Guru maintains that Prakriti is not the root cause, rather it is the effect. It is the product, the manifestation, the real transformation of Primal Purusa. It is relatively limited and is subject to change, destruction and production. It is completely under the control of Primal Purusa. And it is bound to obey the Divine Law. Hence, it is not an independent.

The relation of Purusa with that of Prakriti, according to Guru Nanak is like that of the cause and effect. Primal Purusa is the material as well as the efficient cause whereas Prakriti is entirely the effect.

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<sup>1</sup>Ibid., p. 143.

<sup>2</sup>Ibid., p. 84.

Guru Nanak explains that the Creator-Purusa Himself creates Prakriti and He, then, looks after it.<sup>1</sup> Guru Nanak further conceives that after having created Prakriti or Qudrat, He beholds it with delight.<sup>2</sup> Thus, it is confirmed that Prakriti is the effect and is not the cause.

As Prakriti is the Creation or production of Almighty, it possesses the essence of its Creator. In other words it is the real transformation of Brahman.  
Guru says:

Real are Thy continents, Real are Thy solar  
systems,  
Real are Thy worlds, Real are Thy Creations,  
Real is Thy Nature, Real is Thy Kingship. 3

That is why Guru pays his hearty salutation to  
Nature:

I bow to Thee Who pervadest Nature.  
Thine limit is unknowable. Thy light is  
contained in all the creatures and all  
the creatures are contained in Thine Light.  
Thou, O Mighty inconceivable Lord, art  
filling all.<sup>4</sup>

Thus, Guru Nanak does not see a single particle in Prakriti without the presence of Creator-Purusa. In fact, Prakriti is alive and active with the presence of Purusa.

<sup>1</sup>Ibid., p. 143.

<sup>2</sup>Ibid., p. 463.

<sup>3</sup>Ibid., p. 463.

<sup>4</sup>Ibid., p. 469.

The whole Prakriti, in brief, is His Lila (Sport), His Maya (potency), His Asana (dwelling place) and His Takhat (Throne).

The concept of Prakriti of both thinkers will be well understood if we make comparison and contrast between the two:

(1) According to Kapila, Prakriti is the uncaused cause but Guru Nanak holds that Prakriti is the effect and is not the cause. (2) Kapila believes that Prakriti is the Independent Principle but Guru maintains that Prakriti is entirely dependent and under the control of the Creator-Purusa. (3) Kapila holds that Prakriti is the first and the root-cause of the whole creation whereas Guru Nanak believes that only Brahman, the Creator-Purusa is the root-cause of Prakriti. (4) Kapila does not see the presence of Brahman in Prakriti while Guru Nanak conceives Prakriti as the dwelling place of Brahman.

### Three Gunas

As we have seen above Kapila believes that Prakriti is the Unity of three gunas held in equilibrium. These are: Sattva, Rajas and Tamas. They are the constituents of Prakriti. Their entity is very subtle and imperceptible. These gunas form the substratum of change and diversity of the whole world.

Guru Nanak, on the other hand, also describes the entity and function of three gunas:

Raja, Tama, Satta kala tērī chhāyā.<sup>1</sup>

It means that the quality (kala) of Raja, Tama and Sattva is Thine transformation (reflection or shadow).

Thus we may conclude that three gunas have their no independent entity but they are, however, constituents and the qualities of the Prakriti or Qudrat which is the Creation of the Creator-Purusa.

#### Mahat

Sankhya system establishes twenty five principles for the process of evolution. After dealing with the Purusa, Prakriti and three gunas we come to other principles. In the whole process of creation or in the whole order in which the matter is unfolded, Mahat is considered to be the first evolute of Prakriti. It is conceived to be the only germ of this vast world. It is cosmic in nature and intelligent in psychical entity. In psychological aspect, it is called Buddhi (intellect). Buddhi or intellect is distinguished from consciousness. In this system, Purusa alone is pure consciousness. Buddhi (intellect), being the evolute of Prakriti is material

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<sup>1</sup>Ibid., p. 1038.



and different from consciousness.<sup>1</sup> In brief, Mahat is cosmic Intelligence.

Guru Nanak has also used this word 'Mahat' once in his whole text in the concluding stanza of Japji, but not in the sense of Cosmic Intelligence. In Sanskrit, the meaning of the word 'Mahat' is 'expansive' or 'great' or 'stretched out'. Guru Nanak has also used this word in the sense of 'great' or 'stretched out'. Guru says:

Air is the Guru, water is the father and  
great (Mahat) earth is the Mother.<sup>2</sup>

Many scholars, however, have interpreted 'Mahat' here as Consciousness. In this context the reference of Bhai Gurdas, Var VI Stanza V is very important. There he says:

Dhartī Mātā Mahāt Kar....  
— By creating the great mother earth....

Thus, we may infer that Guru Nanak used the word 'Mahat' in the sense of 'great' and not in the sense of consciousness.

In Sankhya philosophy, however, the word 'Mahat', is used for 'Reasoning'.<sup>3</sup> This word 'reason', in the

<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 160.

<sup>2</sup>A.G., p. 8.

<sup>3</sup>B.G. Tilak, Bhagavad Gita Rahasya, Vol. I, 1st ed., Tilak Mandir, 568, Narayan Peth, 1935, pp. 235-36.

system, has also some other synonyms, such as 'jnana', 'mati', 'asuri', 'prajna', 'khyati' etc.<sup>1</sup>

In the text of Guru Nanak some words such as 'Jnana', 'Suriti', 'Mati', 'Buddhi' are also used. It seems that Guru Nanak also recognizes the existence of Cosmic Intelligence or of Great Consciousness in Prakriti; but it seems that he has used the word 'Buddhi'.<sup>2</sup>

In his own words:

The Play of Buddhi is played with delight.  
Lacs of wits cannot complete this game.<sup>3</sup>

Thus we may conclude that Guru Nanak admits the presence of Cosmic Intelligence in the whole Prakriti. But the difference lies in the status given to Mahat by Guru Nanak and that of given by Kapila. Kapila conceives that Mahat is an independent evolute of Prakriti whereas Guru Nanak holds that Prakriti in itself alongwith its evolutes are the creation of the Creator-Purusa. They are mere the effects of the ultimate cause.

### Ahankara

Sankhya believes that 'Mahat' further produces Ahankara. Ahankara or ego is the principle of individuation.

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<sup>1</sup>Ibid., p. 236.

<sup>2</sup>A.G., p. 152.

<sup>3</sup>Ibid., p. 151.

Its function is to generate the sense of ego. Bal Gangadhar Tilak explains this process as under:-

The Primeval matter (Prakriti) was at first homogeneous. It resolved (Buddhi) to unfold itself and by the principle of differentiation (Ahankara) became. It then branched off into two sections —one organic and the other inorganic.<sup>1</sup>

Ahankara is of three kinds: Sattvic, Tamasic and Rajasic. Sattvic Ahankara produces organic branch such as: Manas (mind), five sensory organs and five motor organs. Tamasic Ahankara produces inorganic branch such as: five subtle elements; and from these subtle elements five gross elements are produced. Rajasic Ahankara supplies the energy to all.

Guru Nanak has also used this word Ahankara or Haumai in various senses, such as: ego, sense of individuation, sense of mineness, pride, illusion, cause of birth and death, transmigration, cause of bondage, cause of pains, cause of fatal disease, and the barrier in the way of Salvation etc. Leaving aside the other aspects of ahankara as enunciated by Guru Nanak we shall focus our attention on ahankara as the producer of mind, ten sensory and motor organs and ten subtle and gross elements:

Guru Nanak, however, conceives that Ahankara or Haumai is the cause of birth and death, or the cause of

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<sup>1</sup>Bal Gangadhar Tilak, Bhagavad Gita-Rahasya, Vol. I, 1st ed., Poona, Tilak Mandir, 568, Naryan Peth, 1935, pp. 238-39.

transmigration. But nowhere do we find any reference in the text of Guru Nanak that ahankara produces mind, organs or the elements. On the contrary, Guru says that mind is produced by five elements.<sup>1</sup> and five elements are emanated from Brahman Himself.<sup>2</sup> With regard to the function of ahankara Guru Nanak, however, conceives that it binds an individual soul into the bondage of transmigration; and the cycle of birth and death is ever on move through ego (ahankara). Guru says:

The quality (kala) of Raja, Tama and Sattva is  
Thine reflection or shadow. Through ego<sub>3</sub> (Haumai)  
the pains of birth and death are caused.

Guru Nanak clearly says:

The man affectionate to three gunas is bound to  
take birth and death.<sup>4</sup>

Again,

The world comes into being through ego.<sup>5</sup>

Guru further adds:

Ego binds man in bonds and makes him wandering  
in transmigration.<sup>6</sup>

Again,

Man comes in ego and goes in ego.  
In ego he is born in ego he dies.

...  
Maya and its reflection are in ego.<sup>7</sup>

<sup>1</sup>A.G., p. 415.

<sup>2</sup>Ibid., p. 1038.

<sup>3</sup>Ibid., p. 1038.

<sup>4</sup>Ibid., p. 154.

<sup>5</sup>Ibid., p. 946.

<sup>6</sup>Ibid., p. 227.

<sup>7</sup>Ibid., p. 466.

Guru Angad Dev illustrates this point more vividly: He says:

The bondage of ego is this, that man, again and again enters into life. ...  
This is the Divine Law that man, on account of ego wanders according to his past acts.<sup>1</sup>

Guru Arjan also speaks of ego in the following manner:

Hē Janama Marna Mūlam Ahānkāram Papātmā.  
— O ego, the cause<sub>2</sub> of our coming and going,  
O the seed of Sin".<sup>2</sup>

Thus, we are led to draw the conclusion that ahankara or haumai according to Guru Nanak is the cause of transmigration and is not the producer of mind or of the elements as held by Kapila.

#### Manas (Mind)

According to Kapila Manas or mind which arises from Sattvic Ahankara is the subtle and central sense-organ. It can come into contact with the several sense organs at the same time. The important function of mind is to synthesise the sense-data and to carry out the orders of the ego through the motor organs. The five senses are the functions of the mind and are derived from Ahankara. Mind is the store-house of memories and recollections.

In fact, Buddhi, ahankara and Manas represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. Sankhya calls them 'material and derives them from Prakriti. All the three are called the

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<sup>1</sup>Ibid., p. 466.

<sup>2</sup>Ibid., p. 1358.

internal organs or antahkarana.<sup>1</sup> But the difference between Buddhi and Ahankara, and that of Manas is that the former two are, both cause and effect while the third manas is effect only<sup>2</sup> according to Kapila.

Guru Nanak has used the word Manas (Mind) in a very wider sense. This word has a greater scope in his text. A close study reveals that Guru Nanak has used this word for: Buddhi, Ahankar, Chitta, Hirdha, Suriti, Antahkarana, Jiva, Jivatma, etc.

It is clear that Guru Nanak's concept of Manas (Mind) is both material and spiritual. Above, the last two words are spiritual and the rest are either mental or material. The scope of the subject does not allow us to discuss all the aspects of mind as enunciated by Guru Nanak at this stage. We shall here confine ourselves to the major two categories of mind: that is, spiritual and material.

Below, Guru Nanak is speaking of spiritual aspect of mind:

- Q. When this Hirdha (internal organ) and body were not in existence, where did the manas (mind) abide then?
- A. When, Hirdha (the internal organ) and body, O Yogi, were not, then<sup>3</sup> (Manas) mind abided with Shunya, the detached Lord.

Guru Nanak maintains further:

O mind, Thou art all-pervasive soul  
Thou art source of pleasure.

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 161.

<sup>2</sup>Ibid., p. 162.

<sup>3</sup>A. G., p. 445.

By forgetting Name  
Thou shalt endure the torture of death.<sup>1</sup>

Guru Amar Das also speaks of this aspect of manas  
(mind) in the following manner:

O mind (Manas), thou art alike the Divine  
Light, realise thy origin.<sup>2</sup>

He further speaks:

In this body there is mind (Manas or Jivatma)  
but only Guru Wards may visualise it.<sup>3</sup>

Guru Nanak more vividly describes the distinction  
between mind and body. He holds that mind resides in the  
body whereas the True Lord resides in the mind. He says:

In the body there is mind (Manas)<sup>4</sup> and in the  
mind (Manas) abides the True One.

Again,

In the mind is the Divine Light, and  
within the Divine Light is the mind and  
five sensory organs are attuned together  
like the fellow disciples.<sup>5</sup>

But on the other hand, Guru Nanak maintains the  
mental and material domain of mind (Manas).

He says:

With the filthy mind, how can he become pure,  
He who meets the True Lord, obtains honour.<sup>6</sup>

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<sup>1</sup>Ibid., p. 226.

<sup>2</sup>Ibid., p. 441.

<sup>3</sup>Ibid., p. 124.

<sup>4</sup>Ibid., p. 686.

<sup>5</sup>Ibid., p. 879.

<sup>6</sup>Ibid., p. 686.



Guru Nanak describes that mind is very subtle and ever-active. He says:

The restless mind repeatedly runs hither and thither.

Again,

This mind in a moment flies to the sky  
and in a moment sinks to the nether-worlds,  
so long as it does not realise the Lord's name.<sup>2</sup>

The most representative Sabada by Guru Nanak is written in Raga Asa in regard to the concept of mind. On closer study of this Sabada we may deduce the concept of mind very well. Guru says:

Mind is a mad elephant, lover of Shakti (Power)  
It wanders about distracted in the forest of body.  
Under the fear of death it moves here and there.  
Guru wards, through introspection may search  
it at home.

Without the Guru's word, the mind finds no  
place of rest.

Meditate on the pure Name and relinquish the  
bitter ego.

Say, how can this stupid mind be rescued?  
Without understanding, it shall suffer the  
torture of death.

This mind makes actions and this mind  
discriminates between vice and virtue.

This mind is born of the five elements.

This mind is foolish when he is perverse  
and greedy.

It becomes beautiful by meditating on Name.

Through Guru the mind finds the abode of the  
True.

By means of Guru, it comes to possess the  
knowledge of the three worlds.

This mind is Yogi and enjoys and practices  
panacea.

... ..



This mind is king and the hero of the battle.  
By meditating on the Name, this mind becomes  
fearless.

Overpowering and arresting the five evil  
passions and holding ego in its grip,  
the mind confines them in one place.

... By understanding itself, the mind becomes ...  
the fearless.

This mind becomes pure in the court and comes  
to profess love for his devotional service  
through the Guru....<sup>1</sup>

Above, we have noticed that mind, according to Guru Nanak, is not mere an instrument of body and intellect nor is it merely the central sense-organ to carry out the order of the ego through the motor organs. It is something more than the sense-organ. But in order to establish its entity, we may say that mind is different from body, senses, ego, intellect and soul. Mind shares its intelligence from Atman, the Nature of Pure Intelligence. The senses are incapable of reflecting the Atman. Only mind can do it. And it also carries over the record of previous life to the next life. Guru Amar Das depicts this function in the following manner:

The light of the mind is eclipsed by the  
dirt of ego, that has blackened it in the  
course of transmigration.<sup>2</sup>

If we draw a comparison between the concept of mind of Guru Nanak and that of Kapila we shall find the following

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<sup>1</sup>Ibid., p. 415.

<sup>2</sup>Ibid., p. 651.

points of similarities and dissimilarities:

In the mental and material plane there is, however, a good deal of similarities:

1. Kapila holds that mind is subtle so does Guru Nanak do.
2. Kapila maintains that mind is sense-organ, the same is held by Guru Nanak.

The other points of similarities are:

3. Mind synthesises the sense-data.
4. It carries out the order of ego.
5. It is the store-house of memories and recollections.

The point of dissimilarity:

1. According to Kapila, Mind is the evolute of Ahankara.

On this point, Guru Nanak does not agree. But from the perusal of Guru Nanak's text we may, however, assume that mind and ego (Ahankara or Haumai) have their very close relation with each other. Whenever Guru Nanak speaks of mind in physical and material plane, he refers Ahankara or Haumai (ego). With regard to the production of mind Guru Nanak, however, holds that mind is born of five elements.<sup>1</sup>

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<sup>1</sup>Ibid., p. 415.

On the other hand, on spiritual plane, Kapila is quite silent but Guru Nanak conceives that mind is the abode of Absolute Reality and it is alike the Divine Light. And it should realise its origin. In fact, the point is, if the mind is under the grip of ego, it cannot arise above the material and physical plane, and if it relinquishes ego and meditates on True Name it enters into the spiritual plane and it merges with the Formless and Fearless Lord.

In a nutshell, when mind is under the control of the Lower Self, the ego, it is material and physical and when it embraces the bosom of upper-self Atman it becomes spiritual.

#### The Five Sensory and the Five motor Organs

Kapila holds that Sattvic Ahankara produces the five sensory and the five motor organs. The five sensory organs are the functions of sight, smell, taste, touch, and sound.

The five motor organs are the functions of speech, prehension, movement, excretion and reproduction.

These five sensory organs and the five motor organs are called external organs whereas mind is an internal organ.

Guru Nanak has also made the mention of these organs. Guru says:

Having created the body, the Creator infused life therein and made arrangement to protect it. Eyes are to see, tongue is to speak, and ears are to listen, feet are to walk and hands are to work and the man provided with clothes and food. He knows not Him who made the make. The blind does blind deeds. When it is broken, it crumbles into<sup>1</sup> pieces, then its mould cannot be remoulded.

Guru Nanak further says:

In the mind is the Divine Light and within the Divine Light is the mind and the five sensory organs are attuned together like the fellow disciples.<sup>2</sup>

Thus we see that Guru Nanak definitely realises the existence and the function of the sensory and motor organs. But he conceives that these external organs alongwith the mind are born of five elements.

Guru Nanak clearly says that mind is born of five elements.<sup>3</sup>

He further maintains:

Uniting the five elements together the body is fashioned.<sup>4</sup>

We are now led to assume that external organs, alongwith mind, according to Guru Nanak, are born of five elements. Nyaya-Vaisheshika system also holds that

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<sup>1</sup>Ibid., p. 138.

<sup>2</sup>Ibid., p. 879.

<sup>3</sup>Ibid., p. 415.

<sup>4</sup>Ibid., p. 1030.

the five sensory organs are derived from the five gross elements.<sup>1</sup> But according to Kapila, the five senses are the functions of the mind and are derived from Ahankara.

On this point, we find a good deal of deviation of Kapila's views from that of Guru Nanak. And, on the contrary, there is a good amount of similarity between Vaishesika system and that of Guru Nanak's thought. Both they believe that the organs are produced from elements. Guru Nanak believes that there are five basic elements which give arise to the whole Prakriti and the whole Prakriti contains in its bosom twenty five principles.

#### The Five Subtle and the Five Gross Elements

Kapila conceives that from the Tamsic Ahankara arise the five subtle essences which are called Tanmatras or 'things in themselves'. These are the essences of sight, smell, taste, touch and sound. They produce the gross elements as well as their qualities. From the essence of sound arises the element of ether together with the quality of Sound. From the essence of touch combined with the essence of Sound, arises the element of air together with the qualities of Sound and touch. From the subtle essence of colour or sight combined with

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 161.

those of Sound and touch, arises the element of fire or light together with the qualities of sound, touch, and colour. From the essence of taste combined with those of sound, touch and colour, arises the element of water together with the qualities of sound, touch colour and taste. And lastly, from the essence of smell combined with those of sound, touch, colour and taste, arises the element of earth together with the qualities of sound, touch, colour, taste and smell.<sup>1</sup>

In the process of Creation Guru Nanak gives a very high status to the elements. Throughout the Text of Guru Nanak we find a number of references to these elements. But here we shall make a mention of the very few representative stanzas. In the words of Guru Nanak:

The water, fire, air, earth and ether,  
Therein abides five subtle elements.<sup>2</sup>

Thus, we notice that Guru Nanak gives a very high recognition to the elements. Guru Nanak, further conceives that these elements arise from the Eternal-being. Guru says:

From the Eternal-being the air was emanated,  
air was converted into water and from water  
three worlds came into being.<sup>3</sup>

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 161.

<sup>2</sup>A.G., p. 1031.

<sup>3</sup>Ibid., p. 19.

There is another couplet which contains the  
Cosmogonic thought of Guru Nanak. Says Guru Nanak:

The vast extent of Universe was evolved  
out of One Sound.<sup>1</sup>

The sound is the subtle element of ether and from  
ether arises the element of air and from air the rest of  
the elements evolved out, one by one and thus the process  
of creation takes its start.<sup>2</sup> Guru Nanak further explains:

By the combination of five elements the  
body is framed.<sup>3</sup>

Again,

Having created the air, the Lord supported  
the whole earth and bound water and fire  
into system.<sup>4</sup>

According to Guru Nanak five elements are the  
basic constituents of the whole creation. And these  
elements are emanated from Self-contained Higher Brahman.  
Guru Nanak plainly and emphatically says:

Air and water are created from Shunya.  
He, then, put Soul into the gross elements  
Consisting of fire and water....

Five elements are evolved out of Shunya  
Himself, the Higher Brahman.<sup>5</sup>

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<sup>1</sup>Ibid., p. 3.

<sup>2</sup>Cf. Chapter XIV for detail.

<sup>3</sup>A.G., p. 1039.

<sup>4</sup>Ibid., p. 350.

<sup>5</sup>Ibid., p. 1038.

Thus, here again we find a considerable difference of thought between two thinkers. Kapila holds that the subtle elements arise from Tamasic Ahankara and the five gross elements are evolved out of the subtle elements.

But Guru Nanak conceives that five elements are emanated from Brahman. And the first evolute is sound (kavao) or word. From the essence of sound arises the element of ether and from ether arises the element of air and so on.

### Conclusion

Guru Nanak believes in One Ultimate Reality while Kapila is silent about Supreme Power. The former holds theistic monism whereas the latter maintains atheistic dualism. Guru Nanak's Purusa is Brahman the Creator while Kapila's Purusa is the counterpart of Prakriti, mere spectator and passive. Guru Nanak's Prakriti is creation and the effect but Kapila's Prakriti is uncaused Cause or the root-cause of the whole creation. Guru Nanak's Purusa or Brahman is both efficient and the material cause whereas Kapila holds two different kinds of causes, such as: efficient cause and material cause. According to Kapila, the material cause enters into the effects, while the efficient cause exerts influence from outside. From the point of view of the theory of causation, the ultimate basis of the empirical world,



according to Kapila, is the unmanifested Prakriti while Guru Nanak maintains that the Ultimate cause of the world is Brahman and the whole creation is the gradual unfoldment of Self-contained Super-Power of Brahman. Hence we may deduce that Guru Nanak believes in Brahman-parinama-vada whereas Kapila believes in parinama-vada.

## CHAPTER VII

GURU NANAK AND KANADA (VAISHESIKA  
SYSTEM) THEORY OF ARAMBH-VADA

Kanada the expounder of Vaishesika system has reduced the entire Universe into seven categories or Padarthas. These are: (1) substance (2) quality, (3) action, (4) generality, (5) particularity, (6) inherence and (7) non-being. Mainly, there are two categories: (1) Being and (2) Non-being.

All of them are eternal and beginningless. That is why this system believes in Arambh-Vada. The whole substance of the Vaishesika system is further categorised into nine parts. These are: (1) earth, (2) water, (3) fire, (4) air, (5) ether, (6) time, (7) space, (8) spirit, and (9) mind.

In order to facilitate our discussion and to hold comparison with the thought of Guru Nanak we shall divide the whole substance of Vaishesika system as categorised above into the four following headings: These are: (1) Atoms, (2) Souls, (3) Minds, (4) Space and time.

#### Atoms

Earth, water, fire, air and mind are atomic; ether is not atomic. Atoms are fundamentally different from each other and are capable of producing everything. Each of them possesses a peculiar quality. The qualities

of earth, water, fire, air and ether are smell, taste, colour, touch and sound respectively and each quality is experienced by the five external senses. According to Kanada, Atoms are qualitatively and quantitatively different and by nature they are at rest and motionless. They are distinct from souls. Earth, water, fire and air are ultimate elements and are eternal and partless but ether is not atomic, it is infinite and eternal. These Atoms are the root-cause of the whole creation.

The views given above regarding atoms can be summarised in the following manner:

1. Atoms are eternal and beginningless.
2. They are independent and individual.
3. They are separate from souls.
4. They are inactive and motionless.
5. They are the root-cause of the whole creation.

1. Guru Nanak does not agree with Kanada that atoms are eternal and beginningless. On the contrary, Guru Nanak conceives that the five elements like ether, air, fire, water and earth are the production and creation. These have been evolved out of the Creator, the Transcendent God. Thus according to Guru Nanak these are neither eternal nor beginningless.

2. Secondly, Atoms, according to Guru Nanak, are

not independent and individual. They have to obey the Divine Law or the Cosmic Law. All-pervasive Divine Will is there which regulates and governs their activities and motions.

3. Kanada further holds that these atoms are separate from souls. Guru Nanak, on the other hand does not perceive any atom as non-living matter. Even ether which is the ultimate form of matter exists as an embodiment of spirit. Guru Nanak plainly speaks:

Air and Water were created from Shunya....  
Within the fire, water and the living-beings  
is Thy Light.<sup>1</sup>

There is no entirely pure matter in the world. The difference between matter and spirit is of degree and not of kind. Soul, according to Guru Nanak, is all-pervasive and always co-present with atoms.

4. Kanada further maintains that the atoms are inactive and motionless, but Guru Nanak conceives that everything in this world is in motion. Thus there is a constant rotation in the atoms.

Guru Nanak clearly says that whatever is present in the cosmos is found in the atom. The whole cosmos is in motion, so the atom is always in the motion.<sup>2</sup> There

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<sup>1</sup>A.G., p. 1037.

<sup>2</sup>Cf. Chapter XI for detail.

are electrons, protons and neutrons. They always rotate around the nucleus. And there is always sensation and vibration inside the atom.

5. Kanada further holds that atoms are the root-cause of the whole creation. Guru Nanak does not agree on this point, too. Atoms are not the ultimate cause of creation. Rather, these atoms are the effect, these are the evolutes of Brahman. According to Guru Nanak, only Brahman is the root-cause of the whole creation. The whole creation is evolved out of Brahman and will return into Brahman at the time of dissolution. Thus, only Brahman is the Eternal-being, and rest of the whole creation is the subject to production and destruction, creation and dissolution.

### Souls

According to Kanada, souls are eternal, innumerable and all-pervasive. They are independent, individual and spiritual substance. They are eternal but separate from atoms. They are substance of consciousness.

Guru Nanak conceives that souls are part and parcel of self-luminous Spirit. Souls, according to Guru Nanak, contains the essence of Brahman. They are all-pervasive but not independent and individual. They are substratum of consciousness. But souls are not different from each

other. There is one whole organic unity. This unity and oneness of the souls can be realised only to those persons whose souls are refined and purified by the meditation on Name; but souls under the grip of ego feels themselves to be different and individual from the rest of the whole cosmos. Only the ego is the seed of individuality and diversity of the world. Otherwise, there is only one Divine Light shining amongst all the creatures. Guru says:

Amongst all there is Light, That Light art Thou.  
By Thy Light, the Light shines within all the  
souls.  
By the grace of Guru the Divine Light becomes  
manifest.<sup>1</sup>

### Minds

According to Kanada, Mind is atomic, physical and eternal. It is incapable of producing anything. Minds are infinite and are regarded as substances. Mind is internal sense. According to Vaishesika system, each 'Self' possesses a separate mind. It is an organ through which the 'Self' comes into contact with the objects. Mind is co-eternal and co-present with Unseen Power, which provides the 'first push'.

According to Guru Nanak, mind is material, physical and has been produced by five gross elements. Guru Nanak

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<sup>1</sup>A.G., p. 663.

conceives that mind is an internal organ and it conveys and obeys the order of intellect (Buddhi) upto the senses. Mind is like a mirror; the Divine light reflects in mind. Senses are incapable of getting the reflection. Mind is eternal so long as the individual soul does not get salvation. When the bondage of soul is broken, the entity of mind dies for ever. Otherwise, mind is the record keeper of the actions and it carries over the record of Jiva from one life to another. After acquiring liberation, the record of actions and mind, the record-house all are shattered away for ever.

The main difference in regard to the concept of mind between Kanada and Guru Nanak is that the former believes in the individuality and the independence of mind while the latter does not agree with this view. According to the latter mind is made of atoms of five gross elements.<sup>1</sup> Kanada conceives that mind is co-present and co-eternal with atoms while Guru Nanak maintains that mind is the production of elements and it is not entirely eternal.

#### Time and Space

Time and space, according to Kanada, are not subjective forms of experience. These are all-pervading

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<sup>1</sup>Ibid., p. 415.



and eternal but imperceptible, infinite, partless and indivisible.

Guru Nanak conceives that everything in this world of name and form is subject to time and space. None can be exempted from them. Only One Brahman, the Transcendent God is beyond time and space. Guru says: He is Akala Murati<sup>1</sup> Or Akala Purusa<sup>2</sup> It means He is beyond time and space.

Guru Nanak further conceives that time and space do not possess their independent and individual entity. They are entirely under Divine Will. They, two, obey the Divine Law. The whole cosmos is an order, and everything is bound in the system. Time and space are also bound under the same system.

### God

The earlier Vaishesika system, however, does not give recognition to God; but at later stage, under the impact of Nyaya, the counterpart of the system accepted God in the form of Unseen Power. Kanada does not, however, consider God as the Creator. He says God, assisted by Unseen Power provides only the 'first push' to inactive atoms for creation. On the other hand, Guru Nanak very strongly believes in the Creator. He postulates Brahman

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<sup>1</sup> Ibid., p. 1.

<sup>2</sup> Ibid., p. 1038.

as the Creator of the whole Creation.

### Creation

Creation, according to Kanada means the combination of atoms in different proportions. Atoms are considered to be the root-cause of the whole world. There are atoms of the mind and body. When these unite in different proportions, life results. The atoms are distinct from souls and by nature they are motionless and inactive. It is believed that the motion is imparted to them only by the Unseen Power which lay latent in the individual souls. God, being assisted by the Unseen Power of Jivas generates motions in the atoms. This motion joins two atoms together which makes dyad. Three such dyads make a triad... and so on till the gross objects of the world are produced. The Things produced are not mere aggregates of atoms but becomes a composite whole, consisting of proper parts and, thus, the parts and the whole relates with each other through the category of inherence.<sup>1</sup>

He further holds that the material cause of the whole universe is neither produced nor destroyed. It is based on eternal atoms. The entire cosmos is filled with permanent and subtle atoms from the very beginning.

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<sup>1</sup>Cf. Chapter I, Cosmogony and Cosmology of Vaishesika.

According to Kanada, the effect does not pre-exist in its cause. The effect is a new beginning and a fresh creation. This belief is called Asatkarya-Vada or Arambh-Vada. In the theory of causation there are mainly two schools: Asatkarya-Vada and Satkarya-Vada.

Asatkarya-Vada or Arambh-Vada: About Satkarya-Vada we have studied in the preceding chapter. Now we shall take up Asatkarya-Vada. According to this doctrine, the effect does not pre-exist in its material cause. Rather, the effect is a new creation, or a real beginning. Asatkarya-Vadins argue:

If the pot already exists in the clay and curd in milk and the cloth in the threads, why should the potter exert in producing the pot out of clay, why should not milk taste like curd and why should not the threads serve the purpose of the cloth.

Thus, they think that the effect is a new beginning. This doctrine, technically, is known as Arambh-Vada or the 'theory of commencement'.

Guru Nanak, on the other hand, does not accept the theory of Arambh-Vada. He does not believe that there is anything beginningless, eternal and self-contained except Brahman Himself. Only, Brahman is Eternal-being and rest of the whole cosmos is His Creation, His

evolution, His manifestation, His emanation or His transformation. Nothing in this world of time and space, name and form, colour and kind possesses its own independent, individual and separate entity. Thus, the atoms, the souls and the minds are not eternal and the final cause of the creation. They do not possess their independent and individual entity. According to Guru Nanak, The Creator is Only One without a Second; and the Whole Cosmos is His Creation.

Guru Nanak does not accept that the atoms of earth, water, fire and air are the root-cause. Kanada says that when atoms of mind and body unite, the life results. But Guru Nanak thinks that atoms of mind and body, no doubt, can create beautiful frame of body and mind but the Light, the Soul, the Consciousness is the gift (data) of the Creator which provides life to all. Even the combination of sperm and ovum can make beautiful and colourful physique but soul, the Consciousness can never be manufactured in the laboratory or in the Test Tube.

Moreover, the Atoms of Kanada are soulless, lifeless, motionless and without any activity. Guru Nanak, on the other hand, perceives that vibration, sensation, motion, attraction or repulsion is in the atom due to the presence of All-pervasive, Self-luminous, Self-proved and Self-contained Spirit. Guru Nanak clearly says five elements

are infused with Spirit.<sup>1</sup>

Now we are instinctively led to conclude that Guru Nanak does not agree with Kanada on the theory of Arambh-Vada. On the contrary, Guru believes in Brahman-parinama-Vada. According to this theory the whole creation is the modification or the manifestation of Unmanifested Brahman. ?

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<sup>1</sup>A.G., p. 1037. Cf. Chapter XI.

CHAPTER VIII

GURU NANAK AND SHANKARA (ADVAITA-  
VEDANTA SYSTEM) THEORY OF  
VIVARTA-VADA

Shankara is the expounder of Advaita-vedanta. It is the system which adheres to the theory of Vivarta-Vada. This system maintains that Brahman is the Only Ultimate Reality. The world is merely an illusory appearance. The individual soul is no different from Brahman. Brahman and Atman are synonymous. Isvara is the personal aspect of the impersonal Brahman. The individual soul or the self due to Avidya (ignorance) thinks himself to be different from Brahman. Brahman reflected in Maya is Isvara and reflected in Avidya is Jiva. This system advocates the unique veiling and creating power of Maya. The qualified Isvara through Maya is Immanent in the whole universe. He conceives that the whole world is nothing else but a phenomenal appearance of Brahman. Hence he believes in the theory of Brahma-vivarta-Vada.

Before proceeding further it would be desirable to elaborate the theory of Vivarta-Vada. In the preceding chapter we have studied Satkarya-Vada. Satkarya-Vada further has two categories: Parinama-Vada and Vivarta-Vada. Both these doctrines maintain that the effect is the explicit state of what was implicitly contained in its material cause. But the difference occurs in these two doctrines when these discriminate the nature of the effect

of their material cause. In order to distinguish them we may frame one question: Is the effect a real modification or an unreal appearance of its cause? Those who believe that the effect is a real transformation of its cause are called the followers of Parinama-Vada. Those who hold that the effect is an unreal appearance are the advocates of Vivarta-Vada. Kapila and Ramanuja believe in Parinama-Vada, while the exponents of Shunya-Vada, Vijnana-Vada and Advaita-Vedanta believe in Vivarta-Vada.

In brief, the theory of Vivarta-Vada believes that the whole external world of forms and features is the effect of the play of thought, and it is not the real modification of its material cause.

As we have already seen in the preceding chapter, Guru Nanak believes in the theory of Brahman-parinama-Vada. Guru Nanak conceives that the whole creation is the manifestation of what was unmanifested in its cause — the Brahman. Guru Nanak does not accept the idea of phenomenal appearance of the world as laid down by Shankara. In the following few pages we shall see how two great thinkers are supporting their view-points and are advocating their conceptual interpretations in regard to the Ultimate Reality, Brahman, Isvara, Jiva, Maya and lastly the Creation.



### Higher-Brahman

So far as the Higher-Brahman is concerned both thinkers agree with each other. According to them Higher-Brahman is the background of the whole Universe. They agree that Higher-Brahman is absolutely indeterminate, Indescribable and Non-dual. He is beyond speech and thought, beyond time and space, but still He is not 'an abyss of non-entity'. He is Pure-consciousness, Self-luminous, Self-contained and Self-proved.

### Isvara or the Lower-Brahman

Shankara makes a clear-cut distinction between Absolute Brahman and Personal Isvara. The former is Higher-Brahman and the latter is Lower-Brahman. Higher-Brahman is Super-Cosmic-Unmanifested Reality while Lower-Brahman is the Cosmic Lord. According to Shankara, Brahman associated with its potency Maya appears as the qualified Isvara. In short, Isvara is the personal aspect of the impersonal Brahman. Isvara is the Lord of Maya. He is perfect personality. He is Immanent in the whole creation. He is Soul of souls. It is this Isvara who is the Creator, Preserver and Destroyer of this world which is His appearance.<sup>1</sup>

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 252.

Shankara further explains that Brahman reflected in or conditioned by Maya is called Isvara. Thus, Isvara, according to Shankara is the Conditioned Consciousness and is no other than the play of the thought of mind.<sup>1</sup>

Guru Nanak also believes that Isvara is Lower-Brahman. But he does not accept that Lower-Brahman or Isvara is the reflection of Higher-Brahman in Maya or He is merely the play of thought. He also does not agree with the phenomenal Nature of Isvara. Guru Nanak, on the contrary, maintains that Isvara is the manifested State of Unmanifested Brahman.<sup>2</sup>

Guru Nanak, thus, conceives that Transcendent God or Higher-Brahman is Shunya Rupa Achur Brahman and Isvar is Sabada Sarupa Saphur Brahman.<sup>3</sup> Guru Nanak plainly says:

He Himself creates His Self, He Himself assumes His Name. The Second thing He creates Qudrat (Nature), then He observes His Play with delight.<sup>4</sup>

Clear it is that Guru Nanak's Isvara is real manifestation or modification of Higher-Brahman.

<sup>1</sup>Ibid., p. 280.

<sup>2</sup>A.G., p. 940.

<sup>3</sup>Cf. Chapter IV.

<sup>4</sup>A.G., p. 463.

In Brahadaranyakopanisad these two forms are accepted:

There are two states of Brahman,  
formful and formless.<sup>1</sup>

No doubt, Guru Nanak firmly believes in the Higher-Brahman who is without form and feature, without colour and kind but he also depicts Isvara in a beautiful manner. Guru Nanak says:

Thine eyes are radiant and teeth are exquisite,  
Thy nose is beautiful and<sup>2</sup>hair are long,  
and Thine body is golden.

This manifested Isvara is the Creator, preserver and destroyer of the whole Universe. Guru says:

Everything is born<sup>3</sup>from Him and is finally absorbed in Him.

In brief, Isvara, according to Shankara is the reflection of Brahman in Maya and is not the real transformation of Brahman whereas Guru Nanak enunciates that Isvara is the real modification or the real manifestation of Higher-Brahman.

Secondly, Shankara holds that Isvara is conditioned by Maya whereas Guru Nanak conceives that Isvara is the

<sup>1</sup>Quoted by Dr. S.S. Kohli, Outlines of Sikh Thought, New Delhi, Punjabi Parkashak, 1966, p. 19.

<sup>2</sup>A.G., p. 567.

<sup>3</sup>Ibid., p. 20.

master of Maya. Maya is His Potency, His Nature, His Creation, His Play or Sport. Thus, Guru Nanak's Isvara is Karta, Kartar, Qadir, Karana-Karan, Karnhara, Sirjanhara etc. while Shankara's Isvara is relatively Creator and not Real Creator because He is merely a play of thought.

### Jiva

Shankara holds that individual soul or Jiva is no different from Atman or Brahman.<sup>1</sup> Atman is universal space and the Jiva is the same but enclosed in a jar; just as foam, bubbles, ripples and waves exist separately from water though they are not actually separate. The difference is only in form, name and capacity but not in essence. The relation between Atman and Jiva is identical but the difference is phenomenal.

Shankara further maintains that Brahman reflected in Maya is Isvara and reflected in Avidya is Jiva. Jiva, on account of Avidya (ignorance) creates in him the false sense of individuation; just as the moon appears many on account of the reflection in the different vessels of water, similarly the same self appears as many phenomenal selves on account of Nescience.<sup>2</sup>

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<sup>1</sup>Sharirka-Bhashya, I, 1, 5; I, 2, 6.

<sup>2</sup>Ibid., I, 3, 19.

Shankara further explains that Jiva is subject-object complex. Its subject element is the pure-consciousness and is called saksin. Its object element is the internal organ called Antahkarna. This internal organ is Bhautika as it is composed of all five elements with the predominance of tejas which makes it always active except in deep sleep or in the state like swoon or trance.<sup>1</sup>

Guru Nanak conceives that Jiva or the embodied soul contains the essence of Brahman. He is rather a sort of miniature of Brahman. But Brahman is infinite while Jiva is finite. Jiva is imperfect while Brahman is Perfect.<sup>2</sup> Guru Nanak conceives that Jiva is not Brahman though his origin is Brahman. He is, however, the essence of Brahman.

Jiva is, however, immortal. It is only the physical body which perishes. Jiva carries over the merits and demerits of his deeds from one life to another.

The body is the temple or the residence of Jiva, or soul, but soul remains unaffected of the actions of the body. Soul who resides in the body simply witnesses the activities of the body. It is entirely free from

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 252.

<sup>2</sup>A.G., p. 597.

birth and death, growth and decay, Passions and propensities, teenage and old age. Guru Nanak says:

Neither Jiva dies nor sinks and swims.<sup>1</sup>

Again,

It is the notion of self-assertion and ego  
which have died.

He who is the seer or the witness does not die.<sup>2</sup>

Thus we may safely infer that Jiva or the embodied soul is phenomenally different from Brahman, but identical in essence.

On the materialistic and physical plane, Jiva, according to Guru Nanak, possesses the wrong notion of self-assertion and ego which retain his entity and individuality. The finite self begins to think himself separate from the whole cosmic system. The ego, Guru Nanak thinks, is the seed of individuality and diversity. Actions performed under the misconception of ego becomes the cause of birth and death, and cycle of transmigration starts.

Above, we have noticed that both Shankara and Guru Nanak agree upon the concept of Jiva, but the difference lies in the manner in which the Jiva is created. Shankara conceives that Brahman reflected in Avidya is Jiva. Guru Nanak does not accept this thought. Guru Nanak maintains

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<sup>1</sup>Ibid., p. 151.

<sup>2</sup>Ibid., p. 152.

that Jiva is created under Divine Law according to the Divine Will. Guru Nanak clearly says:

Jivas come into existence through Divine Will.<sup>1</sup>

In brief, Jiva, according to Guru Nanak is the part and parcel of Brahman, while according to Shankara is the reflection in Avidya of Brahman. Secondly, Shankara says that Jiva is no other than Brahman Himself while Guru Nanak thinks that Jiva, no doubt, contains the essence of Brahman but is not actual Brahman. Jiva is finite and imperfect while Brahman is Infinite and Perfect.

### Maya

Shankara has introduced a very unique interpretation of Maya. Maya<sup>2</sup> is also called Avidya and Ajnana. It is indefinable and mysterious stuff which has, however, both psychological and ontological existence. The term Maya in the system implies different meaning in the different situations. Sometimes it is used for showing the relation between Brahman and the world. Sometimes it is used for showing the phenomenal characteristics of the world, Sometimes to show the material cause of the world, while on other time it is used to comprehend relative

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<sup>1</sup>Ibid., p. 2.

<sup>2</sup>It should be born in mind that the words like Maya, Avidya, Ajnana, Adhyasa, Vivarta, Avyakta, Mula-Prakriti, Bijashakti are used in Vedanta invariably as synonyms.



existence of the world, sometimes it is interpreted as the great potency of Brahman, sometimes it is used in the sense of illusion and as the cause of creating duality. Thus the term Maya is used in a very wider sense in the whole system.

Maya is inherent potency of Brahman, yet its characteristic is phenomenal and relative. It is neither existent, nor non-existent, nor both. It is beginningless.

Maya is not only absence of knowledge but also is positive wrong knowledge. It is not only non-apprehension but also misapprehension.

It is called super-imposition. It is the sole cause upon which superimposition of the world is based, just as a shell is mistaken as silver. Here the shell is the ground upon which the silver is superimposed. Maya is the means through which the diversity of the whole universe appears to be true. Lastly, Maya is beginningless and endless.<sup>1</sup>

In a nutshell, Shankara holds that Brahman, with the inherent potency of Maya is the substratum on which the phenomenal world is super-imposed.

In the process of creation this Maya or Avidya plays two parts. On one hand, on the subjective plane,

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<sup>1</sup>Cf. Chapter I.



it forms mind and the senses and on the other hand, on the objective plane, it creates the whole of the objective universe. This Maya has two powers: (1) The power of veiling or covering. (2) The power of creation. The power of veiling means that self which is the part and parcel of Brahman tends to feel a separate entity and ceases to see an Infinite, Eternal and Pure-consciousness in itself. Thus the sense of individuation is generated in the 'Self'.

The creative powers (Vikshepa-Shakti) ainana are characterised as being three-folds, that is Rajasic, Sattvic and Tamasic. With the pure consciousness as the basis and with the associated creative power of Ainana predominating in tamas, space (akash) is first produced. And then the rest of the elements are created.

Guru Nanak has also introduced the word 'Maya' in his text. This word has been used in various senses. It is the 'potency' and the 'might' of the Almighty. It is 'illusion', 'bewitching serpent', 'reflection', 'mother', 'nescience', 'nature' and 'subtle object'. Maya is the cause of creating duality. It contains three gunas. It is the creative power of Brahman. So the scope of the word 'Maya' in the composition of Guru Nanak is also very wide.

Guru Nanak conceives that Maya is the creation created by Brahman. Guru says:

Know Him Who has created bewtiching Maya.  
He who knows realises the Unity in nectar  
and poison.<sup>1</sup>

He adds:

He Himself is Maya and He Himself is Vishnu.  
He Himself enjoys after creating sabada.<sup>2</sup>

Again,

He created three worlds and bewitching Maya.  
He Himself creates and destroys.<sup>3</sup>

Guru Amar Das further illustrates this point. He  
says:

All the Formation of Maya is evolved out of Him.<sup>4</sup>

No doubt, Maya is the creation of Brahman, but it  
creates duality in the individual self and it misleads him  
to do selfish deeds. Guru Nanak conceives that the entire  
world is in the grip of bewitching Maya, only those who  
are meditating on Name are saved from the poison of  
attractive Maya. In the following couplet Guru Nanak  
beautifully portrays the function of Maya:

The mortals abide by the poisonous serpent-Maya,  
This duality has ruined many homes.<sup>5</sup>

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<sup>1</sup>A.G., p. 937.

<sup>2</sup>Ibid., p. 1190.

<sup>3</sup>Ibid., p. 1037.

<sup>4</sup>Ibid., p. 997.

<sup>5</sup>Ibid., p. 1029.

Again,

Seeing the extension of Maya hither and thither, man has fallen in love with Maya. He committests sins, makest ostentation on large scale and without Name has fallen into errors.<sup>1</sup>

He further adds:

Nanak, Maya is the tree of action which bears ambrosia and poisonous fruits. Every creation is created by the Creator, He gives the fruit accordingly.<sup>2</sup>

He continues:

This Maya is enticing the world, O brother, All deeds done in its wake are sinful. The action from which happiness springs, O brother, is the meditation on Name.<sup>3</sup>

Guru Nanak thus, realises that the whole world is under the influence of Maya. Only those persons are free from it who introspect real soul within. In the words of Guru Nanak:

I have observed that the entire world is enveloped by Maya. Nanak, by Guru's instructions, (Some) meditates on Name.<sup>4</sup>

He adds:

O my friends, Maya leads astray through illusion. The person in the grip of illusion is like an abandoned wife who is not liked by her husband.<sup>5</sup>

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<sup>1</sup>Ibid., p. 906.

<sup>2</sup>Ibid., p. 1290.

<sup>3</sup>Ibid., p. 635.

<sup>4</sup>Ibid., p. 354.

<sup>5</sup>Ibid., p. 60.

By now we have understood the concept of Maya as laid down by Guru Nanak. We may safely conclude that some of the functions and characteristics of Maya are similar to some extent to those which are enunciated by Shankara. But the striking difference is that Shankar conceives Maya as beginningless and endless,<sup>1</sup> whereas Guru Nanak does not accept this idea. According to Guru Nanak this Maya is the creation of Brahman. It is created through the Will of God. Maya or nescience lasts so long as the real knowledge does not dawn upon by the Grace of the True Guru.

So far we have studied the concept of Brahman, Higher-Brahman, Lower-Brahman, Isvara, Jiva and Maya as laid down by two great thinkers and knew the similarities and dissimilarities. If we conclude the whole difference in brief, we may say that Shankara believes in an illusory appearance in regard to the whole creation. According to him only Brahman is real and the whole creation is Unreal and Jiva is no other than Brahman Himself.<sup>2</sup>

On the other hand, Guru Nanak holds that Transcendent God or Higher Brahman becomes Immanent God who is all-pervasive in the whole creation. Thus the whole creation

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<sup>1</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 274.

<sup>2</sup>Brahma Satyam Jagan Mithya Jīvo Brahmaiva Nāparah.

is the real manifestation of the Unmanifested God. Jivas and Maya are also created by God through the Divine Will. They have their no independent entity. According to Guru Nanak, the whole creation is real and is not the mere reflection. It is true for all practical purposes. We can touch and perceive it. He says:

Real are thy continents, real are thy solar  
systems.  
Real are thy worlds, real are thine creation.  
Real are thine doings, and all the  
deliberations.  
Real is Thine Order, real are Thine courts, <sup>1</sup>  
Real is Thine Will, real is Thine utterance.<sup>1</sup>

Thus we may conclude that Guru Nanak believes in Brahman-parinama-vada, whereas Shankara believes in Brahman-Vivarta-Vada.

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<sup>1</sup>A.G., p. 463.

## CHAPTER IX

### GURU NANAK'S CONCEPT OF CREATION OF THE UNIVERSE IN A NUT SHELL

Guru Nanak gives the description of that time when there was absolutely nothingness. All-around there was void and utter darkness. There was no sun, no star, no moon, no planet, no earth, no continent. There was no Galaxy, no Milky way. There was no air, no water, no body no soul. There was no energy, no matter, no river, no mountain. There was no knowledge, no ignorance. In brief, there was only One without a second.

This One is called Shunya. This Shunya is Indefinable, Indescribable, Indeterminate, beyond speech and thought, beyond time and space, and beyond name and form. He was then absorbed constantly in abstract meditation. In the words of Guru Nanak:

For a million of years there was all darkness.  
The Infinite and Unfathomable Lord was seated  
in constant trance.<sup>1</sup>

From this state of Shunya the Lord assumed His Form through His Will. Guru Nanak says in the following manner:

From the Formless, the Lord assumed the  
Immaculate Form and from attribute-less state  
He became with attributes.<sup>2</sup>

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<sup>1</sup>A.G., p. 1026.

<sup>2</sup>Ibid., p. 940.

Guru Nanak conceives that this activity was done by Himself. Guru says:

He Himself created His Self  
 He Himself assumed His Name.  
 The second thing He created the whole  
 Nature (Qudrat)  
 Having seated within, (He is) observing  
 delightfully.<sup>1</sup>

It is clear that Transcendent God became Immanent and then he created the Nature of myriad colour and kind.

So far we knew that in the beginning there was nothing else except Transcendent God who was absorbed in abstract meditation. Through His Will He assumed His Name and became formful from the state of formless. Thus, the Unmanifested God became Manifested.

The second thing He created Qudrat (Nature). It is Qudrat in the words of Guru Nanak; Prakriti in the language of Sankhya; Maya in the terminology of Advaita-Vedanta substance or fundamental matter in the province of Science. Guru Nanak has also used the word Maya for Qudrat (Nature).

This Qudrat, Maya, Prakriti, Nature, or substance is very subtle and imperceptible. We cannot perceive or touch it through our sense-organs. We can determine its entity through the various objects of creation. This Qudrat (Nature) contains three qualities (gunas);

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<sup>1</sup>Ibid., p. 463.



Rajas, Sattva and Tamas. These three qualities are inherent in Nature. They cannot exist independently without Nature. All things are born or have come into existence out of Nature.

Now we shall see how this Nature (Quadrat) came into existence. What is the composition and the constitution of the Nature? According to Guru Nanak, five elements are the basic constituents and the components of the whole Nature. Guru Nanak, many times has made mention that these five elements are evolved out of Brahman Himself. In the words of Guru Nanak:

Shunya was in abstract meditation.  
 He, the Unfathomable was totally absorbed in Himself.  
 He created and saw His own Nature.  
 from His 'Latent might' He hast brought forth the souls.  
 Air and Water were created from Shunya.  
 Creating the world, He hast appointed mind the King of the body fortress.  
 Within the fire, water and the living beings, is Thy Light, and in Thine Absolute self lies the power of Creation.<sup>1</sup>

In the same stanza referred to above Guru Nanak further adds:

From Shunya the manifestation of five elements took place.<sup>2</sup>

If we make an analytical perusal of the examples

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<sup>1</sup>A.G., p. 1037.

<sup>2</sup>Ibid., p. 1038.

given above, we may safely conclude that these five elements are evolved out of Eternal-being. Guru Nanak plainly says that this vast extent of Nature or this boundless Universe has been evolved out of One Sound. The Sound is nothing else but the subtle element of Akash, from which the rest of the four gross elements are converted alongwith their respective subtle elements. Air is an evolution from Akash (ether), fire from air, water from fire, and earth from water. These elements in their fine and uncompounded state are called subtle elements (tanmatras). These are: sound, touch, sight, taste and smell. The whole Nature came into existence through the combination of these subtle and gross elements. And these elements are infused with soul; which work according to the Divine Law.

This may be born in mind that this whole process is a gradual self-unfoldment of one element from the other. Throughout the process, evolution is involved which is acceptable to scientific investigations, too.

Now the next stage comes to know the creation of imperceptible and perceptible, of immaterial and material, or, of soul and body. It may be kept in remembrance that this division is immaterial from metaphysical point of view. This division holds good only from phenomenal view-point. This division is, however, necessary to facilitate

our comprehension of sense-ridden thought. In regard to the creation of soul and body Guru Nanak holds that both are the creation of God through Divine Will. He says:

By His Will all forms came into being,  
but His Will is Indescribable.  
By His Will all Jivas (embodied souls)  
came into being and  
By His Will they are exalted.<sup>1</sup>

We have understood that the creation of body and soul, or of perceptible and imperceptible takes place by the Divine Will. We know, however, very well about matter. In an ordinary sense the whole Nature is a matter. But what is Jiva? Our immediate and present occupation is to know about Jiva, the embodied soul. In Vedanta, Jiva is considered to be the subject-object complex. Its subject element is the pure consciousness and is called Saksin. Its object element is the internal organ called Antahkarana.<sup>2</sup> This antahkarana consists of Manas (Mind), Buddhi (intellect), chitta (consciousness) and ahankara (ego). This internal organ (antankarana) is Bhautika (material) because it is composed of five elements.<sup>3</sup>

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<sup>1</sup>Ibid., p. 1.

<sup>2</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 252.

<sup>3</sup>Ibid., p. 252.

Buddhi (intellect), Ahankara (ego) and Manas (Mind), in fact, represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively.<sup>1</sup> In Sankhya all the three are called the internal organs.<sup>2</sup>

These are the three great principles in the process of creation. These three internal organs are extremely important in the process of the whole creation. Guru Nanak has made mention of them many a time throughout his Composition. Out of them Ahankara still holds higher position. In Sankhya, Ahankara is given the status of the producer of mind, five sensory, five motor organs and of five subtle and of five gross elements. But in Vedanta<sup>3</sup> and Vaishesika,<sup>4</sup> Ahankara is not given this status. Guru Nanak seems to be in between these two extreme thoughts. Guru Nanak, however, does not mention anywhere that Ahankara or Haumai is the producer of twenty one principles out of the twenty five. Guru Nanak

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<sup>1</sup>Ibid., p. 161.

<sup>2</sup>Ibid., p. 161.

<sup>3</sup>R.C. Zaehner Says: "Curiously enough the Gita has very little to say about the 'ego' except that it must be eliminated. It is a false centre of personality." The Bhagavata Gita, ed. Oxford, The Clarendon Press, 1969, p. 21.

<sup>4</sup>Chandradhar Sharma, A Critical Survey of Indian Philosophy, London, Rider & Co., 1960, p. 161.

rather, has mentioned that five elements are evolved out of Brahman Himself and mind is born of five elements. That the five sensory organs are born of five gross elements is also accepted by Vaishesika system.<sup>1</sup>

On the other hand, Guru Nanak has, however, pointed out that Haumai or ahankara is the root cause of birth and death and of transmigration. In the presence of these two statements we may conclude that ego (Ahankara or Haumai) creates 'bondage' (Bandhana) or 'wall' (Bhita) for soul and soul becomes embodied who is, otherwise, a part and parcel of Self-luminous Spirit. Thus, ego creates 'shell' or the 'barrier' or the 'wall' between All-pervasive, Self-luminous Spirit and an individual soul. And the Soul which is embodied now, under the influence and impact of ego feels his separate entity from the rest of the whole cosmos. Hence, Jiva, the embodied soul creates his own world under the influence of ego which is mental and material and not real and eternal. When Soul is illumined through the meditation on Name. It realises its unity and relation with the Self-proved and Self-contained, All-pervasive Spirit. And then the 'bondage', the 'shell', the 'barrier' or

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<sup>1</sup> According to Nyaya-Vaishesika, The five sensory organs are derived from the five gross physical elements. Chandradhar Sharma, A Critical Survey of Indian Philosophy, Rider & Co., 1960, p. 161.

the 'wall' is shattered away. Under that condition body, senses, mind, ego, intellect all are attuned with the All-pervasive Divine Will and illumined soul does nothing but surrenders and submits his all to the Will of God.

Upto now we have understood the function of Ahankara in the process of creation, and we are led to establish that Buddhi, Manas and Ahankara are evolved out of Prakriti or Maya which consists of five basic elements alongwith three gunas. The rest of the ten organs, five sensory and five motor organs are also evolved out of Prakriti, which is nothing else but the combination of five basic elements. These organs are called external whereas, other three, already mentioned above are internal organs.

From the foregoing discourse we may conclude that these five basic elements which give arise to the whole Nature (Qudrat), and the whole Nature contains in its bosom twenty five principles by means of which the whole creation of the world of name and form is going on. All these elements however are at work under Divine Will. This Divine Will may be called Divine Law, or the Cosmic Law or the Universal Law.

Now we shall make an account of twenty five principles.

The first principle of the whole process of creation is Oudrat, Maya, Prakriti, Nature, fundamental matter or substance. It consists of five subtle and five gross elements. It may be borne in mind that three gunas are always present in the bosom of Prakriti.

There is an equally important principle, that is, Self-luminous Soul, which is All-pervasive but invisible (Adrishta). According to Guru Nanak every created-being contains the essence of Supreme Spirit. It is the soul which provides consciousness to each organism.

There are three internal organs. These are: Buddhi (intellect), Ahankara (ego), and Manas (mind). These three alongwith other ten; five sensory and five motor organs which are called external are evolved out of Prakriti; which is composed of five subtle and five gross elements.

All these principles can be summarised like-wise: Prakriti, soul, five subtle and five gross elements. Three internal, five sensory and five motor organs.

Thus, we may conclude that Guru Nanak believes in twenty-five principles which are responsible for the whole creation of the Universe.

PART III

COSMOLOGY AS PROPOUNDED BY GURU  
NANAK



CHAPTER X

THE EXTENT OF CREATION

The word 'Creation' implies two expressions: 'Production' or 'Evolution'. The concept of production is mechanical. It gives the idea of 'Special Creation'; such as 'manufactured' or 'fashioned' by a craftsman. This is a traditional theory of creation. On the other hand, 'evolution' means 'emanation'. It implies 'spontaneous creation'. Guru Nanak believes in the latter. According to Guru Nanak, in fact, creation means a gradual self-unfoldment of what was folded in its cause; or the self-manifestation of what was unmanifested in its cause.

Today, science after having undertaken many investigations has come to the conclusion that the creation did not take place all of a sudden, rather, creation is a gradual evolution.

On closer examination of Cosmogonic Thought of Guru Nanak it is well established that Guru Nanak believes also in a gradual evolution of life. In the words of Guru Nanak:

From the Eternal-being the air was emanated,  
air was converted into water and from water  
three worlds came into being.<sup>1</sup>

Above, the whole process of creation, introduced by Guru Nanak completely corresponds to the modern

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<sup>1</sup>A.G., p. 19.

scientific cosmology. Science believes that the gas or the ether is the primal matter.<sup>1</sup> And air<sup>2</sup> is nothing else but the compound of different gases. Similarly, water is the compound of two gases, namely hydrogen and oxygen.<sup>3</sup> Thus the conversion of gas into air and of air into water is scientifically understandable. Guru Nanak clearly says:

Having created the air, the Lord supported the whole earth and bound water and fire into system.<sup>4</sup>

A little earlier we have studied three stages of creation as enunciated by Guru Nanak. Science, too, recognizes these three wonderful stages in the process of cosmic evolution. The first stage is 'atmosphere' when there was only all-pervasive air or gas. This stage continued for million of years. The second stage is 'hydrosphere' when this gas or air was converted

<sup>1</sup>"Our home in space", says Sir James Jeans, "came into being as a globe of intensely hot gas (air) on which no life of any kind could either gain or retain a foothold. Gradually this globe of gas cools down becoming first liquid, then plastic". Universe Around Us, Cambridge University Press, 1960, p. 10.

<sup>2</sup>Composition of air: Nitrogen 78 %, Oxygen 21 %, Argon .93 % and other gases .07 %. The World Book Encyclopaedia, Vol. I, Chicago, 1970, p. 153.

<sup>3</sup>It was only after 1774 A.D. and before 1781 A.D. during which period the exact composition of water was established ( $H_2O$ ). Henry Cavendish (1731-1810 A.D.) discovered the constituents of water. F. Sherwood, Taylor, An Illustrated History of Science, New York, Fredrich A. Predger, 1959, p. 104.

<sup>4</sup>A.G., p. 350.

into water. This period of water, too, prolonged for million of years. The third stage is 'lithosphere' when the crust of earth was formed through the process of sediments.<sup>1</sup>

Thus we may conclude that Guru Nanak's thought on Cosmology is systematic and scientific.

There is another couplet in which Guru Nanak expresses his cosmogonic thought:

The vast extent of Universe was evolved  
from one sound.

Thence-from lacs of rivers began to flow.<sup>2</sup>

The sound is the subtle element of Akash (ether), from which the rest of the four gross elements are evolved. Air is an evolute from Akash (ether), fire from air, water from fire and earth from water. All these five physical elements, according to Guru Nanak, are the basic constituents of the whole universe. With regard to this statement Guru Nanak often makes mention. It may be borne in mind that this whole process of evolution is a gradual unfoldment of one element from the other.

So far we have studied the 'concept of creation' and 'the process of creation' as propounded by Guru Nanak.

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<sup>1</sup>Cf. Chapter XIV.

<sup>2</sup>A.G., p. 3.

In brief, the creation, according to Guru Nanak is self-manifestation from the Transcendent State. Guru Nanak says:

Continents, solar systems, nether-lands  
were evolved by an act of His self-  
manifestation.<sup>1</sup>

Now, we are well prepared to discuss the extent of creation as conceived by Guru Nanak. Before the time of Guru Nanak there was a very common conviction regarding the four sources of Creation. These are: egg-born, womb-born, earth-born and sweat-born. But Guru Nanak did not accept this limitation. His vision is so vast and penetrable that he perceives countless sources and divisions of Creation. Says Guru Nanak:

The limit of Creation is unknown and unfathomable, Crores bewail to find the limit, but the Creation is limitless. None can comprehend this limit, The more we say, the more it extends.<sup>2</sup>

Guru Nanak conceives that the extent of the Creation is limitless. None can put it into account. Human's sense-ridden thought can hardly conceive the limit; only the Creator Who has created knows the extent. Guru Nanak says:

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<sup>1</sup>Ibid., p. 1036.

<sup>2</sup>Ibid., p. 5.

Enumeration of Creator's Creation  
cannot be put into account.<sup>1</sup>

Guru further adds:

Countless airs, waters and fires are there  
and numberless Krishanas (Vishnu) and Shivas.  
There are million of Brahmas creating bodies  
of forms and colours. Countless earths and  
mountains are there and countless are there  
Dhrus, showing directions. Countless are the  
clouds, moons and suns. Numberless are the  
universes and the space is infinite.<sup>2</sup>

If we just compare this statement given by Guru  
Nanak with that of discoveries made by science, we find  
appreciable similarities between the two. Below is given  
the scientific discoveries:

The nucleus of the Milky way has been found  
to be continuously ejecting matter at a rate  
of one solar mass a year. The same is true  
of the nucleus of the Andromeda Nebula and  
many other Stellar systems. The nature of  
galactic nuclei is still a mystery, but it  
appears that they are actually spewing out  
millions of worlds.<sup>3</sup>

On the evidence of scientific discoveries it  
becomes more effective and understandable when we study  
the statement of Guru Nanak that there are million of  
Brahmas at work to create the bodies of forms and colours  
in the universe.

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<sup>1</sup>Ibid., p. 3.

<sup>2</sup>Ibid., p. 7.

<sup>3</sup>Vladimir Talmy, Outer Space and Man, Tr., Moscow,  
Mir Publishers, 1967, p. 21.

So far we have studied the limitlessness of cosmic creation. Guru Nanak describes that in the infinite space there are numberless universes. There are million of suns, moons, stars and earths which are still in the process of making. There are million of Brahmas, gods of creation, who are busy in their work of Creation. There are million of solar systems like that of ours and each solar system has its own Brahma, the god of Creation who is at work of Creation. It means on one hand, the evolution of cosmic bodies, such as suns, stars, moons and planets etc. is going on, and on the other, the appearance of life is taking place wherever the favourable conditions for the arise of life are possible.

Clear it is that Guru Nanak conceives the presence of life on million of other lands. No doubt, this statement seems extremely advanced, but now science has accepted the possibility of life on other solar systems and planets. F. Hoyle, the eminent Astronomer of present time confirms this statement. He says:

I said that there are about 1,000,000 planetary systems in the Milky Way in which life may exist.<sup>1</sup>

He further adds:

Next we ask what proportion of these systems would contain a planet on which the physical

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<sup>1</sup>F. Hoyle, The Nature of the Universe, London, Basil Blackwell, Oxford, 1952, p. 80.

conditions were suitable for the support of life. I estimate for this about one planetary system in ten, which gives me a final total about 1,000,000 possible abodes of life within the Milky Way.<sup>1</sup>

We should remember that there is not only one but many Milky Ways in the space. Above, Hoyle has given us the account of only one Milky Way. Now just imagine the extent of the Creation, and just try to assess the truth in the statement made by Guru Nanak in connection with the extent of Creation. Even the photographs of Mars sent back by Mariner-9 have greatly enhanced the possibility that life exists on Mars. The oxygen which is a basic requirement for the existence of all life forms is present there.<sup>2</sup> Very recently West German scientist, Dr. Gisbert Winnewisser announced the discovery of a new organic molecule in outer space linked to the chemistry of living organisms. He further said the molecule Vynilcyanide had been found in the Milky Way and was the first of its kind with two carbon atoms to be discovered in space.<sup>3</sup>

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<sup>1</sup>Ibid., p. 81.

<sup>2</sup>Dr. Carl Sagan, Director of Cornell University's Laboratory for Planetary studies made this remark in Washington on March 10, 1973 (The Tribune, Chandigarh, Punjab).

<sup>3</sup>Ibid., September 20, 1974.



So far we have made the study of the extent of Cosmic Creation. Now we should come to our mother Earth and should know the extent of Creation on it. In the words of Guru Nanak:

Men, trees, holy places, sacred banks,  
clouds, fields, islands, spheres,  
universes, continents, solar systems,  
egg-born, womb-born, earth-born, sweat-  
born, oceans, mountains and sentient-  
beings. O Nanak, Only the Creator knows  
their limit.<sup>1</sup>

Guru Nanak conceives that Creation on earth is also infinite.

At present science is making investigations about the extent of creation, but ultimately it is coming to the conclusion that the creation is limitless. Today's science is, however, well-equipped with the technical instruments to make an account of the extent of Creation. But see the greatness of Guru Nanak who perceived and conceived the limitlessness of Creation centuries ago. His discerning power perceives the presence of organisms everywhere and all-around. He visualises life, organisms or Creation in water, in stones, in dung, in wood, in grains, under the earth, in the space and over the sky. Even he visualizes organisms living inside the other organisms. In his own words:

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<sup>1</sup>A.G., p. 467.

The water, the earth, the worlds, the  
Universes, all are full of organisms.<sup>1</sup>

He further adds:

In dung and in wood there are worms. (There is)  
No single seed of grain which is without life.  
First of all, water contains life, by virtue  
of which all are lifeiful.<sup>2</sup>

Again,

There are micro-organisms in the organisms.<sup>3</sup>

Above, Guru Nanak has given wonderful description of the presence of life and organisms. Now it looks as if organisms are all-pervasive. But we can make the best estimation of Guru Nanak's thought, if we study it in the light of present scientific discoveries. In order to make our study more comprehensive we are, below, preparing the series of Guru Nanak's thought in regard to the Creation:

- 1) There are millions of organisms living on others and living in others.
- 2) Every seed or grain contains life.
- 3) There are worms in dung, in wood and in stones.
- 4) There are organisms in water; on and under earth.
- 5) Life exists in other worlds and Universes.
- 6) Even water contains life.
- 7) Water is the most essential object for the growth and sustenance of life.

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<sup>1</sup>Ibid., p. 466.

<sup>2</sup>Ibid., p. 472.

<sup>3</sup>Ibid., p. 2.

If we discuss them one by one in the light of scientific discoveries, we would do nothing but wonder to see the truth in the statements made by Guru Nanak.

- 1) With regard to the first point very recently science has discovered Filterable Viruses and Bacteriophages. The most striking point regarding them is that they are entirely parasites and can develop only in the other living cells of plants and animals. They can never come outside the body of their hosts. Their existence is only possible on other living organisms.

Filterable viruses are so small that they can pass through filters. Hence they are called 'Filter Passers'. They are not visible under an ordinary microscope. Filterable viruses and Bacteriophages are also important from another view-point. They are considered to be on the borderline between the non-living and living matter. Moreover, they are of many kinds.

- 2) In regard to the second point Guru Nanak conceives life in every seed. On superficial examination this observation seems insignificant but the scientific study of the seed reveals truth in the statement. Guru Nanak gave this statement

Guru Nanak gave this statement at that time when even science did not perceive life in plants. It was only in the current twentieth century when Sir Jagdish Chander Bose, an Indian physicist discovered life in the whole vegetation.<sup>1</sup> Now scientific examination and investigation of seed confirm that each seed of plant contains all the properties of living matter. The seed possesses embryo which is the future plant in miniature. All the functions of life, however, are dormant in the seed; as soon as it gets proper and favourable conditions for growth, the dormant and latent protoplasm in the seed becomes active.<sup>2</sup>

3 and 4) On the points of third and fourth science agrees fully with the views of Guru Nanak that very small organisms live all-around us. In dung, in stones, on or under the earth, in the sphere, in water, in wood — everywhere organisms are present. They cannot be put into account. They are not visible even under an ordinary microscope. Electron microscope is used to see their presence.

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<sup>1</sup>The time of Jagdish Chander Bose is 1858-1937 A.D. while the time of Guru Nanak is 1469-1526 A.D.

<sup>2</sup>P.L. Kochhar, Intermediate Botany, Jullundur City, S. Nagin & Co., 1968, p. 22.

But Guru Nanak perceived their presence five centuries ago when there was no sign of microscope in the world.

- 5) Regarding the fifth point, science fully endorses that life is possible in other worlds of the universe.<sup>1</sup>
- 6) Here, on sixth point science seems to be still lagging behind. Guru Nanak considers that water is full of life. Guru Nanak takes water as a living object; but science puts water into the class of inorganic compound. There, however, seems no contradiction between the two thoughts. Science is a progressive and dynamic subject. Perhaps science, in future, by further investigations may agree with the statement made by Guru Nanak. Water, in fact, is the compound of only two gases, namely, hydrogen and oxygen. From scientific view-point Carbon must be present in an organic compound; but exceptions must be there. Here science has to accept an exception. According to Guru Nanak, anyhow, water is an organic object.
- 7) On the last point that water is the prime requisite for life science fully agrees with Guru Nanak.

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<sup>1</sup>Cf. Chapter XIV.

Science believes that no organism can live without the presence of water. Water brings about hydration of the dormant protoplasm and makes it active. Water is also very necessary for respiration.

Moreover, in the body of each plant or animal the protoplasm<sup>1</sup> is present in the form of the smallest unit. Each such unit is called a cell. Water is the most abundant substance which constitutes 70 % to 90 % of the structure of the cell.<sup>2</sup> Just see water is so essential for the arise, sustenance and maintenance of life.

So far we have seen the extent of Creation in the phenomenal world of time and space. Now we shall make the study of 'diversity' as well as 'unity' in the whole system of Creation as is held by Guru Nanak. Guru Nanak conceives no end of diversity in the forms and features, in the colour and kind, yet he perceives an under-current of unity throughout the whole Creation.

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<sup>1</sup>Inside the cell is a granular jelly-like substance called the Protoplasm. Etymologically it means: protos, first; plasma, former. P.L. Kochhar, Intermediate Botany, Jullundur City, S. Nagin & Co., 1968, p. 120.

<sup>2</sup>Ibid., p. 122.

Guru says:

There is no limit of forms and colours.<sup>1</sup>

Again,

The Nature of myriad colours and kinds has been created by diverse contrivances.<sup>2</sup>

This wonder inspires Guru Nanak to exclaim:  
What power has I to explain Nature?<sup>3</sup>

He further says:

Sacrifice am I unto Nature. Thine limit cannot be known.<sup>4</sup>

Really speaking, there are innumerable varieties of kinds and colours and of features and forms; no one is like the other. Science has made very feeble attempt to classify creation in the following order:

Phyla, classes, orders, families, genera and species. But still the extent of Creation is boundless and limitless and the sense-ridden human knowledge is limited. Says Guru:

Infinite is Thine Nature, Greatest are thine gifts.  
Innumerable are thy creatures, uttering praise day and night.  
Immense are Thine forms and colours,  
Immense are the castes and creeds.<sup>5</sup>

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<sup>1</sup>A.G., p. 7.

<sup>2</sup>Ibid., p. 6.

<sup>3</sup>Ibid., p. 3.

<sup>4</sup>Ibid., p. 469.

<sup>5</sup>Ibid., p. 18.

The wonderful thing is that inspite of immense diversity Guru Nanak perceives Unity throughout the whole Nature. There is one common element which unites the whole creation into one organic whole. That common element is Lord's Self-luminous Light (Joti) which pervades throughout the whole universe. In the words of Guru Nanak:

Thy Light is contained in all the creatures;  
All creatures are contained in Thine Light.<sup>1</sup>

Again,

In all, the Light is present; that Light  
are Thou.  
By Thine Light, the Light shines within  
the soul of all.<sup>2</sup>

Guru adds further:

Wherever I see, I visualize Thy Light.  
Of what type is Thy Form?  
Thou hast One Form, yet unmanifestly  
all-pervasive.  
In Thine Creation none is like the other....  
I have seen one greatness of Thine that  
Thou art containst in all.<sup>3</sup>

Again,

All are in One and One is in all.  
The True Guru hast shown me this vision.  
He Who created continents, spheres, and  
universes is unfathomable.  
Lamp is lit from the lamp and Divine Light  
is shown to me pervading everywhere in  
three worlds.<sup>4</sup>

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<sup>1</sup>Ibid., p. 469.

<sup>2</sup>Ibid., p. 663.

<sup>3</sup>Ibid., p. 596.

<sup>4</sup>Ibid., p. 907.



Thus we have seen that Guru Nanak perceives 'Unity' in 'Diversity' and 'Diversity' in 'Unity' throughout the whole phenomena of Creation.

Science also postulates 'Unity' in 'Diversity' but from a different angle. Science holds that all living world in terms of its Chemical and microscopic organization shows its fundamental unity. The superficial diversity becomes understandable when the complex structure of the cell is put under operation of the evolutionary process, and consequently it is proved that the cell of different species and families has a single origin and possesses many common features.

From the view-point of biological system, science holds a common feature in all creatures. Science observes that all organisms share a common chemical composition. That is, protein, deoxy ribo nucleic acid (DNA) and ribo nucleic acid (RNA).<sup>1</sup>

Secondly, all organisms perform certain chemical activities, which are collectively known as metabolism.<sup>2</sup>

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<sup>1</sup>R.Y. Stanier, General Microbiology, London, Macmillan, 1971, pp. 24-25.

<sup>2</sup>The sum total of physical and chemical processes by which an organism converts simpler compounds into living, organized substance and then reconverts such material into simpler compounds with release of energy for its use. Dorland's Pocket, Medical Dictionary, 21st ed. Philadelphia, W.B. Saunders Co. Indian Ed., 1968, p. 379.

From the view-point of physical structure science observes that all organisms share common organization in connection with microscopic sub-units known as cells. In brief, cell is the basic unit of structure of all organisms except viruses.<sup>1</sup>

Thus we have seen that Guru Nanak and science do agree with regard to Diversity and Unity in all the living world; though the approach to the subject is from a different angle. Guru Nanak perceives Unity from metaphysical view-point whereas science observes unity from the view point of chemical and microscopic organization of all organisms. But the fact remains that the whole extent of creation is One Single Organic Unit, none is separate from the other. Phenomenally, though the creation is of myriad colours and kinds, of diverse forms and features, yet there is imperceptible flow of unity. One becomes the many and amongst many there is only One Self-luminous Spirit pervading all.

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<sup>1</sup>A minute infections agent which with certain exceptions is not resolved by the light microscope. Ibid., p. 681.

CHAPTER XI

THE NATURE OF THE UNIVERSE

## VASTNESS OF THE UNIVERSE AND INFINITY OF SPACE

Guru Nanak often speaks of three worlds. Strictly speaking, it does not mean that there are only three worlds. By this expression Guru Nanak denotes three dimensions of the whole universe; that is, above, beneath and middle. In a very general sense we may call them as Heaven, nether-land and earth. The scientists also use this type of metaphor: Our globe is a flat in the third storey of a house which we call the solar system.<sup>1</sup> In fact, Guru Nanak believes in the infinity of space.

Before the time of Guru Nanak, no doubt, some religions used to believe in seven heavens and seven nether-worlds. Even Hinduism and Islam<sup>2</sup> had this conviction. But Guru Nanak perceives infinity. He says:

There are million of nether-lands of nether-lands, million of heavens of heavens. Millions are tired of by making researches;.... If the maintenance of account were possible, it would have been, those who made an attempt to do so are destroyed themselves. So great He is that He alone knows His greatness.<sup>3</sup>

He further describes:

There are more and more earths beyond one another.<sup>4</sup>

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<sup>1</sup>Vladimir Talmy, Outer Space and Man, tr., Moscow, Mir Publishers, 1967, p. 19.

<sup>2</sup>Quran, 23 : 16.

<sup>3</sup>A.G., p. 5.

<sup>4</sup>Ibid., p. 3.

Again,

The limit of Cosmos is unknown and impenetrable.  
Crores bewail to find the limit, but the space  
is limitless. None can comprehend this limit.  
The more we say, the more it extends.<sup>1</sup>

After realising the vastness of the universe and  
the infinity of space Guru does nothing but exclaims wonder:

Wonderful is Thy wind and wonderful is Thy  
water.  
Wonderful is Thy fire which plays amazingly.  
Wonderful is Thy earth and wonderful are  
the divisions of Creation.<sup>2</sup>

This Wonder becomes more impressive when we study  
the vastness of the universe in the light of scientific  
discoveries of the present days.

Science has tried to explore the wonders of the  
universe with the help of very powerful telescopes. Astro-  
physics and other branches of science have made many  
discoveries of the Cosmic worlds and concluded that the  
space is infinite. Scientists now hold that the extent  
of the whole spiral of local galaxy is of the order  
100,000 light years.<sup>3</sup>

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<sup>1</sup>Ibid., p. 5.

<sup>2</sup>Ibid., p. 464.

<sup>3</sup>Sir A.S. Eddington, The Nature of the Physical  
World, Cambridge, University Press, 1933, p. 164. See  
also The World Book Encyclopaedia, Vol. 19; U.S.A.,  
1970, p. 153.

Similar account of the vastness of the universe is given in another book, Outer Space and Man translated by Talmy from the Russian:

Our globe... is located in an outlying part of a vast stellar community numbering some 150,000 million stars. It takes a beam of light 80,000 years to cross to the community from end to end.<sup>1</sup>

In the presence of these scientific discoveries Guru Nanak's conception of vastness of the universe and infinity of space becomes more understandable. We can do nothing except to appreciate the penetrable insight of Guru Nanak. He has given the innumerable account of universe and infinity of space even at that time when science was not so developed. Guru Nanak is the first thinker who visualized the vastness of the universe and the infinity of space.

#### THE SHAPE OF THE UNIVERSE

After studying the vastness of the universe it seems very essential to know about the shape of the universe. In Latin AB OVO means 'from the egg' or 'from the beginning'. Most probably this term signifies the structure of the cell which is the basic unit of all living matter. Guru Nanak has used the word 'egg' for

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<sup>1</sup>Vladimir Talmy, Outer Space and Man, tr., Moscow, Mir Publishers, 1967, p. 19.

both to enunciate the beginning of the universe and to determine the shape of the universe. This word has also been used in Rig-Veda;<sup>1</sup> nearly in the same sense.

The universe, according to Guru Nanak, is like an egg hanging in the space with the force of gravitation and mutual attraction. Guru says:

True Creator created (the universe) by combining elements. Egg was torn (into various heavenly bodies) then (they) were established (and) kept apart (from each other). Earth and sky were made for habitation. Nights and days (and the law of) Love and Fear were made. He, Who created is the preserver (also). None other is the Creator.<sup>2</sup>

Thus we are led to assume that the shape of the universe is round like an egg.

Science also holds this view about the shape of the Universe:

Our galaxy is ... spindle-shaped.<sup>3</sup>

In the words of Novikov:

The earth was found to be shaped more like a tangerine than a sphere. According to the latest information brought in recently by artificial satellites, the earth is even slightly pear-shaped. It has been found that the North Pole is 30 meters

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<sup>1</sup>X, 121.

<sup>2</sup>A.G., p. 839.

<sup>3</sup>Vladimir Talmy, Outer Space and Man, Moscow, Mir Publishers, 1967, p. 19.

higher than the South Pole.<sup>1</sup>

As to the position of our earth in the space, according to Guru Nanak, is as under:

In the world of time and space, of nights and days, of lunar dates and seasons, of air, water and fire, of nether-land, the earth the land of piety or of action has been established. Wherein limitless organisms of diverse types and colours live. Their names are endless and boundless.<sup>2</sup>

#### NATURE OF THE UNIVERSE

While describing the Nature of the Universe Guru Nanak conceives that the whole universe is in motion and everything in the space is revolving and vibrating. All the forces of Nature are rotating around their nucleus under Divine Law.

In the words of Guru Nanak:

The Wind moves in His Fear, lacs of rivers flow in His Fear. The fire works in His Fear. The earth is carrying the overweight in His Fear.  
The clouds move (Hither and thither) with load on their heads in His Fear.  
The god of death moves in His Fear.  
The sun and moon move in His Fear. (They) move million of miles, of which there is no end.  
The men of miracles, Buddhas, gods and yogis are in His Fear.

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<sup>1</sup> E. Novikov, A Planet of Riddles, Moscow, Mir Publishers, 1972, pp. 34-35.

<sup>2</sup> A.G., p. 7.



The whole space is stretched in His Fear.  
 His Fear written over the head of all.  
 Nanak, Only The True, Eternal-being is  
 without Fear.<sup>1</sup>

Science also holds that all the forces in the whole Cosmos are in motion and ever-changing. Scientists do agree that the whole Cosmos is a boundless ocean of energy. All the substances which comprise this ocean in their essence are nothing else than the different kinds of vibration, acting and reacting upon one another. In this universal process, the entire creation undergoes a transformation from moment to moment. All substance consists of energy is never at rest.<sup>2</sup>

Before proceeding further it seems necessary to know about the concept of Fear as enunciated by Guru Nanak. Above, a little earlier, Guru Nanak has described that everything in the universe is in motion or in rotation due to God's Fear. And this rotation or motion is not something like 'wandering', rather this is the 'rhythmical movement' of the substance which is going on under a certain and specific law. In the province of science this law is called 'the law of attraction and repulsion', or 'the law of sensation and vibration'

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<sup>1</sup>Ibid., p. 464.

<sup>2</sup>Sudhakar Dikshit, Astrology Is A Science : The Illustrated Weekly of India, Bombay, August 2, 1970, p. 8.

or 'the law of motion' or on the large scale 'the law of gravitation'. It should be borne in mind that all these laws are basically the same. In the words of Hoyle:

The procedure in all branches of physical science whether in Newton's theory of gravitation, Maxwell's theory of electromagnetism, Einstein's theory of relativity, is at root the same.<sup>1</sup>

The Greek philosopher Empedocles in the fifth century B.C. first laid down his 'theory of the love and hatred of the elements'.<sup>2</sup> But this theory got partial recognition by the Society of his time. In regard to this element in all the substances Haeckel speaks:

It is the same powerful "unconscious" attractive force which impels the living spermatozoon to force an entrance into the OVUM in the fertilisation of egg of the animal or plant - the same impetuous movement which units two atoms of hydrogen to one atom of oxygen for the formation of a molecule of water.<sup>3</sup>

He further speaks on the subject:

On these phenomena we base our conviction that even the atom is not without a rudimentary form of sensation and will, or, as it is better expressed, of feeling (easthesis) and inclination (tropesis) -- that is, a universal "soul" of the simplest character. The same must be said of the molecules which are

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<sup>1</sup>F. Hoyle, The Nature of the Universe, London, Basil Blackwell Oxford, 1952, p. 5.

<sup>2</sup>Ernst Haeckel, The Riddle of the Universe, London, Watts & Co., 1950, p. 184.

<sup>3</sup>Ibid., p. 184.

composed of two or more atoms.<sup>1</sup>

Haeckel throws more light on the topic:

The two fundamental forms of substance, ponderable matter and ether, are not dead, and only moved by extrinsic force, but they are endowed with sensation and will (though naturally, of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after one and struggle against the other.<sup>2</sup>

Now from the foregoing discussion we are well equipped to interpret the concept of Fear as propounded by Guru Nanak. In order to describe the behaviour of particles in the whole universe Guru Nanak has also used one pair of words. That is, Bho-Bhao, Fear and Love; better translation of this pair is "Fear" and "Will". There are many examples of this pair. Guru Nanak conceives that the behaviour of the various elements towards each other is regulated by the 'law of Will and Fear' or the 'law of Love and Fear'.

This pair seems in harmony with that of 'Love and Hatred' of Empedocles, 'attraction and repulsion' of science, 'sensation and vibration' of Atomic theory.

A few examples of this pair from the work of Guru Nanak will clear the matter more vividly:

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<sup>1</sup>Ibid., p. 184.

<sup>2</sup>Ibid., p. 180.

(The Creator) Created nights and days  
and (the law of) Fear and Love.<sup>1</sup>

Again,

His Fear is written over the head of all.  
Nanak, only the True Eternal-being  
is without Fear.<sup>2</sup>

He adds further:

Those who have Love, have Fear.<sup>3</sup>

In regard to the element of 'Fear' Guru Nanak has  
written one complete hymn in Raga Gauri, says Guru:

Fear is very great and powerful;  
Man's intellect and expression is very weak  
and small.  
(Everyone) moves having and bearing the  
load (of Fear)  
He who has the grace of the Guru meditates  
on Him;  
without Fear none can cross the world of ocean.  
Fear and Love have been established with  
great care.  
Body contains Fear and the fire of hunger is  
increased by Fear.  
Love and Fear construct perfect Sabada (sound)  
without Fear the construction is imperfect;  
The mould and stroke thereon are aimless.<sup>4</sup>

Above, the interpretation of the word 'Fear' has  
been given from the point of view of physical Law. From  
the metaphysical view-point the word 'Fear' has, however,  
some different meanings and those meanings should not be

<sup>1</sup>A.G., p. 839.

<sup>2</sup>Ibid., p. 464.

<sup>3</sup>Ibid., p. 465.

<sup>4</sup>Ibid., p. 151.

intermingled when the word is used as a physical law of the world.

We have, so far, noticed that Guru Nanak has selected the word 'Fear' in place of the word 'hatred' or repulsion as used by Empedocles or by scientists respectively. Philosophically, "Will" and "Fear" are two positive and negative aspects of the same instinct. When Guru Nanak says that in 'Fear' everything is in motion, he means that 'Fear' is the innate impetus to make things move according to Divine Will.

'Will' is to obey the Law and 'Fear' is not to disobey the Law. That is why Guru says: 'Fear' is written on the head of everyone, only, One Formless Eternal-being is without Fear.<sup>1</sup> Guru Nanak even conceives that five elements are infused with the fear of True Lord.<sup>2</sup>

From the foregoing discourse we are led to conclude that everything in the whole Universe is in motion under the 'Law of Love and Fear' or the 'Law of Will and Fear'.

Below, Guru depicts a beautiful picture of motion in the whole natural phenomena:

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<sup>1</sup>Ibid., p. 464.

<sup>2</sup>Ibid., p. 20.

The Oil-press, spinning wheel, quern,  
potter's wheel, desert whirl-winds are in  
endless motion. Tops, churning-staves,  
threshers and birds move breathlessly...  
... Nanak,<sup>1</sup> there is no account and limit  
of motion.

Guru Nanak goes still deeper and gives a metaphysical  
interpretation of the conception of motion. Guru Nanak  
conceives that even the cycle of birth and death is  
ever in motion under the same 'law of Will and Fear'.

Says Guru:

Everybody dances (on the stage of the world)  
according to the actions performed in the  
previous life.<sup>2</sup>

There is another beautiful example of motion in

Siri Raga:

The entire world is subject to come and go.  
Only the merciful Lord alone is motionless.  
Only He is without motion, who does not bear  
a writ (of Fear) on his head. The sky  
and earth are in motion.  
Only He is Eternal. The day, the sun, the  
night, the moon, all are in motion, the  
crores of stars are on move. Nanak speaks  
truth that He alone is Eternal and Motionless.<sup>3</sup>

Science also confirms this idea:

It is the fact that the earth moves around  
its axis in an easterly direction.<sup>4</sup>

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<sup>1</sup>Ibid., p. 465.

<sup>2</sup>Ibid., p. 465.

<sup>3</sup>Ibid., p. 64.

<sup>4</sup>E. Novikov, A Planet of Riddles, Moscow, Mir  
Publishers, 1972, p. 40.

Again,

It was found that both the North and South Pole are continuously 'wandering' as if along a helical spring, which keeps coiling and uncoiling. Their domains, to be sure, are very small: Only one quarter the size of a Football field. But even such wanderings have to be taken into account.<sup>1</sup>

Again,

So our planet not only rotates like a wheel about its axis, but also sways slightly from side to side on the "invisible bumps" of the universe.<sup>2</sup>

After having studied the concept of motion in the whole natural phenomena, now we shall concentrate on gravitational force and mutual attraction among all the heavenly bodies.

At the time of Guru Nanak there was a very common conviction that our earth is supported by a mythological bull. But Guru Nanak outrightly rejected this wrong notion. Guru Nanak conceives if it is so, then where does the bull stand? On another earth? And another earth might be supported by another bull? Thus there will be no end of this phenomena. Guru says:

There are more and more earths beyond one another. What-power is that which supports their weight from beneath?<sup>3</sup>

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<sup>1</sup>Ibid., p. 42.

<sup>2</sup>Ibid., p. 43.

<sup>3</sup>A.G., p. 3.



By this argument Guru Nanak explains that there is no any bull upon which this earth rests. Then what is bull? Guru Nanak replies:

The bull is Dharma, Divine Law, the Son of mercy.<sup>1</sup>

Mercy is an attribute of the Creator. 'He is merciful' (Rahim).<sup>2</sup> It means the residuary power of this law lies in mercy.

Thus it is the Divine Law or the gravitational force by means of which the whole universe is held in the space. Guru Nanak clearly describes:

He, the Creator, Himself, is the earth,  
He Himself is the Bull (symbol of Divine Law) and He Himself is the sky.<sup>3</sup>

Thus we are led to infer that the whole universe is governed by Divine Law (Dharma). This is the Cosmic Law or the Universal Law. It applies on everyone. None can be exempted from it except He, the Creator.

#### THE UNIVERSE IS EVERCHANGING

An other important point in regard to the Nature of the Universe is that it is ever-changing. Nothing in this universe is everlasting, everything is the subject

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<sup>1</sup>Ibid., p. 3.

<sup>2</sup>Ibid., p. 64.

<sup>3</sup>Ibid., p. 1021.



to time and space. There is only One Power which is Ever-existent and Eternal-being, that is, the Creator. The wheel of birth and death, of creation and dissolution is ever-moving. Every phenomena of Nature is an imperceptible flow of change. The whole universe is a Caravan marching on the road of change. Guru Nanak says:

Whosoever is born, must die.<sup>1</sup>

Again,

The Truest of the True alone is Eternal.  
The Creator, Who has created, will  
dissolve all.<sup>2</sup>

Thus we have seen that the universe is dynamic, ever-changing and of Spatio-temporal Nature.

#### THE AGE OF THE UNIVERSE

Guru Nanak believes that this world of time and space has its beginning and end. He depicted the picture of that time when there was utter darkness and void.

Guru says:

For million of years there was nothing  
but utter darkness and mist all-around.  
There was neither earth, nor sky except  
all-pervasive Divine Will. There was  
neither day, nor night, nor moon, nor  
sun, only Transcendent God (Aphur Brahman)  
was in abstract meditation. There was  
then, no air, no water, no sound,

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<sup>1</sup>Ibid., p. 227.

<sup>2</sup>Ibid., p. 467.

no creation, no destruction, no transmigration,  
 no continents, no seven nether-lands,  
 no sea, no running brook, no firmament,  
 no mortal world, no nether-world, no heaven,  
 no hell, no birth, no death, no coming,  
 no going... etc.<sup>1</sup>

The description given above, now has entirely been approved by the investigations of science. Science believes that there was time when there was nothing except the mass of mist or whirling gas. There was no sun, no moon, no star, no planet, no satellite, no galaxy, no milky way. Before expansion, there were photons (wavy lines) and solitary particles of matter such as protons, neutrons and electrons. After 250 million years the primordial gas began to break up into huge protogalaxies. After a billion years the matter in the protogalaxies had condensed into stars and planets.<sup>2</sup> Hoyle also gives such like arguments:

We saw that in the space between the stars of our galaxy there is a tenuous gas, the interstellar gas. At one time our galaxy was a whirling disc of gas with no stars in it. Out of the gas, clouds condensed, and then in each cloud further condensation were formed. This went on until finally stars were born. Stars were formed in other galaxies in exactly the same way.<sup>3</sup>

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<sup>1</sup>A.G., p. 1035.

<sup>2</sup>George Gamow, Modern Cosmology: Theories of Universe, ed. by Milton K. Munitz, London, George Allen and Unwin Ltd., 1957, p. 399.

<sup>3</sup>F. Hoyle, The Nature of the Universe, London, Basil Blackwell Oxford, 1952, p. 87.

It is clear that science also confirms this view that the universe has its beginning.

Science, however, has tried to find out the exact age of the world. The method of computing the age of the earth is based on the amount of lead discovered in the rocks of crust of the earth as compared with the amount of radio-active substances found in them.

It is established fact that radio-active substances spontaneously and constantly are giving off atoms of helium and other materials which gradually change into lead. For instance, when uranium atom throws off eight atoms of helium it becomes lead. Thus it is quite a simple matter to calculate and determine the amount of lead produced during a year. By computing the relative quantities of lead and radio-active substance in minerals it is possible to measure the age of the rocks.<sup>1</sup>

But the fact remains that most of the scientists believe that the earth is considerably older than any of these estimates would indicate.<sup>2</sup>

Guru Nanak also does not believe in the exact age

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<sup>1</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1930, pp. 63-64.

<sup>2</sup>Ibid., p. 64.

of this world. Guru says:

What the time, what moment, what lunar date, what solar day, what the season, what month, when the world came into being? The Pandit could not know the time, if they had, it must have been written in the Puranas. The Qadis could not know the time, if they had, it must have been mentioned in Quran. The Yogis do not know the time - the lunar date the day, the month and the season. The Creator who created the universe knows Himself the time.<sup>1</sup>

It is exceedingly interesting to note that science has drawn the same conclusion that has been made by Guru Nanak. Fasten Nathan says:

It has been interesting to inquire how long it took the earth to reach its present stage of evolution. There have been various estimates, ranging from as low as three million years to as high as one billion six hundred million years. In all cases these figures refer to the age of the earth since it cooled, and no one is prepared to say how long our planet existed before that time.<sup>2</sup>

In the preceding pages we have made a critical estimate of the views of Guru Nanak in regard to the Nature of the universe. We know now that the universe is very vast, the space is infinite, the shape of the universe is round like an egg, everything in the universe

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<sup>1</sup>A.G., p. 4.

<sup>2</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1930, pp. 62-63.

is in constant motion under the law of Will and Fear, the whole universe is held in the space due to gravitational force which Guru Nanak calls Divine Law (Dharma), everything in the universe is constantly changing and everything in the universe is subject to time and space, and lastly no body knows about the age of the universe but this universe, undoubtedly, has its beginning and end.

CHAPTER XII

MICROCOSM AND MACROCOSM

Both in philosophy and science it is conceived that the man is Cosmos in miniature. It implies that the human body is not merely an object of matter in the universe but is an epitome of the universe.<sup>1</sup> It is believed that there is nothing in the universe what is not present in the human body. Thus there is a complete similarity between the physical processes of the universe and the biological processes in the body of man.<sup>2</sup>

Literally, the term 'Microcosm' means the 'Universe in little' in opposition to the 'Macrocosm' the great world.<sup>3</sup> According to scientific conception every organism is microcosm.

Astronomy and Astrology, the off-shoots of Cosmology treat man as a Cosmic unit. Advanced science has now reached the conclusion that a Primal Energy, transformed into billions and billions of manifestations is the basic material of the Cosmos. Astrology which is the spiritual science postulates One Supreme Being, and

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<sup>1</sup>Dr. S.S. Kohli, Outlines of Sikh Thought, New Delhi, Punjabi Parkashak, 1966, p. 49.

<sup>2</sup>Shashi Bhushan Das Gupta, Some Later Yogic Schools: The Cultural Heritage of India, Vol. IV, ed. by Haridas Bhatta Charyya, Calcutta, The Rama Krishna Mission, 1956, p. 291.

<sup>3</sup>Encyclopaedia in Religion and Ethics, Vol. VII, ed. by James Hastings, Edinburgh, T & T Clark, 1971, p.891.

believes that it is He who manifests Himself in the whole Cosmos and pervades all that exists everywhere. Hence the individual, the microcosm and the external world, the macrocosm are one and the same in matter and manner, in essence and spirit.

If we take an account of the historical perspective of the term, we come to know that in Greece it was a common analogy between man and the world right from Heraclitus and Empedocles, through Plato, Aristotle, the stoics and the thinkers of the Renaissance down to the present day. It is believed that the most systematic expression of the tendency indicated by the term is the monadology of Leibnitz, in which the monad is regarded as containing within its own closed sphere an expression of the Universe.<sup>1</sup>

In Indian philosophy the analogy is as old as the dawn of speculative thought in the history of man. In different schools of philosophy, Metaphysics, Mysticism, Yoga system, Tantric Sadhana, Bhakti and Nath cult this analogy between man and the universe was highly in use.

In Bhakti cult Kabir, Peepa and Beni have often used this analogy in their work; the striking notes of them are included in the Adi Granth. For example, says

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<sup>1</sup>Encyclopaedia Britannica, London, Encyclopaedia Britannica Ltd., Vol. 15, 1950, p. 427.



Kabir:

Whatever is in the universe is found in the body.<sup>1</sup>

The complete hymn by Peepa is given below:

God is in the body, the body is the temple of God.

...  
After searching many regions, I have found nine treasures in the body.

Nothing is born and nothing dies, I say it in the name of God.

Whatever is found in the universe is found in the body.

Whosoever searches it, shall find it.

Peepa says, God is the Primal Essence;

He will be realised through the Grace of True Guru.<sup>2</sup>

Bhakata Beni has also used this analogy but he has used mostly yogic terminology. Says he:

Ira, Pingla and Sukhmana reside at one place. There is Triveni at Prayag and the mind (Manas) takes its bath there.

O Saints: There resides Pure Consciousness, A few comprehend this through the Grace of Guru.<sup>3</sup>

Above, we have noticed that in Bhakti cult the analogy between human body and the whole Cosmos was quite in common. Bhakata used to do introspection and tried to locate Truth residing within the body.

In Nath cult Gorakh Nath has thrown a great light

<sup>1</sup>Kabir, A.G., p. 1162.

<sup>2</sup>A.G., p. 695.

<sup>3</sup>Ibid., p. 974.

on the subject. In his book Sidha-Sidhanta-Padhati, which is considered as an important philosophical work of Gorakh Nath; one complete chapter entitled: Pinda Sambitti is devoted to the subject. In this chapter he has described true insight into the spiritual nature of the bodies; and has also dealt with the essential identity of individual bodies with that of the Infinite Cosmic Body.<sup>1</sup>

Naths believed that the microcosm is a reflex of the macrocosm and that all which is present in the universe is found in the body.<sup>2</sup>

The whole philosophy of Tantric Sadhana is also based on a cardinal belief that the Ultimate Truth is to be realised in and through the body. This statement revolves around two fundamental principles: first, the truth is to be realised which resides within the body; secondly, the truth that resides in the body of man is to be realised through the medium of the body.<sup>3</sup>

<sup>1</sup>A.K. Banerjea, Philosophy of Gorakh Nath, Gorakhpur, Mahant Dig Vijai Nath Trust, 1962, p. 201.

<sup>2</sup>Dr. S.S. Kohli, Outlines of Sikh Thought, New Delhi, Punjabi Parkashak, 1966, p. 48.

<sup>3</sup>S.B. Das Gupta, Some Later Yogic Schools: Cultural Heritage of India, Vol. IV, ed. by Haridas Bhattacharyya, Calcutta, The Ramakrishna Mission, 1956, p. 291.

Guru Nanak has also perceived that whatever is in the Universe is found within the body. The universe is the macrocosm and the body is the microcosm. The Cosmic Soul that pervades in the whole universe is also present in all individual bodies. Says Guru Nanak:

Thy Light is contained in all the individuals  
and all individuals are contained in Thine  
Light.<sup>1</sup>

Here Guru Nanak conceives that the Cosmic whole, pervaded by One Spirit is manifested in every individual form and the difference between the whole and the parts is only phenomenal. Guru says:

All are contained in One and the One is amongst  
all. The True Guru has shown me this vision.<sup>2</sup>

The idea is that when the spiritual insight is so refined and illumined; and the individual consciousness becomes so clear, the whole is experienced in every individual body. The Truth-Seeker sees sea in the sea-drop. One becomes visible in all. One appears as the many forming the world of time and space. He realises only One Higher Soul and visualizes self-luminous light reflecting all-around. This is why Guru says:

In all individuals there is light. That  
light art Thou. By Thy Light, the light

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<sup>1</sup>A.G., p. 469.

<sup>2</sup>Ibid., p. 907.

shines within the souls of all.<sup>1</sup>

From physical point of view, too, we see similarity between human body and the universe. All the five gross elements are present in the body which are prevalent in the whole universe. Body is not composed of by any foreign element.

Body, according to Guru Nanak is not merely made of matter. It is rather the Temple of Truth. Body is a possible means and the proper medium for realisation of Truth. Guru Nanak says:

The mind is in the body, and in the mind  
resides the True Lord. Meeting with the  
True, the mortal is absorbed in True Spirit.<sup>2</sup>

Here body is not described as a simple material object. Rather its spiritual entity revealed in material form is emphasised. Here body, mind and Eternal-being are not expressed as having different entities. No doubt, in our sensuous experience, we can hardly break the barrier between body and soul. But when our spiritual experience is enriched, these differences are minimised. In fact, True knowledge of the individual body lies in arising above the spatial and temporal limitations of this body and identifying it with the whole universe which is boundless and limitless in space and time.

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<sup>1</sup>Ibid., p. 663.

<sup>2</sup>Ibid., p. 686.

Guru Nanak conceives that each individual's embodiment is epitome of the universe. Guru says:

Jō Brahmand Khand sō Jānahu.

— See in the part (individual form) whatever is in the whole (the Universe).<sup>1</sup>

This statement proves to be true even if we examine it from the point of view of inorganic and materialistic science. Atom is the basic and the smallest unit of matter. While explaining the inner structure of atom and the constant motion of electrons, protons and neutrons, science enunciates that there is a complete parallelism in the rotation of electrons around the nucleus inside the atom with that of the whole solar system which revolves around the sun in outer space. This way, the atom represents all the activities and the functions of the universe and shows similarity.

But Guru Nanak does not stop here. He dives still deeper and makes spiritual investigation of the statement. He arrives at the stage where matter is spiritualised and the spirit is materialised. According to Guru Nanak matter has no separate entity from spirit. The difference between living and non-living matter is not fundamental. There is a difference of degree and not of kind. The Self-conscious, Self-luminous Spirit, with its Self-active

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<sup>1</sup>Ibid., p. 1041.

power is phenomenally more expressed in life than in matter. There is no presence of entirely pure matter anywhere in the universe. Even ether which is the ultimate form of matter which appears as contentless space, has evolved from Eternal-being (Brahman) and exists as an embodiment of Absolute Spirit. Guru says:

From Eternal-being air evolved and from  
air water....<sup>1</sup>

Ether, being ensouled by Absolute Reality, is not absolutely lifeless and inert matter. On the contrary, it is infused with a creative urge. Otherwise, the process of evolution from ether to air, from air to fire, from fire to water, from water to earth would have never been possible.

Scientists try to trace the origin of life and they conclude that the appearance of lifeless and inorganic matter in this empirical world precedes the appearance of living-beings and that senses, mind, intellect etc. arise later on in gradual and due course. Thus they infer that matter is an original substance and life is the product of matter. But they fail to understand that there is not even the smallest particle of ether without life. There is Self-active Consciousness in the inner nature of the whole matter which gradually unfolds

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<sup>1</sup>Ibid., p. 19.

itself for transformation into better and better living objects.

By advanced science, however, it is conceded that the Cosmos is not merely composed of dead matter but is of a living energy.<sup>1</sup>

Though there is no visible manifestation of life in these material elements, the source of all life is contained in everyone of them and inspires each with a creative urge from within for further evolution.

Thus Guru Nanak perceives that the same spirit appears in and plays through all the varieties and pluralities of forms and features by virtue of His Infinite Spiritual Power. Says Guru Nanak:

O Lord, Thine Light is pervading  
all. Wherever I cast my sight  
I see Thou and nothing else.<sup>2</sup>

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<sup>1</sup>Sudhakar Dikshit, Astrology Is A Science: Illustrated Weekly of India, Bombay, August 2, 1970, p. 8.

<sup>2</sup>A.G., p. 876.

Guru Nanak further conceives that the body which is the magnificent abode of Absolute-being is created by the Creator. In the words of Guru Nanak:

The Temple of Truth is magnificent and is created by the Creator.<sup>1</sup>

Again,

O my soul, True is the Will of Lord. Meditate on Him who has created and decorated body and mind.<sup>2</sup>

Clear it is now that the body is created, maintained and decorated by the Creator. Without the presence of soul or self-luminous Spirit the body is, however, reduced merely to the composite of dust. Says Guru Nanak:

Without the spirit, the body is dust, and is bound to be mingled with dust.<sup>3</sup>

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<sup>1</sup>Ibid., p. 57.

<sup>2</sup>Ibid., p. 62.

<sup>3</sup>Ibid., p. 147.



It is further believed that human body contains within the whole Cosmic phenomena which exists outside the universe.

In Tantric philosophy, in Nath and Bhakti cult there is a very strong belief that all the heavenly bodies such as suns, stars, moons, planets, rivers, mountains etc. are present in human body. The element of the universe in all its different phases of day, night, fortnight, months, years and seasons have been explained with reference to the course of the vital wind (prana and apana). The implication seems to be that the human body with its physical structure and biological processes represents the manifestation of the same energy which is at work in the structure and processes of the vast Cosmos.<sup>1</sup>

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<sup>1</sup>S.B. Das Gupta, Some Later Yogic Schools: Cultural Heritage of India, Vol. IV, ed. by Haridas Bhattarcharya, Calcutta, The Rama Krishna Mission, 1956, p. 291.

Guru Nanak has also described this theme. Guru says:

The Temple of Truth is magnificent which is created by the Creator. Sun, moon and the lamp are shining beautifully; and the Infinite Light of God is pervading the three worlds. In the body there are cities, shops, fortresses and cabins, wherein True trade is to be done.<sup>1</sup>

Again,

Within the city of the body is the castle of mind; wherein resides the True Lord... within the body are fortresses, balconies, shops and bazars. The Lord Himself takes care of the goods.<sup>2</sup>

Again,

Binding together air, water and fire, He has created the fort of body. The Creator has created nine doors to it, in the tenth gate there is Indescribable and Infinite Lord. Seven seas are brimful there with pure water, the Truth-seeker keeps clean of the impurities. Sun, moon and lamps are all Divine Light. After creating them He visualizes His glory... within the body are fortress, the city and shops wherein the business is transacted.<sup>3</sup>

Guru Nanak has, however, described the theme in a very concise manner but Guru Amar Das has illustrated the matter more vividly. It seems that this analogy is a very favourite of Guru Amar Das. He often makes its mention. Some examples are in his own words:

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<sup>1</sup>A.G., p. 57.

<sup>2</sup>Ibid., p. 1033.

<sup>3</sup>Ibid., p. 1036.

Everything is there in the body, the regions,  
 the spheres and the nether-worlds....  
 There are jewels in the body, there are  
 stores of Bhakti,  
 There is the universe of nine regions within  
 the body,  
 There are shops, bazars and cities.  
 The Name is found in the body after contemplation  
 on the Word of the Guru....  
 There are Fear and Love in the body, which  
 are obtained by the grace of the Guru....<sup>1</sup>  
Brahma, Vishnu and Shiva reside in the body.<sup>1</sup>

Again,

None hath been able to evaluate this body,  
 My Lord hath created it.  
 The pious persons control the body and meet  
 the Lord.<sup>2</sup>

As we have seen above, according to Guru Nanak  
 and Guru Amar Das the body is the Temple of Truth.  
 Therefore, Guru lays more stress on introspection.  
 'Search thyself, know thyself' is the slogan of Guru  
 Nanak. Guru clearly states:

(Man) does not realise his origin, The Truth  
 resides at the door of the house of this body.<sup>3</sup>

Again,

By seeking and searching I found, by His Fear  
 I met the Lord, by knowing myself I know  
 He resides within, (and) ego and desire are  
 sublimated.<sup>4</sup>

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<sup>1</sup>Ibid., p. 754.

<sup>2</sup>Ibid., p. 1066.

<sup>3</sup>Ibid., p. 56.

<sup>3</sup>Ibid., p. 57.

Guru further speaks:

The invaluable jewels for which Thou hast  
to the holy banks are within you.  
The scholars after acquiring education indulge  
in controversies.  
But know not that the Truth is within.<sup>1</sup>

And only;

Those who searched within their soul are  
merged with Supreme Soul.<sup>2</sup>

Guru further says:

Why should I wander in woods in search of Him,  
My body is like a living garden.<sup>3</sup>

Again,

Scholars, preceptors and astrologers always  
study Puranas. They know not, the Truth  
resides within and that Brahman is hidden  
inside the body.<sup>4</sup>

From the foregoing discourse we are led to conclude  
that the human body is the epitome of the universe.  
Whatever is in the universe is found within the body.  
The human body and the whole Cosmos consisting of  
planets and stars form a single organic unity; there  
must exist relationship between the two. Body is not  
merely composition and combination of dead particles of

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<sup>1</sup>Ibid., p. 152.

<sup>2</sup>Ibid., p. 421.

<sup>3</sup>Ibid., p. 420.

<sup>4</sup>Ibid., p. 419.

matter, as the matter and spirit are not two different objects. The body is the Temple of Truth, and the body is an essential medium for realisation of Truth. The Truth-seeker should make introspection and try to visualize the Divine Light within the body.

CHAPTER XIII

THE CREATED-BEINGS AND THE CREATOR

Guru Nanak, as we already know, believes strongly in the Creator. All the created-beings of name and form, colour and kind are the creation of the Creator. Guru Nanak holds that there was nothing else before creation except the Higher-Brahman Who was then in Transcendent state. This Higher-Brahman has no beginning and no end. He is Eternal-being beyond time and space. He is without attributes (Nirguna Brahman). He is Indescribable, Indeterminate, Incomprehensible, Transcendental-being. In the words of Guru Nanak:

Indefinable, Immeasurable, Unknowable,  
Inaccessible, beyond the influence of  
time and action.  
Undifferentiate, Unborn, Self-existent,  
without fear and illusion.  
I surrender myself to All Truth.  
He is without form, colour and delineation.  
He is realized through True Word.  
He hath no mother, no father, no son, no  
relation no wife, and no sexual instinct.  
He is partless, taintless and Transcendental-  
Brahman,  
All that shines is His Light.<sup>1</sup>

Above, we have seen the conception of Higher-Brahman or of Transcendental God as is conceived by Guru Nanak. Guru further adds that this Higher-Brahman manifests Himself as Lower-Brahman through His Will. The Lower-Brahman is also called Isvara (Saguna Brahman).

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<sup>1</sup>A.G., p. 597.

He is endowed with attributes. He is Immanent in the phenomenal world of time and space, which is governed by the law of causation.

This Lower-Brahman is the Creator, Preserver and Destroyer of the whole universe. He is the material as well as the efficient cause. Guru Nanak holds that the world of effects exists before its actual existence in an unmanifested state in its material cause — the Lord; and that the Supreme Spirit in His dynamic aspect is the Material as well as the Efficient cause of this Cosmic System, which appears to our sensual experience as a vast universe.

Guru Nanak gives an interesting exposition of the gradual self-unfoldment of the Lower-Brahman from the Higher-Brahman:

From Formless He became Immaculate Form,  
From attributeless state He became with  
attributes.<sup>1</sup>

In harmony with this exposition some references are also found in Brahadaranyakopanisad. For example:

There are two states of Brahman,  
formful and formless, changing and  
unchanging, finite and infinite  
existent and beyond existence.<sup>2</sup>

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<sup>1</sup>Ibid., p. 940.

<sup>2</sup>Quoted by Dr. S.S. Kohli, Outlines of Sikh Thought, New Delhi, Punjabi Parkashak, 1966, p. 21.



Guru Nanak conceives that the Lower-Brahman becomes full of qualities and attributes. While adhering to the unity of Brahman, Guru Nanak accepts Lower-Brahman as Perfect and Treasure-house of qualities (Puran and Guna Tas). Says Guru:

Perfect of the Perfect the Lord is called.  
He reposes on the Perfect and Eternal  
Throne. He looks beautiful on His Perfect<sup>1</sup>  
seat and fulfils the hopes of the hopeless.

Thus after assuming the Form through 'Will',<sup>2</sup> from Formless state, the Lord becomes Immanent. This 'Will' manifested in a subtle form is a 'Word' and in a gross form is a 'World'.

He created the world from Sabada.<sup>3</sup>

When absolutely Indeterminate Being, the One without the Second, wills to be manifested in the plane of time and space, the internal sensation arises for external self-manifestation in the infinite spiritual bosom. This way the Divine Will is stirred by an internal push which is considered to be the first activity for a gradual self-unfoldment.

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<sup>1</sup>A.G., p. 17.

<sup>2</sup>This 'Will' is quite different from desire of normal mind. It is the immanent urge of Perfect Existence for self-expression.

<sup>3</sup>A.G., p. 3.

Thus we are led to infer that there is no fundamental cause outside Him. He is cause of the cause or the sole cause of all the Created-beings. He is, Guru says, karana-karana, the cause and the effect of the whole creation. Says Guru:

Thou Thyself created the world and  
Thou Thyself infused power therein.<sup>1</sup>

He adds:

Praise the Lord Who has created the universe.<sup>2</sup>

In the same way Guru Arjan further illustrates the point:

Thou Thyself art the Creator,  
the cause and the effect.  
Thou hast created the entire  
creation and upheld the earth.<sup>3</sup>

Guru Nanak, in a beautiful manner gives an account of spontaneous unfoldment of His Self-active Power in the following couplet:

The Lord Himself created His Self:  
He Himself assumed His Name.  
Second thing He Created Nature,  
by ensouling Himself into it.  
He beholds the whole phenomena with delight.<sup>4</sup>

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<sup>1</sup>Ibid., pp. 473-74.

<sup>2</sup>Ibid., p. 767.

<sup>3</sup>Ibid., p. 1076.

<sup>4</sup>Ibid., p. 463.

Guru Nanak conceives that after the transformation of Lower-Brahman from the Higher-Brahman He created Nature which comprises of all the created-beings. But Brahman is within and without the whole Nature and is beholding and enjoying the sportive activities of all the created-beings.

In the couplet, given above, Guru Nanak describes the perfect, delightful, and sportive self-manifestation of the Transcendent Spirit in the phenomenal plane. Here, the nature of the Creation, the function of the Creator, and the process of the whole Cosmic System, all are but unique. The origination of the whole cosmic system from Self-existent, Self-luminous, Supreme Spirit, Who is Immanent in His Nature with His infinite Power can hardly be compared to the origination of the tree from the seed, or to the origination of milk-products from milk etc.; because in all such cases the cause and the effect belong to the same plane of experience. They are equally subject to spatio-temporal conditions, they are similarly governed by forces and laws of Causation. Moreover, some changes do occur in the cause for the production of the effect. Therefore, no true comparison can be held where the cause belongs to the supra-temporal, supra-spatial and supra-phenomenal spiritual plane and the Effect, on the other hand, comprises of all existence in the spatio-temporal and phenomenal plane.

Moreover the cause is absolutely perfect, Self-fulfilled in His Transcendent nature but the Effect consists of various kinds of creatures is suffering from bondages, transmigration, sorrows, natural and moral evils, defects and diseases, deformation and imperfections etc. Beside this, every created being is subject to the law of karma (actions), the law of causation and the law of time and space. In the words of Guru Nanak:

Thou art perfect and we are imperfect and  
incapable;  
Thou art profound and we are shallow.<sup>1</sup>

Again,

Thou are the River, All-knowing, All seeing.  
How can I, a fish find Thy limit?  
Wherever I look, Thou art there,  
Getting out of Thee I burst and die.<sup>2</sup>

But the fact must be borne in mind that this statement given above holds good only when we conceive it from metaphysical point of view. When we look at the relation between the Cause and the Effect or the Creator and the created-beings, from the phenomenal point of view, we find that what remains folded in the cause becomes unfolded in the effects, what is potentially existent in the cause becomes actually existent in the

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<sup>1</sup>A.G., p. 597.

<sup>2</sup>Ibid., p. 25.

effects and what is involved in the cause is gradually evolved in the forms of the effects according to the process of evolution. But the fact remains that all the diverse orders of creation of this phenomenal world, before their manifestation in the forms of effect exist in the unified nature in their Cause — the Creator. One thing is very clear that the process of evolution operates apparently towards the progress from unity to plurality, from simplicity to complexity, from homogeneity to heterogeneity and from potentiality to actuality.

After having studied the relation between the Creator and the created-beings we shall now study the relation of one created-being with that of the other. Guru Nanak conceives that the whole universe is one unified living organism. It means that there is but One Cosmic System comprising different orders and planes of existence. All the diversities in every sphere of life involve unity and harmony. The Supreme Spirit which is transcendent One and differenceless becomes phenomenally many and diverse. Says Guru Nanak:

O my Lord, unique are thine plays.  
 Thou art fully pervading the Hydrosphere,  
 Lithosphere, and Atmosphere and Thy  
 Light is contained amongst all.  
 Wherever I see, I find Thy Light. Of  
 what sort is Thy Form? Thou hast but  
 One Form in unmanifested State. In Thine  
 Creation none is like the other.  
 The egg-born, the womb-born, the earth-born  
 and the sweat-born beings are all created  
 by Thee.

One greatness I have conceived of Thine;  
Thou art contained amongst all.<sup>1</sup>

Every created being according to Guru Nanak contains the essence of Supreme Spirit which is called Soul. It is this Soul which provides consciousness to each body. The Soul is evidently a spiritual manifestation of the Supreme Spirit while body is a physical manifestation. Guru Nanak conceives that the combination of sperm of father and ovum of mother can only produce body of various forms and features but can never bring about life or consciousness. It is the play of Supreme Spirit which ensouls body and body becomes lifeful and active. In the words of Guru Nanak:

The union of mother and father brings about  
body.  
The Creator inscribes writ, Through that<sup>2</sup>writ,  
the gift of Light and glory are endowed.<sup>2</sup>

Again,

From the mingling of the mother's ovum and  
father's sperm, countless forms and features  
are created. But the whole gift of Light  
is Thine. Thou art the Creator pervading  
everywhere.<sup>3</sup>

Clear it is that the life or consciousness in

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<sup>1</sup>Ibid., p. 596.

<sup>2</sup>Ibid., p. 989.

<sup>3</sup>Ibid., p. 1022.

the body by the virtue of Soul is the greatest gift of the Supreme-being. Soul can never be produced or manufactured in the laboratories. Soul cannot only be distinguished from the physical body but it can also be distinguished from senses, mind, ego and intellect. They all together constitute its embodiment in the phenomenal cosmic system. No doubt, the body appears as a finite and composite material entity, it occupies space, bears the impression of time and undergoes a good deal of changes but the Soul, on the other hand is, a single, Self-luminous spiritual entity without any spatio-temporal characteristics. The Soul does not occupy any specific portion of the body but its presence can be realised in every part of the body. It is associated with the whole body and with every part of the whole body. In the words of Guru Nanak:

The Light is contained in all the created-beings.  
And all created beings are contained in  
Thine Light.<sup>1</sup>

The body is full of Soul, but Soul remains unaffected of the actions of the body. Guru Nanak calls it Akal kala (indescribable ways). True that Soul is entirely free from all kinds of physical, mental and

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<sup>1</sup>Ibid., p. 469.



intellectual limitations. It is also free from production and destruction, birth and death, growth and decay, sorrows and sufferings, hunger and thirst, virtues and vices, passions and propensities, hopes and disappointments; teenage and old age. Says Guru Nanak:

Neither embodied soul (jiva) dies nor sinks and swims. It comes and goes according to Divine Will. Divine Will is pervading everywhere. <sup>1</sup>

Again,

It is the notion of self-assertion and ego which have died.  
He who is the seer or the witness does not die. <sup>2</sup>

Guru Arjan also elaborates the point:

It is a strange story, the most unique,  
The Soul is the like God Himself.  
Neither it is old, nor young,  
Neither it is prone to misery, nor it dies. <sup>3</sup>

Now it has been well established that it is the same Supreme Spirit which by virtue of the Infinite Spiritual Power reveals itself as various orders of life and dwells in them and witnesses the various roles played by them as their individual souls. The man with his illumined consciousness actually experiences it.

<sup>1</sup>Ibid., p. 151.

<sup>2</sup>Ibid., p. 152.

<sup>3</sup>Ibid., p. 868.



From this point of view, it is Brahman Himself who dwells in every individual body as an individual soul. All psycho-physical organisms are but His Self-manifestations. Thus, Brahman, the Creator is the Soul or the Essence of all created-beings, and nothing is outside Him.

But the finite self under the wrong notion of ego<sup>1</sup> conceives itself a separate entity from the whole Cosmic System. The ego is the seed of individuality and diversity. The sense of 'I' develops and consequently, Individual self, under misconception starts to feel himself to be the owner and master of the properties and environments. The instincts of self-possession and self-protection, desires and needs are increased. Ultimately, the finite self is misled from the True Path and begins to act according to its own wishes and desires and becomes the followers of mind (Mana Mati). Actions performed under misconception of ego becomes the cause of birth and death; and the cycle of transmigration begins. The Individual self reaps what he sows. The present action contains the seed of the future.

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<sup>1</sup>Ego is Ahankara. Ego or Ahankara is one of the four phenomenal manifestations of mind, — viz., Manas, Buddhi, Chitta and Ahankara. Collectively it is called Antahkarana. In various systems of Indian Philosophy manas or Antahkarana is considered as one. Guru Nanak has also sometimes used the word manas for Antahkarana. Here ego is one of the parts of Antahkarana.

Says Guru Nanak:

Virtuous or vicious does not become by mere words.

It is the actions which man carries with him.  
He himself sows and He Himself reaps  
Nanak, Man comes and goes under Divine Law.<sup>1</sup>

Guru Nanak explains that the actions performed under the influence of ego are responsible to keep away the individuals from Eternal-being. Says Guru Nanak:

The Truth is never realised through ego,  
When ego is sublimated, the highest rank  
is attained.<sup>2</sup>

Guru Nanak strongly believes in the theory of Action (karma) and that of Transmigration. Guru says:

Actions are responsible to give physical structure,  
but the emancipation is attained through Grace.<sup>3</sup>

Actions have an unavoidable effect on the life of the person. It is the action performed by an individual which decides the future life of the doer. None can escape from his actions; and none can efface the writ of actions.

Science has also begun to believe in life after death. An American scientist, Dr. Ian Stevenson said that years of research into the question of rebirth had

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<sup>1</sup>A.G., p. 4.

<sup>2</sup>Ibid., p. 226.

<sup>3</sup>Ibid., p. 2.

left him convinced that there may be life after death.<sup>1</sup>

Guru Nanak conceives if human being realises the Divine Will, the sense of ego is sublimated.<sup>2</sup> Then, all the bodily functions appear to be immanently directed towards the self-realisation of the Soul which is the Spiritual owner of the body. One thing must be remembered that Self-realisation of the Soul does not imply here any a-patio-temporal change or modification of the Soul but it only implies the gradual self-emancipation of the Soul from the shades upon its spiritual and divine nature and from the conditions and limitations imposed upon its self experience by its phenomenal connection with the body and its environment.

Thus, through the act of self-realisation the man, the king of the whole creation, who has got the privilege for making introspection and self-realisation, perceives nothing else but the Divine Light everywhere. Says Guru:

All are contained in One and the One is  
amongst all. The True Guru has shown  
me this vision.<sup>3</sup>

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<sup>1</sup>Dr. Ian Stevenson, Life After Death : Tribune, Chandigarh, 22-10-1972.

<sup>2</sup>A.G., p. 2.

<sup>3</sup>Ibid., p. 907.

From the foregoing discourse we are led to infer that all the created-beings are created by the Creator. And all the created-beings contain the essence of Divine Light. But under the wrong notion of ego the human being is misled and begins to act to follow his self-centered desires and false wishes. Actions are nothing else but the seeds of the future life. Wrong actions are responsible to start the wheel of transmigration. When the true knowledge dawns upon, through the Grace of True Guru, man realises the Primal Essence (Parama Tattva) pervading everywhere within and without. The difference between the Creator and the created-beings is diminished entirely and the emancipation is attained. In the words of Guru Nanak:

He who realises Him becomes like Him.  
He is rendered very pure and his body  
is sanctified.<sup>1</sup>

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<sup>1</sup>Ibid., p. 931.

CHAPTER XIV

MODERN SCIENCE AND GURU NANAK

Science basically divides the whole Nature into two groups:

Matter and Energy.

The whole matter, according to science, is composed of five basic elements.<sup>1</sup> These are: ether, air, fire, water and earth.

These elements can be found in five different forms such as: the etheric, the gaseous, the fluid, the viscous and the solid.

Scientists believe that nowhere in Nature do we find an example of the 'production' or 'creation' of new matter; and nowhere does a particle of existing matter vanish entirely.<sup>2</sup>

This belief led science to postulate the 'law of the persistence of matter'. It was first established by Lavisier in 1789.<sup>3</sup> This law was later known as the 'chemical law of the Conservation of matter'. According

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<sup>1</sup>In science these are compounds but in order to avoid confusion we have used the word element as it is interpreted in the field of philosophy.

<sup>2</sup>Ernst Haeckel, The Riddle of the Universe, London, Watts & Co., 1950, p. 174.

<sup>3</sup>Ibid., p. 173.

to this law the sum of matter which fills infinite space is unchangeable. And when it seems to have disappeared its body of forms is merely changed. For instance, when coal burns, it is changed into carbonic acid gas by combination with the oxygen of the atmosphere, but the matter in itself does not suffer any curtailment in the Universe.<sup>1</sup>

Energy the twin sister of matter in the family of Nature is also to be believed as unchangeable. The first discovery of this fact was made by the Swabian physician, Robert Mayer in 1842.<sup>2</sup> According to this discovery no particle of living energy is ever extinguished nor is it ever created a new. Thus the 'Law of the persistence of energy' has been established. This law is also known as the 'Law of Conservation of energy'. According to this law the sum of energy, which is at work in an infinite space and produces all natural phenomena is unchangeable.<sup>3</sup> But energy, however, can mutually be converted into five different forms. These are: heat, light, sound, magnetism and electricity. These forms are nothing else but the different modes of one and the same fundamental energy.<sup>4</sup>

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<sup>1</sup>Ibid., p. 174.

<sup>2</sup>Ibid., p. 175.

<sup>3</sup>Ibid., p. 174.

<sup>4</sup>Ibid., p. 208.

With the passage of some time, the conviction grew on the basis of scientific observation that even matter and energy are not two fundamentally different objects of Nature. We know now that these two great cosmic theorems relate invariably to two different aspects of one and the same substance.<sup>1</sup>

Thus the space filling matter and ever moving energy in the whole Universe are but two inseparable attributes of one substance. And with the result, the different identity of matter and energy has been merged into one entity which is called the substance.<sup>2</sup>

This insight into the Unity of Nature by the advances of science promulgated the 'law of substance'.<sup>3</sup> According to this law the chemical law of the persistence of matter and physical law of the persistence of energy are fundamentally one and inseparable.

- 1) Above, we have seen that the matter and energy are not two different objects. They are one, their combined name is 'substance'.

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<sup>1</sup>Ibid., p. 175.

<sup>2</sup>Ibid., p. 176.

<sup>3</sup>This law is also known as the 'fundamental Cosmic Law' or as the 'Universal Law', or as the 'Law of Constancy', or as to the 'axiom of the Constancy of the Universe'.



- 2) The sum total of 'substance' is unchangeable. It is neither created nor destroyed, only the form is changed.
- 3) The whole 'substance' is governed by one law, that is the law of substance.

Now we shall study Guru Nanak's thought on these three points.

1) Guru Nanak also believes that the whole 'Nature',<sup>1</sup> or the 'substance' is One Unified Organic Whole. He also does not hold any difference between energy and matter. But the difference lies on the point that science holds the whole substance as an independent material while Guru Nanak, on the other hand, conceives that the whole substance is the creation or is the effect of the cause, the Creator, who is material as well as the efficient cause.

2) With regards to the second point Guru Nanak conceives that the whole substance, the whole Nature or the whole creation does not suffer any curtailment, only the forms are changed. Guru plainly says:

The whole creation neither decreases nor increases (which is) numbered as eighty-four\*<sup>2</sup>lacs.

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<sup>1</sup>In his own language Qudrat.

\*The reference of Number is just mythological; otherwise Guru Nanak conceives Nature as infinite and limitless.

<sup>2</sup>A.G., p. 936.

3) In regard to the third point, Guru Nanak also conceives that the whole Nature or Creation is governed by One Law (Hukam). We may call this law as Divine Law or the Cosmic Law. Guru says:

Hukamē Antar Sabh ko, Bāhar Hukam Nā Koē.<sup>1</sup>

—Everything is under Divine Law, none is exempted from it.

Again,

Only one Divine Law is prevalent in all  
the worlds.  
The whole Creation took place from One  
Creator.<sup>2</sup>

Thus we are led to conclude that there is not any fundamental difference in regard to the concept of substance between modern science and Guru Nanak. With the exception of One point that Guru Nanak believes in the Creator whereas science, so far, does not believe in the Creator. But Science, being a progressive and dynamic subject, is going on making further researches and investigations. It may perhaps arrive at the conclusions which has been given by Guru Nanak.

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<sup>1</sup>Ibid., p. 2.

<sup>2</sup>Ibid., p. 223.

### ATOMIC THEORY AND MATTER

The atom is considered to be the smallest particle of matter. The structure of matter has been a subject of speculation since the very early age. The ancient Indian and Greek philosophers regarded matter to be discontinuous and is the composition of infinitely small particles which are further indivisible. But John Dalton in 1808<sup>1</sup> published his famous work, *A New System of Chemical Philosophy* in which he postulated an atomic theory. According to this theory matter is composed of a number of extremely small particles called 'atoms' which are incapable of further sub-division.

Later experiments, however, found that atom can be further divided into electrons and protons. It is generally believed that electrons are universal constituents of all atoms. Besides these two, there is a third primary constituent of the atom which is called the neutron. It was discovered by Chadwick in 1932.<sup>2</sup>

According to Kinetic theory of substance, the atoms themselves are dead, separate particles of matter, which

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<sup>1</sup>G.D. Tuli, Inorganic Chemistry, Delhi, S. Chand & Co., 1958, p. 15.

<sup>2</sup>Niranjan Singh, Physical Chemistry, Delhi, Atma Ram & Sons, 1963, p. 293.

dance to and fro in an empty space and act at a distance.<sup>1</sup>

Guru Nanak also believes in five basic physical elements, which he considers to be the basic material for the whole creation. These are: ether, Air, fire, water and earth.

Science, too, believes in these five basic elements of matter. But Guru Nanak does not accept them as dead, separate particles of matter. Guru Nanak perceives life in them. And he feels that the whole cosmos is filled by an unbroken continuity of self-luminous Spirit. In the words of Guru Nanak:

Air and water were created from Shunya.  
He then put Soul into the gross elements.<sup>2</sup>

The Pyknotic Theory of substance, laid down by J.C. Vogt in 1891<sup>3</sup> is, in many ways, in harmony with the thought of Guru Nanak. This theory does not believe that the atoms of the ponderable mass are dead and separate. Rather, they are endowed with sensation and inclination. They strive after the one and struggle against the other. The space according to this theory

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<sup>1</sup>Ernst Haeckel, The Riddle of the Universe, London, Watts & Co., 1950, p. 177.

<sup>2</sup>A.G., p. 1037.

<sup>3</sup>Ernst Haeckel, The Riddle of the Universe, London, Watts & Co., 1950, p. 178.

is not absolutely empty which seems to be so to the naked eye. It is actually filled with ether in an unbroken continuity.<sup>1</sup> Only after having studied the pyknotic theory of substance, we come to understand the conception of Guru Nanak when he says that Self-luminous Spirit is all-pervasive.

Goethe and Spinoza also think like Guru Nanak. According to Goethe matter cannot exist and be operative without spirit, nor spirit without matter.<sup>2</sup>

Spinoza also conceives that

matter or infinitely extended substance and spirit or sensitive and thinking substance, are the two fundamental attributes or principles properties, of the all embracing Divine essence of the world, the Universal substance.<sup>3</sup>

In the light of above discourse in connection with the concept of substance which is filling the whole Cosmos, we may conclude that science, particularly the pyknotic theory of substance is agreeable to the concept of Guru Nanak which perceives sensation and inclination even in the smallest particle of matter. But the difference is

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<sup>1</sup>Ibid., pp. 180-81.

<sup>2</sup>Quoted by Ernst Haeckel, The Riddle of the Universe, op. cit., p. 17.

<sup>3</sup>Ibid., p. 17.

only in the interpretation of the behaviour of these smallest particles of matter. According to Guru Nanak this sensation and inclination is due to the presence of Divine Spirit which is the reflexion of Infinite, All-pervasive, Self-luminous Spirit. But science is still progressing towards this notion.

After having known about the substance and of its components and constituents we are now well-equipped to deal with the Cosmic Problem. This problem, however, involves the origin and the development of the world, the notion of creation, the creation of substance, the evolution of life, the evolution of the whole Universe, and of its various parts and so on. In order to make our study more systematic and comprehensive it seems better that all these partial questions should be divided under the following four heads:-

#### I. Cosmic Evolution

1. Evolution of Nebula and Galaxies.
2. Evolution of suns and stars.

#### II. Geologic Evolution

1. Evolution of earth and planets.
2. Evolution of mountains and seas.

#### III. Organic Evolution

1. Evolution of life.
2. Evolution of plants and animals.

#### IV. Human Evolution

1. Evolution of Vertebrates
2. Evolution of man.

#### I. Cosmic Evolution

Cosmic evolution deals with the origin and development of the universe. Our universe is only a part of the whole. The whole universe is an immense collection of numerous Galactic, stellar, solar and planetary systems. All sorts of their movements are controlled by their mutual gravitational force. Before entering into the discourse of our topic it would be desirable to make a cursory survey of the extent, the vastness, the depth and the nature of the whole universe. The way our Universe is held in the space is well explained by the scientists. In the words of Gregor:

We are held to the earth, the earth is held to the sun, the sun is held to the Milky Way, the Milky Way is held to the clusters of galaxies.

Thus, every heavenly body is hanging in the space. Space continues in all directions and has no known limits. The moon moves through space around the earth. The earth and other planets circle in space around the sun. The Sun and billions of other stars make up a giant galaxy

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<sup>1</sup>A Short History of the Universe, New York, MacMillan and Co., 1964, pp. 98-99.

whirling through space.<sup>1</sup>

Though the space is limitless, yet Astro-physics has tried to divide the space as under:-

Upto 100 miles from earth is Atmosphere, then there is translunar space, then interplanetary space, next is interstellar space and still higher is intergalactic space.<sup>2</sup>

It is estimated that the distance of intergalactic space from earth is 1,000,000,000,000,000,000 miles.<sup>3</sup>

In fact, this number is simply to satisfy the curiosity of the finite mind who himself is subject to time and space. Otherwise, space is limitless and boundless. In this connection Eddington says:

The extent of the whole local spiral is of the order 100,000 light years.<sup>4</sup>

According to Hoyle:

This galactic system is one among a million or more. The light takes three years to travel to us even from the nearest stars.

<sup>1</sup>The World Book Encyclopaedia, Vol. 17, Chicago, Field Enterprises Educational Corporation, 1970, p. 562.

<sup>2</sup>Ibid., p. 562.

<sup>3</sup>Ibid., p. 562.

<sup>4</sup>Sir A.S. Eddington, The Nature of the Physical World, Cambridge, The University Press, 1933, p. 164.



It is about 60,000 light years in diameter.<sup>1</sup>

So far we have noticed the vastness and the depth of our universe in which we live. Amid this thick population our sun is a very small unit. It is very ordinary star. There are stars which give at least 10,000 times light of our sun. In mass, in temperature, in bulk, our sun belongs to a very common class of stars. Its speed is near the average.<sup>2</sup>

Now we shall take an account of our solar system. The place of pride here naturally belongs to the sun. It possesses its own light, heat and energy whereas our earth and other planets shine dimly with borrowed sunlight. It is a self-luminous globe, enormously greater than all other planets. It is 390 times as massive as the earth, having 3000,000 times as much material as the earth.<sup>3</sup> It is terribly hot; nothing solid can exist close to it. Even 1,00,000 miles away from it the strongest lead... will become a glowing gas.<sup>4</sup>

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<sup>1</sup>F. Hoyle, The Nature of the Universe, Oxford, Basil Blackwell, 1952, p. 43.

<sup>2</sup>Sir A.S. Eddington, The Nature of the Physical World, Cambridge, the University Press, 1933, pp. 164-65.

<sup>3</sup>F. Hoyle, The Nature of the Universe, Oxford, Basil Blackwell, 1952, p. 23.

<sup>4</sup>S. Arthur, Gregor, A Short History of the Universe, MacMillan and Co., 1964, pp. 17-18.

Its gravitational attraction controls the motion of the earth and other planets. Its rays supply the energy, which maintains nearly every sort of activity on the earth.<sup>1</sup>

So much then for our sun. Now we should devote few moments for our moon. It is a satellite, the nearest neighbour only about one light second is away from us. It is a ball of rocks only about an eightieth<sup>2</sup> as massive as the earth. It is moving around our earth but the effect of tides shows that it is getting steadily away from us and the lunar months are growing longer. It has no light of its own, it shines with the aid of borrowed sunlight.<sup>3</sup> First of all Galileo discovered that moon is like our earth in 1600 A.D. and its gravitational force was discovered by Newton in 1665.<sup>4</sup>

Other planets have their own moons. Mars and Neptune each have two moons. Uranus has five moons. Saturn has ten whereas Jupiter has twelve moons.<sup>5</sup>

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<sup>1</sup>F. Hoyle, The Nature of the Universe, Basil Blackwell, 1952, p. 23.

<sup>2</sup>Ibid., p. 9.

<sup>3</sup>Ibid., p. 24.

<sup>4</sup>Sir James Jeans, Universe Around Us, Cambridge, University Press, 1933, p. 45.

<sup>5</sup>World Book Encyclopedia, Vol. 13, Chicago, Field Enterprises Educational Corporation, 1970, p. 651.

Before coming to our subject one thing is still more important, without which it shall be difficult to understand the cosmic evolution. And that is Motion of the universe. Science believes that every heavenly body is in constant motion. In the words of Hoyle:

I should like you to reflect on how many ways you are now moving through space. You have a speed of about 1000 miles an hour round the polar axis of the earth. You are rushing with the earth at about 70,000 miles an hour along its path way round the sun. On top of all this you have the huge speed of nearly 1,000,000 miles an hour due to your motion around the galaxy.<sup>1</sup>

He further says:

But in spite of this seemingly tremendous speed it takes the sun and its planets about 200,000,000 years to make a round trip of the galaxy.<sup>2</sup>

Betelguese (perhaps 10 million times larger than the sun) is the next star around which our sun, alongwith its entire family moves. It completes one rotation in its orbit in 20 crores of years and around its axis in 26 days.<sup>3</sup>

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<sup>1</sup>The Nature of the Universe, London, Basil Blackwell, 1952, p. 45.

<sup>2</sup>Ibid., p. 45.

<sup>3</sup>The World Book Encyclopedia, Vol. 17, Chicago, Field Enterprises Educational Corporation, 1970, p. 782.

What we have studied above can be summed up in the following manner:

- 1) Our universe is very vast. Space is infinite. There are million of suns and stars, moons and planets etc.
- 2) They are held in the space through gravitational force.
- 3) Moon and other planets have no light of their own. They shine with borrowed light of sun.
- 4) Every heavenly body is in motion with tremendous speed.

Let us now see the view of Guru Nanak on these points one by one.

1) It is wonderful to note that Guru Nanak in the fifteenth century visualized the infinity of space and the boundless vastness of the universe with unaided and naked eyes. Today's discoveries made by science are just exploring the truth which is contained in the statement made by Guru Nanak.

Guru speaks:

There are million of nether-lands of nether lands. There are million of heavens of heavens, And millions are tired of by making researches...      ...      ...  
 If the maintenance of account were possible, it would have been, those who have made an attempt to do so are destroyed themselves.  
 So Great He is that He alone knows His Greatness.<sup>1</sup>

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<sup>1</sup>A.G., p. 5.

Again,

Countless airs, waters and fires are there  
 ...  
 Countless earths and mountains are there.  
 Countless are the clouds, moons and suns.  
 Numberless are the universes and the space  
 is infinite.<sup>1</sup>

Above, Guru says that there are countless moons, suns and stars; even universes are numberless. There are a good number of such examples on the topic but in order to avoid repetition we leave the matter here and proceed to the next point.

2) With regard to the second point Guru Nanak perceives that the different heavenly bodies are held in the space through Divine Law, Dharma,<sup>2</sup> which, in the province of science is called cosmic Law or the law of gravitation.<sup>3</sup>

3) In regard to the third point Guru Nanak conceives that the moon has no light of its own. Science at very later stage came to know that moon has no light of its own. Says Guru Nanak:

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<sup>1</sup>Ibid., p. 7.

<sup>2</sup>Cf. Chapter XI.

<sup>3</sup>The gravitational pull of moon was discovered by Newton in 1665 A.D. (Sir James Jeans: op. cit., p. 45) but the time of Guru Nanak is 1469-1526 A.D.

The Sun reflects in the moon.<sup>1</sup>

Again,

When the sun reflects in the moon, the darkness is dispelled.<sup>2</sup>

Guru adds further:

The sun and the moon are two lamps,  
the sun reflects in the moon.<sup>3</sup>

4) As regards the fourth point Guru Nanak agrees with science that everything in the space and on the earth is in motion. Guru says that suns, stars, moons, universes all are in motion. In the words of Guru Nanak:

The wind moves in Fear,<sup>4</sup> ...  
The sun and moon move in Fear. (They)  
move million of miles, of which there  
is no end.<sup>5</sup>

After explaining the cosmic motion in the sky Guru Nanak is explaining motion on earth. In his own words:

The oil-press, spinning wheel, quern,  
Potter's wheel, desert whirl-wind are  
in endless motion.  
Taps, churning-staves, threshers and birds  
move breathlessly....  
Nanak, there is no account and limit of  
motion.<sup>6</sup>

<sup>1</sup>A.G., p. 840.

<sup>2</sup>Ibid., p. 943.

<sup>3</sup>Ibid., p. 1033.

<sup>4</sup>Cf. Chapter XI.

<sup>5</sup>A.G., p. 464.

<sup>6</sup>Ibid., p. 465.

Above we have seen that the discoveries of science are quite in harmony with Guru Nanak's Thought; and we notice no difference between scientific discoveries and Guru Nanak's Metaphysical Thought.

Now actually we are in a position to study the Nebulous evolution. Literally, Nebula means 'fog', 'mist', 'Vapor', 'cloud' etc. In Astronomy nebulea are fog-like or cloud-like structures which exist in space. These are of two kinds: diffuse nebula and spiral nebula. It is generally believed that the spiral nebulea have been derived from the diffuse nebulea through the process of condensation and contraction.

Diffuse nebula is of gaseous nature, composed of helium, hydrogen and nebulium gases; whereas spiral nebula possesses nearly all the elements which are found on the earth.<sup>1</sup>

There are two hypotheses to establish the origin of nebula. According to first, Nebulea are considered to be the collections and condensations of the tremendous quantities of free electrons which are regularly being discharged from active luminuous bodies like stars, while the second hypothesis assumes them to be the products of terrific collisions which take place between

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<sup>1</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1930, pp. 44-45.

old celestial bodies. There are many such bodies in space, and if any two of them were to collide, the force of the impact would be sufficient to transform both of them into a thin, incandescent vapor or nebula. This nebula, thus, begins its evolution. Its temperature increases, and gravitational force begins to act upon it so tremendously that it starts to revolve. Eventually it takes the shape of spiral nebula. From nebula either an independent star or a cluster of stars appear. By virtue of this perpetual process of condensation and contraction of heavenly bodies, stars assume greater and greater appearance; with the result a complete stellar system is evolved. Our own universe is believed to have undergone all these stages of evolution.<sup>1</sup>

Hoyle concludes this process in the following manner:

We may assume the first stage is of whirling disc of gas, then nebulae comprising of eddies and clouds, then condensations take place, and finally then the stars.<sup>2</sup>

Guru Nanak has given us the same type of thought. Guru Nanak conceives that there was time when there was nothing but mist (Dhundukara) or the clouds of mist;

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<sup>1</sup>Ibid., pp. 45-46.

<sup>2</sup>F. Hoyle, The Nature of the Universe, London, Basil Blackwell, 1952, p. 46.



And this stage continued for million of years. There was neither, at that time, earth, nor universe but there was All-pervasive Divine Will. In his own words:

For million of years there was nothing but utter darkness, void, and clouds of mist all-around. There was neither earth, nor sky except All-pervasive Divine Will.<sup>1</sup>

According to Guru Nanak the first evolute is sound, the subtle element of ether; from which air took place. And air is nothing else but the combination of gases.

Here, we do realise that scientific researches are entirely in harmony with the cosmological thought of Guru Nanak in regard to the beginning of the universe and in connection with the cosmic evolution. There is not the slightest difference between scientific researches and that of Guru Nanak's thought.

### GEOLOGIC EVOLUTION

Now we shall discuss the geologic evolution. The surface of the earth is very nearly a sphere of about 8,000 miles in diameter. The inside of the earth consists of a central core which is more than 3,000 miles in diameter. It is surrounded by a thick rocky shell; the most part of it is more rigid than even steel.

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<sup>1</sup>A.G., p. 1035. Cf. Chapter XI.

This core, however, contains fluid, and the density of it is considered higher than the rocks.<sup>1</sup>

Now the question is: How the earth was born? Many theories and hypotheses are promulgated to arrive at the correct conclusion but none of them can claim to be the final. Anyhow, the nebular hypothesis is deep-rooted in the field of scientific cosmology. The advocates of this hypothesis believe that the earth, in the process of evolution, has undergone seven stages or eons.<sup>2</sup> Each stage was a period of many million years.

The first is the nebular, when the earth was gaseous mass; second of condensation; third is the lithic when earth cooled down to the extent to allow the formation of a thin outer crust, enveloping the hot and molten material into its interior; fourth is atmospheric, in which the gases escaped and formed a dense envelope around the outside, and heavy metal shrank to the interior, from where they are now-a-days available; fifth is the volcanic in which hot and molten material began to flow out over the outer surface where they were solidified to form some of the existing mountains; sixth

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<sup>1</sup>F. Hoyle, The Nature of Universe, London, Basil Blackwell, 1952, p. 6.

<sup>2</sup>This is the technical term which means 'stage'.

is the hydrospheric in which a large quantity of water was formed which was collected in low-lying area and made the various oceans; seventh is the sedimentary in which earth became solid and stable.<sup>1</sup>

The Theory given above is not accepted by all. Hence there is a good deal of controversy over the matter. Among all the controversies over the parentage of the Earth and other planets One common point is of immense importance. Let us see that and sum up the matter in the words of Haeckel:

They were all cast off as rings of nebula at the equator of the rotating solar mass, and gradually condensed into independent bodies. After cooling down a little, the glowing ball of the earth was formed out of the gaseous mass, and eventually, as the heat continued to radiate out into space, there was formed at its surface the thin solid crust on which we live. When the temperature at the surface had gone down to a certain point, the water descended upon it from the environing clouds of steam, and thus the first condition was secured for the rise of organic life.<sup>2</sup>

Guru Nanak also give an account of three wonderful stages of Geologic Evolution. According to him the first stage of evolution is etheric or gaseous when there was nothing but ether, mist, gas or air, and from this stage,

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<sup>1</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1930, pp. 58-61.

<sup>2</sup>Ernst Haeckel, The Riddle of the Universe, London, Watts & Co., 1950, p. 205.

first liquid and then plastic form took place. In the words of Guru Nanak:

From the Eternal-being the air was emanated,  
Air was converted into water,<sup>1</sup> and from water  
three worlds came into being.

If we compare Guru Nanak's cosmogonic thought with the scientific discoveries we find complete agreement between two different branches of knowledge. Below let us study the views of Sir James Jeans and see the similarities:

Our home in space came into being as a globe of intensely hot gas (air) on which no life of any kind could either gain or retain a foothold. Generally this globe of gas cools down becoming first liquid, then plastic.<sup>2</sup>

Above, we see a wonderful similarity between scientific discoveries and that of Guru Nanak's thought.

#### ORGANIC EVOLUTION or EVOLUTION OF LIFE

After all what is life? What are its salient features? What has been its origin? These are the questions which occupy our immediate attention. Scientifically, living matter is distinguished by five general characteristics. First, it has the potentiality

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<sup>1</sup>A.G., p. 19.

<sup>2</sup>Sir James Jeans, Universe Around Us, Cambridge, University Press, 1960, p. 10.

of organic growth; the second is the power to undergo change. Technically this characteristic is called the power of metabolism.<sup>1</sup> The third is the adaptability to the external and internal conditions of environment. The fourth is the power of reproducing itself and the fifth is its peculiar chemical make-up,<sup>2</sup> which is termed as protoplasm.<sup>3</sup>

After having studied the main characteristics of life we shall now discuss the origin of life. There are, however, many theories are laid down but we shall discuss here only four which are the most important of them:

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<sup>1</sup>It is the sum total of the physical and chemical processes by which an organism converts simpler compounds into living material. Dorland's Pocket, Medical Dictionary, 21st ed. Philadelphia, W.B. Saunders Co. Indian Ed., 1968, p. 379.

<sup>2</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1960, pp. 66-68.

<sup>3</sup>Protoplasm is regarded as an extremely complex mixture of different compounds. Chemically it can never be analysed in the living state, because its living properties are immediately destroyed when an attempt is made to examine it. Protoplasm is a mixture of five classes of compounds: the proteins, carbohydrates, fats, inorganic salts and water. The first three are organic compounds and are known as foods or as the store-house of energy, while the last two are inorganic compounds and afford the medium in which the organic reactions of life take place. Nathan Fasten, op. cit., p. 72.

The oldest conception is that of special creation as mentioned in the first chapter of Genesis in the old Testament.

The second conception is that of Cosmic-paspermia. This theory was first promulgated by a German scientist Richter in 1865 A.D.<sup>1</sup> According to this, the life is as old as an organic matter; but it has been originated on some other cosmic body of the universe.

The third conception is that of spontaneous generation. According to this theory life is originated from non-living matter on the earth.

The fourth is physico-chemical evolution theory. It states that living matter gradually evolved from the simple non-living matter of the earth when conditions for growth were possible.<sup>2</sup>

It is conceived that when there was tremendous heat and energy on the earth, the various elements such as carbon, hydrogen, oxygen and nitrogen were combined into primitive compound which possessed some of the properties of living matter. Slowly but imperceptibly more and more complex combinations emerged out till a simple living substance was evolved, ultimately

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<sup>1</sup>Ibid., pp. 81-90.

<sup>2</sup>Ibid., pp. 81-90.

culminating in all of the diversified types of plants and animals.<sup>1</sup>

As to the origin of life on earth there is a striking difference between the concept of science and that of Guru Nanak. Guru Nanak does not visualize any difference between living and non-living matter. The phenomenal difference which we perceive through our senses is of degree and not of kind.

Our knowledge is limited to the capacity of our intellect and senses. What we call matter is not totally without soul-element. Stones, plants, animals and men are in the same line. Even the smallest particle of ether<sup>2</sup> is infused with a creative urge. Otherwise the process of evolution from ether to air, from air to fire etc. would never have taken place.<sup>3</sup>

But science, on the other hand, infers that matter is an original substance and life is the product of matter. The scientists base their inference on the

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<sup>1</sup>Ibid., p. 91.

<sup>2</sup>Some physicists have attempted to determine its weight by the energy of the light-waves, and have discovered that ether is some fifteen trillion times lighter than atmospheric air. Ernest Haeckel, op. cit., p. 187.

<sup>3</sup>Cf. Chapter XII.



point that matter precedes life and that body, senses, sensory organs, mind, intellect etc. arise later on in gradual course. But science still does not come to the point that there is not even the smallest particle without life. Self-luminous Spirit is always co-present in what we call matter.

The scientists still do not think like Guru Nanak that there is Self-active Consciousness in the inner nature of the whole matter which gradually unfolds itself for transformation into better and better living objects.

#### EVOLUTION OF PLANTS AND ANIMALS

The wonderful diversity and variation in the forms and features of plant and animal kingdoms attract the attention of every rational being. How do these millions of different kinds of plants and animals come into existence is a question of vital importance. Through the study of fossils and from other available material it is discovered that the plants and animals are from one and the same root. Once there was no difference between them. The primordial living beings like chlamydomonas which combine both plant and animal characteristics were common in sea.

Chlamydomonas and such like others are considered as both plants as well as animals and are on the border



line from where plants and animals developed separate entities. It is conceived-either the animals might have developed by loosing chlorophyll<sup>1</sup> owing to more active life or the plants on the other hand have developed by shedding away flagella,<sup>2</sup> which facilitated their more passive living. Throughout the process of evolution we have noticed that life has been marching from simplicity to complexity and imperceptibly progressing from imperfection to perfection. The simplest organisms like amoeba are of single cell which are physiologically complete in every respect. They reproduce by fission or fragmentation.

Here on this point the approach to the subject by science seems to be in tune with Guru Nanak. Science perceives the same thread of life in plants and animals and it postulates one origin of the both kingdoms. Here, we find unity in diversity of the whole creation.

Guru Nanak also perceives unity. To him plants and animals are not two different categories. But the

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<sup>1</sup>By means chlorophyll green plants manufacture carbohydrates from carbon dioxide and water, utilizing energy from sunlight in the process of photosynthesis. A Dictionary of Biology, Great Britain, The English Language Book Society, 1970, p. 54.

<sup>2</sup>Fine long thread having lashing or undulating movement, projecting from a cell, Ibid., p. 101.

point of striking difference between Guru Nanak and science is that the latter does not agree with the view that the same soul or spirit is travelling through the different forms of life. Guru Nanak, on the other hand, conceives that the same soul is transmigrating from one life to another. Guru Nanak thinks that the union of mother and father or the mingling of ovum and sperm is responsible only for creating body of various forms and features. The real life which is the all-energizing vital power is the gift<sup>1</sup> of the Creator. Guru says:

Who is the mother? who is the father?  
From where have we come?  
From fire and bubble of water<sup>2</sup>  
we are sprung.<sup>3</sup>

Guru Nanak further illustrates his idea in the following couplet:

From the mingling of the mother's ovum  
and father's sperm countless forms and  
features are created. But the whole  
gift of light is Thine.  
Thou art the Creator pervading every where.<sup>4</sup>

<sup>1</sup>In the language of Guru Nanak this gift is Joti (Divine Light or Consciousness).

<sup>2</sup>'Fire and bubble of water' is a metaphor signified for 'Ovum of mother' and 'sperm of father'.

<sup>3</sup>A.G., p. 156.

<sup>4</sup>Ibid., p. 1022.

Guru Nanak plainly explains that the soul is immortal but transmigrates from one life to another according to the action he performs. Guru Nanak traces the ascent of the soul from lower forms of life to the final culmination in man. Thus, on this point we find a basic difference between science and Guru Nanak. According to Guru Nanak, same soul is ascending higher and higher and ultimately reaches near the final perfection in man. Guru says:

We assumed the forms of numerous trees and plants. And many a time we were reborn as beasts. Many times we entered into the life of serpents, and many times we were flown as birds.<sup>1</sup>

#### EVOLUTION OF MAN

Now we shall discuss the evolution of man and his status in the kingdom of the whole creation. We know now that the theory of 'natural selection' and the 'survival of the fittest' laid down by Darwin in 1859 does hold good throughout the process of evolution in the province of science. No doubt, man is the king or the crown of the whole creation, but he should remember his origin. The whole animal kingdom is divided into two major categories:

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<sup>1</sup>Ibid., p. 156.

- 1) Invertebrate Phyla.<sup>1</sup>
- 2) Chordata phylum or vertebrates.

Previously, however, these two different categories were regarded as two entirely different branches, but now the discovery of primitive chordates and of their detailed study have found similar characteristics in both these divisions.

1) Invertebrates - There are twelve phyla<sup>2</sup> of animal kingdom. The first eleven phyla of all the twelve of animal kingdom from Protozoa to Arthropoda are collectively known as invertebrates. One of their main characteristics is the complete absence of any internal bony skeleton.

2) Chordata phylum or vertebrates -- Chordates or Vertebrates, in addition to many other characteristics possess back-bone which differentiates them from Invertebrates. The vertebrates are classified into seven divisions. These are:

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<sup>1</sup>This word signifies the classification of animal kingdom. In science, the following is the system to classify the whole animal kingdom:

Phylum, class, orders, families, genera, and species.

<sup>2</sup>These are: Protozoa, Porifera, Coelenterata, Platyhelminthes, Nematelminthes, Trochelminthes, Molluscoida, Annelida, Echinoderhata, Mollusca, Arthropoda, Chordata.

- 1) Cyclostomatas: This class exists only as parasite especially on true Fishes.
- 2) Elasmobranchii: This class possesses fish like form, such as sharks, skates, etc. but are not true fishes.
- 3) Pisces: True fishes fall in this class.
- 4) Amphibia: The various species of frogs and toads come under this class.
- 5) Reptilia: Snakes turtles and crocodiles come under this class.
- 6) Aves: Numerous varieties of birds comprise this class.
- 7) Mammalia: There are many kinds of mammals such as bats, seals, duck-bills, dogs, elephants, horses, monkeys and men. All of them almost comprise the same characteristics.

One thing very striking and peculiar of this last class is that the most complex organ system has been developed here.

Just now we have seen that man is, nevertheless, an animal. He is linked with the high branches of orders which are known as the primates. This order is usually classified into two sub-orders:

- 1) The Lemuroidea and
- 2) The Anthropoidea.

The human family technically known as the Hominidae is believed to have been sprung up from Anthropoidea. Hominidae embraces the genus Homo, to which modern man belongs. So far his immediate ancestry is concerned he appears to be linked with apes; such as the chimpanzees and gorillas.<sup>1</sup> Minute study of man from different angles has proved too much resemblance and similarity with these animals.

In spite of the fact that man is closely related to the animals which have just been mentioned above, he can clearly be distinguished from them. It is man's psychical development or his intelligence which elevates his position amongst animals. No doubt, in many respects his psychological and physiological behaviour is similar to the higher primates but his mental attainment is much higher which enables him to dominate the entire animal kingdom.

Among the higher apes, the Champanzees are said to possess the greatest degree of mental attainment but their average brain mass is found to be only seven hundred cubic centimeters, as compared with to fifteen hundred

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<sup>1</sup>Nathan Fasten, Origin Through Evolution, New York, F.S. Crofts & Co., 1930, pp. 349-50.

cubic centimeters for that of man. This difference in brain mass which controls the behaviour of every organism, undoubtedly, is the basic feature which differentiates human beings from the rest of animals.<sup>1</sup>

An eminent American biologist Schultz has suggested the following four peculiarities of man:

- 1) Elaboration of the brain and behaviour.
- 2) An erect-posture.
- 3) Prolongation of the period of development after birth.
- 4) A great rise in the size of human population.<sup>2</sup>

Thus the inevitable conclusion is bound to be drawn that only the mental make-up is the basic feature of man's uniqueness which distinguishes him from his immediate ancestry. The human brain has touched the higher level of complexity and it is believed that human brain contains some 15,000 millions cells.<sup>3</sup>

We can, however, conclude that human mental life possesses five peculiarities:

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<sup>1</sup>Ibid., pp. 353-56.

<sup>2</sup>Quoted by Peter Kelly Evolution And Its Implications, London, Mills & Boon, 1962, p. 131.

<sup>3</sup>Peter Kelley, Evolution And Its Implications, London, Hills & Boon, 1962, p. 142.

- 1) **Abstract Thought:** It means that man can comprehend subtle and abstract things without being in contact with them.
- 2) **Societies of Individual:** Man can share experiences while retaining independence of his decision.
- 3) **Speech and Writing:** Man is able to communicate both real and abstract ideas to one another.
- 4) **Memory:** Man can accumulate a good amount of knowledge by means of his sound memory.
- 5) **Ethics:** Man has the sense to distinguish right from wrong.<sup>1</sup>

Above, we have noticed the superiority of man, according to science, to the rest of the whole creation from psychophysical point of view.

Guru Nanak, on the other hand, agrees with science on the point of superiority of man to the rest of the whole animal kingdom but Guru's vision does not distinguish man on the basis of his only mental make-up. He perceives and suggests five higher stages of mental, moral and spiritual development. These are the five stages in

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<sup>1</sup>Ibid., p. 142.



the evolution of the individual's inner consciousness. Otherwise man, Guru Nanak thinks, is a little better than a beast. These five planes are:

1) Plane of actions (Dharma Khand) — It is the plane where we are born to reap the fruit of our actions. In this world of time and space, of days and nights, of air, water and fire, of lunar dates and seasons there are countless embodied souls (jivas) of various kinds and colours and of countless forms and features. In other words it is the material environment of man. Thus the plane of action is the first stage to exercise our body, senses, sensory organs, mind, intellect etc. in the right way to discriminate between wrong and right and vice and virtue.

2) Plane of Knowledge (Gyana Khand) — Here Guru Nanak describes that by exercising our senses in the right way, and by embracing the virtuous path of life, man enters into the next plane. He comes to know the infinity of space, vastness of the universe, diversity and the unity in the whole creation. Man perceives various winds, waters and fires are at work in the process of creation. He realises no end to all these natural forces. Through this knowledge, man recognizes his own position and potentialities and tries to make efforts to ascend to still higher plane.

3) Plane of effort (Sarama Khand) — At this plane, man, through his efforts and struggles washes away the dirt of passions and propensities. He is refined and purified. The attribute of this plane is beauty and purity. He perceives beauty all-around. Thus the vision of an individual transcends the world of time and space and of form and name. At this stage the Creator seems to be magnificent and beautiful artist who is creating beauty and who Himself is a bundle of beauty and nothing else.

4) Plane of Grace (Karama Khand) — At this stage man comes to know the limit of his body, mind, sense, sensory organs, and intellect. He looks for the grace of His Creator. Through the Grace of True Guru he attains the stage of ever-joy and ecstasy.

5) Plane of Truth<sup>1</sup> (Sacha Khand) — The mental stage attained in the fourth plane helps man to ascend still higher to the plane of Truth; where he perceives Formless and Infinite Creator of the infinite creation. He visualizes, at that stage the Self-luminous Spirit which is All-pervasive and All-energizing vital power. And the illumined soul who has reached the fifth plane

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<sup>1</sup> A.G., pp. 7-8.

surrenders and submits his finite intellect to the All-pervasive Divine Will. He admits that everything is going on under the Divine Law.

From the foregoing discourse we are led to infer that man is not meant only for psycho-physical achievement, but he has to make progress in moral and spiritual plane; otherwise he is an animal in the form of a man. To possess the form of a man is the best opportunity for self-realisation and self-fulfilment and to achieve all these five planes as enunciated by Guru Nanak. Here Guru Nanak seems to show five higher steps for man in the process of evolution. The superiority of mere mental make-up of man hardly satisfies Guru Nanak.

In a nutshell, we may infer that there is not any fundamental difference between Scientific discoveries and that of Guru Nanak's thought. Rather, without the scientific knowledge the interpretation of Guru Nanak's thought is hardly possible; and, on the other hand, Guru Nanak's thought provides remarkable guide lines to scientists to carry on their further researches.

CHAPTER XV

GURU NANAK'S CONCEPT OF COSMOLOGY  
IN A NUTSHELL

Guru Nanak, while giving description of the whole universe conceives that there are million of moons, planets, suns and stars. There are numberless universes, spheres and nether-lands. There are countless worlds, earths and continents. In short, the whole universe is an immense collection of numerous galactic, stellar, solar and planetary systems. No human-being with his finite mind and limited intellect can know the limit of the universe.

Science, today, has made many discoveries in regard to the cosmic bodies, but it has expressed its helplessness to fathom the boundless depth of the whole cosmos. The vastness of the universe becomes understandable when we study the conclusions of the scientists. According to E. Haeckel the Universe is so huge and vast that our mother earth is like the smallest particle of dust in the sunbeam. And the man himself is but a tiny grain of protoplasm in the perishable framework of organic nature.<sup>1</sup>

The other aspect of the universe is that it is still in the process of making and becoming. Guru Nanak thinks that the creation of heavenly bodies is still

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<sup>1</sup>E. Haeckel, The Riddle of The Universe, London, Watts & Co., 1950, p. 12.

going on. Guru Nanak says:

There are million of Brahmas<sup>1</sup> creating  
bodies of forms and colours....  
There are numberless universes and the  
space is infinite.<sup>2</sup>

Above, Guru Nanak describes that there are million of Brahmas, gods of creation who are busy in creating worlds of myriad forms and names. There are countless solar systems like that of ours and each solar system has its own Brahma who is at work of Creation.

It is also established by science that our universe is constantly expanding. According to the recent discoveries the nucleus of the Milky Way has been found ejecting matter constantly at the rate of one solar mass a year. The same is true of many other stellar systems. It is believed that they are actually spewing out millions of worlds.<sup>3</sup>

On the evidence of these scientific discoveries when we study the cosmological thought of Guru Nanak we come to understand the truth contained therein. And we are enabled to make proper appreciation of broad mental horizon and deep penetrating insight of Guru Nanak.

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<sup>1</sup>God of Creation.

<sup>2</sup>A.G., p. 7.

<sup>3</sup>V. Talmy, Outer Space and Man, tr. Moscow, Mir Publishers, 1967, p. 21.

Guru Nanak further holds that the space is infinite. There are lacs of other worlds and systems which are held in the sphere due to their mutual gravitational force. The law of gravitation in the language of Guru Nanak is 'Dharma', Divine Law. Guru Nanak has established this law at that time when the law of gravitation was unknown to the humanity.<sup>1</sup> The motion, according to Guru Nanak, of all the heavenly bodies is controlled and regularised by this Divine law.

In regard to the extent of creation Guru Nanak conceives that it is also infinite and limitless. Guru does not accept the idea of the four divisions of life. Guru Nanak rather maintains that the creation can never be put into account. In his own words:

Men, trees, holy places, sacred banks, clouds, fields, islands, spheres, universes, continents, solar systems, egg-born, womb-born, earth-born, sweat-born, oceans, mountains and sentient-beings. O Nanak, only the Creator knows their limit.<sup>2</sup>

In fact, the concept of the creation of Guru Nanak is very vast and wide. He perceives the presence of life

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<sup>1</sup>The gravitational pull of moon was found by Newton in 1655 A.D. Sir James Jeans, Universe Around Us, Cambridge, University Press, 1933, p. 45, but the time of Guru Nanak is 1469-1526 A.D.

<sup>2</sup>A.G., p. 467.

and organisms everywhere and all-around. In reality, whatever we see, perceive, touch, smell and taste is creation and nothing else. The water, the earth, the worlds, the universes, all are full of life and organisms.<sup>1</sup>

Very recently west German scientist Gisbert Winnewisser has announced the discovery of a new organic molecule in outer space linked to the chemistry of living organisms.<sup>2</sup>

Right from the biggest stars which are even many times greater than our sun<sup>3</sup> upto the smallest organism like viruses which are even invisible under an ordinary microscope are the creation of the same single Self-Contained and All-energizing Power. There is, however, a striking diversity in the whole creation and no two organisms are alike. Thus the creation is not only infinite from the view-point of quantity, but it is also infinitely diverse. There are myriad of colours and kinds, features and forms, still it is synthesized into One Organic Whole.

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<sup>1</sup>Ibid., p. 466.

<sup>2</sup>Gisbert Winnewisser, New Organic Molecule Found in Space: Tribune, Chandigarh, September 20, 1974, p.1.

<sup>3</sup>Cf. Chapter XIV.



But when did this creation take place? According to Guru Nanak no body knows it. What was the time, the moment, the lunar date, the solar day, the season, the month, the year is not known to anyone. Only the Creator Who created this universe knows Himself the time and the date.<sup>1</sup>

Science after having made remarkable discoveries, and after having applied very accurate computers could hardly come to the conclusion to determine the exact date or time of the creation. But the fact remains that this world has its beginning. This is a fundamental fact that a thing which has its beginning has its end. According to Guru Nanak, this world has its beginning and end. There is only One Ultimate Reality which is Eternal-being.

The word creation contains three aspects. These are: creation, sustenance and dissolution. All the three functions are being performed by the Creator Himself. Guru Nanak believes that the whole creation is dissolved by the Will of the Creator. The whole diversity of the Universe, one day, is bound to be dissolved into one single unity, and that One is the Ultimate Reality. Guru Nanak maintains that many times this universe was created and many times it was dissolved. That is why Guru Nanak

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<sup>1</sup>A.G., p. 4.

holds that the whole universe is the subject to time and space. Nothing is eternal and everlasting. From this angle the universe is perishable.

Science, too, holds this view. In the words of Ernst Hæckel:

It seems to me that these modern discoveries as to the periodic decay and re-birth of cosmic bodies, which we owe to the most-recent advance of physics and astronomy associated with the law of substance, are especially important in giving us a clear insight into the universal cosmic process of evolution.<sup>1</sup>

He further says:

Even our mother earth, which formed of part of the gyrating solar system millions of ages ago, will grow cold and lifeless after the lapse of further millions, and, gradually narrowing its<sub>2</sub> orbit, will fall eventually into the sun.

On the other hand, from phenomenal view point this world is true and real. For all practical purposes it really exists. We can touch and perceive it. It is not mere illusion as is held by Advaita-Vedanta. In order to establish its reality in contrast to the view of illusion and dream Guru Nanak says:

Real are Thy continents, real are Thy solar systems. Real are Thy worlds, real are Thine Creations.<sup>3</sup>

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<sup>1</sup>The Riddle of The Universe, London, Watts & Co., 1950, p. 199.

<sup>2</sup>Ibid., p. 199.

<sup>3</sup>A.G., p. 463.

Thus we see that this world is relatively true, though it is not so absolutely.

From the foregoing discourse we are instinctively led to conclude that our universe is boundless, it is expanding constantly, it is in the process of making, the space is infinite, the extent of creation is limitless, everything in the universe is the subject to time and space, the world has its beginning and end and no body knows the exact date of its creation.

## CONCLUSION

Guru Nanak postulates Brahman as the Creator. He alone is the Ultimate Reality. He is One. The Second thing is the whole Creation. We may call it Qudrat, Prakriti, Maya or substance in the language of different philosophies and sciences.

In the beginning, the Creator was Unmanifested. Guru Nanak calls Him Shunya. Through His Will He became Manifested. This Will is Immanent urge of the Unmanifested Brahman for self-expression.

Brahman, the Creator Himself is the efficient and the material cause of the whole universe.

Creation, according to Guru Nanak, is not production. The Creator is not like a carpenter or a craftsman who has produced or manufactured it. Creation is, rather, an evolution. It is evolved out of Brahman Himself.

The first evolute of the creation is Sabada (Sound), which is subtle element of ether. From ether air (gases) and from air the rest of the five elements alongwith five subtle elements took place.

These elements are evolved out of Shunya and are infused with soul.

These five elements are the basic constituents and components of the whole Nature.

The whole Nature contains three gunas (three qualities). These gunas are always co-present with the Nature. These can never have their individual and independent existence. These are, rather, the innate qualities of Nature.

The Nature in itself is imperceptible and subtle. We can only perceive it through the various objects of creation.

There is no difference between spirit and matter. There is no entirely pure matter. The difference what we visualize through our finite senses is of degree and not of kind.

Self-luminous Spirit is All-pervasive and All-energizing Vital power.

Jiva (embodied soul) is the composite of subject-object entity. Its subject element is the Pure-consciousness and its object element is the complex of all five elements and the internal organ. In brief, Jiva is psycho-physical organism.

Internal organ consists of Buddhi (intellect), Manas (mind), Chitta (Consciousness), and Ahankara (ego).

Intellect, ego and mind represent three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively.

It is ego (Ahankara or Haumai) which creates bondage (Bandhana) for soul, who is otherwise, a part of Self-luminous Spirit. But under the influence of ego individual Self creates his own mental and material world; and begins to feel his separate entity from the rest of the whole Cosmos. Thus, Jiva (the embodied soul) is a part of Supreme Spirit but enclosed in a jar created by ego.

Jiva, in order to taste the fruit of his actions performed in his previous life under the impact of ego transmigrates from one life to another.

With regard to Cosmic Creation or evolution Guru Nanak believes like Science that it is still in the process of making and is expanding constantly. Millions of worlds at a very high speed are being created in the space.

The Universe is very vast and boundless. Space is infinite, and the creation is limitless. The whole cosmic system is held in the space through Divine Law (Dharma).

Everything in the world is subject to time and space. Therefore, nothing is eternal; everything is perishable, except the Creator Himself. Thus, the world is not absolutely true and real.

However, for all practical purposes and from phenomenal view-point, the world is true and real; and it is not an illusory appearance.

This world has its beginning and end. One day it will entirely be dissolved and merged with the Ultimate Reality. Thus, the cycle of creation, sustenance and dissolution is ever on move.

The whole universe is nothing else but a great discipline and system. It is governed by Divine Constitution which provides no scope for amendment or alteration. The Ultimate Sovereignty lies with the Creator Himself.

Every action of Creation, sustenance and dissolution is implemented through Divine Will. This Will is All-pervasive but indescribable.



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