

# Curs de apologetica evangheliilor și a cărții Geneza

## Lecția 2: Geneza și polemica religioasă: Creaționismul biblic și alte creaționisme religioase

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## Introducere

Geneza este cu siguranță o relatare polemică în dialog și contradicție cu reprezentările începutului lumii la celelalte religii (cosmogonie, teogonie, începutul vieții umane și a animalelor). Cu toate acestea, și tocmai în acest scop, Moise folosește adesea un limbaj asemănător (munte, grădină, ape primordiale, oameni primordiali, Dumnezeu în etape succesive de creație, Dumnezeu plural, copaci primordiali ai vieții și cunoașterii, etc.).

Între religiile din timpul lui Moise, Geneza interacționează mai ales cu religiile Egiptului, Mesopotamiei (Asiria, Babilon, Ur), Hittiților, și Canaanului. Ca atare, ea discută despre cine este Dumnezeu, cine sunt oamenii, care este relația dintre ei, care este relația omului cu natura, care este viitorul, destinul omenirii în raport cu standardele și planul lui Dumnezeu. Astăzi semnificația ei, în mare este aceeași, dar este pusă în evidență prin polemica teologică și de viață cu religiile contemporane, cum sunt Islamul și Hinduismul, și chiar mai mult, prin dialogul între concepțiile științifice – sau zise științifice (în speță evoluționismul) și revelația Scripturii.

## Studii recente

**RICHARD S. HESS** *Genesis 1-2 and Recent Studies of Ancient Texts, Science & Christian Belief*, (1995) 7, 141-149

### **Concluziile lui Hess despre polemica religioasă din Geneza**

Both the application of texts discovered more than a century ago and the comparative studies from recently discovered texts have yielded rewarding insights for the interpretation of Genesis 1-2. Recent literary comparisons with the older creation stories indicate that the author has 'removed' Tiamat from Genesis, and affirmed God's control over the sea, suggesting a special significance of the seven days of creation.

The Atrahasis Epic and other creation accounts have confirmed the distinctive purpose of the Biblical Sabbath and helped to explain the two accounts of creation standing side by side in Genesis 1 and 2. Texts from thirteenth century BC Ugarit have provided help in interpreting 'formless and empty' (1:2), while a ninth century BC Aramaic inscription has given insights into 'image and likeness' (1:26) and Eden.

Still other ancient Near Eastern texts have suggested a significance for the common noun, Adam, and have pointed toward the early origins of the personal name, Adam. 30 The evidence is collected in Hess, R. S. *Studies in the Personal Names of Genesis 1-11*, Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener (1993), pp. 59-62. 31 Millard, A. R. 'The etymology of Eden', *Vetus Testamentum* (1984) 34, 103-105. 32 Tsumura, D. T. *op.cit.*, [7], pp. 128-129; Hess, R. S. *op.cit.*, (15), pp. 31-32.

These recent discoveries neither support older theories about the division and evolution of the text of Genesis nor do they encourage one to find the origins of the Biblical accounts in Mesopotamian or Ugaritic stories. Although firmly situating Genesis 1-2 within the linguistic and cultural context of the ancient Near East, the discoveries demonstrate anew the literary creativity of the Biblical writers, providing fresh insights into old truths.

**J. Lennox, Seven days that divide the world, Zondervan: 2011.**

**Text structurat secvențial și poetic, p.120,**

Regarding the genre of Genesis 1, C. John Collins writes, "We have called the passage a narrative, and this is proper because of the prominent use of the wayyiqto to denote successive events. But we must acknowledge that it is an unusual narrative indeed: not only because of the unique events described and the lack of other actors besides God, but also because of the highly patterned way of telling it a11."<sup>3</sup>

The Genesis text comes to us from the ancient Near East, and so any attempt to understand it will be enriched by knowledge of the literature and culture of the time ...

**Paralelism polemic religios antic, p. 122**

These correspondences have led some scholars to surmise that the Genesis account is derived from the Babylonian Enuma Elish (and, arguing similarly, that the Genesis narrative of the flood derives from the Epics of Gilgamesh and Atrahasis<sup>9</sup>). They think that the idea of God transforming an initial chaos into a cosmos is a throwback, not simply to an early state of the universe but to myths concerning a primeval chaotic power that was pitted against the gods. Some additionally hold that these dependencies show that Genesis is of comparatively late date, having been composed in the time of the Jewish exile in Babylon in the sixth century BC.

However, many scholars point out that the surface similarities mask much more significant differences. Most striking is the fact that Genesis lacks the central theme of the Babylonian epic, theogony, that is, an account of the genesis of the gods, which is a common characteristic of ancient Near Eastern mythologies., pp. 122-123

The God of Genesis is utterly distinct. He was not created by the universe, as were the pagan gods. It is the other way round. The God of Genesis is not a created God at all; he is the Creator of the universe.

Prin contrast, între religiile contemporane, există două religii influente care conțin învățătură specifică despre creație, anume islamul și hinduismul (budismul). Într-un fel, polemica aceasta este una religioasă, în alt fel, ea este o polemică între concepții de viață diferite, bazate pe gândirea umană (filosofie, religie, social) și pe gândirea de inspirație divină, profetică.

## **1. Polemici religioase antice**

Polemica religioasă este una din intențiile clare ale lui Moise în Geneza 1-3 și temele ei trebuie înțelese bine dacă se dorește o bună receptare a teologiei acestor capitole și o predicare care să reflecte adecvat mesajul textului. Așa cum arată J. Lam, Geneza 1 reprezintă o luare de poziție israelită, mozaică, față de teoriile începutului prezente în alte religii:

... se pare că ceea ce avem în Geneza 1 nu este doar o altă relatare independentă a istoriei originilor, ci o reistorisire deliberată a istoriei creației, într-un mod caracteristic relatărilor din Orientul apropiat, în general, dar dintr-o perspectivă distinct israelită [...] Pe scurt, Geneza 1 reprezintă răspunsul israelit față de concepțiile despre lume ale timpului acela<sup>1</sup>.

Un răspuns israelit, este adevărat, dar nu prin creație colectivă, ci prin învățătură revelată – prin Moise.

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<sup>1</sup> J. Lam, „The Biblical Creation in Its Ancient Near Eastern Context”, Biologos.org, Web, 22 Apr. 2011, la [http://biologos.org/uploads/projects/lam\\_scholarly\\_essay.pdf](http://biologos.org/uploads/projects/lam_scholarly_essay.pdf).

G. Wenham subliniază și el această natură polemică religioasă, venind cu mai multe detalii despre semnificația vieții umane, a timpului:

În ce privește contestările sale, Gen. 1:1-2:3 este o polemică împotriva concepțiilor mitic-religioase ale Orientului antic... Conceptul despre om este drastic diferit față de mitologia standard a Orientului apropiat: omul nu a fost creat ca slujitor al zeilor, ca să îi aprovizioneze cu hrană; el este reprezentantul lui Dumnezeu și conducător pe pământ, dotat de creatorul său cu hrană din abundență și i se cere să se odihnească în fiecare a șaptea zi, din munca sa. În final, ziua a șaptea nu este o zi de blestem și nenoroc, ca în Mesopotamia, ci o zi de binecuvântare și sfințire când munca obișnuită trebuie pusă deoparte. [...] Omul este coroana creațiunii: toată narațiunea se mișcă spre momentul creării omului. Totul este creat pentru a fi în beneficiul omului<sup>2</sup>.

Detaliile vizate de Moise sunt însă dificil de identificat pentru cititorul contemporan. Moise scrie având în vedere în sec. 12-14 îH miturile egiptene, cele ale Babilonului și ale civilizației vechi sumeriene (Mesopotamia) și, posibil, și cele ale culturii hittite. Rândurile următoare încearcă o succintă trecere în revistă a acestor concepții.

## a. Creația la egipteni

În mod caracteristic, legendele egiptene despre creație pleacă de la observarea naturii, căreia egiptenii îi acordau un statut divin. Ideea importantă, atât la evrei cât și la egipteni, este problema originii, a „capului” tuturor lucrurilor (*beresit*, heb., „la început”, „la capăt”, și *sp tpy*, egipt.: „prima ocazie”, ori „capăt”)<sup>3</sup>.

Miturile egiptene ale creației se aseamănă întrucâtva cu relatarea din Geneza prin faptul că Dumnezeu crează lumea într-o atmosferă de stabilitate și de evaluare pozitivă, lipsită de conflicte<sup>4</sup>. Ideea de stabilitate este descrisă de cuvântul egiptean *maat*, ordine. De aceea, și zeii Ptah și Atum, zei ai creației, sunt numiți „domni ai ordinii, maat”. În mitologia egipteană Maat ajunge să fie reprezentată și sub forma unei zeițe, Maat, fiică a zeului soarelui, Ra.

Egiptenii au mai multe versiuni despre crearea lumii. Din variantele rămase până la noi, vor fi amintite cele legate de capitala Memphis și de zeul Ptah, apoi cele din Hermopolis cu referire la zeul Toth, și, în final, cele din Heliopolis bazate pe faptele zeului Atum (zeul suprem era totuși Amon Ra, zeul soarelui, venerat mai ales de la Amenosis încoace).

### Miturile din Memphis

Primele variante par să dateze din perioada celui de al treilea mileniu înainte de Hristos, probabil din vremea lui Ramses al II-lea.<sup>5</sup> Zeul Ptah, zeu al Memphisului, este identificat uneori cu Nun, apele primordiale (Nilul), și este asociat cu ideea de cuvânt, de vorbire. Aceasta era religia cea mai veche din Egipt. Conform inscripțiilor de pe Shabaka Stone, Ptah, zeul suprem, a chemat lumina la existență prin cuvântul său<sup>6</sup>.

2 G. J. Wenham, *Genesis 1-15*, Word Biblical Commentary, Waco, TX: Word Books, 1987, vol.1, 37.

3 Cf. Hoffmeier, „Some Thoughts on Genesis 1 and 2 in Light of Egyptian Cosmology”, 42.

4 S.I. Johnston, general editor, *Ancient Religions*, Cambridge, MA; London Belknap, 2007, 60.

5 John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*, Downers Grove, IL: IVP Academic, 2009, 20.

6 Placa denumită *The Shabaka Stone* (British Museum 498) este o placă de piatră neagră de dimensiuni cca. 91 cm x 95 cm, o greutate de aprox. 430 kg, acoperită cu inscripții egiptene hieroglifice. Numele Shabaka este numele unui faraon care a trăit ca. 712- 698 îH, în a XXV-a dinastie, care apare menționat pe piatră cu numele egiptean cu rezonanțe străvechi, Neferkare. A ajuns la British Museum în 1805. Este datată din perioada 1025-700 îH.

## Miturile din Hermopolis

Religia din Hermopolis sublinia calitățile apelor primordiale, anume, adâncime, întindere nesfârșită, opacitate (întuneric) și invizibilitate. Fiecare din aceste patru trăsături erau reprezentate de câte un cuplu divin, în total 8 zeități. Ele au creat „primul ou” din care a venit în lume, apoi, viața, tot ce există. Thoth, zeul din Hermopolis era considerat zeu suprem, dar intervențiile lui în creație nu sunt bine precizate.

## Miturile din Heliopolis

La Heliopolis, la început exista Nun, apele, sau zeul apelor. Apoi, deasupra apelor a suflat Amun – sau Amon (Mn: cel ascuns, invizibil) și a apărut Ben-Ben, primul deal uscat (uscat și umed, totodată). Pe el s-a urcat primul zeu, Atum, lumina, soarele (Aten – zeul discului solar; Zeul soarelui avea mai multe nume, care descriau diversele calități sau poziții ale soarelui: Kepri – zeul soarelui la răsărit, ori Ra). Apoi, Atum a tușit (sau a vomitat...), și așa au apărut Shu, zeul atmosferei, și Tafnut, zeița umezelii. Shu și Tafnut au avut doi copii, Nut – bolta cerească și Geb, pământul uscat. Nut și Geb au avut patru copii: Isis, Osiris, Set și Neftis. Isis și Osiris s-au căsătorit, iar Osiris a devenit regele pământului, un rege foarte bun. Invidios, Set l-a ucis pe Osiris, care devine regele locuinței morților, și a preluat conducerea pământului. Fiul lui Isis și Osiris, Horus, s-a luptat mai târziu cu Set și a preluat conducerea pământului. Horus a devenit și zeul soarelui la apus, iar Set a devenit zeul întunericului, zeul lunii, aflat mereu în luptă cu lumina, cu Horus.

Se observă că în creația egipteană apar elemente de teologia apariției răului în univers, iar zeitățile și acțiunile lor sunt asociate cu prezența și efectele soarelui, lunii, apelor, cerului, etc. Zeii se poartă ca o familie regală în care, în timp, apar probleme. Acest model va fi preluat și de legendele grecești și romane.

Paralelismul legendelor egiptene cu Geneza este completat de faptul că Ptah, după ce crează Soarele (Ra), crează plantele și animalele, iar apoi crează statuile zeului (create în asemănarea zeului, după chipul lui...) și locurile de închinare, iar în final se odihnește<sup>7</sup>. Parte din istorisirea egipteană despre creație include și nevoia de reprezentare a zeilor în lumea creată, autoritatea asupra animalelor și a vegetației, și noțiunea de închinare – odihnă.

## b. Creația la babilonieni și asirieni, în Mesopotamia

În contrast cu miturile egiptene despre creație, cele din lumea semitică, mesopotamiană, sunt dominate de conflict. Cele mai cunoscute epopei mesopotamiene sunt Enuma Elish („Când pe sus”, cuvintele de pe prima tăbliță de lut) și Atrahasis (legenda unui Noe mesopotamian, Atrahasis, „cel foarte înțelept”).

Funcția poemelor mesopotamiene despre creație era profund religioasă. Citirea epopeii Enuma Elish, de exemplu, făcea parte din sărbătorile de primăvară, punct central al calendarului religios babilonian, și era temelia concepției despre lume și viață și despre alcătuirea societății (era recitată în a patra zi a lunii Nisan, în timpul Anului Nou babilonean)<sup>8</sup>. Miturile mesopotamiene ale creației erau o justificare a ordinii sociale, a destinului uman.

Epopeea Enuma Elish a rămas scrisă în mai multe forme. Versiunea mai veche, sumeriană, îi are pe Anu, Enlil și Ninurta ca eroi divini (3500 -1700 îH). Versiunile mai noi sunt în dialectul akkadian,

7 G. H. Johnston, „Genesis 1 and Ancient Egyptian Creation Myths”, *Bibliotheca Sacra* 165 (2008), 178-194. J. Lam, „The Biblical Creation in Its Ancient Near Eastern Context”, *Biologos.org*. Web 22 Apr. 2011. [http://biologos.org/uploads/projects/lam\\_scholarly\\_essay.pdf](http://biologos.org/uploads/projects/lam_scholarly_essay.pdf), T. Shetter, „Genesis 1-2 In Light Of Ancient Egyptian Creation Myths”, *Bible.org*. Web. 22 Apr. 2011, <http://bible.org/article/genesis-1-2-light-ancient-egyptian-creation-myths>.

8 Nahum M. Sarna, *Understanding Genesis* (New York, NY: Schocken Books, 1970), 7, citat în B.K. Waltke, „The Creation Account”, *BS* 132 (1975), 327.

limba babiloniană veche, și au adaptat istorisirea, prezentându-l pe Marduk, zeul Babilonului, drept zeu creator (sec. 12 îH)<sup>9</sup>.

În versiunea sumeriană creația începe în apele primordiale, proaspete, ale oceanului, care primesc diferite nume (Apsu, Nammu, Engur, etc.), și care erau considerate a fi veșnice, necreate. Apoi, istorisirea din *Enuma Elish* pleacă de întâlnirea dintre Apsu, apa proaspătă a oceanului, și Tiamat, apa sărată (în Geneza este amintit adâncul de ape, *tehom*, Gen.1:2, peste care se mișcă Duhul lui Dumnezeu; o posibilă paralelă). Din contopirea acestori doi zei apare Mammu, zeul aburului și ceții, apoi ceilalți zei<sup>10</sup>.

Tot din cei doi zei dintâi se naște muntele sfânt din care se desprind mai târziu cerul (An, zeu masculin) și pământul (Ki, zeități feminine). Din unirea lor se naște Enlil, zeul atmosferei. Din unirea lui Enlil și Ki (un fel de incest divin), ia naștere lumea. Cum se observă, din nou, zeii sunt descriși prin relații de familie și general, sociale, asemănătoare societății umane.

În istorisirea *Copacul Hullupu*, se spune că An, zeul cerului, a creat cerurile, iar Enlil, zeul aerului, a creat uscatul, Ki; apoi Enlil i-a despărțit pe părintele său, An, în două : An – zeul bărbat și Ki, zeița mamă. În altă versiune, Nammu, zeița apei (numită și Engur, reprezentată de oceanul planetar, Apsu) a creat cerul și pământul, viața (cuvântul pentru apă este înrudit cu cel pentru sămânță, originea a toate), și pe zeii An și Ki. Enlil, zeul aerului (gen masculin), are o soție, Ninlil, zeița sau doamna aerului (gen feminin), și împreună nasc mai mulți zei, iar Enlil are copii chiar și cu propriile fiice (libertinajul acesta este criticat chiar în cuprinsul legendei; el era însă practicat în casele regale și, în mod binecunoscut, la curtea faraonilor egipteni). Într-un final, Nammu îl roagă pe unul din fii săi, Enki, zeul înțelepciunii, al magiei și al construcțiilor (care mai târziu, în Babilon, va fi numit zeul Ea), care dormea în adâncul apelor, Apsu, să se ridice la lucru și să făurească slujitori (robi) pentru zei. Enki îi cere ca zeița nașterii, Ninmah (Doamna cerului), să ia noroi și faurii divini și princieri să întărească noroiul, așa încât să poată crea ființe din el<sup>11</sup> (Nammu îi spune lui Enki: „Fiul meu, trezește-te și crează dublurile!”; adică pe cei asemănători cu zeii<sup>12</sup>).

Ninmah și Enki petrec, iar apoi Ninmah crează oamenii, după care și oamenii cu defecte (Ninmah crează 6 categorii: femeia stearpă, androginul - famenul, etc., iar Enki crează un om complet neajutorat); Enki le găsește tuturor câte o slujbă sau un destin, punând astfel bazele societății (femeia stearpă devine gospodină; androginul ajunge eunuc la casa regelui, cel neajutorat devine cerșetor și va primi pâine de la ceilalți etc; zeii crează deci și oameni sănătoși și bolnavi, și locul fiecăruia în societate; prin contrast, tot ce face Dumnezeu în Geneza 1 este întreg și bun, iar societatea o organizează oamenii).<sup>13</sup>

Apoi, Enki și Ninmah, care primește numele Ninursag, Doamna muntelui sacru, crează 8 zei în țara Dilmun (o grădină frumoasă, dar lipsită de apă, unde domnește liniștea, o paralelă interesantă cu Edenul<sup>14</sup>). Ninursag îi creează pe acești zei ca răspuns la nevoile și durerile lui Enki: ca răspuns la durerea sa din coastă (*ti*), Ninursag o crează pe Nin-ti (Doamna din coastă sau Doamna vieții)<sup>15</sup>. Aici se regăsește tema din creația biblică a lui Adam și a Evei, dar este transpusă la nivel de zeități. Prin paralelism, omul, după Moise, este creat ca o zeități din alte religii, nu ca rob; paralelismul

9 Cf. E.A. Speiser in *Ancient Near Eastern Texts Relating to the Old Testament*, ed.3a, editată de James Pritchard (Princeton, 1969); L. W. King, *The Seven Tablets of Creation*, London 1902.

10 S.N. Kramer, *History Begins at Sumer: Thirty-Nine Firsts in Man's Recorded History*, Philadelphia, PA: Univ. of Pennsylvania Press, 1981, 87.

11 În legenda sumeriană *Enki și Ninmah*, Enki este fiul lui An și al lui Nammu. Nammu îl trezește pe Enki din somn, din apele oceanului Apsu, și acesta începe seria creației, cf. G. Leick, *A Dictionary of Ancient Near Eastern Mythology*, Routledge, 1991, 124. S.N. Kramer, ed, *Mythologies of the Ancient World*, Garden City, NY: Anchor, 1961.

12 Adică pe oameni, Kramer, *History Begins at Sumer*, 106.

13 Kramer, *History Begins at Sumer*, 107.

14 Kramer, *History Begins at Sumer*, 144. În țara ideală Dilmun, nu există violență, moarte, durere, leii nu atacă mieii, lupii nuucid copiii, vulturii și corbii nu se hrănesc cu cadavre, oamenii nu îmbătrânesc.

15 Kramer, *History Begins at Sumer*, 144.



este doar parțial, la Moise omul este reprezentat al lui Dumnezeu, purtător de chip și asemănare divină.

În legendele mesopotamiene, zeii cei mari, dintâi, au numeroase nevoi și spre îndeplinirea lor au fost creați nenumărați alți zei secundari (de exemplu, Annunaki, zeii care se ocupau de hrană și îmbrăcăminte – copiii lui An, Lahar, zeul turmelor, și Ashnan, zeița grâului, care trebuiau să aducă prosperitate și oamenilor, etc.), precum și oamenii.

În varianta babiloniană, din Tiamat și Apsu se nasc primii zei, cei mari. Zeii mai în vârstă, se numesc Annuna, și îi puneau la munci pe zeii mai tineri, denumiți Igigi. Apsu devine mânios că zeii cei tineri se țin de petreceri și nu își îndeplinesc muncile repartizate și decide să îiucidă. Aceștia prind de veste și îlucid pe Apsu. Tiamat se recăsătorește cu Kinku, zeul râului, și pregătește împreună cu zeii bătrâni și cu monștrii un război împotriva celorlalți zei. Zeul Marduk o ucide însă pe Tiamat, iar din corpul ei, pe care îl rupe în două ca pe o scoică, crează lumea: din jumătate face cerul, și pune strajă apelor ei, ca să nu mai scape, iar din cealaltă jumătate, face pământul. El aduce ordine în ceruri, pune stelele și hotărăște anotimpurile. Marduk îi împacă pe zeii tineri cu cei bătrâni și apoi îi crează pe oameni din sângele lui Kinku, pe care îl ucisese, ca să îndeplinească ei muncile îndeplinite de zei până atunci și să îi slujească (până aici modelul unei revolte sociale față de o casă regală este evident în această versiune a creației)<sup>16</sup>.

Atrahasis, epopea mesopotamiană despre potop, începe și ea cu istorisirea creației. Variantele descoperite datează din aproximativ 1700 îH. Începutul istorisirii se aseamănă cu Enuma Elish<sup>17</sup>. Zeii în vârstă, cei 7 zei Annuna, îi pun la muncă grea pe zeii mai tineri, Igigi, iar aceștia, după o vreme îndelungată (fie 40 de ani, fie 3,600 de ani) se răzvrătesc și încep un război. Enlil, unul din zeii mai tineri, duce vestea răzvrătirii lor înaintea lui Anu și Enki, reprezentanții cu vază ai zeilor bătrâni. Enki decide să îlucidă pe unul din zeii tineri, Geshtu-e, un zeu al inteligenței (sau Av-ilu, tatăl sau sursa oamenilor), și din trupul și sângele lui amestecat cu noroi, decde să îl facă pe om ca să preia muncile zeilor. Zeul Enki și zeița nașterii, Nintu, formează din acest lut amestecat cu sânge 14 figuri de oameni și le pun într-un cuptor sau ceva asemănător unui pânțec feminin (șapte în dreapta și șapte în stânga, separați de o cărămidă). De aici vor apărea peste 10 luni, șapte bărbați (cei din dreapta) și șapte femei (cele din stânga), și vor fi scoși din cuptor, luându-se cărămida de pe gura cuptorului. Oamenilor astfel creați li se dau porunci de viață și de muncă, de familie etc.<sup>18</sup> Se poate observa, în context, accentul pe cifra șapte, care apare în istorisirea creației în legătură cu oamenii, dar în alt sens decât în Geneza 1-2. Revolta din lumea regală a zeilor duce la crearea omului ca un substitut de slujitor divin, ca un sclav. Există elemente asemănătoare cu crearea lui Adam (Geneza 1 spune că Dumnezeu „i-a făcut”, dar nu zice cum; Geneza 2 spune că l-a făcut pe Adam din *adamah*, țărână, de unde și numele omului; Dumnezeu însă nu pune sânge de zeitățe în om, ci îi suflă din Duhul său; crearea Evei este, de asemenea, ceva special, din corpul lui Adam, dar fără să implice ucidere sau coacere sau gestație, totul este făcut în intervale mici de timp – un somn - prin puterea uriașă a lui Dumnezeu).

### **c. Creația la hitiți și cananiți**

Cananiții și hitiții oferă mult mai puține informații despre creație. Hitiții au câteva legende, aproape toate influențate de mesopotamieni. Într-o variantă, un zeu, Kumarbi, același cu zeul Enlil sau El, fiu al lui Anu, îl atacă pe zeul cerului, Anu, și mușcându-l, rămâne însărcinat cu trei zei monștruoși, înfricoșători (între care și zeul furtunii, Teshub)<sup>19</sup>. În mitul lui Ullikumi, Kumarbi se revoltă

16 Johnston, *Ancient Religions*, 60.

17 S. Dalley, ed. and trans. *Myths from Mesopotamia*, Oxford, New York: Oxford UP, 1991.

18 Dalley, *Myths from Mesopotamia*, 14-16.

19 ANET, 120-128.

împotriva lui Teshub și naște un gigant, Ullikumi care, după multe distrugeri aduse în Univers, va fi ucis de zeul Ea. Zeii vor desface (desprinde) atunci cerul de pământ cu un cosor. Un alt mit povestește că lumea a luat naștere în lupta dintre zeul furtunii, Teshub, și un dragon, Illuyanka<sup>20</sup>.

În ce privește popoarele canaanite, ele au legende despre zeul El, numit „creatorul tuturor creaturilor” (numele semitic El se regăsește și în numele evreiesc Elohim și probabil este și numele folosit de Avraam). Există, astfel, istorisiri despre confruntarea dintre El și Baal, rivalul său, dar nu există legende despre creație ori despre crearea omului, ca atare<sup>21</sup>. Situația este asemănătoare și la sirieni, unde se întâlnesc legende despre confruntarea dintre Baal și Yam (zeul apelor), sau Baal și Mot (zeul morții)<sup>22</sup>.

## 2.d. Etica și scopul existenței umane

Deși în cuvinte puține, în contrast cu tablourile prezentate în celelalte religii, natura și destinul omului reușesc să iasă în evidență în trăsăturile lor esențiale în Geneza 1:26-31, prin asemănare și contrast cu natura divină, așa cum apare ea în Geneza 1:1 – 2:3.

### Natura umană și cea divină

În contextul impus de ritmul și formatul celor 6 zile, (Dumnezeu a zis, Dumnezeu a văzut că erau foarte bune etc.), Geneza 1 include *primul dialog extins în interiorul Dumnezeirii* („să facem om, etc.”)<sup>23</sup>. Până în ziua a șasea, Dumnezeu s-a raportat la Univers prin porunci, iar expunerea a fost la persoana a treia. Geneza 1:26 schimbă tonul, deoarece Dumnezeu se consultă cu sine însuși, la plural, și lasă să se întrevadă anumite detalii din planul său de creație, în timp ce, de asemenea, binecuvintează în mod explicit omul (vezi și 1:22), adresându-i-se în mod direct (1:28, 29), și vorbind cu el la persoana a treia despre soarta animalelor (30). Dumnezeu nu vorbește cu animalele despre om, ci numai invers.

Anumite detalii de context cum ar fi binecuvântarea (22, 28) sau indicațiile despre hrană (29, 30) indică o asemănare între crearea animalelor și a oamenilor, o anumită unitate între om și animale – ca meniu și mediu de creștere, dar detaliile de creație în sine, tonul și dialogul dintre Dumnezeu și om indică o superioritate ontologică netă (de natură și destin).

Așa cum au observat și alți comentatori, relatarea biblică a creației universului are anumite trăsături comune cu legendele egiptene, anume atmosfera generală de control divin suprem asupra naturii, lipsa de conflict inițial, prezența apei și a uscatului, lipsa unei perechi divine de tip masculin-feminin. Zeitățile feminine și masculine apar mai târziu în legendele egiptene și sunt prezente mai ales în legendele mesopotamiene, iar în acel moment, relațiile între zei se aseamănă mult cu relațiile problematice din prima familie umană, așa cum sunt prezentate în Geneza (Adam și Eva greșesc; Cain îl ucide pe Abel; Cain se teme că va fi ucis, Lameh are două soții, el ucide un tânăr etc.).

În creația biblică Dumnezeu nu se naște din natură și nu este precedat de nimic, nici de apele adâncului – *tehom*, Gen. 1:2 (vezi Enuma Elish, legendele egiptene), nici de vreun deal primordial (Egipt), nici de existența luminii: el însuși precede totul, există înainte ca toate să aibă vreun început, este veșnic. În Geneza Dumnezeu este unic și în mod ontologic se află în afara creației sale, nu se confundă cu ea. El nu a creat ființele prin mijloace materiale pre-existente (semen, oase, sânge

20 Johnston, *Ancient Religions*, 61.

21 W.F. McCants, *Founding Gods, Inventing Nations: Conquest and Culture Myths from Antiquity to Islam*, Princeton, NJ.: Princeton University Press, 2012, 16.

22 Johnston, *Ancient Religions*, 60.

23 Și Talpoș observă lucrul acesta în *Legea, Istoria și Poezia VT*, 65, dar nu elaborează ideea mai mult, ca să sublinieze importanța faptului acestapentru descrierea naturii umane.

intestine etc), ci prin cuvântul puterii sale. El nu a creat societatea umană în caste sau cu nivele sociale diferite, ci o pereche din care au ieșit toți oamenii, egali, toți fiind după asemănarea lui Dumnezeu. Oamenii nu sunt sclavii zeilor, ca să le aducă hrană, ci sunt reprezentanții lui Dumnezeu, ca să îngrijească lumea creată. Nu sunt mai mulți zei, ci doar un Dumnezeu (aici se observă însă folosirea pluralului Elohim, care poate avea înțeles de plural regal sau, așa cum interpretează mai târziu teologii creștini, în urma revelației din Noul Testament, este o referire la Sfânta Treime).

Ca în celelalte religii, și în Geneza 1 apar elemente de teologia închinării și teologia muncii. Munca omului urmează modelul divin și nu este o corvoadă. Conform celor 7 zile ale creației, munca este echilibrată de odihnă, iar odihna include contemplarea, satisfacția, închinarea către Dumnezeul creator<sup>24</sup>. Inteligența cu care lucrează Dumnezeu devine modelul efortului inteligent al omului.

Omul este creat ca reprezentant al lui Dumnezeu pe pământ, iar între ei apare o relație apare: o delegare de autoritate, o poruncă de dezvoltare, un mandat de umplere a pământului și de îngrijire a Edenului (Gen. 1:26-29; 2:8, 15). Este interesant, din această perspectivă, că ansamblul grădinii rămâne idealul de relaxare al oamenilor în cultura antică și la fel și în cultura modernă, iar regii din Babilon, Ninive și marile capitale antice din răsărit, erau renumiți pentru grădinile lor elaborate (cf. grădinile Semiramidei, ale lui Nebucadnețar etc).

### Elemente despre originea răului universal

Deși această observație iese din cadrul textului ales, Geneza 1, relatarea lui Moise despre creație include, prin paralelism și contrast cu istorisirile celorlalte religii, și noțiuni despre apariția răului, a conflictului, a distrugerii, a morții, anume în Geneza 2-3. În Geneza 1, creația este prezentată ca fiind inițial perfectă, fără rebuturi – umane sau de altfel, ca în legendele mesopotamiene, și fără zei adversari care trebuie uciși.

În legătură cu teologia răului, în Geneza răul apare mai întâi teoretic și potențial, în porunca din Geneza 2:16-17: „Domnul Dumnezeu a dat omului porunca aceasta: Poți să mănânci după plăcere din orice pom din grădină; dar din pomul cunoștinței binelui și răului să nu mănânci, căci în ziua în care vei mânca din el vei muri negreșit”. Aici apare numele pomului (pomul cunoștinței binelui și răului), apoi avertizarea morții. În fapt, Răul, în Geneza, apare deodată, neașteptat, în grădina Eden și este extern lumii umane. Ispita neascultării, astfel, nu vine din gândul omenesc. Misteriosul șarpe vorbitor prin care acționează Răul este viclean, răuvoitor și, în cele din urmă, este pedepsit cu modificarea existenței sale (se va târî pe pământ) și cu o condamnare viitoare fără scăpare (Sămânța femeii îi va zdrobi capul). Geneza nu se concentrează pe originea răului în ființele create, iar textul se concentrează pe influența acestuia în viața omului: moarte, crimă, răzvrătire față de Dumnezeu. Filosofic vorbind, acest Rău reprezintă în Geneza o deteriorare ulterioară a lumii, față de momentul creației. Religiiile care consideră, în mod dualist, că energiile sau zeitățile negative sunt egale, din creație, și se echilibrează cu cele pozitive, într-un tot armonios, într-un echilibru de tip yin – yang, Ahriman și Ormuz (zoroastrism), Răul și Binele, magie neagră și magie albă (egale ca forță și valoare), se află în contradicție directă cu mesajul biblic din Geneza. Din punct de vedere biblic, răul și binele nu sunt complementare, ci răul este o deteriorare a binelui, care va fi eliminată în final, în vederea restaurării unei lumi bune în întregime.

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24 Ian Hart, „Genesis 1:1-2:3 as a Prologue to the Book of Genesis,” *Tyndale Bulletin* 46 (1995): 315-336, 320 (nota 19), 330.

## 2a. Polemici contemporane (I): creaționism islamic

Polemicile contemporane ale Genezei sunt implicite. În acest curs vom privi la interacțiunea cu două religii majore contemporane, Islamul și Hinduismul.

Ambele conțin texte despre crearea lumii. Referințele la creație din Coran – și din alte texte islamice sunt mai recente decât VT și NT și dovedesc o interacțiune clară cu Vechiul Testament, cu Geneza, în special.

Ideea (teza) de text inspirat divin a Coranului este foarte intens susținută de musulmani prin diverse argumente teologice, adesea dezvoltate prin comparație cu Biblia și istoria iudeo-creștină, Consențenarea Coranului este destul de bine localizată în timp. În ce privește literatura sfântă hindusă ea este uriașă depășind ca volum Biblia, cu un factor de cel puțin 10, și acoperind o perioadă foarte mare. Vedele au anumite înrudiri cu religiile egiptene și mesopotamiene, dar au mult conținut specific. Manusmriti, mai recente, sec. 1 dH, pot include și o interacțiune cu Geneza, după cum, bineînțeles, interacționează cu Vedele și le dezvoltă temele în sensul motivării or justificării organizării sociale.

Prin autori cum este Harun Yahya, creaționismul islamic pare să fie un bun partener pentru creaționismul biblic. Prin alții însă cum ar fi T.O. Shanavas sau M. Boucaille, ea are un adversar puternic atât în termeni de revelație, cât și în ce privește coerența filosofică sau științifică, respectiv apropierea de interpretarea evoluționistă a descoperirilor și legilor științifice. Unii autori, cum este Sam Shamoun, sunt apologeți creștini care vor să dovedească că, de fapt, creaționismul islamic recapitulează creaționismul biblic, deci ar avea același mesaj.

Desigur, problema mesajului identic este extrem de controversată. Aici, de fapt, apare relevanța mesajului Genezei. Natura lui Dumnezeu, natura și soarta omului, coerența pe ansamblul scriptural inspirat, imaginea despre univers (cosmogonie, theogonie, etc.) și despre universul în devenire. Citind Geneza cu atenția ajungem să ne cunoaștem credința, specificul, importanța revelației și să găsim căi de dialog și de apărare a credinței creștine. Simpla proclamare este o soluție, dar nu singura. Redescoperirea laturii polemice a Genezei aduce noi perspective. Politici sociale, înțelegerea locului femeii în societate, probleme de etică (drepturile omului, semnificația omului) sunt toate ocazii de a-l mărturisi pe Dumnezeu personal și suprem, pe Hristos răscumpărătorul, lumea ca proiect pozitiv, durabil, reînnoibil.

### *Harun Yahya – și apărarea creaționismului – general, dar mai ales islamic. Prietenul care te conduce la Allah și la Coran.*

Adnan Oktar (1956, Ankara) scrie sub pseudonimul Harun Yahya (Aaron Ioan). În cartea *The Creation of the Universe* el apără pe față creaționismul islamic, în contra evoluționismului pe care îl consideră o înșelăciune.

Ca într-o carte clasică de apărare a creaționismului, modelul lui Harun Yahya este să arate minuni și paradoxuri din lumea creată care par să contrazică știința și ne asigură viața. Ele sunt tratate ca dovezi ale creației. Cartea este însoțită de multe citate din Coran afirmând că Dumnezeu este creatorul. El citează mulți oameni de știință creștini – și atei europeni, dar nu compară Biblia cu Coranul, nici cu prezintă o anumite teorie coranică. Respinge categoric evoluționismul aducând diverse argumente de la Darwin la variantele moderne, de obicei argumente clasice, prin care arată că evoluționismul nu are bază rațională puternică și, de aici, nici științifică. Polemica Geneza / Coran, la acest nivel se desfășoară pe două planuri: mai întâi se arată că un musulman apără creaționismul,

apoi că acesta este creaționism coranic, deci Alah și Coranul trebuie crezut, primit. Prima parte este foarte asemănătoare cu argumentele creștine pentru creaționismul biblic. Problema în final, este dacă credem imaginea despre lume și viață a Bibliei, Dumnezeu biblic și respectiv mântuirea prin Hristos.

Harun Haya este un scriitor foarte influent între emigranții musulmani din Europa (Anglia, Franța, Germania) și cei din USA. Creaționismul islamic este deja observat și luat în considerare ca opțiune culturală specifică pentru un mare număr de musulmani în aceste țări, precum și în țările de cultură islamică majoritară. În același timp, se poate sesiza și un curent concordist islamic, favorabil evoluționismului.

### ***Kamilla Khan, Creation of the Universe. The true description of Islam, Mount Pleasant, MI: Tawakkula, 2010***

p. 18

*And it is He who created the heavens and the earth in Six Days and His Throne was on water. (Quran 11:7)69*

*Prophet Muhammad said, 'There was Allah and nothing except Him and His Throne was on water. He wrote everything in The Book and created the heavens and the earth. 170*

Prior to the creation of the universe there was Allah The Eternal and nothing except Him. There were no heavens and no earth. The universe was nothing, not even a speck of dust or anything less than it. There was Allah and His Throne was on water. When He wrote everything in His Book and created the heavens and the earth thereafter.

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*Say, 'Verily do you indeed disbelieve in He Who created the earth in two days? And you make equals with Him? That is The Lord of the worlds.' (Quran 41:9)05*

Allah first created the earth in Two Days while it was surrounded by a heaven of smoke which had come into existence from the initial separation of the singular piece of creation. He created the earth's structure with heat and energy of a furnace inside, making this a core component of its creation.

Stabilization of the earth

*Say, 'Verily do you indeed disbelieve in He Who created the earth in two days? And you make equals with Him? That is The Lord of the worlds. And He made therein firm mountains above it,' (Quran 41:19-10)*

On the third Day of creation Allah stabilized the earth's surface by creating mountains. He did not create them as mere surface elevations on the earth's surface. Rather He created them as distinct structures he embedded into the earth, casting them into the earth's surface with force, arresting its previously trembling motion. Thus the earth's surface became calm 115 and stable.116

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*Say, 'Verily do you indeed disbelieve in He Who created the earth in two days? And you make equals with Him? That is The Lord of the worlds. And He made therein firm mountains above it, and blessed it therein, and measured therein its sustenance in four days equal for those who ask. Then He directed Himself to the heaven when it was smoke, and He said to it and the earth 'come will-*

*ingly or unwillingly.' They said, 'we come willingly.' And He completed them as seven heavens in 2 days and He revealed in each heaven its command.' (Quran 41:9-12/27*

After 4 days of creation, Allah created seven heavens in 2 days completing the creation of the heavens and earth in 6 days total for all those who ask. He created the seven heavens from the single heaven of smoke which had come into existence from the initial separation of the singularity. From this heaven of smoke He created stars in the lowest heaven and from it He furnished the seventh heaven of the universe. All seven heavens were created from this single heaven of smoke.

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*Verily your Lord is Allah Who created the heavens and the earth in Six Days, then He established Himself over The Throne (Quran 7:54)154*

Allah created the heavens and the earth in 6 days, creating the earth in 2 days, stabilizing it with mountains on the 3rd day, enriching it with provisions on the 4th day, and completing the creation of seven heavens in the last 2 days. These are the 6 days of creation for all those who ask. After creating the heavens and earth Allah established Himself over His Throne in a manner known only to Him. There is nothing like Him and no vision can grasp Him.

*And it is He Who created the night and the day, and the sun and the moon. Each in an orbit is floating. (Quran 21:33)*

He created the sun and the moon to float through space, allowing them to run along courses. Thus He guided them along orbital paths through heavenly space. And He created the earth's night and day through orbital movement in space. Truly He is the Creator who regulates the affairs of that which He creates.

*It is not permitted for the sun to reach the moon nor for the night to overtake the day. But each in an orbit is floating (Quran 36:40)*

He is Al Haseeb, The one who keeps Account of everything. He gave the sun and the moon well calculated movement and He gave the earth its measure of night and day. It is not for the sun to reach the moon, nor for the night to overtake the day. Rather they diligently pursue their courses, all for a term appointed.

*He created the heavens and the earth in truth. He revolves the night over the day and He revolves the day over the night. And He subjected the sun and the moon, each floating for a term appointed. (Quran 39:5)*

He alternates the night and the day, displaying a magnificent sign in the turning of the day and the night. He coils the night with the day

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*It is He Who made the sun a glowing light and the moon a light measuring it with phases that you may know the number of year and the account. Allah did not create that except in truth. He explains the signs for a people who know. (Quran 10:5)*

And He subjected the moon to the earth displaying a celestial calendar in the picturesque night sky. He regulates the moon's light from its beaming fullness to the elegant light of its withering crescent. Thus He gave moonlight its phases displaying a celestial calendar in the heavenly sky. And He made twelve lunar months to the year. Thus it has been since He created the heavens and the earth. Then look how He displays His signs.

***T.O. Shanavas, Creation and / or evolution. An Islamic Perspective, ch. 7. Exegeză islamică pe Geneza și lauda virtuților științifice evoluționiste ale islamului, Coranului.***

T.O. Shanavas, CREATION AND/OR EVOLUTION. An Islamic Perspective, Philadelphia, PA: XLIBRIS, 2005,

The Qur'an is a book of guidance that asks its believers to investigate and understand nature. It does not spoon-feed them with knowledge, but advises them to observe...

El zice: Observăm că natura relatărilor din Coran este proclamatoare, poetică sau argumentativă, pe când natura relatării din Geneza este narativ-teologică-poetică (structural).

Argumentele sunt bazate pe citate și analize lingvistice. Nu este un text anume despre creație, ci o compilație de sure (proclamări focalizate pe un subiect).

His grand design, that God is manifested through His creations, and that His attributes are the link between human beings and their comprehension of the Divine.<sup>4</sup> Out of the titles and ninety-nine attributes ascribed to God in the Qur'an, four grant us insight into His process of creation. Those key attributes are

Rabb (the Sustainer),  
al-Khaliq (the Creator),  
al-Baari (the Evolver), and  
al-Musawwir (the Bestower of Forms).

The first command that came to the Prophet was:

***Read in the name of thy Sustainer (Rabb), who has created; created man out of a germ-cell. (Qur'an: 96: 1-2)***

The major components of the meaning of the word Rububiyat are thus: (a) development of a thing by an external agent; (b) a step-by-step process, not an instant event; and (c) the freedom for the objects "to attain full stature" within the overall creative process. Therefore, Rabb, the derived noun from Rububiyat, means an evolver. The use of the noun Rabb as an attribute of God suggests that God lets organisms evolve, affording them the freedom to attain complete perfection within the limits of His laws of nature.

ch. 2, p. 23 **Nature and Quran, are twin manifestation of the divine act of Self-Revelation, in Islam.** Sayyed Hossein Nasr, an eminent Islamic scholar, answers that question very eloquently:

**The Qur'an depicts nature as being ultimately a theophany which both veils and reveals God.** The forms of nature are so many "mosques" which hide various Divine Qualities while also revealing these same Qualities for those whose inner eye has not become blinded by the concupiscent ego and centripetal tendencies of the passionate soul.<sup>1</sup>

The Qur'an and the physical universe are "twin manifestations of the divine act of Self-revelation."<sup>2</sup> Viewed as a text, the universe is a "written scroll" (Qur'an 21:104)<sup>3</sup> with information that must be read according to its meaning. The Qur'an is its counterpart, a text in human vernacular that bids us to explore and coexist with the universe without damaging it.

ch.8

**In the last chapter (7) we learned from the Qur'an that the creation process is evolutionary and that many medieval Muslim scholars held the view that humankind evolved from the animal world.** However, most contemporary Muslims believe that Adam was created ex nihilo and that Eve was created from his rib.

In this chapter we will explore the Qur'an to choose between the two beliefs.

O you man, what deluded you concerning your Munificent Lord, **who created you {(qhalaqa)} fashioned you {(sawwa)} and shaped you in perfection {(hadala)}**. (Qur'an 82:6-7)

**And We who created {(khalaqa)} you, and fashioned {(sawwara)} you, then told the Angels: fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. (Qur'an 7:11)**

If God created Adam with no connection to the animal world and other hominids, the Qur'an would not have said, **"We created you, then fashioned you."** Similarly, if Adam did not evolve in stages but was a perfect creation, then the verb to sculpt (sawwa or sawwara), which appears in the verses, becomes superfluous because there is nothing to perfect in a perfect being. The commentator translates the verb hadala ( ) as "shaped you in perfection."

### **Este Islamul oportunist?**

Se pare că Mahomed s-a inspirat din Vechiul Testament și din Noul Testament, care sunt mult citate în Coran. În prezent există două curente în Islam. Unul care se inspiră din evoluționism și încearcă să arate concordanța între islam și teoria evoluționistă, altul care se opune evoluționismului și încearcă o teorie creaționistă islamică, apropiată de creaționismul biblic.

**In summary, Adam was not created ex nihilo, but from an earlier species that may take the modern name "Homo ergaster" or the name "Animal-type Man" of Ibn Arabi. This being, we believe, is the forerunner of Eve and Adam. The story that Eve was created from Adam's rib was a later addition to Muslim beliefs.** The Qur'anic verse 4:1 suggests a twin birth for Adam and Eve.

Islam's greatest historiographer, Abd-ar-Rahman Muhammed ibn-Khaldun, believed that the creation of mankind was gradual and that it evolved from the world of apes.

In an earlier section of this work, we have seen many other pre-Darwin Muslims echoing the same belief. How, then, did the Judeo-Christian belief that God created Eve from Adam's rib become a part of the Muslim faith? The Muqaddimah supports the argument that the story was not based on the Qur'an, but was incorporated into Muslim belief through Jewish and Christian converts to Islam.

### **Maurice Boucaille, The Bible, the Quran and Science**

Thanks to its undisputed authenticity, the text of the Qur'an holds a unique place among the books of Revelation, shared neither by the Old nor the New Testament.

In contrast to the Old Testament, the Qur'an does not provide a unified description of the Creation. Instead of a continuous narration, there are passages scattered all over the Book which deal with certain aspects of the Creation and provide information on the successive events marking its development with varying degrees of detail. To gain a clear idea of how these events are presented, the fragments scattered throughout a large number of suras have to be brought together.



Qur'an, verse 54, sura 7 reads as follows:

"Your Lord is God Who **created the heavens and the earth in six days.** " *yaum / ayyan* (cf. *Yom, heb*).

There are very few translations and commentaries of the Qur'an that note how the word 'days' should really be taken to mean 'periods'. It has moreover been maintained that if the Qur'anic texts on the Creation divided its stages into 'days', it was with the deliberate intention of taking up beliefs held by all the Jews and Christians at the dawn of Islam and of avoiding a head-on confrontation with such a widely-held belief.

Yaum poate foarte bine să însemne și perioade lungi, de lungime diferită:

--sura 32, verse 5:

". . . in a period of time (*yaum*) **whereof the measure is a thousand years** of your reckoning." (It is to be noted that the Creation in six periods is precisely what the verse preceding verse 5 refers to).

--sura 70, verse 4:

". . . in a period of time (*yaum*) **whereof the measure is 50,000 years.**"

One of the longest passages of the Qur'an, which deals with the Creation, describes the latter by juxtaposing an account of earthly events and one of celestial events. The verses in question are verses

9 to 12, sura 41:

(God is speaking to the Prophet)

"Say. Do you disbelieve **Him Who created the earth in two periods? Do you ascribe equals to Him. He is the Lord of the Worlds.**

"He set in the (earth) mountains standing firm. He blessed it. He measured therein its sustenance in four periods, in due proportion, in accordance with the needs of those who ask for (sustenance? or information?).

"Moreover (*tumma*) He turned to heaven when it was smoke and said to it and to the earth: come willingly or unwillingly! They said: we come in willing obedience.

**"Then He ordained them seven heavens in two periods, and He assigned to each heaven its mandate by Revelation. And We adorned the lower heaven with luminaries and provided it a guard.** Such is the decree of the All Mighty, the Full of Knowledge."

These four verses of sura 41 contain several points to which we shall return. The initially gaseous state of celestial matter and the highly symbolic definition of the number of heavens as seven. We shall see the meaning behind this figure. Also of a symbolic nature is the dialogue between God on the one hand and the primordial sky and earth on the other. here however it is only to express the submission of the Heavens and Earth, once they were formed, to divine orders.

Critics have seen in this passage a contradiction with the statement of the six periods of the Creation. By adding the two periods of the formation of the Earth to the four periods of the spreading of its sustenance to the inhabitants, plus the two periods of the formation of the Heavens, we arrive at eight periods. This would then be in contradiction with the six periods mentioned above.

## **THE QUR'AN does not lay down a sequence for the creation of the earth and heavens**

In the two passages from the Qur'an quoted above, reference was made in one of the verses to the Creation of the Heavens and the Earth (sura 7, verse 54) , and elsewhere to the Creation of the Earth and the Heavens (sura 41, verses 9 to 12). The Qur'an does not therefore appear to lay down a sequence for the Creation of the Heavens and the Earth.

## **The 7 worlds were created in 6 periods**

This concept of the separation of a whole into several parts is noted in other passages of the Book with reference to multiple worlds. The first verse of the first sura in the Qur'an proclaims, after the opening invocation, the following: "In the name of God, the Beneficent, the Merciful", "Praise be to God, Lord of the Worlds." The terms 'worlds' reappears dozens of times in the Qur'an. The Heavens are referred to as multiple as well, not only on account of their plural form, but also because of their symbolic numerical quantity. 7.

This number is used 24 times throughout the Qur'an for various numerical quantities. It often carries the meaning of 'many' although we do not know exactly why this meaning of the figure was used. The Greeks and Romans also seem to have used the number 7 to mean an undefined idea of plurality. In the Qur'an, the number 7 refers to the Heavens themselves (*samawat*). It alone is understood to mean 'Heavens'. The 7 roads of the Heavens are mentioned once:

--sura 2, verse 29:

"(God) is the One Who created for you all that is on the earth. Moreover He turned to the heaven and fashioned seven heavens with harmony. He is Full of Knowledge of all things."

--sura 23, verse 17:

"And We have created above you seven paths. We have never been unmindful of the Creation."

--sura 67, verse 3:

"(God) is the One Who created seven heavens one above an other. Thou canst see no fault in the creation of the Beneficent. Turn the vision again! Canst thou see any rift?"

--sura 71, verse 15-16:

"Did you see how **God created seven heavens one above another and made the moon a light therein and made the sun a lamp?**[57]"

--sura 78, verse 12:

"We have built above you seven strong (heavens) and placed a blazing lamp."  
Here the blazing lamp is the Sun.

The commentators on the Qur'an are in agreement on all these verses: **the number 7 means no more than plurality**. [58]

There are therefore many Heavens and Earths, and it comes as no small surprise to the reader of the Qur'an to find that earths such as our own may be found in the Universe, a fact that has not yet been verified by man in our time.

Verse 12 of sura 65 does however predict the following:

"God is the One Who created seven heavens and of the earth (*ard*) a similar number. The Command descends among them so that you know that God has power over all

things and comprehends all things in His knowledge."

Since 7 indicates an indefinite plurality (as we have seen), it is possible to conclude that the Qur'anic text clearly indicates the existence of more than one single Earth, our own Earth (*ard*); there are others like it in the Universe.

Another observation which may surprise the Twentieth century reader of the Qur'an is the fact that verses refer to three groups of things created, i.e.

- things in the Heavens.
- things on the Earth
- things between the Heavens and the Earth

Here are several of these verses:

--sura 20, verse 6;

"To Him (God) belongs what is in the heavens, on earth, between them and beneath the soil."

--sura 25, verse 59:

". . . **the One Who created the heavens, the earth and what is between them in six periods.**"

--sura 32, verse 4:

"God is the One Who created the heavens, the earth and what is between them in six periods."

--sura 50, verse 38:

"We created the heavens, the earth .and what is between them in six periods, and no weariness touched Us."[59]

### **Creation of life in water**

This question has always preoccupied man, both for himself and for the living things around him. It will be examined here from a general point of view. The case of man, whose appearance on Earth and reproduction processes are the subject of lengthy exposés, will be dealt with in the next chapter.

When the Qur'an describes the origins of life on a very broad basis, it is extremely concise. It does so in a verse that also mentions the process of the formation of the Universe, already quoted and commented on:

--sura 21, verse 30:

"Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of the water. Will they then not believe?"

Modern data lead us to think that the oldest living being must have belonged to the vegetable kingdom: algae have been found that date from the pre-Cambrian period, i.e. the time of the oldest known lands. Organisms belonging to the animal kingdom probably appeared slightly later. they too came from the sea.

What has been translated here by 'water' is the word ma' which means both water in the sky and water in the sea, plus any kind of liquid. In the first meaning, water is the element necessary to all vegetable life:

--sura 20, verse 53.

"(God is the One Who) sent water down from the sky and thereby We brought forth pairs of plants each separate from the other."

This is the first reference to the notion of a pair in the vegetable kingdom. We shall return to this later.

In the second meaning, a liquid without any further indication of what kind, the word is used in its indeterminate form to designate what is at the basis of the formation of all animal life:

-sura 24, verse 45:

"God created every animal from water."

We shall see further on how this word may also be applied to seminal fluid[70]. Whether it deals therefore with the origins of life in general, or the element that gives birth to plants in the soil, or the seed of animals, all the statements contained in the Qur'an on the origin of life are strictly in accordance with modern scientific data. None of the myths on the origins of life that abounded at the time the Qur'an appeared are mentioned in the text.

### **Creation of man and of reproduction**

It is not easy to gain an idea of what the Qur'an contains on this subject. The first difficulty arises from the fact already mentioned, i.e. that the statements dealing with this subject are scattered throughout the Book. This is not however a major difficulty.

What is more likely to mislead the inquiring reader is, once again, the problem of vocabulary.

In fact there are still many translations and commentaries in circulation today that can give a completely false idea of the Qur'anic Revelation on this subject to the scientist who reads them. The majority of translations describe, for example, man's formation from a 'blood clot' or an 'adhesion'. A statement of this kind is totally unacceptable to scientists specializing in this field. In the paragraph dealing with the implantation of the egg in the maternal uterus, we shall see the reasons why distinguished Arabists who lack a scientific background have made such blunders.

This observation implies how great the importance of an association between linguistic and scientific knowledge is when it comes to grasping the meaning of Qur'anic statements on reproduction.

The Qur'an sets out by stressing the successive transformations the embryo undergoes before reaching its destination in the maternal uterus.

--sura 82, verses 6 to 8:

"O Man! Who deceives you about your Lord the Noble, Who created you and fashioned you in due proportion and gave you any form He willed."

**--sura 71, verse 14:**

**"(God) fashioned you in (different) stages."**

Along with this very general observation, the text of the Qur'an draws attention to several points concerning reproduction which might be listed as follows:

- 1) fertilization is performed by only a very small volume of liquid.
- 2) the constituents of the fertilizing liquid.
- 3) the implantation of the fertilized egg.
- 4) the evolution of the embryo.

### **1. Fertilization is Performed by Only a Very Small Volume of Liquid.**

The Qur'an repeats this concept eleven times using the following expression:

**--sura 16, verse 4:**

**"(God) fashioned man from a small quantity (of sperm)."**

The Arabic word *nutfā* has been translated by the words 'small quantity (of sperm)' because we do not have the terms that are strictly appropriate. This word comes from a verb signifying 'to dribble, to trickle'; it is used to describe what remains at the bottom of a bucket that has been emptied out. It therefore indicates a very small quantity of liquid. Here it is sperm because the word is associated in another verse with the word sperm.

**--sura 75, verse 37:**

**"Was (man) not a small quantity of sperm which has been poured out?"  
Here the Arabic word *mani* signifies sperm.**

Another verse indicates that the small quantity in question is put in a 'firmly established lodging' (*qarar*) which obviously means the genital organs.

--sura 23, verse 13. God is speaking:

"Then We placed (man) as a small quantity (of sperm) in a safe lodging firmly established."

It must be added that the adjective which in this text refers to the 'firmly established lodging' *makīn* is, I think, hardly translatable. It expresses the idea of a firmly established and respected place. However this may be, it refers to the spot where man grows in the maternal organism. It IS important to stress the concept of a very small quantity of liquid needed in the fertilization process, which is strictly in agreement with what we know on this subject today.

### **2. The Constituents of the Fertilizing Liquid. Biological details for reproduction – in Coran**

The Qur'an describes the liquid enabling fertilization to take place in terms which it is interesting to examine:

**a) 'sperm', as has been stated precisely (sura 75, verse 37)**

**b) 'a liquid poured out'. "Man was fashioned from a liquid poured out" (sura 86, verse 6)**

**c) 'a despised liquid' (sura 32, verse 8 and sura 77, verse 20)**

The adjective 'despised' (*mahīn*) would, it seems, be interpreted not so much on account of the nature of the liquid itself, as more the fact that it is emitted through the outlet of the urinary tract, using the channels that are employed for passing urine.

d) 'Mixtures' or 'mingled liquids' (*amsāj*): "Verily, we fashioned man from a small

quantity of mingled liquids" (sura 76, verse 2)

Many commentators, like professor Hamidullah, consider these liquids to be the male and female agents. The same view was shared by older commentators, who could not have had any idea of the physiology of fertilization, especially its biological conditions in the case of the woman. They thought that the word simply meant the unification of the two elements.

Modern authors however, like the commentator of the *Muntakab* edited by the Supreme Council for Islamic Affairs, Cairo, have corrected this view and note here that the 'small quantity of sperm' is made up of various component parts. The commentator in the *Muntakab* does not go into detail, but in my opinion it is a very judicious observation.

What are the components parts of sperm?

Spermatic liquid is formed by various secretions which come from the following glands:

- a) the testicles: the secretion of the male genital gland contains spermatozoons, which are elongated cells with a long flagellum; they are bathed in a sero-fluid liquid.
- b) the seminal vesicles. these organs are reservoirs of spermatozoons and are placed near the prostate gland; they also secrete their own liquid but it does not contain any fertilizing agents.
- c) the prostate gland: this secretes a liquid which gives the sperm its creamy texture and characteristic odour.
- d) the glands annexed to the urinary tract: Cooper's or Méry's glands secrete a stringy liquid and Littré's glands give off mucous.

These are the origins of the 'mingled liquids' which the Qur'an would appear to refer to.

There is, however, more to be said on this subject. When the Qur'an talks of a fertilizing liquid composed of different components, it also informs us that man's progeny will be maintained by something which may be extracted from this liquid.

This is the meaning of verse 8, sura 32:

**"(God) made his progeny from the quintessence of a despised liquid."**

The Arabic word, translated here by the word 'quintessence', is *sulala*. It signifies 'something which is extracted, the issue of something else, the best part of a thing'. In whatever way it is translated, it refers to a part of a whole.

Fertilization of the egg and reproduction are produced by a cell that is very elongated: its dimensions are measured in ten thousandths of a millimetre. In normal conditions[77], only one single cell among several tens of millions produced by a man will actually penetrate the ovule; a large number of them are left behind and never complete the journey which leads from the vagina to the ovule, passing through the uterus and Fallopian tubes. It is therefore an infinitesimally small part of the extract from a liquid whose composition is highly complex which actually fulfills its function.

In consequence, it is difficult not to be struck by the agreement between the text of the Qur'an and the scientific knowledge we possess today of these phenomena.

### **3. The Implantation of the Egg In the Female Genital Organs.**

Once the egg has been fertilized in the Fallopian tube it descends to lodge inside the uterus; this is called the 'implantation of the egg'. The Qur'an names the lodging of the fertilized egg womb:

-sura 22, verse 5:

**"We cause whom We[78] will to rest in the womb for an appointed term."**

The implantation of the egg in the uterus (womb) is the result of the development of villosities, veritable elongations of the egg, which, like roots in the soil, draw nourishment from the thickness of the uterus necessary to the egg's growth. These formations make the egg literally cling to the uterus. This is a discovery of modern times.

The act of clinging is described five different times in the Qur'an. Firstly in verses 1 and 2 of sura 96:

**"Read, in the name of thy Lord Who fashioned,  
Who fashioned man from something which clings."**

'Something which clings' is the translation of the word *'alaq*. It is the original meaning of the word. A meaning derived from it, 'blood clot', often figures in translation; it is a mistake against which one should guard: man has never passed through the stage of being a 'blood clot'. The same is true for another translation of this term, 'adhesion' which is equally inappropriate. The original sense of 'something which clings' corresponds exactly to today's firmly established reality.

This concept is recalled in four other verses which describe successive transformations from the small quantity of sperm through to the end:

--sura 22, verse 5:

**"We have fashioned you from . . . something which clings."**

--sura 23, verse 14:

**"We have fashioned the small quantity (of sperm) into something which clings."**

--sura 40, verse 67:

**"(God) fashioned you from a small quantity (of sperm), from something which clings."**

-sura 75, verse 37-38:

"Was (man) not a small quantity of sperm which has been poured out? After that he was something which clings; then God fashioned him in due proportion."

The organ which harbours the pregnancy is qualified in the Qur'an by a word which, as we have seen, is still used in Arabic to signify the uterus. In some suras, it is called a 'lodging firmly established' (sura 23, verse 13, quoted above and sura 77, verse 21)[79].

### **4. Evolution of the Embryo inside the Uterus.**

The Qur'anic description of certain stages in the development of the embryo corresponds exactly to what we today know about it, and the Qur'an does not contain a single statement that is open to criticism from modern science.

After 'the thing which clings' (an expression which is well-founded, as we have seen) the Qur'an informs us that the embryo passes through the stage of 'chewed flesh', then

osseous tissue appears and is clad in flesh (defined by a different word from the preceding which signifies 'intact flesh').

--sura 23, verse 14:

*"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh."*

'Chewed flesh' is the translation of the word *mudga*; 'intact flesh' is *lahm*. This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscle; the word *lahm* applies to them.

Another verse which requires extremely delicate interpretation is the following:

--sura 39, verse 6:

"(God) fashions you inside the bodies of your mothers, formation after formation, in three (veils of) darkness." (*zulumat*)

Modern interpreters of the Qur'an see in this verse the three anatomical layers that protect the infant during gestation: the abdominal wall, the uterus itself, and the surroundings of the foetus (placenta, embryonic membranes, amniotic fluid). I am obliged to quote this verse for the sake of completeness; the interpretation given here does not seem to me to be disputable from an anatomical point of view but is this what the text of the Qur'an really means?

It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion.

This is surely the meaning of the word *mukallaq* which signifies 'shaped in proportion' as used in verse 5, sura 22 to describe this phenomenon.

"We fashioned . . . into something which clings . . . into a lump of flesh in proportion and out of proportion."

The Qur'an also describes the appearance of the senses and the viscerae:

--sura 32, verse 9:

"(God) appointed for you the sense of hearing, sight and the viscerae."

It refers to the formation of the sexual organs:

--sura 53, verses 45-46:

"(God) fashioned the two of a pair, the male and the female, from a small quantity (of sperm) when it is poured out."

The formation of the sexual organs is described in two sura of the Qur'an:

--sura 35, verse 11:

"God created you from dust, then from a sperm-drop, then He made you pairs (the male and female)."

--sura 75, verse 39:

"And, (God) made of him a pair, the male and female."

As has already been noted, all statements in the Qur'an must be compared with today's firmly established concepts: the agreement between them is very clear. It is however



very important to compare them with the general beliefs on this subject that were held at the time of the Qur'anic Revelation in order to realize just how far people were in those days from having views on these problems similar to those expressed here in the Qur'an. There can be no doubt that they would have been unable to interpret the Revelation in the way we can today because we are helped by the data modern knowledge affords us. It was, in fact, only during the Nineteenth century that people had a slightly clearer view of this question.

Throughout the Middle Ages, the most diversified doctrines originated in unfounded myths and speculations: they persisted for several centuries after this period. The most fundamental stage in the history of embryology was Harvey's statement (1651) that "all life initially comes from an egg". At this time however, when nascent science had nevertheless benefited greatly (for the subject in hand) from the invention of the microscope, people were still talking about the respective roles of the egg and the spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory, but Bonnet supported the theory of the seeds being 'packed together'. The ovaries of Eve, the mother of the human race, were supposed to have contained the seeds of all human beings, packed together one inside the other. This hypothesis came into favor in the Eighteenth century.

More than a thousand years before our time, at a period when whimsical doctrines still prevailed, men had a knowledge of the Qur'an. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.

### ***XN Apologet Sam Shamoun, The days of Creation in the Quran: Literal days or indefinite periods of time?***

Answering Islam: Different Islamic traditions (Hadith) and 6 days

Introduction

**Muslim apologists often claim that Genesis is literally inaccurate because the earth is much older than 10,000 years – and in trying to dismiss this accusation by saying a "day" of creation might not be an actual 24 hour solar day, but an unspecified period of time,** Biblical creationists fall into the trap of then having to address the Muslim objection of how plant life survived for many years before light existed. However if we look at the evidence it seems that it is actually the Quran and Muhammad's explanations which suffer from the same argument, except it is compounded by the fact that Muslims insist that the Islamic scripture and Muhammad's sunna are completely scientifically correct, being in perfect conformity with modern scientific claims and discoveries.

### **Our Objections To The Muslim Claims**

The Quran in S. 7:54, 10:3, 11:7, and 25:59 clearly teaches that God created "the heavens and the earth" in six days. The issue centers on the fact of whether these days are meant literally, or do they refer to God creating the universe over an indefinite period of time.

**In this paper we will be examining the earliest Muslim sources in order to test the modern Muslim claims that the Quran, in agreement with modern scientific discoveries, teaches that the earth is actually billions of years old.**

The purpose for doing so is that modern Muslim Apologists often use this as an evidence that the Quran, unlike the Holy Bible, goes hand-in-hand with scientific fact. It is therefore presumed that this proves that the Quran is the word of God whereas the Bible is not.

Our first citation comes from Sahih Muslim, Chapter MCLV, The beginning of creation and the creation of Adam, Hadith No. 6707:

Abu Huraira reported that Allah's Messenger (mpbuh) took hold of my hands and said:

Allah the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and He caused animals to spread on Thursday and created Adam (pbuh) after 'Asr on Friday; the last creation at the last hour of the hours of Friday, ie. Between afternoon and night.

This Hadith sounds the death knell for any Muslim trying to interpret the days of the Quran as indefinite periods of time. Furthermore, this Hadith leaves us with a scientific difficulty since it states that light, i.e. sun, was not created until Wednesday, after the creation of vegetation such as trees. This becomes more evident in the following traditions.

The following traditions are taken entirely from The History of al-Tabari, Volume 1- General Introduction and from the Creation to the Flood (trans. Franz Rosenthal, State University of New York Press, Albany 1989), pp. 187-193:

"We have stated before that time is but hours of night and day and that the hours are but traversal by the sun and the moon of the degrees of the sphere.

Now then, this being so, there is (also) a sound tradition from the Messenger of God told us by **Hannad b. al-Sari, who also said that he read all of the hadith (to Abu Bakr)- Abu Bakr b. 'Ayyash- Abu Sa'd al-Baqqa- 'Ikrimah- Ibn Abbas:**

The Jews came to the Prophet and asked him about the creation of the heavens and the earth.

He said: God created the earth on Sunday and Monday.

He created the mountains and the uses they possess on Tuesday.

On Wednesday, He created trees, water, cities and the cultivated barren land. These are four (days).

He continued (citing the Qur'an): 'Say: Do you really not believe in the One Who created the earth in two days, and set up others like Him? That is the Lord of the worlds. He made it firmly anchored (mountains) above it and blessed it and decreed that it contain the amount of food it provides, (all) in four days, equally for those asking'- for those who ask.

On Thursday, He created heaven.

On Friday, He created the stars, the sun, the moon, and the angels, until three hours remained. In the first of these three hours He created the terms (of human life), who would live and who would die.

In the second, He cast harm upon everything that is useful for mankind. And in the third, (He created) Adam and had him dwell in Paradise.

He commanded Iblis to prostrate himself before Adam, and He drove Adam out of Paradise at the end of the hour. When the Jews asked: What then, Muhammad? He said: 'Then He sat straight upon the Throne.' The Jews said: You are right, if you had finished, they said, with: Then He rested. Whereupon the Prophet got very angry, and it was revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us. Thus be patient with what you say.'"

This tradition not only states that the days of creation were literal, but that the heavens and the constellations were created after the earth! This is a major scientific problem!

"According to al-Qasim b. Bishr b. Mar'ruf and al-Husayn b. 'Ali al-Suda'i- Hajjaj- Ibn Jurayj- Isma'il b. Umayyah- Ayyub b. Khalid- 'Abdallah b. Rafi', the mawla of Umm Salamah- Abu Hurayrah: The Messenger of God took me by the hand. Then he said: God created the soil on Saturday. Upon it, He created the mountains on Sunday. He created the trees on Monday. He created evil on Tuesday. He created light on Wednesday. He scattered the animals on the earth on Thursday and He created Adam as the last of His creatures after (the time of) the afternoon prayer in the last hour of Friday, in the time between the afternoon prayer and night(fall)."

"According to Muhammad b. 'Abdallah b. Bazi'- al-Fudayl b. Sulayman- Muhammad b. Zayd- Abu Salamah b. 'Abd al-Rahman b. 'Awf- Ibn Salam and Abu Hurayrah who mentioned the hour (of Adam's creation) on Friday on the authority of the Prophet as he stated it.

'Abdallah b. Salam said: I know which hour it is. God began the creation of the heavens and the earth on Sunday, and He finished in the last hour of Friday. Thus it is the last hour of Friday (in which Adam was created)."

"According to al-Muthanna- al-Hajjaj- Hammad- 'Ata' b. al-Sa'ib- 'Ikrimah:

The Jews asked the Prophet: What about Sunday? The Messenger of God replied: On it, God created the earth and spread it out.

They asked about Monday, and he replied: On it, He created Adam. They asked about Tuesday, and he replied: On it, He created the mountains, water, and so on. They asked about Wednesday, and he replied: Food. They asked about Thursday, and he replied: He created the heavens. They asked about Friday, and he replied: God created night and day. Then, when they asked about Saturday and mentioned God's rest (ing on it), he exclaimed: God be praised! God then revealed: 'We have created the heavens and the earth and what is between them in six days, and fatigue did not touch Us.'"

Al-Tabari then comments:

"The two reports transmitted by us from the Messenger of God have made it clear that the sun and the moon were created after God had created many things of His creation. That is because the hadith of Ibn Abbas on the authority of the Messenger of God indicates that God created the sun and the moon on Friday.

If this is so, earth and heaven and what was in them, except the angles and Adam, had been created before God created the sun and the moon. All this (thus) existed while there was no light and no day, since night and day are but nouns designating hours known through the traversal by the sun and the moon of the course of the sphere. Now, if it is correct that the earth and the heaven and the what was between them, except what we have mentioned, were in existence when there was no sun and no moon, the conclusion is that all existed when there was no night or day.

The same (conclusion results from) **the following hadith of Abu Hurayrah reported on the authority of the Messenger of God: God created light on Wednesday- meaning by 'light' the sun, if God wills.**

"Someone might ask: You have assumed that 'day' is just a noun designating a period of time (miqat) between the rising of dawn and the setting of the sun, and now, you assume that God created the sun and the moon days after He began creating the things He did. Thus, you established periods of time and called them 'days' while there was no sun and no moon. If you have no proof for the soundness of this, it is a contradictory statement.

The answer is: God called what I have mentioned 'days'. Thus, I have used for them the same designation He did. The use of 'days' when there was no sun and no moon may be compared to (the use of 'morning' and 'evening' in) God's word: 'They have their sustenance in (Paradise) in the morning and in the evening'- (using 'morning' and 'evening' in spite of the fact that) there is no morning or evening there, because there is no night in the other world and no sun and no moon, as God says: 'Those who do not believe are in doubt about it, until the Hour comes upon them suddenly, or the punishment of a barren comes upon them.' God called the Day of resurrection a 'barren day', because it is a day with no night after its coming. Speaking of the 'days' before the creation of the sun and the moon was intended to refer to a period of a thousand of the years of this world, each of which has twelve months of the people of this world. Their hours and days are counted by the traversal by the sun and the moon of the course of the spheres. Likewise, 'morning' and 'evening' in connection with the sustenance provided for the inhabitants of Paradise were used for a period of duration with which they were familiar in this connection as 'time' in this sphere, although, for the inhabitants of Paradise, there is no sun and no night.

**"According to al-Qasim- al-Husayn- Hajjaj- Ibn Jurayj- Mujahid: God entrusts the management of everything to the angels for a thousand years, and then again until another thousand years have elapsed, repeating the process forever. He said: '(In) a day whose measure is a thousand years.' 'Day' is His saying to what he entrusts to the angels for a thousand years: 'Be! And it is.' But He called it 'day', calling it as He pleased. All this on the authority of Mujahid. He continued. God's word: 'A day with your Lord is like a thousand years of your counting', is entirely the same thing.**

"Reports similar to the one that has come down on the Prophet's authority, that God created the sun and the moon after His creation of the heavens and the earth and other things, have come down from a number of early (scholars) as follows:

According to Abu Hisham al-Rifa'I- Ibn Yaman- Sufyan- Ibn Jurayj- Sulayman b. Musa- Mujahid- Ibn Abbas, commenting on: 'And He said (the heaven) and the earth: Come willingly or unwillingly! They said: We come willingly,' as follows: God said to the heavens: Cause My sun and My moon to rise and cause My stars to rise, and the earth He replied: Split your rivers and bring forth your fruit. Both replied:

'We come willingly.'

"According to Bishr b. Mu'adh- Yazid- Sa'id- Qatadah, commenting on: 'And He revealed in every heaven its command': He created in it its sun, its moon, and its stars, and what is good for it."

After citing these traditions, Tabari concludes:

"These reports, mentioned to us on the authority of the Messenger of God and those who mentioned them on his authority, have made it clear that God created the heavens and the earth before He created time, day and night, the sun and the moon. God knows best!" (bold emphasis ours)  
Several comments are in order. First, unlike the fallible opinions of Christian Scholars of the Holy Bible, these traditions are binding upon Muslims since they are not the opinions of fallible men. Rather, they are the opinions of Muhammad himself, as well as Islam's premiere commentator, Ibn Abbas. This indicates that these are not merely fallible interpretations of the supposed infallible revelation of the Quran, but are rather the supposedly infallible commentary of the Prophet of Islam. Hence, whereas the opinions of Christian exegetes are not binding since it is merely their fallible understanding of the infallible Bible, these traditions stem from the mouth of Muhammad who knew the meaning of the Quranic passages better than anyone else.

Secondly, these traditions place the creation of the sun after plant and animal life. Taking into consideration that some Muslims viewed the days of creation as lasting thousands of years, this implies that the sun was not created until thousands of years after the creation of plant and animal life! This is clearly a gross scientific error, one which no scientist would support.

Finally, Tabari also records the fact that Muhammad believed that Adam was created over six thousand years before him. The following is taken from the same work of Tabari cited above:

"According to Ibn Humayd- Yahya b. Wadih- Yahya b. Ya'qub- Hammad- Sa'id b. Jubayr- Ibn Abbas: This world is one of the weeks of the other world- seven thousand years. Six thousand two hundred years have already passed. (The world) will surely experience hundreds of years, during which there will be no believer in the oneness of God there. Others said that the total extent of time is six thousand years. (pp. 172-173)

"According to Abu Hisham- Mu'awiyah b. Hisham- Sufyan- al-A'mash- Abu Salih- Ka'b: This world is six thousand years." (Ibid.)

"According to Muhammad b. Sahl b. 'Askar- Isma'il b. 'Abd al-Karim- 'Abd al-Samad b. Ma'qil I- Wahb: Five thousand six hundred years of this world have elapsed. I do not know which kings and prophets lived in every period (zaman) of those years. I asked Wahb b. Munabbih: How long is (the total duration of) this world? He replied: Six thousand years." (pp. 173-174)

In fact, according to Tabari Muhammad believe that the end of the world was to occur 500 years after his coming:

"According to Hannad b. al-Sari and Abu Hisham al-Rifa'i- Abu Bakr b. 'Ayyash- Abu Hasin- Abu Salih- Abu Hurayrah: The Messenger of God said: When I was sent (to transmit the divine message), I and the Hour were like these two, pointing at his index and middle fingers." (p. 176, see also pp. 175-181)

Tabari comments on the meaning of the Hour being as close as Muhammad's index and middle fingers:

"Thus, (the evidence permitting) a conclusion is as follows: The beginning of the day is the rise of the dawn, and its end is the setting of the sun. Further, the reported tradition on the authority of the Prophet is sound. As we have mentioned earlier, he said after having prayed the afternoon prayer: What remains of this world as compared to what has passed of it is just like what remains of this day as compared to what has passed of it. He also said: When I was sent, I and the Hour were like these two- holding index finger and middle finger together; I preceded it to the same extent as this one- meaning the middle finger- preceded that one- meaning the index finger. Further, the extent (of time) between the mean time of the afternoon prayer- that is, when the shadow of everything is

twice its size, according to the best assumption ( 'ala al-taharri)- (to sunset) is the extent of time of one-half of one-seventh of the day, give or take a little. Likewise, the excess of the length of the middle finger over the index finger is something about that or close to it.

There is also a sound tradition on the authority of the Messenger of God, as I was told by Ahmad b. 'Abd al-Rahman b. Wahb- his paternal uncle 'Abd-allah b. Wahb- Mu'awiyah b. Salih- 'Abd al-Rahman b. Jubayr b. Nufayr- his father Jubayr b. Nufayr- the companion of the Prophet, Abu Tha'labah al-Khushani: The Messenger of God said: Indeed, God will not make this nation incapable of (lasting) half a day- referring to the day of a thousand years.

"All these facts taken together make it clear that of the two statements I have mentioned concerning the total extent of time, the one from Ibn Abbas, and the other from Ka'b, the one more likely to be correct in accordance with the information coming from the Messenger of God is that of Ibn 'Abbas transmitted here by us on his authority: The world is one of the weeks of the other world- seven thousand years.

"Consequently, because this is so and the report on the authority of the Messenger of God is sound- namely, that he reported that what remained of the time of this world during his lifetime was half a day, or five hundred years, since five hundred years are half a day of the days, of which one is a thousand years- the conclusion is that the time of this world that had elapsed to the moment of the Prophet's statement corresponds to what we have transmitted on the authority of Abu Tha'labah al-Khushani from the Prophet, and is 6,500 years or approximately 6,500 years. God knows best!" (pp. 182-183)

**Hence, according to Muhammad not only is the world less than 7,000 years but it was to end on the seventh day, or seven thousand years from the time it was created.**

Accordingly, the world should have ended sometime between 1070-1132 A.D., approximately 500 years after the birth and death of Muhammad. This is based on the fact that according to Tabari and others, the advent of Muhammad took place approximately 6,500 years from the time of creation. This is clearly a false prophecy.

### ***XN Sam Shamoun conclusion***

Contrary to the modern Muslim view, the Quran and the earliest Islamic traditions do not teach that the earth is billions of years old. Furthermore, Muhammad's interpretation of Quranic verses on the creation of the universe leaves major scientific problems. His belief that the heavens and constellations were only created after the earth would find little support from any reputable scientist. Hence, Islam leaves us with more problems than solutions.

### ***Totuși, discuția continuă...***

What is the matter with you that you hope not for greatness and wisdom from Allah? And He has created you in different forms and different conditions. See you not how Allah has created seven heavens in perfect harmony, and has placed the moon, therein a light and made the sun a lamp? And Allah has caused you to grow out of the earth as a good growth. Then will He cause you to return, thereto, and He will bring you forth a new bringing forth. (Sura 71:14-19)

This is the description of the origin and emergence of man given in the Quran. **The law of evolution working in the universe which Europe claims to have discovered was clearly defined in**

**the Holy Quran more than fourteen hundred years ago that man was not created in an instant in the form in which he is today. God did not make a model of clay and breathed life into it to become the first man. No!** Man has reached his present stage after passing through many intermediary stages. Man originated from and on this earth---**Allah caused you to grow out of the earth as a good growth.**

**It is particularly distressing to note, however, that the present day popular Muslim belief has lost sight of the two crucial points that man's creation and emergence did not take place in an instant. He was created from the earth and on the earth.** Popular Muslim belief has come to have it that man was created in paradise from where he was put down on earth. It is also believed by a large section of Muslims that God has a bag of souls which, from time to time, He releases singly to become human beings. In view of the prevalence of such foolish fancies that the popular Muslim mind, through some irony, is peculiarly bent upon holding views contrary to the clear teachings of the Holy Quran.

(.....)

The Quran tells us that the creation of man took place in **gradual stages**, the underlying wisdom being that through this slow development defects should be eliminated from his constitution and nature.

And We made from water every living thing... (Sura 21:31)

He Who has made perfect everything He has created. and He began the creation of man from clay. (Sura 32:8)

The word in the Arabic text for clay is teen which means earth mixed with a quantity of water which becomes adhesive. According to the Quran, therefore, human life originated in a substance which was a mixture of earth and water which, in the course of time, developed into man. In the fore-going verses we are told that an early initial stage in the evolution of man was when he was given a particular form from wet earth. That was followed by a stage when man began to be procreated through function of the sex organs of the male and female of his species. In the words of the Holy Quran:

Then He made His progeny from an extract of an insignificant fluid. (Sura 32:9)

Did We not create you from an insignificant fluid, and we placed it in a safe place?  
(Sura 77:22)

These verses indicate very clearly that man's origin in dry earth or rock was one stage from which step by step he passed through a stage when it was mixed with water causing the development of a rudimentary form of life which later on began to procreate through the functioning of the sex organs which had developed in the male and female. All these stages represent different periods of time the duration of which can at best be only vaguely conjectured or imagined.

## 2b. Polemici contemporane (II): creaționism hindus

Ca și în cazul Coranului, prin comparație, Geneza este mai compactă, mai rezumată, cu autor mai clar și destinatar mai bine precizat. Autorul și autoritatea divină (religioasă) a textului sunt mult mai clare.

### *McClintock and Strong's Cyclopedia: Vedele și Geneza*

But Genesis is neither like **the Vedas**, a collection of hymns more or less sublime; nor like the **Zend-Avesta** (Zoroastrism persan, Interpretarea lui Avesta), a philosophic speculation on the origin of all things; nor like **the Yih-king** (China, The Yih King system, sistemul regelui Yih, is very old, for we find it mentioned as early as the year 1122 B.C., in the Chou dynasty, este sistemul magic al regelui lui Yih bazat pe echilibrul Yin-Yang), an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy . . . ***It is a history, and it is a religious history*** (1969, 776).

Varietatea de surse este mult mai mică. Portretul lui Dumnezeu este mai clar, constant, mai precis, mai nobil. Oamenii sunt mai nobil descriși, și mai unitari, nu pe patru surse și caste, ci într-o singură categorie. Oamenii nu sunt înrobiți prin reguli care îi diferențiază și le dă slujbe diferite, ci primesc o misiune regală, divină, de reprezentare și stăpânire.

Feminitatea și masculinitatea sunt mai bine tratate și nu se regăsesc în Dumnezeu ori în pluralul său. Dumnezeu din transcendent intra în imanent și mai departe, chiar, cautand o forma pentru zeii creati (!) pentru a participa la materie, iar în final, după bou și cal, forma este trupul uman. Hindușii intuiesc problema transcedentei divine și a întrupării, inclusiv a caracterului superior al ființei umane (trupului uman) – în comparație cu animalele, dar nu au lumina revelației unice, directe.

Scrierile hinduse dezvoltă sisteme multiple, uneori incoerente, neunitare, dar interesante prin problematică adusă. Răspunsul coerent se desprinde mult mai clar și mai sigur din Biblie.

Ele par mai mult interesate decât Biblia sau Coranul de geneza universului ca atare, de existența divină înainte de intrarea în Univers, de geneza întrupărilor și a ființelor divine și semi-divine, de formarea ființe paradigmă Purusha, de manifestarea Sinelui (Atman), ca emanație a lui Brahman, de căutarea unui trup material pentru Atman, prin care să guste (să se hrănească) din univers și să se manifeste. Există un interes pentru justificarea sau proclamarea superiorității trupului omenesc, pe care toți zeii și semi-zeii îl aprobă a mijloc de manifestare în univers. Problema interacțiunii cu universul – prin hrană, consum, apropiere, are un loc aparte. Legătura dintre organ, funcție și zeitatea reprezentativă este urmărită atent, și după ce aceste trinități sunt descrise, se descrie și intrarea lor în om, așa încât omul este o expresie, o formă de existență a zeilor în materie. În om se întâlnește o pleiadă de divinități și acțiuni divine. Simțurile sunt definite separat, împreună cu zeităților lor, iar foamea și setea sunt caracteristici ale tuturor simțurilor, împreună cu zeitățile foamei și setei.

Cazul polemicii hinduse, arată și mai profund rolul principiilor înalte asupra apariției universului și omului, pentru definirea drepturilor sociale, a formei de organizare socială, a credinței și nădejdi în viitorul vieții și a destinului uman, în particular. În înțelegerea eticii personale, a valorii ființei umane cu trup și suflet (sine, eu, conștiință).



Existența unui tablou coerent despre natura și destinul umanității este o mare forță în asigurarea identității și echilibrului uman, a integrării sociale și a dinamicii nivelurilor de inspirație, a așezării în viață.

Desigur că, în condițiile confruntării cu mesajul Genezei, observăm o tăcere despre natura ființei divine. Omul nu o descrie, doar o constată. Numai Dumnezeu se descrie pe sine, în Biblie, și în general se sustrage puterii de concepție umană.

De aceea este important să notăm că cine face descrierea sau dă cunoaștere stăpânește și peste credință pe care o informează și, implicit, controlează. De aceea schema Genezei este importantă. Transcendența lui Dumnezeu, reprezentarea prin om, caracterul perfect al creației se văd clar. În mod particular, la hinduși moartea – sau ieșirea din univers este luată în considerare de la bun început. Imperfecțiunea, neputința, testarea sunt luate în considerare de la bun început (zeul nu poate să „apuce” materia prin nici unul din simțuri, doar prin hrană...).

Într-un fel, hinduși divinizează principiile vieții, așa cum egipteni divinizau animalele și Nilul, ca principii ale vieții. Este o idolatrie de tip superior, dar totuși idolatrie.

În mod interesant, Scripturile biblice nu se ocupă mult cu biologia, cu medicina, cu explicarea mecanismelor vieții, ci afirmă existența lui Dumnezeu, nevoia legăturii cu El prin jertfă și legământ și preoție, prin cultură celebratoare – și închinătoare, și prin dreptate socială prin împlinirea cțiunii de reprezentare a divinității pe pământ. Restul cunoașterii este reprezentat de detalii.

### *Scrierile hinduse și creationismul*

According to Swami Vivekananda, "the accumulated treasury of spiritual laws discovered by different persons in different times" constitutes the sacred Hindu texts. Collectively referred to as the Shastras, there are two types of sacred writings in the Hindu scriptures: Shruti (heard) and Smriti (memorized).

Sruti literature refers to the habit of ancient Hindu saints who led a solitary life in the woods, where they developed a consciousness that enabled them to 'hear' or cognize the truths of the universe. Sruti literature is in two parts: the Vedas and the Upanishads.

There are four Vedas:

**The Rig Veda - "Royal Knowledge"**

The Sama Veda - "Knowledge of Chants"

The Yajur Veda - "Knowledge of Sacrificial Rituals"

The Atharva Veda - "Knowledge of Incarnations"

There are 108 extant Upanishads, of which 10 are most important: Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taitiriya, **Aitareya**, Chandogya, Brihadaranyaka.

Smriti Literature refers to 'memorized' or 'remembered' poetry and epics. They are more popular with Hindus, because they are easy to understand, explains universal truths through symbolism and mythology, and contain some of the most beautiful and exciting stories in the history of religion world literature. The

Three most important of Smriti literature are:

The Bhagavad Gita - The most well-known of the Hindu scriptures, called the "Song of the Adorable One", written about the 2nd century BC and forms the sixth part of Mahabharata. It contains some of the most brilliant theological lessons about the nature of God and of life ever written.

The Mahabharata - The world's longest epic poem written about 9th century BC, and deals with the power struggle between the Pandava and the Kaurava families, with an intertwining of numerous episodes that make up life.

The Ramayana - The most popular of Hindu epics, composed by Valmiki around 4th or 2nd centuries BC with later additions up to about 300 CE. It depicts the story of the royal couple of Ayodhya - Ram and Sita and a host of other characters and their exploits.

### ***Rig-veda, și începutul universului (app. 1500-1800)***

În general, vine din perioada corespunzătoare patriarhilor (Avraam, Isaac, Iacov, Iosif... Moise).

#### **The Nāsadiya Sūkta na-asat – not (even) the non-existent**

(after the incipit ná ásat, or "not the non-existent"), also known as the Hymn of Creation, is the 129th hymn of the 10th mandala of the Rigveda (10:129). It is concerned with cosmology and the origin of the universe.

#### **Translation 1**

Nasadiya Sukta (Hymn of non-Eternity, origin of universe):

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?  
Gods 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 Brahman of the world, all pervasive and all knowing  
He indeed knows, if not, no one knows

—Rigveda 10.129 (Abridged, Tr: Kramer / Christian)[3]

## Translation 2

### ***HYMN CXXIX. Creation.***

1. THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.  
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?  
2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.  
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.  
3 Darkness there was: at first concealed in dark knew this All was indiscriminated chaos.  
All that existed then was void and form less: by the great power of Warmth was born that Unit.  
4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.  
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.  
5 Transversely was their severing line extended: what was above it then, and what below it?  
There were begetters, there were mighty forces, free action here and energy up yonder  
6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?  
The Gods are later than this world's production. Who knows then whence it first came into being?  
7 He, the first origin of this creation, whether he formed it all or did not form it,  
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

### ***HYMN CXXX. Creation.***

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,-  
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave  
back.  
2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.  
These pegs are fastened to the seat of worship: they made the Sama-hymns their weaving shuttles.  
3 What were the rule, the order and the model? What were the wooden fender and the butter?  
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?  
4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih.  
Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.  
5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion.  
Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.  
6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers.  
With the mind's eye I think that I behold them who first performed this sacrificial worship.  
7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis.

## Translation 3

### **1.10.129 Mantra 129 – Creation (translator: Prajapati Paramesthin)**

1 In the beginning, there was neither existence nor non-existence. There was neither air nor space. There was no water, deep and fathomless. There was nothing to envelope or protect.

2 There was neither death nor immortality. There was neither night nor day.

Only God breathed windless by his own power. Apart from God, there was nothing whatsoever.

3 Darkness prevailed everywhere before the creation of the universe.

Yet there subsisted one glorious Being, all intelligence,

who created the universe by contemplation of what he wanted to do.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5 Transversely was their severing line extended: what was above it then, and what below it?

There were begetters, there were mighty forces, free action here and energy up yonder

6 We men do not really know. Who can therefore tell, how this universe was created and when?

Even the angels may have come into existence after the universe was created. No one can tell.

7 Some people ask, "Did the elemental matter, from which this universe was built, always exist or was it also created by God?" The One who built and who controls the universe alone knows.

If He does not know, then who knows?

### **1.10.130 Mantra 130 – Creation (translator: Yajna Prajapatya)**

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,- This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.

These pegs are fastened to the seat of worship: they made the Sama-hymns their weaving shuttles.

3 What were the rule, the order and the model? What were the wooden fender and the butter?

What were the hymn, the chant, the recitation, when to the God all Deities paid worship?

4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih.

Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.

5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion.

Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.

6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers.

With the mind's eye I think that I behold them who first performed this sacrificial worship.

7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis.

Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

### **1.10.190 Mantra 190 – Creation (translator: Aghamarsana Madhucchandas)**

1 Arduous prayers have given birth to truth and righteousness. It is as if the blistering heat has given birth to the cool night and foaming waters of the sea.

2 From that same billowy flood of sea the Year was afterwards produced, Ordainer of the days nights, Lord over all who close the eye.

3 Systematically, Lord, the Creator, brought forth the Sun, and the Moon, the Heaven, and the Earth, the Atmosphere, and the days and nights.

#### Translation 4

##### **Mandala 10.129, HYMN CXXIX. Creation.**

1. THEN was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

3 Darkness there was: at first concealed in dark knew this All was indiscriminated chaos. All that existed then was void and form less: by the great power of Warmth was born that Unit.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit. Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5 Transversely was their severing line extended: what was above it then, and what below it? There were begetters, there were mighty forces, free action here and energy up yonder

6 Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being?

7 He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

##### **Mandala 10.130, HYMN CXXX. Creation.**

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,- This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it. These pegs are fastened to the seat of worship: they made the Sama-hymns their weaving shuttles.

3 What were the rule, the order and the model? What were the wooden fender and the butter? What were the hymn, the chant, the recitation, when to the God all Deities paid worship?

4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih. Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.

5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion. Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.

6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers. With the mind's eye I think that I behold them who first performed this sacrificial worship.

7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis. Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

#### **Manusmriti și crearea omului (Manu's rights... AD 50)**

##### **Sumar despre Manusmriti**

Once their superiority had been established, they divided the people into four hierarchical groups called castes, assigning to each their duties and obligations. Brahmins, Kshatriyas, Vaishyas and Shudras, in that descending order of status and privilege, were assigned, based on birth, duties and

obligations which were fixed for life, watertight, immutable. Marriage between them was not permitted, nor could they eat together.

The Brahmins were the super-lords with exclusive privileges, and the other castes were assigned duties necessary for their protection and preservation. The Kshatriyas were to protect and defend the land, the Vaishyas were to produce food by tilling the land and tending the animals and plants, and also to trade in the produce, and the Shudras were to serve as menials.

Of course, the duties performed by the Kshatriyas and Vaishyas benefitted them, and the Shudras also served the other three castes, but that was incidental. No physical labour was assigned to the Brahmins who were assigned the tasks of thought and speech, while the others were relieved of such onerous responsibilities.

Though the MS declares that the Kshatriyas and the Vaishyas had a right to learn, they had no right to teach. The learning imparted to these two castes by the Brahmins was very different from what the Brahmins themselves received by virtue of their "superiority". But even that stopped after some time and it was only during British rule that education was made accessible to all, with the exception of women, from any caste, including Brahmins.

The MS also prohibited foreign travel, deeming it an irreligious act. This ensured that people remained in isolation, with no exposure to other systems of thought and practice. The social system favoured by the MS was governed by the doctrine of inequality – between caste groups, between man and man and between man and woman.

The Brahmins were presumed to be guiltless, and could do no wrong, and if any of them did, the offender was to be let off with light punishment. Even the corrupt Brahmin was deemed worthy of respect. As Bhudev, or god on earth, even the king paid him obeisance.

### Creation in Manusmriti

#### 1. The great sages approached Manu, who was seated

with a collected mind, and, having duly worshipped him, spoke as follows:

2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones. 3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'

### Crearea: intrarea Nenumitului in istorie ca Brahman, născătorul cel nascut

5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. 6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

7. He who can be perceived by the internal organ (alone), who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will). 8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

### ***Brahman naște Purusha (barbatul paradigmă)***

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana. 11. From that first cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves; 13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. 14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

15. Moreover, the great one, the soul, and all (products) aected by the three qualities, and, in their order, the the organs which perceive the objects of sensation. 16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute parti-cles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.) 18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

### ***Seven Purushas***

19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable. 20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess. 21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

### ***Class of gods***

22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrice. 23. But from re, wind, and the sun he drew forth the three-fold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrice.

### ***Divisions of time***

24. Time and the di-visions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground. 25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence. 26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be aected by the pairs (of opposites), such as pain and pleasure. 27. But with the minute perishable particles of the ve (elements) which have been mentioned, this whole (world) is framed in due order. 28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation. 29. Whatever he assigned to each at the first creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

## **Castele, sexele**

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag. 33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings, 35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhṛigu, and Narada.

36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power, 37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes, 38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds, 39 (Horse-faced) Kin-naras, monkeys, shes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth, 40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions. 42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth. 43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb. 44. From eggs are born birds, snakes, crocodiles, shes, tortoises, as well as similar terrestrial and aquatic (animals). 45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.

46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit; 47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha. 48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips. 49. These (plants) which are surrounded by multifarious Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain. 50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).

51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other. 52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep. 53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert. 54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.



55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame. 56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the new body), a (new) corporeal frame. 57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me. 60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!' 61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings, 62. (Are) Svarokisha, Auttami, Tamasa, Rai-vata, Kakshusha, possessing great lustre, and the son of Vivasvat. 63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him). 64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion. 66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep. 67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

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### **Night and day, ages**

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order. 69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number. 70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each). 71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called

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one age of the gods. 72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length. 73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

### **Creation of mind and tastes... (senses?)**

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter. 76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfums; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour; 78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

### **Erele**

79. The before-mentioned age of the gods, (or) **twelve thousand (of their years), being multiplied by seventy- one**, (constitutes what) is here named the period of a Manu (Manvantara).

**80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.**

81. In the **Krita age** Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the **other (three ages)**, by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits pro-portioned among men according to (the character of) the age.

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a pro-portion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

### **Castele (4 caste)**

88. **To Brahmanas** he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

89. **The Kshatriya** he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

90. **The Vaisya to tend cattle**, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to **the Sudra**, to serve meekly even these (other) three castes.

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth. 93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved. 95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?

### **Brahmans and intelligence of humankind**

96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (full) the sacred law, and becomes one with Brahman. 99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law. 100. Whatever exists in the world

is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all. 101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana. 102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law). 103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds. 105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth. 106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) 3 supreme bliss. 107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna). 108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward. 110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

### **The creation of laws**

111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the

teacher's house), 112. (The law of) marriage and the description of the (var-ious) marriage-rites, the regulations for the great sacri-ces and the eternal rule of the funeral sacrifices, 113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) law-ful and for-bidden food, the purification of men and of things,

114. The laws concerning women, (the law) of hermits, (the manner of gaining) nal emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits, 115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (in-heritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,

116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,

117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of at-taining) supreme bliss and the examination of the good and bad qualities of actions, 118. The primeval laws of countries, of castes (gati), of families, and the rules con-cerning heretics and com-panies (of traders and the like)- (all that) Manu has declared in these Institutes. 119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

## II

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate action. 2. To act solely from a desire for rewards is not laudable, yet an exemption from that de-sire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the perfor-mance of the actions, prescribed by the Veda. 3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit. 4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the re-sult of) the impulse of desire. 5. He who persists in discharging these (-prescribed duties-) in the right man-ner, reaches the deathless state and even in this (life) obtains (the fullment of) all the desires that he may have conceived. 6. The whole Veda is the first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (nally) self-satisfaction. 7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient. 8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.

9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss. 10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth. 11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda. 12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of dening the sacred law.

13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti). 14. But when two sacred texts (Sruti) are conicting, both

are held to be law; for both are pronounced by the wise (to be) valid law. 15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is de-clared) by Vedic texts. 16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred for-mulas are being recited, is entitled (to study) these In-stitutes, but no other man whatsoever. 17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brah-mavarta. 18. The custom handed down in regular suc-cession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

## ***Shakti – the feminine Goddess principle***

Shakti is the primordial creative, sustaining and destructive power of all existence. Although conceived as female in nature, Shakti is not an individual goddess, but rather a dynamic quality that all goddesses (and even all women, at least within the SHAKTA TANTRIC tradition) are said to possess. Unbridled, uncontrollable, spontaneous, ecstatic, blissful, and fierce, Shakti flows from manifestation to dissolution. She is the power to give forth and to withdraw.

The concept of Shakti is an ancient one and has pre-VEDIC, prepatriarchal origins. She is often traced to archaeological discoveries from the INDUS VALLEY CIVILIZATION (3500–1700 B.C.E.) and to other prehistoric cultures throughout western and central Asia. In India the belief and worship of her all-pervading nature were pushed underground during the Vedic period. Shakti regains importance in classical and medieval Hinduism, in which in many cases this primordial power is personified as Devi, the GODDESS, and held in even higher regard than the male deities.

Epic texts such as the Devi Bhagavata, Devi Purana, Kalika Purana, Markandeya Purana, and Mahabagavata Purana accept and worship Shakti as the supreme nature of reality.

From earliest times the concept of Shakti appears in discussions of fertility as well as in reverence of the divine as mother of nature and cosmos. In the RIG VEDA the term Shakti is not mentioned; however, various goddess manifestations (Ratri, USHAS, ADITI, PRITHIVI, Vac-Sarasvati, goddesses) indicate the presence and influence that would later develop into the central figures of the Shakti cult (KALI, DURGA, Ambika, Uma) that are worshipped today.

The later Shakta Upanishads and tantras (see TANTRISM) contain philosophical references to Shakti that equate her with BRAHMAN. In these texts the dynamic, all-pervading nature of brahman and Shakti as the fabric underlying all existence cannot be separated into two. In the Shakta UPANISHADS as well as in the later Shakta tantras we find references to Shakti's independent omnipotent nature where the complementary receptive qualities of the masculine force as Shiva are "but a corpse" without her activating power.

In the epic RAMAYANA, Shakti does not have the independent cult status that we find in the later epics; however, she is held in high regard. In the MAHABHARATA, Shakti once again regains the agency and importance that are evident in the prepatriarchal traditions. Here we learn of her invincible power as Durga and the Matrikas. She is also referred to as Kalika, Ambika, Bhadrakali, Parvati, Mahadevi, and by other names.

Shakti continues to gain importance in the puranic texts, the earliest of which, the Markandeya Purana, with its 13 chapters called the Durga Saptasai and Devi Mahatmya, elaborate the primordial all-pervading power of Devi. Here she is philosophically conceived as pure consciousness; the creator, preserver, and destroyer; the one and the many manifestations of supreme divinity.

Shakti is both immanent and transcendent, illusive and manifest, moving and unmoving. She is knowledge, will, and action behind all existence. Here we find Goddess as the absolute reality, and yet she incarnates from time to time to help the gods to carry out her divine work. She also appears to help her devotees conquer the bonds of human suffering and the limitations of the physical realm in order to achieve liberation.

In the Markandeya Purana, the goddess is identified with PRAKRITI, the natural sustaining power of existence. She takes on various roles as mother, nurturer, warrior, lover to experience the LILA (play) of her divine consciousness. In the Devi Bhagavata Purana, Shakti is divided into three forms or qualities of existence: sattva (purity), rajas (passion), tamas (inertia). As Mahasarasvati, Mahalakshmi, Mahakali, the Goddess takes the universe from creation to destruction and back to creation again. The Goddess's distinct iconographic forms are expressions of her multiple nature. She has both benevolent and pacific as well as wrathful and terrifying Shakti 399 J qualities.

Her benevolent manifestations include Uma, Gauri, Parvati, Lakshmi, Sarasvati; her terrifying ones include Chamunda, Kali, Durga, the Mahavidyas, the Yoginis, and Matrikas. In the Shakta tantras Shakti becomes Parashakti, the supreme reality who before manifesting through the physical world remains in a state of unmanifest repose. In this respect she is ineffable and indescribable. She is worshipped as Mahamaya or Mahadevi in addition to the numerous epithets that emphasize the myriad facets of her all-pervading nature.

The acknowledgment and worship of the nature of reality as female, as the mobilizing energizing primordial force called Shakti, speaks strongly to the inherently autonomous nature of women. This concept of divinity as female ultimately lies in the biological reality of the female body, in particular the power of the womb. Today statues, YANTRAS, and other iconic objects of Shakti worship are not mere representations of Goddess and her ultimate power, but rather embodiments of her Shakti.

Further reading: Narendra Nath Bhattacharya, History of the Shakta Religion (New Delhi: Munshiram Manoharial, 1996); Pushpendra Kumar, Shakti Cult in Ancient India (Varanasi: Bhartiya Publishing House, 1974); Ajit Mookerjee, Kali: The Feminine Force (New York: Destiny Books, 1988); Jadunath Sinha, Shakta Monism: The Cult of Shakti (Calcutta: Sinha Publishing House, 1966); Jagdish Narain Tiwari, Goddess Cults in Ancient India (with special reference to the first seven centuries A.D.) (Delhi: Sundeep Prakashan, 1985); David Gordon White, Kiss of the Yogini (Chicago and London: University of Chicago Press, 2003); Sir John Woodroffe, Sakti and Sakta: Essays and Addresses (Madras: Ganesh, 1965).

## ***Aitareya Upanishad și Creația (Hindu encyclopedia)***

*Aitareya* is a matronymic or patronymic deriving from the SANSKRIT root *itara*. It means “son of *itara*” ***Fiul Aceluia / Aceleia*** (either masculine or feminine), who would be his mother or father. This is an ancient RIG VEDIC sage who also goes by the name of Mahidasa. Credited to him are the Aitareya Brahmana, the Aitareya Aranyaka, and the Aitareya Upanishad, all texts attached to the RIG VEDA. The Aitareya Upanishad is found in the Aitareya Aranyaka, constituting chapters 4 to 6 of that work.

The Aitareya Upanishad begins with cosmological verses showing how the ultimate being, the AT-MAN or Self, created the worlds, the elements, and human beings.

Important here is the connection between each of the elements of the divine *PURUSHA*, which is the **template Person**, and the elements of nature aspects of the cosmos and the human being. From the original Person fire, air, Sun, the quarters of space, the Moon, death, and water emerge.

All of these elements again go into making up the human being. Once this takes place the Self enters into the human being that has emerged as the result of his creation. This then makes clear that the self of a human being is the Ultimate Self, which is the source of everything.

**Further reading:** S. N. Dasgupta, *A History of Indian Philosophy*, Vol. 1 (Delhi: Motilal Banarsidass, 1975); Arthur B. Keith, *The Aitareya Aranyaka* (Oxford: Clarendon Press, 1909); Swami Nikhilananda, trans., *The Upanishads*, Vol. 3 (New York: Ramakrishna-Vivekananda Center, 1975); S. Radhakrishnan, *The Principal Upanishads* (Atlantic Highlands, N.J.: Humanities Press, 1994)

### *Aitareya Upanishad – din cartea "The Upanishads - A New Translation"*

by Swami Nikhilananda in four volumes 100-104

#### Partea 1

#### Chapter I— *Crearea lui Virat (bulgărele) și a lui Purusha (persoana model primar)*

1

In the beginning all this verily was Atman only, one and without a second. There was nothing else that winked. He bethought Himself: "Let Me now create the worlds."

2

He created these worlds: Ambhah, the world of water—bearing clouds, Marichi, the world of the solar rays, Mara, the world of mortals and Ap, the world of waters. Yon is Ambhah, above heaven; heaven is its support. The Marichis are the interspace. Mara is the earth. What is underneath is Ap.

3

He bethought Himself: "Here now are the worlds. Let Me now create world—guardians." Right from the waters He drew forth the Person (**Purusha**) in the form of a lump and gave Him a shape.

4

He brooded over Him. From Him, so brooded over, the mouth was separated out, as with an egg; from the month, the organ of speech; from speech, fire, the controlling deity of the organ.

Then the nostrils were separated out; from the nostrils, the organ of breath; from breath, air, the controlling deity of the organ.

Then the eyes were separated out; from the eyes, the organ of sight; from sight, the sun, the controlling deity of the organ.

Then the ears were separated out; from the ears, the organ of hearing; from hearing, the quarters of space, the controlling deity of the organ.

Then the skin was separated out; from the skin, hairs, the organ of touch; from the hairs, plants and trees, air the controlling deity of the organs.

Then the heart was separated out; from the heart, the organ of the mind;  
from the mind, the moon, the controlling deity of the organ.

Then the navel was separated out; from the navel, the organ of  
the apana; from the apana, Death, Varuna, the controlling deity of the organ.

Then the virile member was separated out; from the virile member, semen,  
the organ of generation; from the semen, the waters, the controlling deity of the organ.

## **Chapter II—Cosmic Powers in the Human Body**

**1**

These deities, thus created, fell into this great ocean. He subjected the Person to hunger and thirst.  
They said to Him: "Find out for us an abode wherein being established we may eat food."

**2—3**

He brought them a cow. They said: "But this is not enough for us." He brought them a horse. They  
said: "This, too, is not enough for us." He brought them a (human) person. The deities said: "Ah,  
this is well done, indeed." Therefore a person is verily something well done. He said to the deities:  
"Now enter your respective abodes."

**4**

The deity fire became the organ of speech and entered the mouth.

Air became breath and entered the nostrils.

The sun became sight and entered the eyes;

the quarters of space became hearing and entered the ears.

Plants and trees, the deity of air, became hairs and entered the skin.

The moon became the mind and entered the heart.

Death became the apana and entered the navel.

The waters became semen and entered the virile member.

### **5 Foamea și setea sunt asociate celorlalte simțuri (zeități)**

Hunger and thirst said to the Creator: "For the two of us find an abode also." He said to them: "I as-  
sign the two of you to these deities; I make you cosharers with them." Therefore to whatsoever deity  
an oblation is made, hunger and thirst became sharers in it.

## **Chapter III—Întruparea Marelui Sine (Atman) și hrana – simțurile și apetiturile**

**1**

He bethought Himself: "Here now are the worlds and the world—guardians. Let Me create food for  
them."

### **crearea hranei care fuge...**

**2**

He brooded over the waters. From the waters, thus brooded over, there emerged a condensed form.  
The form that so emerged is indeed food.



3

The food so created wished to flee away. He sought to grasp it with speech. But He was not able to grasp it with speech. If, indeed, He has grasped it with speech, one would then have been satisfied by merely uttering the word food

### **metoda prinderii hranei**

4—10

The Creator sought to grasp it with the breath. But He was not able to grasp it with the breath. If, indeed, He had grasped it with the breath, one would then have been satisfied by merely smelling food.

He sought to grasp it with the eye. But He was not able to grasp it with the eye. If, indeed, He had grasped it with the eye, one would then have been satisfied by merely seeing food.

He sought to grasp it with the ear. But He was not able to grasp it with the ear. If, indeed, He had grasped it with the ear, one would then have been satisfied by merely hearing of food.

He sought to grasp it with the skin. But He was not able to grasp it with the skin. If, indeed, He had grasped it with the skin, one would then have been satisfied by merely touching food.

He sought to grasp it with the mind. But He was not able to grasp it with the mind. If, indeed, He had grasped it with the mind, one would then have been satisfied by merely thinking of food.

He sought to grasp it with the virile member. But He was not able to grasp it with the virile member. If, indeed, He had grasped it with the virile member, one would then have been satisfied by merely emitting food.

He sought to grasp it with the apana and He grasped it. This grasper of food is what vayu, air or prana is. This vayu is what lives on food.

### **Intrarea în trup**

11

He bethought Himself: "How could this exist without Me?"

Then He said to Himself: "Which way shall I enter it?"

he said to Himself further: "If speech is uttered by the organ of speech, if smelling is done by the breath, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the apana (vanturi, eliminare toxine) and the emission of semen by the virile member, then who am I?"

12

So, piercing the end, the Lord entered through that door. That door is known as the vidriti, the cleft (the fontanella). This is the place of bliss. Atman, thus embodied, has three abodes, three conditions of sleep. This is one abode, this is another, this is the third.

Comentariu: vidriti este fontanella

### **How Consciousness enters into the body**

"The Self thought (or envisioned), how can this exist without me? He thought, *By what means can I enter into this creation myself?* If what is spoken is by speech, if what is breathed is by prana, if what is seen is by the eye, if what is heard is by the ear, if what is

touched is by the skin, if what is thought is by the mind, if what is eliminated is by the apana, and if what is procreated is by the sexual organ, then *Who am I (Ko'ham)?*”

“The Atman then by the opening the fontanelle (the point at the top of the head or brain, si-man), by that door entered into the body. That is called by name the support (Vidriti), that door is called the blissful. His are three states and three dreams. This waking state is one, this dream state is another, this deep sleep state is another. Being born he perceived these beings and said *What other could I say?* He saw this Purusha as the infinite Brahman, and said I have seen that.”

The Self (Atman) entered into the human body along with the faculties inherent in the cosmic mind. The Self entered through the point at the top of the head (also adhipati marma, which is the a-sound point). This Self here is called Indra, who is identified with the Seer. Indra is the foremost of the Vedic deities as the power of perception. The senses are called Indriyas or powers of Indra.

The sense organs exist in the cosmic mind and evolution aids in their manifestation. It does not produce them directly. Natural evolution is an unfoldment of the powers of the universal Purusha at an individual level.

The cosmic being or Purusha evolves the individual human being or Purusha so that he can become conscious and self-aware within his own creation, bringing into the body the awareness he has at a cosmic level. The universal awareness evolves the human being to become fully Self-aware. This is the real goal of human evolution, which is an evolution of consciousness. We as human beings are meant to facilitate the universe becoming aware of itself, which requires the full development of the brain.

### 13

Having been born as the jiva, He realised the elements as one with Himself. What else here would one desire to speak about? He perceived this very person as the all—pervading Brahman. He said: "Ah, I have seen It."

### 14

Therefore He is called Idandra. Idandra, indeed is His name. Him who is Idandra they call indirectly Indra. For the gods appear to be fond of cryptic epithets; yea, the gods appear to be fond of cryptic epithets.

## Partea doi

### *Chapter I—Cele trei nașteri ale Sinelui (Self)*

#### 1

This person is, at first, the germ in a man. That which is the semen is here called the germ. This semen is the vigour drawn from all the limbs.

The man bears the self in the self.

When he pours the semen into a woman, he gives it a birth. This, indeed, is the first birth of the embodied soul.

2

That semen becomes one with the woman—just like a limb of her own. That is why it does not hurt her. She nourishes this self of his that has come into her.

3

She, being the nourisher, should be nourished. The woman nourishes the embryo. Immediately after its birth he nourishes the child, which in the beginning was already born. Nourishing the child from birth onward, he thus nourishes himself for the continuation of these worlds. For thus alone are these worlds perpetuated. This is one's second birth.

4

He who is the one self of his, is made his substitute for virtuous deeds. Then the other self of his, having accomplished his duties and reached his age departs. So departing hence, he is born again. This is the third birth.

5

About this a rishi has said: "While still lying in the womb, I came to know all the births of the gods. A hundred strongholds, as if made of iron, confined me, yet I burst through them all swiftly, like a hawk." Vamadeva spoke, in this wise, even while lying in the womb.

6

Thus endowed with Knowledge, he, becoming one with the Supreme Self and soaring aloft on the dissolution of the body, obtained all desires in the heavenly world and became immortal—yea, became immortal.

## Partea trei

### *Chapter I—Despre Sine*

1

Who is He whom we worship, thinking: "This is the Self"? Which one is the Self? Is it He by whom one sees form, by whom one hears sound and by whom one tastes the sweet and the unsweet?

2

Is it the heart and the mind. It is consciousness, lordship, knowledge, wisdom, retentive power of mind, sense knowledge, steadfastness, though, thoughtfulness, sorrow, memory, concepts, purpose, life, desire, longing: all these are but various names of Consciousness (Prajnanam).

3

He is Brahman, He is Indra, He is Prajapati; He is all these gods; He is the five great elements—earth, air, akasa, water, light;

He is all these small creatures and the others which are mixed; He is the origin—those born of an egg, of a womb, of sweat and of a sprout;

He is horses, cows, human beings, elephants—whatever breathes here, whether moving on legs or flying in the air or unmoving.

All this is guided by Consciousness, is supported by Consciousness. The basis is Consciousness. Consciousness is Brahman.

4

He, having realised oneness with Pure Consciousness, soared from this world and having obtained all desires in yonder heavenly world, became immortal—yea, became immortal.

## End of Aitareya Upanishad

### **The Peace Chant**

May my speech be fixed in my mind, may my mind be fixed in

my speech! O self—luminous Brahman, be manifest to me. O mind and speech, may you bring me the meaning of the Vedas! May what I study from the Vedas not leave me! I shall unite day and night through this study. I shall think of the right; I shall speak the right. May Brahman protect me, may Brahman protect the teacher! May Brahman protect me, may Brahman protect the teacher!  
Om. Peace! Peace! Peace!

## Aitareya cu sanscrită în paralel ...

### Chapter 1. section 1

#### Mantra 2

*sa ima.n llokanasrijata . ambho marichirmapo.ado.ambhah parena diva.n  
dyauh pratishtha.antariksham marichayah ..  
prithivi maro ya adhastatta apah .. 2..*

**He created these worlds: Ambhah, the world of water-bearing clouds, Marichi, the world of the solar rays, Mara, the world of mortals and Ap, the world of waters. Yon is Ambhah, above heaven; heaven is its support. The Marichis are the interspace. Mara is the earth. What is underneath is Ap.**

It should be kept in mind that at the very outset, **He created the five rudimentary elements.** First there emerged four fields for the functioning of the universe. Those have been identified here as

1. The ocean beyond the heavens (Ambaha) supported by Heavens,
2. The region of light (Marichi),
3. The region of death in the form of earth (Mara) and Ap -apele, care sunt sub Earth...
4. Yon – above heavens
5. Mara- Earth

#### Mantra 3

*sa ikshateme nu loka lokapalannu srija iti .. so.adbhya eva purusha.n  
samuddhrityamurchayat.h .. 3..*

**He bethought Himself: "Here now are the worlds. Let Me now create world-guardians." Right from the waters He drew forth the Person in the form of a lump and gave Him a shape.** He then reflected “here are the worlds, let me now create guardians of the worlds to protect it”. He then, like a potter, who first takes a lump of clay in his hands and then gradually gives it a shape, gave a shape to the person in the form of a lump which is called Virat, the gross form of the Cosmic Person (Purusha) of whom all the tangible physical objects are parts.

#### Mantra 4

*tamabhyatapatasyabhitaptasya mukha.n nirabhidyata yatha.andam  
mukhadvavagvacho.agnirnasike nirabhidyeta.n nasikabhyam pranah ..  
pranadvayurakshini nirabhidyetamakshibhya.n chakshushchakshusha  
adityah karnau nirabhidyeta.n karnabhya.n shrotra.n  
shrotraddishastva~nirabhidyata tvacho lomani lomabhya oshadhivanaspatayo  
hridaya.n nirabhidyata hridayanmano manasashchandrama nabhirmirabhidyata  
nabhya apano.apananmrityuh*

*shishna.n nirabhidyata shishnadreto retasa apah .. 4..*

**He brooded over Him. From Him, so brooded over, the mouth was separated out, as with an egg; from the mouth, the organ of speech; from speech, fire, the controlling deity of the organ.**

**Then the nostrils were separated out; from the nostrils, the organ of breath; from breath, air, the controlling deity of the organ.**

**Then the eyes were separated out; from the eyes, the organ of sight; from sight, the sun, the controlling deity of the organ.**

**Then the ears were separated out; from the ears, the organ of hearing; from hearing, the quarters of space, the controlling deity of the organ.**

**Then the skin was separated out; from the skin, hairs, the organ of touch; from the hairs, plants and trees, air the controlling deity of the organs.**

**Then the heart was separated out; from the heart, the organ of the mind; from the mind, the moon, the controlling deity of the organ.**

**Then the navel was separated out; from the navel, the organ of the apana; from the apana, Death, Varuna, the controlling deity of the organ.**

**Then the virile member was separated out; from the virile member, semen, the organ of generation; from the semen, the waters, the controlling deity of the organ.**

He brooded over the lump, intending to give it the shape of a man. It will be seen from the stags of evolution of man as described above that the visible instruments are formed first, next the subtle organ which is the real instrument of perception and last the 7 controlling deity which animates each organ. The controlling deity is the guardian of the respective organ.

The process of creation described here is analogous to the development of **embryo in an egg** or foetus in the womb. The microcosm of man and macrocosm of cosmos follow an identical pattern.

*ityaitareyopanishadi prathamadhyaye prathamah khandah*

**End of Chapter I - Section 1**

*atha aitareyopanishadi prathamadhyaye dvitiyah khandah*

## **Chapter I - Section 2**

### **Cosmic Powers in the Human Body**

#### **Mantra 1**

*ta eta devatah srishta asminmahatyarnave prapatan.h*

*. tamashanapipasabhyamanvavarjat.h . ta*

*enamabruvannayatana.n nah prajanihi yasminpratishthita annamadameti .. 1..*

**These deities, thus created, fell into this great ocean. He, the Creator, subjected the Person (Virat in the form of a lump) to hunger and thirst. They (the deities) said to Him (the Creator): "Find out for us an abode wherein being established we may eat food."**

From now on the word ‘Creator’ is being used in place of ‘Atman’. The first-born Purusha, from whom the instruments of perception and deities were separated out was subjected to hunger and thirst. We have to understand that as the Purusha was afflicted with hunger and thirst, His offspring, the deities, were also subjected to them. The deities then asked for an abode where they could live and grow. This allegory emphasizes the basic fact of life that desires, want and their fulfillment are applicable to the whole of creation and none is immune to them.

Sankara’s commentary here is highly illuminating and hence it is quoted in full as follows. “The created Beings fell into the Great Ocean i.e., *samsara* or the phenomenal world where the great water-currents consist of miseries created by ignorance, desire, and action and which is filled with vicious crocodiles in the shape of painful diseases, senility and death. Without beginning or end, shoreless and without bottom, it affords relief in the form of the fleeting joy produced from the contact of the senses with their objects. Alas, this ocean is full of high waves of hundreds of evils lashed by the wind of the intense longing of the senses for their objects and it roars with the deafening noise of the anguish and cries arising from its numerous hells.

But there lies in the ocean, a raft of knowledge, in which are stored the provisions of many goodly virtues, such as truthfulness, integrity, charity, compassion, non-violence, control of the body, restraint of the mind, and determination and also a track in the form of holy company and renunciation, which leads to the shore of Liberation”.

The gods or cosmic divinities also belong to the phenomenal world. Therefore, the attainment of oneness with them, as a result of practice of meditation and rituals cannot destroy the miseries of *samsara*. This being so, the aspirant seeking liberation from the phenomenal suffering, should realize the Supreme Brahman as his own self and the self of all beings. There is no other way to emancipation.

### **Mantra 2-3**

*tabhyo gamanayatta abruvanna vai no.ayamalamiti .*

*tabhyo.ashvamanayatta abruvanna vai no.ayamalamiti .. 2..*

*tabhyah purushamanayatta abruvan.h sukritam bateti purusho vava sukritam.h .*

*ta abravidyathayatanam pravishateti .. 3..*

**He brought them a cow. They said: "But this is not enough for us." He brought them a horse. They said: "This, too, is not enough for us." He brought them a person. The deities said: "Ah, this is well done, indeed." Therefore a person is verily something well done. He said to the deities: "Now enter your respective abodes."**

The allegory continues. The Creator offered the cosmic powers a cow, a horse and finally a man as an abode for them to live in. The deities rejected the cow and the horse but chose the man as a masterpiece. Being satisfied as their residence, they entered into the man through his various sense organs. The choice of man as residence signifies the superiority of human birth whose body can be made use of as a vehicle for performing good and noble actions including realization of God. No other body can give such variety of options.

### **Mantra 4**

*agnirvagbhutva mukham pravishadvayuh prano bhutva nasike*

*pravishadadyashchakshurbhutva.akshini pravishaddishah*

*shrotram bhutva karnau pravishannoshadhivanaspatayo lomani bhutva*

*tvachampravisha.nshchandrama mano bhutva hridayam pravishanmrityurapano*

*bhutva nabhim pravishadapo reto bhutva shishnam pravishan.h .. 4..*

**The deity fire became the organ of speech and entered the mouth. Air became breath and entered the nostrils. The sun became sight and entered the eyes; the quarters of space became hearing and entered the ears. Plants and trees, the deity of air, became hairs and entered the skin. The moon became the mind and entered the heart. Death became the apana and entered the navel. The waters became semen and entered the virile member.**

Now the Upanishad illustrates the details of cosmic powers which reside in human body and empower his various organs of perception and action. These are tabulated as under.

9 ORGAN	FUNCTION	PRESIDING DEITY
Mouth	Speech	Fire
Nostrils	Smell	Air
Eyes	Sight	Sun
Ears	Hearing	Space
Skin	Hair (touch)	Plants
Heart	Mind	Moon
Navel	Out-breath	Death
Generative Organ	Seed (Procreation)	Water

### **Mantra 5**

*tamashanayapipase abrutamavabhyamabhiprajanihiti te abravidetasveva  
va.n devatasvabhajamyetasu bhaginnyau karomiti . tasmadyasyai kasyai  
cha devatayai havigri.rhyate bhaginyavevasyamashanayapipase  
bhavatah .. 5..*

**Hunger and thirst said to the Creator: "For the two of us find an abode also." He said to them: "I assign the two of you to these deities; I make you co-sharers with them." Therefore to whatsoever deity an oblation is made, hunger and thirst became sharers in it.**

Seeing other deities occupy their allotted places in man, hunger and thirst also demanded their own abode for themselves. Instead of assigning them an independent abode, the Creator asked them to share the abode with all the other deities. This signifies that desires afflict all the senses and that hunger and thirst are mere sensations which cannot subsist independently without their supporting sense organs; for example mere hunger cannot eat food unless it takes the help of the mouth to eat.

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## **Chapter II. Cele trei nașteri ale Sinelui**

### **Preamble**

In this Chapter II the creation of human body is described in order to inculcate a sense of dispassion by showing the impermanence of the body. Creation continues through procreation. A man is born, he gives birth to a son and he takes rebirth after death. This signifies that a person has really three births. The procreative fluid of a father is said to be the essence of his Self. The mother looks after it during pregnancy as her own Self. After birth, the parents nourish the child so that he can be their substitute for performance of pious deeds. Hence the importance of natal care and oneness of the father and the son are emphasized.

The central theme of creation in Chapter I was the presence of Self in all of us. However, we remain ignorant of its presence due to our preoccupation with desires of the senses. In this Chapter the example of sage Vamadeva, who realized the Self even while he was in the womb, is given. He thereby became immortal after the death of his body. The Upanishad says that the worldly desires are like iron cages preventing the soul from making itself free. Only a Self-realized person like Vamadeva can come out of this stronghold.

### **The Text**

*[The sage orders pregnant women to leave for some time].*

*OM puruShe ha vA ayamAdito garbho bhavati yadetadretaH*

*.tadetatsarvebhyo.a~NgebhyastejaH saMbhUtamAtmanyeva.a.atmAnaM bibharti*

*tadyadA striyA.n si~nchatyathainajjanayati tadasya prathama.n janma .. 1..*

**15 This person (Jiva) is, at first, the germ in a man. That which is the semen is here called the germ. This semen is the vigor drawn from all the limbs. The man holds this essence of his Self in his own body. When he pours the semen into a woman, he procreates himself. This, indeed, is the first birth of the embodied soul.**

This Jiva in the male body of his father first becomes semen. This semen is the vigor extracted and transformed from all the limbs. First the father holds and nourishes it in his own body and rears it which is not different from him. When he injects this in mother's body he procreates himself in the form of a foetus. This is his first birth.

*tatstriyA AtmabhUya.n gachChati yathA svama~Nga.n tathA . tasmAdena.n na hinasti .*

*sa.A.syaitamAtmAnamatra gataM bhAvayati .. 2..*

**That semen becomes one with the woman-just like a limb of her own. That is why it does not hurt her. She nourishes this self of his that has come into her.**

The semen injected into the body of a mother gets assimilated with her body and becomes an indivisible part of her; hence she does not feel hurt or burdensome during pregnancy. The lady nourishes that foetus as the Self of her husband.

*sa bhAvayitrI bhAvayitavyA bhavati . ta.n strI garbha bibharti . so.agra*

*eva kumAra.n janmano.agre.adhibhAvayati .*

*sa yatcumAra.n janmano.agre.adhibhAvayatyAtmAnameva tadbhAvayatyeSha.n*

*lokAna.n santatyA .*

*eva.n santatA hIme lokAstadasya dvitIya.n janma .. 3..*

**She, being the nourisher of the child , should be nourished. The woman nourishes the embryo. Immediately after its birth the father nourishes the child. Nourishing the child from birth onward, he thus nourishes himself for the continuation of these worlds. For thus alone are these worlds perpetuated. This is one's second birth.**

The pregnant woman who holds the foetus should therefore be taken care of well by every member of the family. While the mother protects the unborn child in her womb, the father takes care of the child after delivery till it gets fully grown up and becomes a sound person in the society. This act on his part is for maintaining the continuity of the race. This coming out of the womb and taking birth as a child is his second birth.

*so.asyAyamAtmA puNyebhyaH karmabhyaH pratidhIyate . athAsyAyAmitara AtmA*

*kRitakRityo vayogataH praiti .*

*sa itaH prayanneva punarjAyate tadasya tRitIya.n janma .. 4..*



**The child who is the father's own Self is made his substitute for performing virtuous deeds. Then the Self of the father, having accomplished his duties and reached his age departs. So departing hence, he is born again. This is the third birth.**

The father himself becomes the son in the manner explained in the above Mantras. When the son comes of age, the father entrusts him with all the family duties and responsibilities and feels free from parental debt. After this, the life span of the father gets shortened and he departs from the earth. Then according to his karma he is reborn again somewhere else in another womb. This is his third birth. This way the chain of birth and death continues so long as the man does not consider this chain as a bondage and torture and till he does not make effort to get released from it during his birth in the human form. Therefore the Upanishad stresses the need to try utmost to break this chain. Such examples are given in the next two Mantras.

*taduktamRiShiNA garbhe nu sannanveShAmavedamaha.n devAnA.n janimAni  
vishvA shataM mA pura AyasIrirakShannadhaH shyeno jvasA niradlyamiti  
. garbha evaitachChayAno vAmadeva evamuvAcha .. 5..*

**About this a rishi has said: "While still lying in the womb, I came to know all the births of the gods. A hundred strongholds, as if made of iron, confined me, yet I burst through them all swiftly, like a hawk." Vamadeva spoke, in this way, even while lying in the womb.**

Sage Vamadeva, even while he was in his mother's womb, obtained the real knowledge. Thus he said at that very stage, "O, what an amazing thing that while living in the womb itself I came to know the reality about these gods i.e. inner senses and their several births. In other words, I knew that it is the inner sense and *indriyas* which are subjected to birth and death and not the Atman. Before I realized this secret I had to pass through several bodily cages hard like iron. I had such a strong identity with them that it was very difficult for me to get rid of them. Now, like a hawk, by applying the full strength of knowledge I broke all the fetters and became detached and free. I have no relation with the body and understood that I am not the body".

*sa eva.n vidvAnasmAchCharIrabhedAdUrdhva utkramyAmuShmin.h svarge loke  
sarvAn.h kAmAnAptvA.amRitaH samabhavat.h samabhavat.h .. 6..*

**Thus endowed with Knowledge, he, becoming one with the Supreme Self and soaring aloft on the dissolution of the body, obtained all desires in the heavenly world and became immortal-yea, became immortal.**

In this way Sage Vamadeva knew the secret of transmigration while he was in the womb itself. He knew that while a man feels himself identified with the body, he cannot escape the cycles of birth and death. Vamadeva coming through life rose up high from the mundane level and reached the Supreme abode of the Lord. There he found himself with no desires that were to be fulfilled and became immortal. He got released for ever from the wheel of birth and death.

*[The sage tells the pregnant women to come back to their seats].*

***ityaitaropaniShadi dvitIyodhyAyaH***

### **Chapter III . Conștiința este Supremul Eu Unitar**

#### **Preamble**

It all started with Consciousness, *Atman*. Atman projected the universe and entered into it thereafter. When it looked around, it found that everything is pervaded by it. As Atman is Brahman, Brahman is nothing but Consciousness – *prjnanam brahma*. This is the *Mahavakya* or the Great Saying of this Upanishad contained in 3.1.3.

This chapter begins with a question as to what should be meditated upon as Atman. It says that this sort of doubt has no relevance because everything that exists – mind, senses, cosmic powers, living beings and material objects - has Consciousness as its fundamental basis as well as its inner power.

The text concludes that the whole universe is guided by Consciousness. So Consciousness must be the Ultimate Reality, the Transcendental Power, the Absolute Truth, and the Supreme God. Thus the importance of the Aitareya Upanishad lies in its statement that Consciousness is Brahman, the Absolute – *Prajnanam Brahma* as well as for the concept of three births of the man.

### **The Text**

*OM ko ayamAtmeti vayamupAsmahe kataraH sa AtmA . yena vA pashyati yena  
vA shRiNoti yena vA ga.ndhAnAjighrati yena vA vAcha.n vyAkaroti yena  
vA svAdu chAsvAdu cha vijAnAti .. 1..*

**Who is He upon whom we meditate thinking: "This is the Self"? Which one is the Self? Is it He by whom one sees form, by whom one hears sound and by whom one tastes the sweet and the unsweet?**

The purport of the Mantra is with whose co-operation the man visualizes all objects through his eyes; hears sounds through the ears; smells through the nostrils; speaks through the speech organ; distinguishes the tasty from the non-tasty through the tongue? Who is that Atma to be worshipped?

*yadetaddhRidayaM manashchaitat.h . sa.nj~nAnamAj~nAna.n vij~nAnaM  
praj~nAnaM medhA  
dRiShTidhRi.rtimatirmanIShA jUtiH smRitiH sa.nkalpaH kraturasuH kAmo  
vasha iti .  
sarvANyevaitAni praj~nAnasya nAmadheyAni bhava.nti .. 2..*

**Is it the heart (intellect) and the mind? It is consciousness, lordship, knowledge, wisdom, retentive power of mind, sense knowledge, steadfastness, though, thoughtfulness, sorrow, memory, concepts, purpose, life, desire, longing: all these are but various names of Consciousness (Prajnanam).**

The question raised was answered by concluding that Consciousness is that Atma which has to be meditated upon. This entity – Consciousness – has several names as stated in the Mantra.

*eSha brahmaiSha indra eSha prajApatirete sarve devA imAni cha  
pa~nchamahAbhUtAni pRithivI vAyurAkAsha Apo  
jyotI.nShItyetAnImAni cha kShudramishrANiVa .  
bIjAnItarANi chetarANi chANDajAni cha jArujAni cha svedajAni chodbhijjAni  
chAshvA gAvaH puruShA hastino yatki~nchedaM prANi ja~Ngama.n cha patatri  
cha yachcha sthAvara.n sarva.n tatpraj~nAnetraM praj~nAne pratiShThitaM  
praj~nAnetro lokaH praj~nA pratiShThA praj~nAnaM brahma .. 3..*

**He is Brahma, He is Indra, He is Prajapati; He is all these gods; He is the five great elements—earth, air, akasa, water, light; He is all these small creatures and the others which are mixed; He is the origin—those born of an egg, of a womb, of sweat and of a sprout; He is horses, cows, human beings, elephants—whatever breathes here, whether moving on legs or flying in the air or unmoving. All this is guided by Consciousness, is supported by Consciousness. The basis of the universe is Consciousness. Consciousness is Brahman (*Prajnanam Brahma*).**

Having so thought they came to the conclusion that Brahman himself is the creator of all and it is He who provided multifaceted powers to all. He is alone worthy of being worshipped by everybody.

He himself is *Brahma, Indra* and *Prajapati*. The gods such as Indra, the five elements and creatures born of egg, uterus, sweat, and erupting from the earth, horses, kine, elephants, and humans- all collectively referred to as world, moving and non-moving creatures, all derive power from Brahman who is the Knowledge itself. Only due to His power all are capable of functioning and they all are seated in Him alone. The entire universe is sentient or animated only due to this Supreme Power who is their base. He is the *Paramatman*, Consciousness, and Knowledge who alone is to be worshipped. That Consciousness is Brahman who is described in several ways by different thinkers as it is conceived in their minds. This is the *Mahavakya* (Great Saying) of this Upanishad.  
*sa etena prAj~nenA.a.atmanA.asmAllokAdutkramyAmuShminsvarge loke sarvAn.h*  
*kAmAnAptvA.amRitaH samabhavat.h samabhavat.h .. 4..*

**He, having realized oneness with Pure Consciousness, soared from this world and having obtained all desires in yonder heavenly world, became immortal-yea, became immortal.**

The Upanishad concludes with an assertion that the one who has this knowledge (that the substratum of everything in the universe is Brahman) transcends beyond this world after death and reaches the Supreme Abode of beatitude. He joins the Supreme Absolute and attains everlasting bliss. He becomes immortal – gets rid of the cycles of birth and death.

***End of Chapter III***

26<sup>th</sup> October, 2011, Deepavali

## Concluzii

Relatări adunate, coerente. Relatări disparate, filosofice. Relatări sub autoritate inspirației. Inspirația divină, Coranul oral, Coranul scris și transmiterea Coranului. Controversa inspirației, lipsei de greșală (ineranță), etc. Existența veșnică a Coranului și Logosul întrupat.

Natura lui Dumnezeu este transcendentă și treimică. El nu intră în univers ca să îl locuiască și să se identifice cu acesta, ci ca să îl mantuiască și să îl conducă regal. El intră în univers prin întrupare în Hristos. El își atrage omenirea ca popor, partener de acțiune și dialog, ca mireasă, ca fiu (familie), nu ca robi.

Viața este importantă. Trupul este important. Omul este important. Armonia și ascultarea de Dumnezeu este importantă. Dumnezeu nu creează răul, chiar dacă îl admite. Chiar dacă îl admite va judeca răul în final și îl va condamna, elimina, nimic. Răul și binele, etica, se învață de la Dumnezeu. Moartea nu este un factor pozitiv în dezvoltarea universului, a vieții, ci negativ. Este ultimul vrășmaș, ultimul dușman.

Universul nu este echilibru între bine și rău, yin și yang. Răutatea este un dezechilibru.

Drepturile omului.

Veacul viitor este supus omului glorificat, nu semizeilor, nu îngerilor.

Creația biblică este detaliată, evidență a unei inspirații unitare. Nu este generală, este bine structurată, cauzală, ordonată ca istorie.