

**EXPLORING ANCIENT PERSPECTIVES ON CREATION (SHRISTI UTTPATI) IN
RELATION TO THE BIG BANG THEORY****Dr. Sonam Yadav^{*1}, Dr. Krishna Kumar Tiwari² and Dr. Meenakshi Chauhan³**¹PG Scholar, Department of Samhita Siddhanta, Mansarovar Ayurvedic Medical College Hospital and Research Center, Bhopal, Madhya Pradesh, India.²Associate Professor, Department of Samhita Siddhanta, Mansarovar Ayurvedic Medical College Hospital and Research Center, Bhopal, Madhya Pradesh, India.³Assistant Professor, Department of Samhita Siddhanta, Mansarovar Ayurvedic Medical College Hospital and Research Center, Bhopal, Madhya Pradesh, India.***Corresponding Author: Dr. Sonam Yadav**

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ABSTRACT

Everything in the universe as we know it today is made of energy that is crammed into an incredibly tiny space that is much smaller than an atom or a grain of sand. The cosmos was created as a result of this unfathomably hot and dense cauldron, which for some reason exploded at a horrifying rate.^[14] The science of healing and well-being, Ayurveda, discusses the human body, diagnosis, and treatment in detail and in quotes. It is not only a medical school; it also provided scientific ideas such as the distance between the earth and the sun, as stated in Hanuman Chaalisa^[1], and the origin of the universe (rich), as stated by acharyas. These ideas were provided by ayurveda acharyas when modern science was ignorant of evolution. There are numerous references to evolution in Ayurveda, including the Srishti utpatti karma (the process of evolution) that Acharyas discussed and Samudra Marthan, which was carried out by both good and wicked souls and resulted in the creation of everything on earth. According to the big bang hypothesis, the universe was created from a single massive particle. Similarly, the Vedas mention that the universe was created from a single source known as the golden egg. Only the contemporary idea of the universe's creation is widely understood since the concept of evolution at the time was presented in quotation marks and had a deeper meaning that we do not fully comprehend. In order to reveal their deeper meaning, an attempt has been made to research and elaborate many concepts of the origin and evolution of the universe (srishti utpatt, as mentioned by Acharyas).

KEYWORDS: Ayurveda, vedas, evolution, Srishti Umpani, and big hang theory.**INTRODUCTION**

It has been claimed that Srishti was created or evolved.^[2] Srishti utpatti is made up of two words^[3] "utpatti" indicates the process of evolution, and "srishti" refers to the entire universe, which includes all living and nonliving objects. According to the statement above, the goal of Srishti Utpatti was to shed light on how the universe evolved, undergoing gradual changes and giving rise to a wide variety of living and nonliving entities.

**A REVIEW OF THE UNIVERSE'S CREATION IN
VEDAS AND UPNISHADS**

The Puranas, Vedas, and Upnishadas all mention Srishti Utpatti. According to Bhagvat Purane and Vedic philosophy, HIRANYAGARBHA^[4] is the origin of the universe. In literal terms, HIRANYAGARBHA means "Golden Egg" or "Golden Womb." The account of Hiranyagarbha sakta in the Rigveda also suggests the

existence of a single creator deity known as Prajapati (ruder). The Vishvakarman Sukta^[5], which depicts the primordial womb as resting on the navel of Vishvakarmana, the ultimate cosmic creator, where all things exist, is where the idea of Golden Wanb is first described. The intricate thuat Hiranyagarbbha, which the UPNISHADAS refer to as the soul of the universe or Brahma, drifted for around a year in nothingness and the darkness of non-existence before splitting in two parts to produce the Svarga and the Pithvi. Hiranyagarbha is the term used for the creator in the Vedanta in classical Puranic Hinduism. He is also referred to as Brahma in Mana Smrti since it is believed that he was created from a golden egy. An account of the first creation is given in the MATSYA Purana. Following the great collapse of the universe, Mahapralaya, everything was in a state of sleep, and there was nothing but darkness. either motionless or in motion. Then Svayambhu appeared on his own.

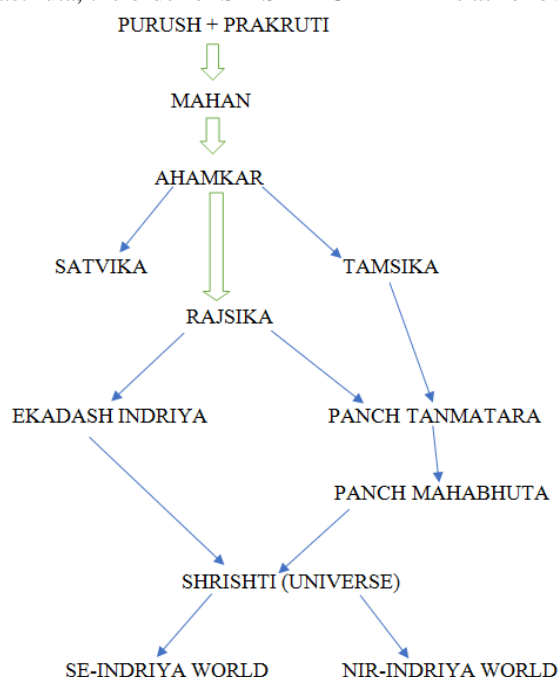
Originating from a form beyond the senses, Being established the seeds of creation in Primordial waters. After that, the seed transformed into Hiranyagarbh, or the golden womb, and Svayambhu himself entered the egg. According to the Isvara Upanisad, Lavara, who exists both inside and outside of the Universe, pervades it. Furthermore, according to the Vedanta Sutra, Brahma is the entity from which this universe originates, into which it subeids, and to whom it ultimately comes back. According to the Rigveda's Hiranyagarbha Sukta, God first appeared as the Creator of the Universe, which included everything, and he animated the entire creation as the Supreme Intelligence inside himself. As a result, we can observe that the creation story was described in the Vedas, Upnishads, and other ancient Indian texts long before modern science did. The fundamental idea behind it all is that the universe began as a single structure and underwent a lengthy evolutionary process.

EXAMINE THE AYURVEDIC TEXT'S MENTION OF THE CREATION OF THE UNIVERSE

Sankhya and Vaisheshika Darshan both made significant

contributions to the idea of the universe's creation (philosophy). Ayurvedic academics, namely Sushrut, use the Sankhya darshan notion when explaining Sristi Utpatti, but Acharya Charaka uses the Vaisheshika darshan concept. Purusa and Prakrti (inherited tendency) are the two primary principles (Tattav/basic constituents), according to Sankhya, and the creation is a manifestation or evolution of the constituents of Prakrti as a result of Purusa's consciousness. This is the primary difference between the two philosophies that we observe. However, Parmanu samyoga—the combination of several elements in a specific muio—was the explanation offered by Vaisheshik Darshan for the cause of creation. Acharya Charaka stated that the end result of seishti utpatti was a human being with all of their body parts, primarily showing how they developed during the universe's evolution. Acharya Sushruta stated that the end result was the universe with all of its living and nonliving components, showing how the universe evolved as a whole. Thus, we will go into great detail on Acharya Sushruta's theory of the universe's evolution.

According to Sankhya/acharya Sastiruta, the order of SRISHTI UTPATTI is as follows^[5]



The formation of the universe with both living and nonliving things in it, which is comparable to the process of evolution, is shown by Acharya Sushruta's explicit statement of the development of Sindriya and Nirindriya Sridhi as the end result. Since there are numerous theories on the causative factors of the universe's origin, different scholars have expressed differing perspectives when discussing the factors responsible for the process of srishti utpatti. Acharya Dalhana, in his analysis of All six of the factors that various academics have identified as the origin of srishti were mentioned in the Sushurta Samhita.^[6]

The various factors mentioned are: Savbhav, Ishwara, Kala, Yadicha, Niyati, Parinaam.

Swabhaav (inherited propensity): According to Swabhaavadi academics, the universe's basic, innate tendency or demand for production was the source of its creation. Thus, it can be interpreted as the fundamental inclination or necessity for everything to exist. Another faculty that the Yugis, Vedanti, and Ishwarwadi scholars accepted and bestowed was **ISHWARA** (supreme power). Which holds that the universe was created by Ishwara, or God. Ishwara is thought to be the fundamental source of energy needed for the creation

and operation of everything, existing eternally and without end. Three elements, known as **KALA** (time period), have been addressed by some academics as contributing to the suitable time or environment for the occurrence of Srishti Utpatti. A concept proposed by the Mimamsa philosophers as a contributing factor to srishti utpatti is **YADICHHA** (abrupt incidence), which some people believe to be true. This idea holds that any event that happens naturally and tragically is regarded as the Yadichha **NIYATI** (subtle changes leading to final product). Final products are produced as a result of alterations, which are an unavoidable event. Philosophers believe that the current evolutionary process, or srishti utpatti, is the outcome of several historical and contemporary occurrences. The term **PARINAAM** (ultimate result) was coined by the philosophers Nastik Darshana and Guna Parinaamvad. The idea is comparable to that of the philosophers of Mimamsa. These claim that the final result of the modifications brought about by the protracted hack is the utpatti of Srishti I. This is all that has been said regarding the underlying cause of Srishti's Ayurvedic origin.

PURUSH (Basic Ingredient) - Purush is the object or thing where all the processes pertaining to something's beginning are carried out.

Prakruti (Energy Source) - The creative, primordial, and active form that was primarily responsible for the universe's formation is known as Prakruti. Until it manifests, Prakruti is avyakta, or invisible. Once it materializes, Prakruti actively contributes to the universe's creation. Prakruti is therefore considered to be the primary source from which the universe was created. Prakruti is an energy that can discriminate and create; it is a desire. Since Prakruti is an energy source that needs structure to exist, it cannot exist without Purusha.

AVYAKT (unmanifested) - According to this definition, avyakt is a person whose presence is not manifested but who possesses the bhava (essence) of presence. This means that anything that carries the potential to produce different things in itself but in an unmanifested form—one that cannot be seen right away—such as water in the air but which we can only see when it solidifies to form dew—remains in avyakt form until dew forms. Only when it is formed can the source of creation be identified. It has Tamaha and Satva Raja in a condition of equilibrium. It has purush and prakruti, but they are in separate forms, which is why it persists. unmanifested since purush must appear in an actively linked form for prakruti to manifest. Smahabhoots originated from the combination of this Achetna and Chetna. We also refer to it as sukshan purusha in Ayurveda.

BUDDHI/MAHAT (self-awareness) - Although they are not in equilibrium, Mahat, or the budhi created by Avyakta, is likewise trigunatamkam. Because of its vayapakta (wide area it covers), Budhi is sometimes

referred to as mahat and is typically regarded as the decision-making power. The definition of budhi is self-awareness without of differentiatational power. Therefore, it might be described as the understanding of one's own existence or sense.

AHAMKAR sense of individuality) - The phrase, as defined by acharyas, demonstrates the bhava of Prithaktav, or the feeling of being unique and distinct from other people. Thus, the developmental process of differentiation was outlined by Ahamkar Acharyas. Following the emergence of the need for improvement in order to survive, differentiation took place, leading to the evolution of many cell types, organs, and species. According to Acharyas, this differentiation and development occurred in accordance with the many satavas (consciousness) that Aatma possessed. Saindriya, or the organic or life component of the universe, is formed by those who possess both satvik and rajas satva, whereas inorganic or nonliving components are formed by those who possess both rajas and tamas satva. Ahamkar is the term for a budhi who achieves the bhav of difference and a sense of individuality or self. According to what it achieves or receives, it is Ahamkar alone that created both organic and inorganic substances, such as soil, water, plants, amoebas, and other animals.

TAMAHA SATVA RAJA (consciousness) - The Acharya explains these three types of consciousness. These are found in all three of the avyaktas, mahats, and ahamkars, but they were not well expressed until the amhakars (feeling of distinction) developed. **SAINDRIYAS AND NIRINDRIYA** World are formed based on the mixture of these combined with a feeling of difference. Aatma is carrying these bhaav. Satva The energy of the mind is called satva. It is the way of wisdom and light. It is a state of optimism. The awareness of a person who leads you toward light, to stay optimistic, to stay focused, and to stay joyful. The active form of energy is called rajah, or kinetic energy. The movement of precipitants, the temporal energy that moves satva and raja, is known as raja guna. Tamas: It's the tangible thing. Tamas is associated with inertia, gloom, and the energy that causes us to get furious. irritated, dissatisfied, and unhappy.

PANCHSUKSHAMBHOOT/PANCHTANMATRA - The word "tasmatra" means "subtle essence" in Sanskrit. The five great elements are derived from tan matras, or the five subtle essences. created by differentiation with the aid of raja and tamha, which contribute to the formation of enormous living elements. All five tanmatras are combined in each big element, but one tanmatra predominates. Thus, these share similarities with panchmahabhootas in terms of their karna (functions) and guna (qualities).

PANCHMAHABHOOT - All of the acharyas stated that Smahabhoots were the only component of all living and nonliving matter when they were discussing its

composition. The structure and shape are provided by the pruthvitearth component, the substance's condition or form is indicated by the jala (water), and the space in which it exists is provided by the air. Agni (fire) refers to any physical, chemical, or biological event that occurs, whereas Akaash (skytspace) is the space that exists inside the substance's cells. Both living things and non-living things are made of panchmahabhoot.

EKADASH INDRIYA - In his explanation of the universe's formation, Acharya Susruta particularly mentioned the origin of both living and nonliving components. Since panchinahhont is the sole thing without senses in the nonliving, or nirindriya, world, several kinds of nouliving structures gradually emerged following the formation of panchmahabhoot. Combining Sarva, Raja, and Tammha with Panchmahahhon resulted in the creation of Saindriya living work, which was necessary for the construction of senses at the beginning of the living world. The eleven Indriyas, according to Acharyas, are Manah in the seat of consciousness, Panchkarma, the functional entity of the body, and the five Gyanan senses. According to Acharya Sushuuta, this is how the universe, which contains both living and nonliving substances, came into being.

EXAMINATION OF THE CONCEPT AS PRESENTED BY MODERN SCIENCE

In summary, evolution was a lengthy process that explained BIG BANG THEORY, according to contemporary literature. Friedman discovered that a universe that is expanding or contracting is naturally described by relativity. According to the Big Bang theory, which holds that all of the matter in the universe, both past and present, came into being at the same moment, some 13.8 billion years ago, he thought that everything we see today had expanded from a single impossibly dense point.^[16] This was known as a Singularity^[9], when all matter was compressed into a tiny ball with limitless density and extreme heat. It contained the energy that makes up the entire universe as we know it today, compressed into an unfathomably tiny area that is much smaller than an atom or a grain of sand. Despite the fact that the Big Bang is the most widely accepted explanation in astronomy^[10], some theorists have other ideas, such as everlasting inflation or an oscillating cosmos. The entire evolutionary process was separated into various components, essentially dividing 2 Phase.^[7]

1. Radiation era
2. Matter era

Radiation era further has been divided into different epoch according to the events taking place in that time

A-Plank epoch - the period of time before which the physical theories that are now in use lack predictive validity. Strong forces like gravity, the strong nuclear force, and the weak electromagnetic force were present during the period when there was no matter and only one source of energy or particle. The period of time thought

to be dominated by gravity's quantum effects.

B -Grand unified epoch- Strong nuclear and electromagnetic forces remained after the forces of nature came together during this period.

C-Infla tionary epoch- Now that space is expanding so quickly due to cosmic inflation, the environment was extremely hot and contained quacks, electrons, and antiquacks.

D- Electrons weak epoch- The strong interaction separates from the electroweak interaction when the cosmos cools down.

E-Quack epoch- The standard model's force has separated, but the quarks' energies are too high for them to combine to form hadrons; instead, they form a quark-gluon plasma. The highest energies are these.

F- Hadron epoch- Quarks are currently bonded into hadrons. Anti-hadrons are eliminated due to a little matter-antimatter-asymmetry from the previous phases (baryon asymmetry). The universe gradually chilled to the point where quacks could bond together to produce neutrinos.

G-A- Nuclear epoch- Baryonic matter and neutrinos stop interacting. The radius of the spherical sphere of space that will eventually become the observable cosmos was about ten light years. The first chemical compound, known as helium, was created when the neutrinos joined to form nuclei.

B- Lepton epoch- The thermal equilibrium between leptons and anti-leptons is maintained. The three primary phases of matter are.

A-Atomic phase- temperature dropped sufficiently for electrons to recombine with protons and neutrons to produce hydrogen.

B- Galactic phase- Small pockets created by hydrogen and helium allowed atoms to gather, eventually forming galaxies.

C- Stellar phase- Star formation began to occur in galaxies, resulting in enormous changes. The heat from the stars, combined with hydrogen and helium, created all other elements in the universe, which subsequently became the building blocks of plants, life, and everything else in the cosmos.

DUSCUSSION

TALK According to Acharya Sushruta, the huge particle from the blast from which evolution is thought to have originated—known as purush—is comparable to the giant particle explosion that gave rise to the universe's evolution. Since only from it were all other living and nonliving things intended to be generated, the gigantic

particle was a vast source of energy and had the capacity to produce. As a result, the energy source was similar to the purush's prakruti, which enables the purush to perform all tasks. The Plank epoch describes the beginning of evolutionary time, when there was nothing but a particle, a source of energy, that burst to create everything else. Given that the particle possessed the ability to create everything, it can be considered the Avyakt during the evolutionary period. In addition to being the sensation of existence, Mahat/Budhi is also the sense of the surrounding environment. Despite having everything, the enormous particle was not responsive to the changes occurring around it at first. However, as time went on, the changes in the environment were so significant that the particle began to react to them. These adjustments made in response to the surroundings are what can be regarded as the Mahat/buddhi. The foundation of the subsequent explosion was created by these responses to the environment. This allows us to compare that period to the Grand Unified Epoch. Additionally, during the Quack and inflationary electron eras, other particles were forming, but they were unable to combine because of the unsuitable environment. The one existing particle split into an infinite number of particles, which then differentiated based on a variety of environmental circumstances, including temperature. The universe was incredibly hot and dense in the early moments following the Big Bang. Every stage of evolution involved division and differentiation as the universe cooled, creating the ideal environment for the creation of the quarks and electrons that make up the building blocks of matter. Particles divided into protons and neutrons during the physical evolution phase, different elements were generated during the chemical evolution phase, and distinct species were formed during the biological evolution phase. The changes that were taking place at this time were comparable to those described for the Ahmkar, namely the growth of the differentiation process or the bhaav of aham. According to the many types of satavas that Aatma possessed, this differentiation and development occurred. There were numerous supporting variables needed throughout evolution, but the main one is the environment, which aided the process of evolution. As acharays have stated, Satva, Raja, and Tama are the supporting factors for differentiation and development. Different temperatures, pressures, humidity levels, and other factors were present during different stages of evolution. Evolution is a continuous process that requires a unique type of environment to occur. These changes are comparable to those that occurred during the Hadron era, when the cosmos cooled and created an environment that was conducive to physical evolution coming to a close. Tanmatras, or the five subtle essences, are said by acharyas to have given rise to the five great elements that made up the universe. Similarly, during the physical phase of evolution, protons and neutrons created but were unable to solidify anything. Later on in the subsequent phase, following more cooling, this proton-

electron combination created the first element known as helitan, which subsequently provided the building blocks for the development of other atoms. As we can see, the modifications that began here are those that occurred during the Lepton and Nuclear epochs of chemical history. The pane mahabhoota was generated from panchtanmatras, and it is believed that Smahabhoots make up all life things and nonliving things. According to the Atomic and Galactic Phase of Evolution, when protons and neutrons merged to form helium, electrons were added, and all other fundamental elements and molecules of nature that were needed for the development of both the living and nonliving worlds were formed. As carbon, nitrogen, oxygen, hydrogen, and so forth were formed. Later, these combined hydrogen and oxygen to form a water molecule, produced ambient oxygen, carbon dioxide, and nitrogen, along with other proteins that are the building blocks of all living things. They also established an air composition that is appropriate for life and survival. Additionally, they are the fundamental components needed to construct everything in the cosmos. According to acharyas, the creation of living spices necessitated the production of Ekadash indriyas with the aid of satva raja and tamha, whereas the formation of nonliving things only occurred from panchumabhoots. Therefore, this might be considered the biological phase of evolution, which is the final and longest phase, also known as the stellar phase. The last phase of evolution, or the phase that is still ongoing, was formed as a result of the environment becoming conducive for life during the second last phase. This included the emergence of water, normal temperatures, and breathable air. Since there was water, air, and a suitable temperature, the most basic form of life—single-cellular organisms like amoebas, different fungi, etc.—formed. Later, two-cellular protozoa and other spices evolved in response to environmental changes and needs due to the strength of adaptation. In this manner, the Nam hicellular super-specialized person with five senses, a brain, and consciousness gradually came into being. Given all of the correlations and supporting evidence, we can conclude that there is a strong correlation between the universe's evolution and Sri Umpati that merits careful investigation. And the entire idea of the universe's evolution was presented by Acharya Sushruta in a single phrase known as Sri Utpatti.

CONCLUSION

Based on the discussion above, we may conclude that the concept of srishti utpatti has been recognized to be relatively limited thus far because it was only presented by acharyas in sutra roop, which contains numerous hidden concepts. The acharya Sushruta's sutra is entirely consistent with the theories of evolution advanced by contemporary scientists.

Srishti Utpatti	Evolutionary Events	Evolutionary Stage
AVYAKAT	The big giant single particle present	Plank epoch
MAHAN	Reactivity to Events that started to take place inside singular particle	Grand unified epoch
AMAHKAR	The process differentiation of particles formed after blast	Inflationary Electron and Quack epoch
SATVA RAJA TAMHA	Environmental factors	Hadron epoch
PANCH SUKSHMBHOOT	Atomic particles	Lepton and nuclear epoch
PANCH MAHABHOOT	The different molecules formed by combination of basic atoms	Atomic and galactic phase
EKADASH INDRIYA	The living things formed	Stellar phase
NIRINDRIYA	The non living things formed	

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