A Review of the Philosophy Of Creation in Hinduism

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Abstract

This article reviews philosophical creations in Hinduism as a research and analytical review, but it presents a vast collection. As a result, there is a large collection of discussions on different aspects of how God creates the world. In this regard, there are many statements in the Vedic literature. Sometimes it is believed that the universe is the result of mechanical creation. Sometimes it is the fruit of sacrifice. In a more philosophical way, it is said that the creation is a series of extinction (from it is the evolution of existing) in the beginning both existence and non-existence were extinct. There was a dark space. God alone breathed in this space with silence then inside it. Desire was born, it was the boundary between existence and non-existence and the cause of all creation, but the statement that became more popular among the public was that the ancient creator created water. In which a golden egg was floating. It entered into it and from it the first creature was born in the form of Brahma. Then Brahma created the gods, heaven, earth, sky, sun, moon, universe, and man. In them, different and conflicting statements of Vedic literature regarding the creation of the universe have been described.

Keywords: Philosophy, Hinduism, Universe, Existence, Scriptures, Creations.

Introduction

In Hinduism, the creations of the universe are also presented in a philosophical way. The ideas about creations are that there is no way for the beings and inhabitants of the universe to go to the capital of necessity and the Creator himself is superior to it. That any creature can be successful in its knowledge, yet its people are obliged to know and serve it, so it is obligatory on God to come down from the level of knowledge and application and appear within every species like angels,
animals and humans. Those who are successful in their knowledge also say that Parameshwar used to appear in the homes of his devotees for the desire and comfort of their hearts and this manifestation is called Avatar.

According to them, there is nothing wrong with it, so Shiddush Ibn Anush has interpreted this idea in such a way that according to Sufiya, it is established that the intellect is the knowledge of God first and the soul is its life. They are separated from each other, so they take the attribute of creation from Brahma, and what they say is that Brahma is old, so old age means his perfection. Bishan means his attribute love and the self is also taken as meaning and the soul, which reaches the self of the first plane, is called avatar that is why these people have said that avatars are the opposite of Bishan's essence.

However, the aim of this group is not that Rama's soul became associated with Krishna's body after being separated from his body, because these people themselves say that Parasram Avatar, which is the sixth avatar, is alive and his body is alive. It is eternal. When Ram incarnated, both of them came face to face on a road. Parasrama blocked Rama's path with the intention of war, Rama said that you are a Brahmin and I am a Chhetri. Therefore, I owe you my respect. Later, I reached the corner of my bow to Parasram's feet and took away all his power. But when Saram could not find the strength inside, he asked Ram his name, he replied that Ram Prasaram was surprised and asked if Rama had become an avatar, he replied yes, but Saram said that I am not going to return the effect of my beating. That is why Rama did not know his own nature and did not know his reality, that's why he is called Magad Avatar, meaning simple. Bishista who was a rakisher (rope) i.e. ascetic and now went to heaven with his wife and started to be counted among the stars, he was Rama's teacher, he knew him at the level of self-realization. Valmak Rakisher (rishi) has copied his advice in Rama's history called the Ramayana.

In short, when Rama heard this from Parasram, he said, "My arrow does not go astray" and shot many arrows which became the gatekeepers of heaven and did not allow Parasram to enter heaven. The avatars are not identical because both Parasram and Rama are avatars of Bishan, yet they did not recognize each other. So it is definitely known that the souls are blessed by the soul and these people call them incarnations of Narayan, and Narayan calls the soul Arsh, those who say that Narayan is God and consider his incarnations as God. In addition, they say that Parameshwar has appeared in this dress, so this indicates that Narayan refers to the total self, which philosophers call Hayat Parameshwar, because life is the attribute of Parameshwar and the attributes are perfection. They are holy, because the souls who are blessed with the self, that is, with the higher self, which, according to Sophia, are the life of Allah, they recognize themselves and with the jewel of knowledge and action. They are adorned and when they are freed from the body, the soul becomes one with the body and life.²

Those who consider fish, turtle and pig as avatars, it means that all creatures are the wings of God's essence and no defect is necessary. As Mir Syed Sharif Jurjani has written that a Sufi and a theologian were arguing with each other. All the people present said that one of them has become a disbeliever. A learned Sufi came to them and explained the difference between the two meanings and said that according to the belief of Mutkalam, it is wrong to appear inside a dog. That is why
he is disgusted with a defective God and according to the Sufi it is a defect not to appear inside a
dog, therefore he has shown disgust with such a God who does not have access everywhere, so
none of him has become a disbeliever. Like Sophia's thoughts and the beliefs of this group are the
same.

Once someone said to Shidosh that we can say that I mean the ruler of water because people say
that an evil person carried the Vedas into the water, then Bishan entered the water and killed the
evil person and brought out the Vedas. He brought the fish because he said that the fish has a great
relationship with water, Koram means the ruler of the earth, so it is written in the stories of these
people that Koram means the incarnation of the turtle to keep the earth on its back, and the earth
really rests on the back of the tortoise. The tortoise was described because it is both evil and evil,
and after water there is earth. The pig refers to lust and the birth of animal species. stole then he
went under the water after which Bishan appeared in the form of a pig and killed him with his
teeth. The power is helpful, so it kills the evil of immorality with the teeth of chastity. Gha is the
ruler of bravery and since bravery is admirable, he said that the shape of Narsingh is such that it
has the head of a lion and the torso of a human being, and if their goal was to praise bravery instead
of bravery, they would have called it a lion. By low courage, he means the ruler of distraction and
intellectual power, as well as the wise, and by low stature, it is an indication that despite his
physical appearance, great things come out of him. These people mean generosity and forgiveness
from Raja Hill.

Shiddosh was very happy to hear this explanation and said that these people have written that
Krishna had sixteen thousand wives. Pardoning Krishna, he said that the wife in whose room you
do not find me is your wife. His love had become so deep in their hearts that they did not see
anyone else except him, kept his face in front of their eyes and did not ignore his imagination even
for a moment. The tradition that Chakra is a kind of weapon that Bishan holds in his hand indicates
the wisdom and authority that cannot be obtained without the help of the soul. In other words, the
nature wants to cut off the elemental relationship and the end has come to natural death.³

It is also stated in the Vedas that for every angel there is a pair of his sex, starting from Brahma,
that the sages call the first intellect the true father and the total self Eve, thus they say that the total
self is The spouse is the body of the star Atlas, and similarly, the spouses of other souls and celestial
bodies have the elemental nature, because the one from which the action is issued is what these
people call the spouse. The rule of this group is that every angel worships an angel or the wife of
that angel. These worshipers consider the angel they worship as God and others as creatures. Thus,
one group considers Narayana as God, another group considers Mahadev. And some people
consider other gods and goddesses to be gods. Likewise, the four Vedas, which according to them
are heavenly books, do not consider the angel who is praised in it to be separate from God. He
observes the beauty of his essence in the elements of his attributes, and all existence from the
particle to the sun is the same as the holy essence of God.

In the Vedas, Akshat, who is a star, was once an ascetic sage who collected water in both hands
and drank it yesterday.⁴
It indicates that Aksat refers to the Suhail star which is near the South Pole and when it rises, all the water that rains from the sky dries up.

There are many symbols of this kind in his words, for example, Mahesh means Mahadev is an angel with tangled hair and three eyes and they are the moon, sun and fire, a snake collar around his neck and his cloak is an elephant. If Brahma is made of leather, there are eleven rudras (Mahadeva) and twelve suns. The ten directions are Purap, Pachham, Dakhin, Uttara, up and down. The middle direction and Esan Uttara and the middle direction of Purab. The number of angels is thirty-three kots and each kot is one crore. Angels have spiritual wives from whom spiritual children are born. There is action along with it, and if the knowledge of self and God is obtained, then it returns to its origin, but if they do not obtain knowledge of themselves and God, but their good deeds are rewarded, then they enter Paradise. They become and stay in heaven according to their good deeds. When the period of reward for the deed ends, they are sent back to the nether world. Now get the reward according to the type of action you do.

According to the Vedas, there is a king of heaven called Indra, who does asumad 100 times, he enters in and spends time ruling in heaven for a certain period, when that period is over, then he descends to this world. Kar gets punishment according to his actions and Satchi is an inner wife named Devi, so whoever enters Satchi becomes his wife. The researchers take the negation of thoughts from Asomid, because the thought is a fast horse and its killing is obligatory on the people of Riyazat, which means killing the ego. According to them, the angels are caught in lust and anger and are bound by hunger and thirst. and their food is obtained from perfumes, incense, food and drink of offerings and people's charity and good deeds, and their main food is the water of life and after passing through this dark world, they have become luminous bodies and have reached the height of the blue sky from the lowness of the elemental world, their birth place, the name The names of Vansal and his ancestors are written in his books, so Centur means Saturn is the son of Hazrat Niz Azam, some others say that Qamar is the son of Utri Abid and one group believes that he is the son of Dudh Kadriya.

**Existence of elements and creations:**

It has been stated in the Vedas that there are five elements and the fifth element is called Akas. From the articles of their people, it seems that Akas is the sky, but from the statements of their properties, it is understood that it refers to empty space, which is space. One of the sages is Mitra, who is the daughter of the Raja of Kalinga. His statement shows that Akas is a discrete object, which the Eastern rulers of Yunnan call a house. It has been heard that according to the Greek scholars of Israqi, there is a separate dimension that can be divided into different dimensions and be equal to the dimension of the house, or even to be perfectly aligned and equal to it, just like the dimension that is the dimension of the house. Every part of it should enter into every subsequent part of the house, then the distance between two things is called and the dimensions empty of matter are called space. It is said that the sky does not exist and the spirits and the stars are suspended in the air. According to them, seven seas, i.e. rivers, flow on the earth. Water is secondly sugarcane juice, thirdly wine, fourthly pigment, fifthly sweet, sixthly milk, seventhly water. The
abode is on it and the stars revolve around it. Nugra means the seven planets and Rasa and Znab have chariots on which they move. Rasa and Znab were two malefactors who had drunk the water of life and the sun and the moon requested. But Bishan killed them with the weapon called Chakra, which caused a crack in the neck of both of them. As soon as it is put in the mouth, the moon and the sun come out of the crack, this is called eclipse of the sun and the moon.

The abode of Brahma is in a city called the Sat people, the abode of Bishan is the abode of Bekantha, and the abode of Mahadeva is on a silver mountain called Kailas. Those that shine at night are golden jewels studded with pearls and rubies, which are made for the comfort of the people of Paradise. The heavens will be full. These people consider Hazrat Nir Azam to be superior among all the angels and if his books are studied carefully, there is no other person more respected than him because the composition of all compounds and the existence of all beings are related to his existence. And it is related that they consider Brahma, Bishan and Mahesh as its manifestation and manifestation and say that it is He who is known by these three names in terms of his actions and actions. He is seated on a chariot, which refers to the fourth star, surrounded by seven pitchers, and in front of him angels and souls walk with the splendor of the spiritual kingdom and various instruments, and consider him as the original being and the creator of tomorrow. They also say that the earth is the skin of a monster that has been killed and its skin is laid, the mountains are its bones, the water is its blood, and the plants are its hair. It is said that the elements are on the earth and the earth rests on four elephants, this indicates the nature of the elements, each resting on its center.5

**Brahma and the Creation of Ages:**

It has been stated in the Vedas that the life cycle of this world is on four periods and the first period is called Sat Jag, its duration is seventeen hundred and twenty eight thousand nicknamed years. By making truth and righteousness their motto, they spend their precious time on pleasing God and worshiping God, and in this period, the physical age of people is one hundred thousand nicknamed years. In this period, most of the people consider the consent of Yazidi and their age is ten thousand years. Half of the people spend their time in favorite activities and their physical age is one thousand years, the fourth period is Kaljag whose duration is four hundred thousand two hundred thousand years nicknamed. They are contaminated by actions and the age is usually one hundred and twenty nicknamed years. These four Jags (periods) are called a cycle by these people and seventy one cycles are called a mantra. When the seventy-one chakras are passed, one day of the life of the one who obeys the Supreme Being within is completed, and when the fourteen mantras are passed according to the calculation described above, one day of the age of Brahma is completed.

It was during this time that Parameshwar became attached to the body of Brahma and created the world through it. Thus the creator is Brahma and Brahma himself gave existence to man and created the four groups within him, Brahman, Khatri, Vaishya and Shudra. The first group was appointed to preserve the rules and protect the Shariah laws, the second group was appointed to the position of the apparent state and government and declared it as a means of establishing order.
and order in the affairs of the people, the third group was the cultivator, farmer professional and Garigar made and appointed the fourth group for all kinds of service and jobs, the creatures among these four groups are outside the human race, but they are demons (evil). Brahma Bishan, and Mahesh served him, so there was a demon called Rovan, who by the power of austerity made the world and the inhabitants of the world subservient to him.

According to this calculation, the age of Brahma is one hundred odd years and every year is three hundred and sixty days and every night is in the manner of day until the time of the writing of this book and the year Hijri 1645 is according to Kaljug. Four thousand seven forty-two years have passed, during this period, so many Brahmas were born that the human world cannot count them, however, according to the tradition that has reached these people, a thousand Brahmas were born and passed away in the veil of nothingness. and the number of this present Brahma is one thousand and one, fifty years and half days have passed of his age and the first half of the first day of the ninety-first century has begun. They will become bright, so all the dry and wet things will be burnt by the rays of their light and there will be no trace of the world and the people of the world, the people of the world will go under the water. It is said that after this another Brahma will appear and will create the world anew and the world will continue to pass in this state forever. Those who are the adornment of the sky and the decoration of the world come and go and then come to the world. At the foot of the sky and in the girdle of the earth there is a creature that will continue to be born as long as Brahma exists.  

**An Overview of the Creation of the Universe in the Vedas:**

Hindus believe that the Vedas are heavenly books and that they are in Sanskrit, and they also say that this language is the language of the angels and that the Vedas were given to them by Brahma for the order of the world.

In "Rig Veda A Study" the creation of the universe is conceptualized.

In the beginning Brahma was the same everywhere. It had no beginning, no end, and no end. Before that, the creation cycle began. Brahma created water in the entire universe, everywhere there was water and only water. Before that, there was nothing. A golden egg appeared in that water. "This golden egg gradually grew, Brahma was inside that egg and all those things, the elements of ordinary things, everything in the universe was inside it."

In "Islamic Influences on Indian Civilization", the concept of creation of the universe found in Hinduism is described as follows.

"Brahma is also called Hir Naya Garbha because everything came into being from his womb." Brahma has four forms. Today they are called (Aaj) which means without birth because they did not create themselves, that is why they are also called Bhu, uni-swim bhu, self-born. Because of Prajapati, it is said that the chain of creation began. Brahma created five sons from the energy and Shakti of his being, all five of them became rishis and then began to give birth to individuals. In addition, the population increased. Brahma said to Shiva, now you start the process of creation. Shiva started creating small gods of his own form. Brahma said what are you doing? We don't want a god, we want a human being who suffers and dies and then dies." The process of creation
started, water, happened. Gods were born from the mouth, and then snakes (sarpa), yakshas (minor
gods), ghosts and ghosts, and horses, elephants, mules, camels, and herbs for medicine were all
born. The Vedas mention this. That Purush (man) had a thousand heads. A thousand eyes and a
thousand feet, besides, it was meant to indicate that many human beings were born. In the Brahma
Purana it is said that in the beginning there was only water everywhere. Brahma in the form of
Vishnu was lying on the water. Vishnu is called Narayana. Brahma gave birth to a Pursha and a
Nari. Pursh was Manu, therefore the coming generations were called Manu. The Brahma Purana
has a long story about creation.

Vishnu is a very important metaphor of Indian mythology and its romanticism and aesthetics. They
are found sleeping on an ant (a snake without an ant) above the sea. Suddenly, a big lotus flower
blooms above his navel. It has such a light that it puts the sun to shame.

How the creation of the universe took place and in how many stages it took place is described in
"Rigveda".

According to the Karma Purana, the scent of the lotus spread everywhere, but Vishnu remained
asleep, Brahma was inside the lotus. ... Brahma woke up Vishnu and asked who are you? Vishnu I
am Vishnu. Answer: Everything originated from me, but who are you, Vishnu inquired. I am
Brahma, the creator of the universe. Everything in the universe is within me, whatever is born is
within me. Is that really what I would like to see?" asked Vishnu in wonder and after that Vishnu
entered Brahma, traveled through the three worlds, there were gods, ghosts, humans, Vishnu saw
all this and out of Brahma's mouth. They came and were surprised to see all this. Undoubtedly,
what they saw is amazing. Vishnu said, "But I also want to show you something inside me. Come
inside me." Brahma entered Vishnu's body. Such a big world, a world of three worlds, Brahma
could not imagine the vastness of the inner world. So they went but did not see any way out, they
came out of Vishnu's navel with great difficulty. Sitting inside such a big lotus flower.

In Hindu Dharma, there are many conflicting ideas about the creation of the universe, but each
book of Hindus has its own theory. According to some Hindu philosophers, the creation of the
universe did not happen once but many times. Therefore, the creation in these books. There are
different theories about fire, sky, heaven, wind, river, mountain, ocean, trees, and finally time.
Then there is the creation of gods, monsters and humans, the creation of monsters, the birth of
Brahma, the concept of astronomy in the Angha Sergaveda.

The Rigveda describes it as the result of sacrifice. According to him, after the sacrifice of Prajapati,
the gods created the astronomical objects from his various parts. According to Rigveda, the sky,
moon, stars, sun and earth are all Prajapati, the Rishis of Rigveda.

**The Concept of Creation Astronomy in the Rigveda:**

In the Rigveda, it is described as follows with reference to the creation of the universe. "The moon
rose from his mind, the sun from his eye, the fire from within his mouth, and the air from his
breath, the atmosphere from his loins, and the sky from his head and his from his feet to the earth
and from his ear to the four directions. Thus this world was created".
Rigveda's Theory of Solar System:
"Precipitation makes a broad path for the sun along which it travels."
"The golden-rayed sun moves in its orbit between the earth and the sky."9

For a long time, Greek and European philosophers believed that the earth was the center of the universe and that the moon, sun and all the planets revolved around it.

Dr. Tara Chand in his book highlighting the idea of the creation of the universe in the Vedas He writes in (Influence of Islam on Indian culture).

"Whatever the historical content of the Vedic doctrine, it is a great philosophical system in its mature form. In this system a Supreme Being emerges as the ultimate reality. He is a Personality, the Creator, the Immanent, Brahma, the All-pervading One. "Illam Kal is the foundation of moral law and the establisher of the world order, the master and the fulfiller of desires. It is as if there is a concept of a supreme God in the Vedas who is believed to be the creator and owner of the entire universe."

Dr. Tara Chand writes explaining how the universe was created.

How does God create the world? In this regard, there are many statements in the Vedic literature. Sometimes it is believed that the universe is the result of mechanical creation. Sometimes it is the fruit of sacrifice. In a more philosophical way, it is said that creation is a series of extinction (from it is the evolution of existence). In the beginning, existence and non-existence were both extinction. There was a dark space. God alone breathed in silence in this space, then desire within it. Born was the boundary between existence and non-existence and the cause of all creation, but the statement that became more popular among the public was that the ancient creator created water. In which a golden egg was floating. It entered into it and from it the first creature was born in the form of Brahma. Then Brahma created the gods, heaven, earth, sky, sun, moon and universe and man. These are the various and conflicting statements of Vedic literature regarding the creation of the universe.

Sacrifice is the symbol of this order of the universe, it is also the source of Prajabati's power. When Prajapati loses time to create, the gods restore his ancient power through sacrifice. Through sacrifice, the gods show their warmth in relation to rain, storm and sunrise. Thus, sacrifice is the weapon through which God's will is fulfilled. This proved that God created the universe by sacrificing himself. God's power in creating the universe is exhausted and the gods restore this power by performing sacrifices, also, by sacrificing humans, the gods get the power to rule the universe. The Vedas represent various aspects of religious thought, including polytheism, integrated systematic polytheism, monotheism, merging many deities into one deity. There are clear signs of Tawheed and Wahdat-ul-Existence. This made it clear that there is no single concept in the Vedas, there are different and contradictory ideas and concepts.

Tripathi writes about Ramashankarshark and integrated shirk.
"Hiranya Gotha or Prajapati and Shukarantar and Param Parish gradually replace the One Supreme God. Piranya is chanted on Garbha and Lord of all creation, the Lord arose in the beginning, He established the earth and the sky. He is the whole universe. He rules over mountains, seas and
rivers. He rules over humans and animals. Other gods follow his orders. He is the only God above all gods. He said about him. It may be that he has the status of the greatest God alone."\textsuperscript{11}

It is stated in Kitab Al-Hind that Brahma is the creator of the entire universe, he creates the earth and the sky and is the creator and architect of the universe and is the protector and guardian of all. He is a God. A cosmic personality (Param Parush) who has a thousand heads, a thousand eyes and a thousand feet. It is continuous in the entire universe and it is killed by everything that exists. He has existed and will exist in this Supreme Personality. He is the owner of Hayat Jadwani. It is not affected by the fruits of actions (fruits of karma). The whole universe is a quarter of its existence. The remaining three-quarters is in the heavenly realm of magic. Parampursh is also transcendental to the universe and omnipresent is Bheem. He is continuous and all-pervading in the total universe. He is beyond it and lives beyond the universe in his magical majesty.

These are the different concepts of the Vedas about the creation of the universe and the creator of the universe, starting with shirk and ending with oneness.\textsuperscript{12}

The Upanishads are the last part of the Vedas, hence they are called Vedanta. What is the concept of the Upanishads about the creator of the universe? It can be estimated from the statement of the famous researcher of Hinduism, Das Gupta.

Religions in India have strange origins. In the first stage, the theory of creation comes out, which is a very strange theory of creation. According to which the entire universe has been created out of nothing by God's will. In the next stage, there is an objection to this theory that how existence can be created out of nothing. Naturally, this theory that the universe was created out of nothing has been rejected. A solution came out that the material God and the soul are three eternal and eternal. According to the philosophy of Vedanta, life is eternal. As God is supreme, nature (matter) is also eternal, but it keeps changing. The whole nature which consists of crores and crores of souls is under the will of God. God is embedded in everything. The universe is total. It is formless. It is everywhere and it works day and night through nature. One cannot become God. If you say that you are God, then the word is blasphemy. After that comes the higher Vedantic philosophy. If you say that there is God, who is an infinite entity, a soul, and He is also unlimited, and nature is also unlimited, then you continue to expand the unlimited vidyas without any limitation and the clarity is complete. You will destroy all logic in this way.\textsuperscript{13}

God manifests himself in this universe through his viju-dasa. The whole universe which consists of the unlimited body of all natures and spirits. God has an unlimited body. He alone is immutable, but the nature is variable and the soul is also variable. The first theory is called dualism and it is called limited unity. If God becomes the universe, then you and all these things are God. God is divided into billions of souls. It is impossible to divide the infinite being. If the universe is created, then it is changeable, it is a part of nature, and what is nature is changeable, it is born and dies, so it is called unity of existence.\textsuperscript{14}

The concept of creation of the universe in "History of Indian Philosophy" is as follows: "The universe does not exist at all. It is all illusion. These gods, angels, all things that are born and die. The infinite number of souls that come and go. These are all dreams. There is no creator. There is only one infinite entity, just as one sun is reflected in different parts of the water and appears as
many suns. Similarly, these beings are reflections of different minds. God is reflected in these different beings. All these births and transitions, these comings and goings, these are all the sage's illusions. The oneness that is indicated in the Rigveda has evolved into the form of concrete oneness in the Upanishads. Because of which Brahma is infinite, eternal, omnipresent, pure soul and the ultimate reality. The final reality is that the Supreme Brahman is the personal God (Ishwar) who is the creator and preserver and destroyer of the universe, the rightful ruler of souls and the universe and its controller from eternity. Ishvara is the Lord of the Law of Karma. Individual souls are sometimes considered to be components of Brahman who are co-created with him and guided by him. What are the concepts of the Upanishads regarding the creation of the universe and the creator of the universe?

**Upanishad and Solar System:**
Although the Upanishad is a book of philosophical sciences, the information it gives us about the creation of the celestial bodies or the earth and the sky is as follows.

The sun is Brahman, first it was ast, then it became sat, then it grew, then it became an egg, which was kept for a hundred years. After that, it split into two parts, which became silver and gold, and what was silver became earth, and what was gold is the sky. What was a thick membrane became a mountain, what was a thin membrane became a cloud, what was a vein became a river, and the water of a jug became an ocean.

"Just as a spider makes a web, just as plants grow in the earth, just as a man has hair and nails. In the same way this universe is born from the immortal."

In this chapter, the Vedas and other books of this level have been examined with reference to the creation of the universe, but conflicting ideas have been found in it.

**An overview of the creation of the universe according to Hindu sources:**
Puranas, which are very important books of Hinduism, as these books are included in the explanatory and explanatory books of the sacred Vedas. In it the story of Manu comes in the words that a long time ago the whole world was destroyed and this destruction took place in the three worlds: earth, sky and everything in between. Devasvata Manu, who was the son of Sun God, had spent ten (10) thousand years in worship and meditation. found a small fish swimming in his palm. When he was about to throw the fish back into the water, the fish said: "Don't drop me back. I am afraid of crocodiles etc. Save me." Manu put the fish in an earthen pot. However, the fish grew too big to fit in that pot. So Manu found a bigger pot for it. Even Manu had to put it in a lake. But the fish grew so big that Manu was forced to throw it into the sea. The fish in the sea took a mighty form. Manoor said to the fish who are you? You must be Lord Vishnu? I bow before you. Tell me why you appeared in the form of a fish? The fish replied that I have to destroy the evil and save the good. Seven days later the ocean will flood the entire world and destroy all living beings. But because you have saved me, I will also save you. When the world is flooded, a boat will arrive here. Then don't forget to come to this cushion with the seven Rishis and take the seed of the food
grain with you. I will arrive and you will tie the boat to my horn by means of a large snake. Saying this, the fish disappeared.

Everything happened according to the fish's words. There was turmoil on the sea and Manu got into the boat. Manu tied the boat to a big fish horn. Finally, when the water receded, the boat anchored on the highest peak of the Himalayas. The spirit beings were reborn. A demon named Hayagrivatha stole the sacred books of the Vedas and the knowledge of Brahma. In this form of a fish, Vishnu killed it and retrieved the Vedas from it.\textsuperscript{15}

Further details:
Similarly, the same event is mentioned in Maha Bharata with certain details, some of the important details are as follows:

- After the flood, water was everywhere in the world until it reached the heavens and the firmament.
- After the flood, nothing was seen (i.e. not left) except the manor, the seven (7) rishis and the fish.
- For a long time the fish dragged the boat in the water. Dragging him to the top of the Himalayas, he asked the boatmen to tie him to the top.
- The fish then addressed the rishis and said: "I am Brahma, the Lord of all beings. There's no greater than myself." By taking the form of a fish, I saved you all from this great storm.
- Manu then performed the sacrifice. A year after the sacrifice, a woman appeared who introduced herself as Manu's daughter. These two later became the reason for their resettlement on the planet after the end of human beings on earth.\textsuperscript{16}

The name of this Manu is (Sodium Bhuva). This is Manu who was created by Brahma himself. Information about his life and birth is found in one of his chapters (Matisa Purana). which are as follows:

In the beginning there was nothing but darkness in this universe. Vishnu dispelled this darkness and split into three parts (Brahma, Vishnu and Shiva). The first thing that appeared here was the water on which Vishnu slept. Then a golden egg appeared in the water which was 1000 times brighter than the sun. Inside the egg, Brahma was born from Vishnu's navel. For a thousand years, Brahma remained inside the egg. Then he split the egg into two parts. The sky was formed from one part of the egg shell while the earth was formed from the other part. And the sea, mountains, trees, etc. from other egg contents. Brahma himself revealed them. It was Brahma's first meditation which instilled the Vedas in his heart. This knowledge was later shared by him, then ten sons were born from Brahma's intellectual powers. Some were also born from his chest and feet. But for the further continuation of creation, it was necessary to arrange suitable parents. So Brahma created two creatures from his own body: one male and the other female. The male was named Suam Bhava Manu while the female was named Shatarupa. Swamy Bhava Manu and Rupa Shatarupa got married and from them descended humanity."\textsuperscript{17}
While in some places in the Puranas, it is also mentioned that Shatarupa was so beautiful that Brahma himself fell in love with her and the two got married. And UM Bhava Manu did great penance and succeeded in getting a wife named Anati”.

From the ancient sacred texts of Hinduism, it is revealed that Manu lit the first sacrificial fire. For example, in the Satpanth Brahmana: "Manu began worship with a burnt offering. His descendants perform the rite of Hona following their ancestors”. Similarly, Shraddha, one of the rites related to the deceased, is also attributed to Manu. Also, Manu is the first Rishi because the most authentic Dharma Shastras were revealed to him and he also initiated the social and moral rules and regulations. Statements related to Dharma in various books are attributed to him.\textsuperscript{18}

Manusmriti is the basic and Muslim book of Hindu law, the first chapter of this book is about the birth of the scholar.

"All this world was first absorbed in prakriti (nature). There was no trace of it, nor could it be ascertained by reason. He was in a dream-like state, and after that he is the God who has hidden and eternal power and who knows darkly. Paramatma appeared manifesting the elements etc. and a desire arose in his heart that he should create a kind of creation from his body, so he first created water, then he mixed it in that water, then those seeds like gold and sunshine. It became in the form of a spore then from this spore became Brahma who is the creator of all beings. You were born from him, Brahma stayed in this egg for a year and meditated on Paramatma and cut this egg into two pieces.

He created the still ocean, but Matama created the name and karma of all living beings separately, which was the same as it was before birth. Then Yagya took from Agni the Rigveda from Vayu and the Samaveda from the Sun to become the Yagya Siddha. Brahman from the mouth, Ghatri from the left, Vish from the thigh and Shudra from the foot were created for the development of the world. He made two parts of his mold, half of it was male and half of it was female. He created the person of Barat from both of them. Manoji says that this person gave birth to ten rishis in Prajapati after worshiping Barat. These Rishis created the seven great winged Jalal Manus and the suburbs of the gods i.e. Surga and Mahapartapi the great Rishis. As long as Brahma is awake, the world is visible and as long as he sleeps peacefully i.e. Brahma, then there will be resurrection.

Historian of India, A. L. Hashim in his book (The Story of Indian Civilization) describes the creation of the universe in this way.

"Similarly, by the waking and sleeping of Brahmaji, all living beings repeatedly kill and burn. Parameshwara descended in the form of a Brahmin to protect the treasure of dharma, as if it were the property of the Brahmins because they were born from the mouth of Brahma and are the best. It is clear from this text. There are many creators of the universe. Those who are all creations require hard work and severe austerity in creation. As long as the great creator Brahma is awake, the world remains eternal and when he sleeps. Doomsday occurs. This happens.
again and again. Brahma himself created the universe from his own body and the different castes of the Arya race are created from different parts of Brahma. Brahman from the mouth and from the foot of the Brahmin, Brahman is superior to all of them because he was born from the mouth of Brahma and rather Brahma took his form. I have revealed it myself.\textsuperscript{19}

The creation of the universe in the Puranas is very interesting and detailed and each Purana is different from the other Purana. All these are attributed to the same person Ved VyAs.

Swami Dayananda writes about the creation of the universe in the Puranas in his book Satyartha Prakash.

See, it is written in Devasi Bhagwat Purana that a goddess named Shri is the queen of Shripur, she has given birth to all the worlds. Brahma, Shanu and Mahdev (Shiva) are also created by Him. When this goddess desired that I should create the world, she stuck her hand in and a blister appeared in her hand. Brahma was born from this. The goddess said to Brahma that you marry me. Brahma said that you are my mother, I cannot marry you. Hearing this, the mother got angry and burned the boy to ashes with her power. put Then by inserting her hand in this way, she gave birth to another boy and named him Vishnu. Devi also told him like this. Vishnu did not agree, so he begged him, then gave birth to a third boy, named him Mahavyu, and said to him, "If you marry me, I cannot marry you, Mahavyu." So, if she wanted to marry me, the goddess took the form of a woman and did the same. Devi said these two are your brothers, they disobeyed my order, so they were buried. Mahayu said, what will I do alone, bring them back to life and give birth to two women, because three men should be married to three women. . The goddess did the same, then the three men were married to the three women.

In the ancient book Puran of Hindus, various writers and experts of this period have described the condition of the earth and the sky. According to the Puranas, there are seven layers of earth and heaven. However, the Puranas compare the universe to the egg of Brahma.\textsuperscript{20}

However, in the Vedas, the case is the opposite: "The pure water with milk created the reproductive sperm and from wine the urine."

"This earth is like a husk of ripening rice covered by the sky."

**In the Rigveda it is as follows:**

"He has bound both the earth and the sky together like two bowls."\textsuperscript{21}

"As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north. The earth has lifted the sky above us with its wings."\textsuperscript{22}

Regarding the universe, Hindus believed that the universe is oval in shape. Brahma or Brahma's egg is divided into twenty-one regions or regions. Out of which the earth comes at the seventh place above the earth, there were six heavens in which there were joys and blessings. There were seven layers under the earth, i.e., the abode of the last giants and other mythical beings. Even in the Puranas, the universe is described as an egg.

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In Yajar Veda it is as follows:

There was water everywhere. Vishnu put an egg in the water and he himself entered the egg in a gigantic size.

Bhagavat Purana and Shu Purana concept of creation of universe:

The author of Satyartha Prakash in Bhagwat Purana has the following summaries about the creation of the universe.

In the Bhagwat Purana, ten boys were born from Vishnu's navel, lotus from lotus, Brahma from lotus, Swamibhu from Brahma's right toe, Satrupa Rani from his left toe, Radar Marih from his face, etc. He married ten Prajapatis and thirteen girls. Among them Vyuv from Dili, Rakshasha Aditya from Vinu, Aditya from Avita, Vanta from bird, snake from door, dog from head, gadder etc. and from other wives elephants, horses, camels, donkeys. Bamboo, grass, straw, acacia, etc. These trees were born with thorns.

Munsif Shu Puran of History of Indian Philosophy writes about the creation of the universe as follows.

It is written in Shu Purana that when Shu wished to create the world, he created a pool called Narayana. When he saw that there was water all over the place, he filled the water in his fist and threw it into the water, a bubble rose in it and a man was born from the bubble. He said to Brahma, O son! After creating the world, Brahma said to him, "I am not your son, but you are my son." There was a quarrel between them and they fought on the water for a thousand years. Both are fighting in you. Then a luminous linga was born between the two of them, which soon went up to the sky. Seeing it, both of them were surprised and thought that its beginning and end should be known, who among us should know its beginning and end. The one who comes first will be called the father and the one who comes later will be called the son. Vishnu went down in the form of a tortoise and Brahma went up in the form of a swan and all the Kochladunas went at the full speed of Mana for thousands of years of the gods. Even then, the end of the Linga could not be found, then Kushnu from the bottom up and Kobrahma from the top down thought that if that end would have been known, then I would have to become a boy. Brahma came down and asked him where did you come from. He said that we have been coming from the root of this linga for thousands of years. Brahma asked whether he knows about this linga or not. They said no, Brahma told them that you should come with us and testify that milk flowed on the head of this linga and the tree said that I used to shower flowers. They said that we will not bear false witness, then Brahma got angry and said, "If you do not bear witness, I will burn you right now." Then the three went down, and Vishnu was already ahead. The cow and the tree testified that we were both on a trip to the linga. Then a voice came from the linga and cursed the tree because it lied, therefore your flower will never climb on me or any god in the world and whoever climbs it will be satyanas. He lied, therefore you will never be worshiped in Nadia and said to Vishnu that you have spoken the truth, therefore your worship will be everywhere. Finally, both of them worshiped the linga, pleased with this, a jatta-dhari idol came out of the linga and said: I asked you to create, why are you fighting
and fighting? Brahma and Vishnu said that we can create without material from where? Then Mahavir took a ball of ash from his jata yam and said, "Go and make the whole creation out of it."23

From this it is known that Shiva created Brahma and Brahma created Vishnu, then there was a war between Brahma and Vishnu for thousands of years, to pay off which Linga appeared, which Brahma had to take thousands of years to deal with and also had to tell lies, the result was this. That Brahma, the creator of the universe, was removed from the position of deity and Vishnu became worshippable.

Creation of Universe in Nadir Vishnu Purana:

Gauri Shankar Heera in his book narrates that Nadirji asked Muniji how eternal and eternal Lord Vishnu created Brahma etc.

"First the Lord manifested Prajapati Brahmaji, the creator of the universe, from His right side. Then revealed the show named Rudra destroying Jagat from his batch part. At the same time, he manifested the immortal Lord Vishnu from his left side to enrich this world. Some people call this eternal deity Paramatma, free from birth and death, by the name of Shu. Lord Vishnu who is great Shakti. She is going to do all the work. Whose form is this whole world. As if Vishnu is the origin and Brahma Shiva or Vishnu himself are their creations, of which Brahma is the creator of the universe. Vishnu is the Lord and Shiva is the destroyer."24

Creation of Universe in Maha Bharata:

Oh, R. Narayan is so astrologer about the creation of the universe.

"In the beginning, all creatures were created hungry. To help, the sun bent itself to the north for half a year and to the south for half a year to collect vapors." The moon converted these vapors into clouds, these clouds sent rain, and it became the earth, which gives rise to life. It also provides six kinds of pleasures.25

Regarding Maha Bharata, the author of Islam and Religions of India has written about the creation of the universe as follows.

These things! O devotees of Brahman (Brahma nas pati), come into being as a blacksmith creates things by the process of blasting and melting. Things emerged from nothing and it was at this time that all the forces of nature manifested themselves for the first time

"Brahma who was created by himself (Self created) directed Diksha to create (Progeny) children. So he created all moving and non-moving things. This Manu (Manu) who is the son of (Vivasvat) was created during his time. Daksha created great beings, angels, men, snakes, demons, Yaksha (Yaksha) ghosts. , created birds, cattle and beasts of war."26

More writes:

"When Brahma created the entire universe, he placed his seed in his best wife Savitri. One hundred universals were born after years. Then came years, months, seasons, lunar days, inches, seconds,
and other measurements. Thus many things like time, death, diseases were born which she nursed from her breasts.”

Conception of Arya Samaj Creation of Universe:
Lala Rajit writes about the creation of the universe in the history of Arya Samaj.

"Is there a beginning of offering somewhere or not?" Just as the night before the day and the day after the night and the night after the day and the day after the night are going on equally. In the same way, there is resurrection before birth and birth after resurrection. It has neither a beginning nor an end. As if without any evidence, it was assumed that the creation of the universe has different ideas of different classes of Hindus.

The following describes the creation of water (Apa devata) and fire (Agni devata).

**Creation of Apa (Ganga):**

The Ganges (River Ganges) is the largest of the holy rivers of India and the common belief about the efficacy of its water is that it washes away all past, present and future sins. He is given a respectable position. The story of his birth and his coming down from heaven to earth is a very interesting subject of the Ramayana. Vishwamitra was also traveling with Rama and Lakshmana. When they reached this blessed river, they bathed in it and offered offerings to the gods and shadows according to the injunctions of the religious books.

"O good-hearted ascetic, I wish to hear from you the account of the creation of the Ganga and its descent to earth."

What's up with him?

Its birth, development

I heard all this story

Hearing this, Zahid said: Listen well:

Full of minerals. That strong and mighty mountain, the Himalayas, is the lord and master of all demons and the king of mountains. He has two very beautiful daughters. More beautiful than all the beautiful.

The daughter of the intention of "meru" to their mother, the daughter of the eternal mountain! A view of the Himalayas. whose name is Meena. Graceful body, delicate back, Ganga was her first daughter, younger than her, beautiful, beautiful and happy, named Uma, who then, all the gods of the sky needed Ganga.

So that their commitments and confessions will be fulfilled quickly. All these came to the great Himalayas. And they asked the king of ghosts for this pure maiden who was not even ignorant of the welfare of the three worlds. However, in a pious spirit he gave his daughter Ganga to the eternal and immortal beings whose waters purify. And they save the one who wanders wherever he wants

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with his happiness. Husain and free sinners, the three-coursed Ganges that purify to the sea, thus the gods regained their heavenly home”. 27

Incident of the blessing of Ganga:

The Rishi then tells them that a powerful king of Ayodhya named "Sagar" had no children. He had a great desire to have a son at home. By the way, Sagar's own birth was also supernatural. His father Bahu, who was the king of Ayodhya, was expelled from the capital. Sagar's mother went to the forest with her husband. Her mother-in-law had fed her something poisonous, due to which she could not give birth to the child that had been in her womb for seven years. When her husband died, she also wanted to be cremated with his body. However, an ascetic Parsa stopped him, his name was Urvatha. He told the queen that your son will still be born and he will grow up to be a powerful king. So when the child was born, the ascetic and Vane named him Sagar "Sa" Sa means companion and Gir means poison. Sagar sought the pleasure of the gods. He practiced austerities for more than a hundred years, especially to please Rishi Bhargou (or his grandson according to some traditions). One day, pleased with the puja from Makhir Sagar, the Rishi said:

O Sagar, O ignorant king! From you, an army of mighty sons will be born and you will be renowned for your good name and will be unsurpassed, and from the rest of the queens, about sixty thousand sons will be born to you.

Sagar's two wives prostrated themselves to the Rishi and asked which of them would be the mother of the only son and from whose womb sixty thousand children would be born. Bhargoshi discovered their wish.

Kesini, who was Sukan, said that she was satisfied with only one son who would continue the race. Sumati agreed to give birth to sixty thousand children. Rishi said "Let it be so".

The king and his wives bid farewell to the Rishi with great satisfaction and returned to Ayodhya. In due course Kesini gave birth to Asmanjas while Somti gave birth to a self-dividing substance which divided into 60 thousand children. Rivers looked after this army like children.

Years passed. 60 thousand children grew up to become powerful and charming princes while this Simanjas became a very cruel god. In his spare time, he would pick up small children and throw them into the river and laugh out loud watching them drown alive.

Naturally, the people hated this madman and banished him from the area. Seeing that everyone breathed a sigh of relief that Asmanjas son Amsuman was brave, pure and peaceful unlike his father.

King Sagar organized a grand Ashwamedh (Horse Sacrifice) and Prince Amsu Jan was in charge of all the arrangements, but Indra disguised himself as a demon and blew up the sacrificial horse. The gods regarded the Yagis of mortal men as a challenge to their supremacy and did not miss any opportunity to obstruct his path. However, if all the obstacles are removed and the Yagya is completed, they approve of the blessings done to themselves and then the person performing the Yagya gets a suitable reward.
The king was very worried when he heard about the theft of Yagya's horse. He ordered sixty thousand sons along with Sumati to scour the land in search of the horse.

They said:

"The theft of the horse would not only mean the Yagya would be incomplete, but it would also be a sin on the part of the people concerned. So go and find the horse, wherever it may be hidden."

Sagar's sons began to search the whole earth with great excitement, but could not find the horse anywhere. They even began to dig the ground as if searching for some buried treasure and in their excitement they found no place or respected a person and earned only the hatred of all. The horse was not to be found and when they told the king about their failure, he also asked them to look for them in the other world.

The princes complied and saw a horse grazing on the edge of an ashram in Patal. He was not far from the place where Vishnvarshi was sitting in samadhi in the guise of Kapil.

The princes, realizing at once that they had found the stolen horse as well as the thief, ran to Rishi Kapil shouting: "The thief is sitting here as a yogi".

Kapil opened his eyes wide and sixty thousand princes turned into a pile of ashes. The original thief Indar had left the horse here under the same conspiracy.

**Incident of Bhagirath and Ganga:**

Sagar Badshah waited a long time for the princes who had gone in search of Yagya's horse, but they did not return.

A few days later he called his grandson Amsuman and said: "I am anxious to know what has befallen the princes in Hades. You are brave, go there armed and see what has happened. And succeed." Coming back, Amsuman set out on the path of the princes and reached Batt al-Thira where he saw the mighty elephants guarding the four directions and named them. These elephants encouraged him and said that he would be successful in his mission.

When Amsuman entered the underworld and looked around, he was very happy to see the sacrificial horse grazing peacefully there. Were these ashes from his powerful uncles?

Dear son, take the horse and complete the yagya. If these corpses are to be bathed according to the law to appease the souls of the princes, the Ganges must be brought down here from the world of the gods." Garuda, the king of the apostates, who was the brother of Sagar's second wife Somati, was passing by. He told Amsu Man: “Of the sixty thousand sons of Sagar, they are now heaps of ashes because Rishi Kapil had condemned them with one of his glances.

Amsuman took the horse and ran towards the house and told the whole story to the king. Sagar was grief-stricken over his fate and the fate of his sons. However, when the horse returned, he completed the yagya. He died in grief over the loss of his sixty thousand sons and the despair of bringing Ganga to hell.
According to the Ramayana, the lifetime of Sagara was three thousand years. We should not be bothered by numbers like thirty and sixty thousand. Thirty thousand means many or just thirty years. If we want, we can take these numbers as they are. can)

After Sagar's death Amsuman ascended the throne in Ayodhya and was succeeded by Dilip and Bhagirath.

Although Amsuman and Dilip remained happy in all other respects, they passed away with the sorrow that they had not been able to bring Ganga to the underworld for the sake of their ancestor's mukti.

Bhagirath was a very powerful king, but he had no children. Desiring to produce an heir and to bring down the Gangavik, he left for Gokaran for asceticism and entrusted the administration of the kingdom to his ministers.

Bagarath went through severe hardships. He practiced sitting in the sun with a fire lit around him, ate only once a month and continued his rituals. Bhagirath's name became a symbol of striving for any noble cause. Brahma, pleased with these tapas, appeared before Bhagirath and asked, "What do you want?"

Bhagirath informed him of his two wishes, "If you have mercy on me, grant me the boon of a son who will carry on the lineage of my ancestors. Secondly, my forefathers should become ashes in hell because of Kapil Mani's punishment." "The ashes must be washed with the waters of the Ganges to take their souls to heaven. Will you command the Ganges to come down?"

Brahma replied: "The gods are pleased with your tapas. Your desires are fulfilled. But there is one obstacle. Earth cannot withstand the power of the Ganga. Only Shiva has the courage to withstand it. Therefore, worship and austerity."30

Bhagirath resumed tapa and did not eat or drink for a long time, and was finally blessed by Shiva. Shiva appeared and said to Bhagirath: "I will fulfill your wish. I will make the Ganges fall on my head. May his mercy be upon you."

When Mahadeva promised to help Ganga, Ganga began to descend at Brahma's command. She thought in her pride that she would fall on Mahadeva's head and sweep him down with her to the underworld. Chashmuda decided to teach Ganga a lesson. He had just thought that the streams of water falling on his head got stuck in his tangled hair. Ganga tried everything possible, but not even a single drop of water could come out of Shiva's matted hair.

It was a lesson for Ganga, but a source of despair and heartbreak for Bhagirath. Now he could do nothing but attract Shiva again with leaves. He did just that. Shiva took pity on her and allowed the waters of the Ganga to flow slowly into Bandosar where it began to flow downstream in the form of seven small and separate rivers.

Three rivers flowed to the east and three rivers to the west, while the seventh river followed Bhagiratha, who leapt in joy and took him to the underworld to grant mukti and peace to the souls of his ancestors.
Ganga was following Bhagirath in a triumphant chariot. Its waters were leaping and flowing in the form of a sparkling river and the gods and Gandharas gathered above to see the great sight. The river was sometimes fast and sometimes slow, sometimes flowing towards the slope and sometimes jumping uphill.

During its flow, the Ganga also destroyed the platform for a Yagya, which was prepared by a Rishi named Jahnu. Rishi collected all the water in his chalo and drank it. Bhagirath is again troubled when Ganga disappears again.

Dev and other rishis came to Jahnu and requested him to forgive Ganga.

And let Bhagirath be rewarded for his hard work. The Rishi agreed and let the Ganga flow through his left ear. The Devas were very happy and said to Ganga, "After coming out of Rishi's body like your mother's womb, you are now Jahnavi, the daughter of Jahnu."

There were no further obstacles or mishaps and Bhagirath, with the sacred waters that reached Patala through the Ganges ocean, performed the rites for his ancestors and ushered their souls into heaven.31

Because the Ganga came down due to Bhagiratha's efforts, she is called Bhagirathi.

Vishwamitra, after narrating this story, said to the princes: "The sun is setting, come and worship the evening in the waters of the Ganga which your ancestors brought to this world".

Hindus say that those who bathe in the holy waters of the Ganga, listen, or read this sacred story with devotion wash away their sins and are blessed with virtue, strength and enthusiasm.32

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