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Creation of the Universe

For centuries, the creation of the universe is a phenomenon all philosophies have examined and attempted to explain. In the Sanatana Dharmic, or Hindu, faith it has been explained through intricate symbolism with references to the Hindu deities. After studying discourses regarding Vedic philosophy, it is our belief as young American Hindus that the Vedas' description of the birth of the universe is bound tightly and accurately to Hindu mythology and its underlying scientific declarations.

All theistic people believe the existence of a power beyond nature, regardless of which faith they practice. According to the Vedas, the universe functions with a consistent rule of nature. The Vedas state the original union between Vishnu, literally meaning the One who pervades the entire universe and Lakshmi or Chit Prakrit, Mother Nature, resulted in the very start of creation. The union of Brahma and Saraswati followed. Brahma, or Chaturmukha Brahma, is described to have four heads. Each head symbolizes the four worldly dimensions: the three physical dimensions and time. Saraswati bestows knowledge. Therefore, their joint forces lead to the creation of the physical universe. The final union described in the Vedas is that of Shiva and Parvati. Together, they control the five elements: wind, fire, water, earth, and atmosphere. Hence, the material elements begin to form one after another. By observing the three unions amongst the Devas and their consorts, it can be seen that Hindu symbolism describes the creation of the universe to a direct science.

Later, over the course of thousands of years, the planets and stars were formed. Plants were created next, with each Devate, or deity, being “born” into the physical body. This allows the soul to reside within the physical outer form. Animals and finally humans are created. The idea of humans being created last was not due to trial and error. Rather, it is due to the progressive growth of the soul’s experience. Humans are the only species with the capability to perform tasks by design. Therefore, we are the only species held responsible for the intentions behind our actions. These incentives can either take a soul in a human upwards or downwards spiritually, resulting in the retention of different lifestyles. It is because of our heightened capabilities that it is our dharmic duty to serve on this world to our ultimate individual potentials and to eventually attain moksha, our own soul’s intimate union with God. Again, through the extensive imagery Hindu mythology offers an individual, the scientific explanations are clearly explained. Using such symbolism makes it simpler for one to comprehend the complexity of the universe, its creation, and all other aspects of life.

Growing up Hindu in the United States does not allow us easy access to the subtle intricacies involved in the birth of the universe. The creation of our universe, its inhabitants, our race, is all explained by the Vedas. Sanatana Dharma, eternal righteousness, can be applied to each and every one of us. As the next generation of American Hindus, it is our duty to understand what our scriptures have written and proved about our life, spiritually and physically, for several thousands of years. It is our duty to not preach to others, but merely to make this knowledge available to the public. Our seva, or service to our community, can be accomplished by inspiring those around us to gain this spiritual light, which will ultimately lead to wisdom, and the banishment of

mental darkness. It is this thought process that Krishna had explained to Arjuna through the Bhagavad Gita.

Our mission as upstanding American Hindus stems from the very essence of Hindu Students Council and its national services. All life on this planet is a result of Vishnu and His ultimate wish. It is through His knowledge and wisdom that we can attempt to live to our highest abilities.