

## Nassadiya Suktam

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*Continued from January 2016.....*

इयं विसृष्टिः यतः आबभूव यदि वा दधे यदि वा न दधे ।  
यः अस्य अध्यक्षः परमे व्योमन्त्सो अद्ग वेद यदि वा न वेद ॥ ७ ॥

यतः – from which (Paramatma/Ishwara as the material cause); इयं – this; विसृष्टिः – variegated jagat; आबभूव – came into existence; (सः – that Ishwara); यदि वा दधे – does HE sustain it? यदि वा न दधे – or does not. (Certainly Ishwara sustains it).

Or

इयं – this; विसृष्टिः – variegated jagat; यतः – from what material cause or from Paramatma as its material cause; आबभूव – came into existence; (इति को वेद – who does know so? No one); यदि वा दधे – did the same Paramatma who is the material cause create this jagat as its efficient cause?; यदि वा न दधे – or did HE not (certainly Paramatma alone created it).

अस्य – of this (Creation); यः – the one who; अध्यक्षः – presides over viz. Ishwara; परमे – (abides) in the most exalted Truth (that is); व्योमन् – self-luminous knowledge principle and (itself the absolute happiness); अद्ग – it is well known (that); सः – HE (Ishwara); वेद – does (HE) know the Creation?; यदि वा न वेद – or does not know i.e. certainly Ishwara alone knows, no one else .....(7)

7. Does the Paramatma/Ishwara from whom this variegated jagat came into existence sustain it or not? (Certainly Ishwara sustains it). Or who knows from what material cause or from Paramatma as its material cause that this variegated jagat came into existence? (No one). Did the same Paramatma who is the material cause create this jagat as its efficient cause or not? (Certainly Paramatma alone created it). Ishwara who presides over the Creation/jagat abides in the most exalted Truth that is the self-luminous knowledge principle and in itself the absolute happiness. Does Ishwara know the Creation or not? It is well known (that omniscient Ishwara alone knows and none else).

Who indeed can or cannot sustain (yadi vaa dadhe yadi vaa na) this (iyam) variegated visrushti (jagat) in the form of mountains, valleys, rivers, oceans etc. born (aababhuva) from (yatah) Paramatma (Brahman) as its material cause? If at all any one can sustain the jagat, it can be only Ishwara/Parameshwara (Brahman as the Creator) and none else. An effect can be sustained only by its cause. Thus Parameshwar as the sustainer proves Brahman to be the material cause of this universe. The Brahmasutra (1-4-23) ascertains that Brahman is both the material and efficient cause of this jagat.

Or the unknowability of the Creation described in the earlier rik (mantra) is further confirmed by the first half of this rik. In this case, the phrase ko veda (who knows) follows from the earlier rik. Who can know the cause from which this jagat is born? No one. Most people are deluded and have the notion that this universe is always the way it is and is never born. Again, who knows with certainty that the universe is born from Paramatma (Brahman) as its material cause? The followers of Sankhya say that it is born from inert prakruti. Others argue that the jagat is born from paramanus (subtle atoms).

Actually the Paramatma who is the material (upadana) cause of this cosmos with himself as its efficient (nimitta) cause created the jagat. This is implied in the two questions of uncertainty asked in the suktam. Did (Paramatma) create on his own or he did not create on his own? Such usage of a fact that is certain presented as something to be doubted is found in literature. An example is 'If Vedas are pramanam (means of knowledge)'. It is often found in the sense that the Vedas are definitely the pramana. Who can know the Paramatma – the Creator? Not knowing this, many wrongly conceive that this jagat is born on its own from inert pradhana without any Creator. No one knows Paramatma himself as both the material and efficient cause of this universe. Some claim that an Ishwara distinct from the material cause created this cosmos. When the all-knowing devas (presiding deities) themselves do not know the cause, where is the question of lesser beings born later knowing it.

Does this not therefore mean that the knowledge of the Creator is beyond the scope of all pramanas – means of knowledge? No. Now this suktam, as part of the Veda, the final means of knowledge, reveals Parameshwara as the Creator who projects the universe from himself.

The Creator Ishwara is the one who (yah) is the presiding principle (adhyakshah) of this (asya) jagat made up of the five great elements and elementals. He abides in his own self in the sense HE is self-existent. His nature is parama (most exalted ever-existent principle) vyoman. The word vyoman generally means space. But it has the following meanings in this context:

1. Pure like space, the self-luminous knowledge principle awareness called **chidakasha**.
2. Ever contented (**nitya trupta**) ananda (**happiness**), that is, infinite in nature.
3. That which is free from all limitations of space (**desha**), time (kala) and object (**vastu**).
4. The omniscient principle which knows everything in general as well as in particular.

Such a principle abiding in itself (svatmani pratishtitah) as the self-existing entity is the Creator. The nature of Parameshwara as a self-existing entity is highlighted in the Chhandogya Upanishad (7-24-1). The great devotee Narada asks sage Sanatkumara: in whom does the Paramatma principle abide? The sage replies that it abides in its own glory (sve mahimni).

Such a Creation created by Ishwara can be known in its entirety only by Ishwara HIMSELF, and none else. Thus the Creator, the Paramatma (Brahman) which is the Ishwara principle, can be known directly through the Vedas/Upanishads, but the knowledge of Creation is beyond the ken of everyone except Ishwara. Science with all its boastings and tall claims is not an exception. Science depends on sense-perception and reasoning which are products from Creation. The highest goal of life – moksha – is gaining the direct knowledge of Paramatma (Brahman) and not dabbling in the created cosmos. Therefore directly know the Creator principle and do not get entangled in the created.

**...Concluded.**