

Existence of the Creator – Myth or Scientific

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Abstract:

The present study focuses on the question about the existence of the God since it is one of the crucial subjects in the field of religious studies. Today, almost every religion is confined to the tales of mythological characters and the practices that are being followed. Every religion has its own version of tales regarding the creation of this world. This study focuses merely on the verses taken from the Hindu scriptures Vedas (Rigveda, Yajurveda); Upanishadas (Subala, Svetasvatara, Isa, Kena); and Bhrahm Sutra. A common psychological belief is that the thing which can't be seen or imagined cannot exist. The meaning of religion can only be understood when connected with science. In this study, an attempt has been made to create a harmony between science and religion and used scientific theories in order to understand the complex knowledge which is present in the Hindu scriptures about the creator and the creation.

Key Word: Personification; Implausible; Spatial; Unmanifested; Perception;

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I. Introduction

Every religion whether Hinduism, Abrahamic or other has its own version of stories and myths around the creation of this world and the existence of the creator. And stories are an evitable source of communication through various forms in our society. They have existed long before recorded history, and the forms of storytelling have drastically changed over a period of time. From cave paintings to novels, to movies, stories have fascinated mankind.¹ The meaning of *Upanishada* is "sitting down near". In ancient times, disciples used to sit near their teachers to listen to the supreme knowledge and many times in a story manner. However, any religion is not merely confined to the walls of the mythological stories. There lies a deep concept addressing various aspects of life, existence of nature, purpose of creation, god etc. The idea of god is common for both religions called monotheistic and polytheistic. The former one believes in one and only God; Judaism, Christianity and Islam are well known monotheistic world religions. The God in monotheistic religion and gods in polytheistic religion are key notions of religion even though there is a fully clear and agreed definition of it. Various definitions can be seen such as beliefs in a God who is the creator and sustainer of the universe, God as the creator but not the sustainer of the universe, God as the universe itself. Respectively these represent theism, deism and pantheism. Though there are varieties of definitions among scholars regarding god, there is agreement about his power that God has omnipotence (unlimited power), omniscience (infinite knowledge), omnipresence (present everywhere), Omni benevolence (perfect goodness), divine simplicity, and eternal and necessary existence.²

The latin meaning of myth is "handing over the narration from one generation to another generation". Encyclopedia of the Social Sciences XI describes myths as tales of the supernatural world which share the characteristics of the religious complex. Vedic mythology presents to us an earlier stage in the evolution of beliefs based on the personification of natural phenomena, the foundation on which Vedic mythology rests is still the belief that all objects and phenomena of nature by which man is surrounded are animate and divine and hence can be invoked.³

Science and Religion are often seen as two contradictory concepts. The former relies on testable empirical evidence as well as observation but the later relies on subjective belief in a creator. According to Physicist Stephen Hawking, the universe is governed by the laws of science and the laws may have been decreed by God, but he does not intervene to break them. But when one looks at the vast size of the universe and how significant and accidental human life is in it, the existence of a God seems most implausible.

II. Scientific Concepts

The scientific concepts that approach to understand the existence of cosmos, universe, time, space are:

Dimension: Classical physics theories describe three physical dimensions: from a particular point in space, the basic directions in which one can move are up/down, left/right, and forward/backward. Movement in any other

direction can be expressed in terms of just these three.⁴ We live in a world defined by three spatial dimensions representing the length, width and height (or depth) of space. The first dimension is that which gives the length. A good description of a one-dimensional object is a straight line, which exists only in terms of length and has no other discernible qualities. Add to it a second dimension, the height and you get an object that becomes a 2-dimensional shape (like a square). The third dimension involves depth and gives all objects a sense of area and a cross-section. The perfect example of this is a cube, which exists in three dimensions and has a length, width, depth.⁵

Within the string and membrane theory, the dimensions of space might be 10, 11 and even 16[1,2]. Only 3 dimensions are observable and all the others are extra dimensions.⁶ And if 'n' is the number of dimensions of the world in which a being lives then the number up to which it can observe will be (n-1), for example if a person lives in a 3-D world then his unaided observation will be confined to 2-D only.

Space: Space is the boundless three-dimensional extent in which objects and events have relative position and direction. In Classical physics, physical space is often conceived in three linear dimensions, although modern physicists usually consider it, with time, to be part of a boundless four-dimensional continuum known as spacetime.⁷ If space is considered as a universal set then area and volume will be its subsets. Area is the region covered by two-dimensional shapes. The area of different shapes depends on their dimensions. While, Volume is a parameter that is defined only for three-dimensional objects. Every object that surrounds us has certain area and occupies certain volume. Anything that exists in the space has area and volume associated with it.

Time: A temporal dimension, or time dimension, is a dimension of time. It is often referred to as the “fourth dimension” for this reason but that is not to imply that it is a spatial dimension. A temporal dimension is one way to measure physical change. It is perceived differently from the three spatial dimensions in that there is only one of it, and that we cannot move freely in time but subjectively move in one direction. The best-known treatment of time as a dimension is Poincare and Einstein’s special relativity (and extended to general relativity), which treats perceived space and time as components of a four-dimensional manifold, known as spacetime, and in the special, flat case as Minkowski space. Time is different from other spatial dimensions as time operates in all spatial dimensions. Time operates in the first, second and third as well as theoretical spatial dimensions such as fourth spatial dimension. Time is not however present in a single point of absolute infinite singularity as defined as a geometric point, as an infinitely small point can have no change and therefore no time. Just as when an object moves through positions in space, it also moves through positions in time. In this sense the force moving any object to change is time.⁸

Light: It may refer more broadly to electromagnetic radiation of any wavelength, whether visible or not. In this sense, Gamma rays, X-rays, microwaves and radio waves are also light. Visible light is usually defined as having wavelength in the range of 400-700 nanometres(nm), corresponding to frequencies of 750-420 tetrahertz, between the infrared (with longer wavelengths) and the ultraviolet (with shorter wavelengths).⁹ It is this light that is perceived by the human eye. Light reflects off an object, and if that object is in the field of vision, it enters the eye.

III. Religious Texts

The nature of the existence of the creator can only be known by referring to the scriptures. In Hinduism, there are two types of scriptures that exist- *Shruti* and *Smriti*. *Shruti* is believed to be composed of those texts whose knowledge has been received by the wise sages through the communication channel of consciousness and includes *Vedas*(4), *Upanishadas*(108). And *Smriti* is believed to be composed of those texts which have been written down by humans based on their perceptions, experiences and observations. These include *Ramayana*, *Mahabharata*, *Puranas*(18) etc. Among these scriptures, *Vedas* and *Upanishadas* are considered to be the most pious and authentic. The following texts from these scriptures describe about the absolute, unmanifested, supreme being who is believed to be the creator of this world:

- (a) *Brahm Sutra* which is considered as the summary of *Vedas* says, “*The Brahm is One, there is none other, nay, none, not the least.*”
- (b) *Subala Upanishada* says, “*In the beginning this was non-existent, unestablished in anything else, devoid of sound, devoid of touch, devoid of form, devoid of taste, devoid of smell, imperishable, not dense, not prodigious, originless, as one’s own self (he), sorrows not. That which is lifeless, mouthless, earless, speechless, mindless, splendourless, devoid of name and clan, headless, devoid of glowing redness (like fire), immeasurable, not short, not long, not gross, not minute, not small, not great, not definable, not obscure, not demonstrable, not manifest, not shrouded, without an interior, without an exterior. It does not feed on anything, nor does anything feed on it. One should attain this (Brahm) by recourse to the six means of truthfulness, charity, austerity, fasting, chastity (of mind and body) and complete indifference to worldly objects.*”

- (c) *Svetasvatara Upanishada* says, “When by means of the nature of his self he sees as by a lamp here the nature of Bhrahm, by knowing God who is unborn, steadfast, free from all natures, he is released from all fetters.”
- (d) *Isa Upanishada* says, “It moves and it moves not; It is far and it is near; It is within all this and it is also outside all this.”
- (e) *Kena Upanishada* says, “He by whom Brahman is not known, knows it; he by whom it is known, knows it not. It is not known by those who know it; it is known by those who do not know it. The eye does not go thither, nor speech, nor the mind. We do not know It; we do not understand how anyone can teach It.”
- (f) *Yajurveda* says, “No one hath comprehended him above, across, or in the midst. There is no counterpart of him whose glory verily is great. Before whom naught whatever sprang to being; who with his presence aids all living creatures.”
- (g) *Hymn of Creation in Rigveda* says, “There was neither non-existence nor existence then; neither the realm of space, nor the sky which is beyond; What stirred? Where? In whose protection? There was neither death nor immortality then; no distinguishing sign of night nor of day; That One breathed, windless, by its own impulse; other than that there was nothing beyond. Darkness there was at first, by darkness hidden; without distinctive marks, this all was water; That which, becoming by the void was covered; That one by force of heat came into being; Who really knows? Who will here proclaim it? Whence was it produced? Whence is this creation? Devtas (divine beings) came afterwards, with the creation of this universe. Who then knows whence it has arisen? Whether God’s will created it, or whether He was mute; perhaps it formed itself, or perhaps it did not; The Supreme Bhrahm of the world, all pervasive and all knowing, he indeed knows, if not, no one knows.”

IV. Discussion

The concept of the creator in Hinduism is complex. It talks about infiniteness, incomparableness, pervasiveness. According to *Isha Upanishada*, the Supreme being is the alone reason for everything in the world. The significance of existence of life and its probability during the big bang provide enough evidences for the presence of some force in the cosmos that is holding everything to create a balance. That force is called by many names and also confirmed by Rigveda as “*Ekam Sadvipra Bahudha Vadanti*” which translates as the wise call it by many names. Beliefs are our brain’s way of making sense of and navigating our complex world. They are mental representations of the ways our brains expect things in our environment to behave, and how things should be related to each other-the patterns our brain expects the world to conform to. And it seems likely that the processes in the brain involved in abstract belief formation evolved from simpler processes involved in interpreting sensory perception.¹⁰ So, it’s easy for someone to believe in what is seen and believing in something unseen is difficult and that puts a question mark on the existence of God. We need light to see anything. The light reflects off the surface and enters into the eyes. The sacred texts confirm that the creator is bodiless, so there is no chance of reflecting off of the light and hence can’t be perceived by human eye. And when it does not have body, it does not have any mass and thus it does not influence the gravitational field. He is considered as free from everything. The books confirm that he is beyond his creations. He has created this world and its elements, such as Space, time, light etc. This means that he is beyond these elements. And we require at least three things to observe anything- Space, Time, Light. If not considering light as an important factor because we can also observe or confirm the presence of something by the influence that it creates on the gravitational field. So, remaining the two, i.e. Space & Time both are required for this purpose.

Taking example of a pen. A pen occupies a certain volume and has a certain area. And since volume and area are the elements of Space. This means we need to put an object into the space in order to observe it. And then there will be a requirement for the frame of reference. A frame of reference is an abstract coordinate system whose origin, orientation, and scale are specified by a set of reference points- geometric points whose position is identified both mathematically (with numerical coordinate values) and physically (signaled by conventional markers). For n dimensions, (n+1) reference points are sufficient to fully define a reference frame.¹¹ And the creator is believed to be beyond the space. This means he will not occupy any volume/area/other. There can’t be a coordinate system or any other to locate him. Even if in the mind. Our mind creates the image of an object in our brain as soon as we hear a word or think of it. Though there is the limitation that the brain can never create the image of an unseen object by the person. Let’s take an example of a lotus flower. A person X has seen how it looks like. So when he thinks about it or listen to the word ‘Lotus’, that picture will be depicted into his brain. But for that picture also, a certain space has been attributed into the mind. A certain amount of area and volume has been associated in the brain. This means space is a crucial thing in order to have an observation. So, the question arises how can a person observe or see the creator when he is beyond the space! That being is beyond the scope of dimensions.

And the next important parameter is Time. Taking an example of a field where there are two persons X and Y are standing. X is an observer for Y. Now the time is 18:00 and Y is at the position A in the field. Suppose he jumps and goes to point B in the field at 18:01 and similarly to point C at 18:02. This means with the movement of time, there is a change in the position of Y. So, there lies a relative concept of time in order to observe something. Objects are within the influence of this passage of time. But when the scriptures say that the creator has created the time and since he is beyond all of his creations, means he is also beyond the time. So, this becomes more complicated to observe/see him. One can even not imagine something or some being which/who is beyond the space and the time. And there the scriptures tell that if you think that you have known it then certainly not. The creator can't be seen, heard, sensed, touched, observed. The Almighty has the power to create anything out of nothing while what humans do, they take the raw materials (which have certainly be created by the supreme being) and transform it to do new inventions. The fact is that humans create anything out of something. Any new discovery or invention will be the part of the creation system of the creator.

V. Conclusion

Just because the creator is unseen that does not mean he does not exist. His existence lies in the balance of the nature. And since he is beyond the system of space and time, he can never be imagined or observed. He is beyond the scope of observation but he exists.

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