**WHAT CAUSED THE BIG BANG? Part 1**

**John Martin Sahajananda**

The Big Bang is our current, most accepted theory for how the universe began. It was inspired by the discovery that the universe is expanding. The scientists have traced this expansion back in time, to the very beginning when the universe occupied an infinitesimal point in space. This was the state of the universe at zero time over thirteen billion years ago. It was from this starting point that everything we are familiar with came into existence: protons, neutrons, stars, galaxies - even space and time itself are here. At the point of zero time began an unprecedented inflation. In this instant time and space were born. Inflation is the mysterious force that blew up the scale of the infant universe from sub-microscopic to the enormous proportion in a fraction of a second. This event has become known as the Big Bang.[[1]](#footnote-2) This understanding raises several questions: who or what caused the Big bang and why?

**Big Bang Has no Before**

There are many theories proposed to the first question: what caused the Big Bang? One theory is that it is possible to have an event without any cause. There is no time. There is no before in which the Big Bang could have occurred. There is no cause and effect. Big Bang happened without a cause. The theory also says that an unprecedented inflation began. What caused this inflation? The answer is that it just happened. It seems to me that to say that the inflation happened without a cause is like saying pregnancy happened without sperm. It is asking for a miracle like virgin birth.

**God Caused the Big Bang**

The second theory is that God caused the big bang. The immediate question that might arise is ‘from where did God come? If we say that God always existed, then we have the same situation from the causality point of you, that there is something that exists without a cause. If this applies to God then it also can apply to the universe. So this does not solve the question of causality. If God caused the Big Bang then we have to postulate that God was inactive for some time and at one point God pressed the button. The theory that God started the Big Bang may put us into difficulty philosophically and theologically. There are so called creationists who believe in the creation story narrated in the book of Genesis. According to the book of Genesis God created the universe in six days and took rest on the seventh day. This is contrary to the theory of evolution. Hence there is a controversy going on in the west between evolutionists and creationists.

**Universe is Cyclical**

The third theory is that this universe is cyclical. The universe expands and it contrasts. In a universe that expands and contracts, each successive universe will take a little longer than the previous one. If we go backwards then this will lead us to a universe with zero length and with no obvious past and we are back again to at least one big bang starting for no obvious reason.

**Multiverse**

The fourth theory going around is the theory of multiverse. This theory posits that, when the universe grew exponentially in the first tiny fraction of a second after the Big Bang, some parts of space-time expanded more quickly than others. This could have created "bubbles" of space-time that then developed into other universes. The known universe has its own laws of physics, while other universes could have different laws. This means that this universe might have come from some other universe, a mother universe. Somehow this theory postpones the necessity of God. But the question still may remain: what caused the beginning of the mother universe in the first place? It seems to me that none of the proposed theories are satisfactory. Something remains unexplained. I would like to propose a new hypothesis that ‘Desire caused the Big Bang’.

**WHAT CAUSED THE BIG BANG? PART 2**

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**A New Hypothesis: Soul and its Desire Caused the Big Bang**

In the first part I have presented the various theories of the cause of the Big Bang and thus the universe. In this Part 2I would like to propose a new hypothesis that it is the **soul** and its **desire** that caused the Bing Bang. What is this soul and its desire? For this we need to understand the various philosophical or theological theories proposed regarding the relationship between God and creation.

**God is the Creator**

The prophetic religions, like Judaism, Christianity and Islam, propose a God who creates this universe. Creation, which includes human beings, is a creature of God and philosophically it is said that God creates this universe ‘out of nothing’. Human beings are creatures of God. Christianity has two positions: one for Christians and another for Christ. Christians are creatures of God but Christ is not a creature of God. He is not created by God out of nothing. He is the incarnation of God. Ultimately he is one with God.

**God is not the Creator**

The Vedic thinkers never accepted a creator God and never accepted the theory of creation ‘out of nothing’. They said that nothing comes ‘out of nothing’. They were aware that there was a finite reality which they called ‘asat’ and there was infinite reality which they called ‘sat’. Ekam sat vipra bahuthi vadanti: the infinite and the self-existing reality (God) is one but sages call it by many names. But they had to explain how the finite, asat, the creation, came into existence. The Vedic sages had made certain statements but they never proposed any specific theory. The theories came later. They made statements like: sarvam khalvidam brahma, sarvam eitad brahma: all this indeed is the manifestation of Brahman, all this truly is the manifestation of Brahman. I use the word ‘manifestation’ because creation is ‘asat’. It is dependent on sat, hence it cannot be another sat or God.

**The Vedic Thinkers**

Later the great Vedantic thinkers proposed certain theories. Sri Sankara, the great proponent of Advaita or Non-dualistic philosophy, held the view that Brahman alone is real or self-existing and creation is an illusion (mithya). Human soul is ultimately none other than Brahman. Sri Ramanuja, the propagator of Visistaadvaita or Qualified non-duality, held the view that God or Brahman is qualified by non-sentient creation and human souls. They constitute the body of Brahman. Creation is the emanation from Brahman and Brahman is the material cause of the universe. There is a subtle different between God and human souls and human souls are not identical with God. Relationship between God and the human souls is very important. Sri Madhva disagreed with both of them and proposed his system called ‘Dvaita’ or Duality. He held the view that God and creation are essentially different. There is a gulf between God, creation and human souls. Creation has no beginning, eternal but dependent on God. Sri Nimbarka, the peace maker, tried to have an inclusive vision which can integrate these three systems. He called his system, Dvaitadvaita, Duality and Non-duality at the same time. God and creation are different and non-different at the same time. He held the view that the sentient and non-sentient beings are co eternal with God. He seems to agree with the three of them at the same time pointing out their limitations.

Sri Caitanya proposed a system somewhat similar to the previous one but simplified. He called his vision ‘Bedabeda’, difference and non-difference at the same time. God, creation and human souls are different and non-different at the same time. The difference is in the quantity and non-difference is in the quality. If God is one kilo gold human soul is one gram gold. This is the difference. But both are gold, this is non-difference. He saw that the master and the servant relationship as the only possible relationship between God and the soul. Sri Vallaba proposed the last system called Suddadvaita or Pure non-dualism. According to him creation is nothing but Brahman or God. These systems reveal how complex is the question of relationship between God and creation. It seems as if the theory of creation ‘out of nothing’ is direct and simpler but it is not a very liberating theory as it keeps human beings eternally separate from God. Apart from that these theories, proposed either by the prophetic religions or Vedic thinkers, do not help us to understand the theory of evolution, which is an accepted scientific truth in our times.

**Two Creations:**

I would like to propose the theory of two creations: one that comes from God and another that comes from the Big Bang. The creation that comes from God is not created by God ‘out of nothing’ but it is the radiance of God. Just as the Sun radiates its fullness so also God radiates creation. The Vedic sages have looked at the Sun as the symbol of eternal and they have chanted: purnamadah, purnamidam

purnat purnam udtachyate.

That is Fullness and this is also fullness. This fullness emerges from that Fullness. God is Fullness, and creation, as the radiance of God, is also fullness. Fullness means there is no movement of becoming. There is no time and space. This creation is not something that God begins at a particular time. Does the Sun start radiating at a definite time? Certainly it does not. Creation that comes from God is as eternal as God. That Creation happens all the time. It has no beginning and so has no end. Creation is not outside of God since nothing can exist outside of God but it is within God. Isavasyam idam sarvam (All this manifested creation is enveloped by God), declares Isa Upanishad. This process of divine radiance we can call involution**. Involution is a process in which the higher manifests as lower without losing its fullness or wholeness.** **Creation that comes from God is not created by God but it is the involution of the divine**.

**Two Main Layers of God’s Creation**

This divine radiance may have different layers (just like from quarks to atoms) but here I refer two main layers according to their level of vibration and closeness to the Source or Divine. These layers form as mirrors in which the divine again reflects. If we compare the energy of the divine core as the Sun energy, the first layer of the radiance is like the Moon energy. It is like a pure mirror which reflects the Sun in its purity. This reflection is aware of its spiritual nature and connects itself to its source, the Sun. This reflection does initiate a movement of becoming. The last layer is the primordial subtle energy or matter, from which comes our universe. As the radiance further moves away from its source it becomes more solid than the first layer. It is like a piece of ice that comes from water. Yet the divine and its radiance are the same energy. The first layer may be like a quark and the last layer may be like an atom. Though the divine spark reflects in the last main layer, which is the primordial subtle matter, the reflection will not be very pure. It is conditioned by the solidity of this layer. Meanwhile the divine spark in union with the primordial matter brings forth another entity we can call ‘soul’ or jiva. It is like the appearance of ‘bubbles’ on the ocean of the primordial energy. (The higher layers may not form bubbles).The birth of the soul is the beginning of conception. It is the beginning of inflation. It is the Big Bang. (The soul is not created by God directly. It is the reflection of the spark of God in the primordial energy. The spark of God is the image and likeness of God.)

**What is the goal of this Inflation?**

Just as the physical conception has its goals so also the conception of the soul has its goals. What are the goals of physical conception? It has two goals: One is to protect and nourish the child until it is ready to survive outside of it. The second is to give birth into the infinite space. In the same way the conception of the soul has two goals: firstly, it is to nourish and protect the soul and secondly it is to give birth to it into eternity. The first one is immediate and the second one is ultimate. The immediate goal has two levels. The first level is to produce bodies and minds that are capable of self-consciousness, intellect and will. The second level is to transcend will and intellect, through a process of surrender or breakthrough from time to eternity and bring human consciousness to realize its source, the divine spark, and finally realize its oneness with God. It means to transcend the creation that began with Big Bang and enter into the creation of God. Thus we can say that it is the birth of ‘soul’ and its ‘unconscious desire’ that propels the Big Bang and the process of evolution.

**Evolution is not blind based on Chance**

This process of evolution is not a blind evolution based on chance but, as we have said above, it has two definite goals: ultimate and immediate. In the beginning the process of evolution is unconscious just like fetus in the womb. The ignorance and the desire that comes from it are unconscious. Evolution happens unconsciously propelled by the inherent intelligence. Since this intelligence is conditioned it will go through a process of trial and error until life emerges and the arrival of body and brain that are capable of self-consciousness. With the arrival of self-consciousness, with the development of will and intellect, the process of evolution becomes conscious. The soul becomes conscious that it is incomplete and lacking something and it needs to be filled. The soul in its initial stages identifies more with the matter and with the lower desires of food and sex and is ignorance of its true source which is the divine spark. This ignorance produces desire to discover its true nature. The true path to discover one’s divine spark is internal. Since the soul is in a state of ignorance it projects its object outside. This takes the evolutionary process from the material evolution to ‘religious evolution’. Religious evolution is searching for the meaning of life. Since the soul at this level is also conditioned this evolution also goes through a process of trial and error, until it discovers the divine spark. All creation stories, all religions, all philosophies belong to this level. As the religious consciousness evolves the meaning of life also changes. It is for this reason we have many cultures, many philosophies and many religions. Religious evolution still belongs to the evolutionary process. It is possible that in some people this evolution can happen very quickly. The Upanishad sages, the Buddha, Jesus Christ and other great sages and prophets completed this evolutionary process very quickly even before they reached fifty years of age. In general people bring these evolved souls to the level of religions and close the door to eternity. If that happens then it may take another thousand years before another sage appears, another Buddha or another Christ appears. In the majority of the people this evolution might happen very slowly. It is also possible that many people may consciously stop this evolution at different levels and settle down. It is also possible that many people identify with the matter and deny anything other than the matter. It is only by transcending our identification with the material evolution (body) with the religious evolution (religions) that one enters into the realm of eternity, that one becomes awakened, that one becomes self –realized, and that one is reborn into eternity.

**Soul has a Beginning and an End**

We need to distinguish between the spark of the divine and the soul. The spark of the divine is the image and likeness of God in the Biblical Tradition. The spark of the divine is not created by God. It is eternal like God. It has no beginning and so it has no end. The soul is not created by God directly. It is the combination of matter and divine spark. It has a beginning and so it also has an end. Everything that has a beginning will have an end. Since the universe we see has a beginning so it also will have an end. End means going back to its primordial state. It is only the transformation of energy. Since the basic energy from which the universe comes is the radiance of the divine the universe also is eternal and capable of initiating a new universe.

Since the soul is the combination of the divine spark and the primordial matter sometimes it can move more towards the matter and deny the divine spark. Sometimes it can move more towards the divine spark and deny the matter. The soul is a battle field between the spiritual and the material (like the war between the Pandavas and the Kauravas) until it discovers the divine spark. Our divine spark goes beyond this battle filed because it was there before the soul began, before the big bang began, before the universe formed and before the religions arrived. The purpose of evolution, both material and religious, is to bring the human consciousness to the threshold of the divine spark. It is like boat that takes us from the shore of unconsciousness through the waters of consciousness (samsara or sin) to the shore of divine consciousness.

**What does this hypothesis implies?**

1. There are two creations: one that comes from God and the other that comes from the Big Bang.
2. God is not the creator. God does not create ‘out of nothing’. Creation that comes from God is the radiance of the divine. To ask ‘from where God comes’ is like a piece of ice floating on the water, asks ‘from where water comes? Or a leaf that asks, if roots exist? Because it cannot see them. The useful questions could be: who am I? And Where am I?
3. The creation that comes from God is not an illusion. It is an emanation or radiance from God. It is a subtle energy that cannot be seen by the naked eye. It does not have a beginning and an end. It is coeternal with God. It is not bound by time and space. It manifests the absolute goodness and there is no trace of evil in it. It is manifested fullness. It does not go through a process of evolution or there is no desire of becoming in it. It is within the timeless and space-less energy of God. It has two main layers, spiritual and subtle material energy and these two reflect the divine spark according to their density. The nature of creation that comes from God can be described as ‘unfolding’. Unfolding is a process which arises from the fullness of a being.
4. The universe that we see is not the work of God directly. It can be the work of God indirectly done through its radiance. It is the product of the Big Bang. God did not start the Big Bang. It is the soul or Jiva, which is the reflection of the divine spark in the subtle energy, which caused the Big Bang and the process of evolution. Since the energy, from which the universe comes, is the divine energy, the universe also bears the nature of the divine even though imperfectly. The universe in its natural state is very close to the divine radiance. It is the development of self-consciousness, will and intellect that disturb the natural harmony and produces artificial and unnatural desires, division, violence, conflict and evil. But unfortunately it is the necessary process of return to God. Unconscious ignorance and unconscious are the nature of the soul and universe comes from the soul we can say that the universe is born of unconscious ignorance and desire. The soul is like a bubble, impermanent and unsubstantial. When it breaks it disappears. It disappears like a dream, when one wakes up to one’s divine spark. The evolution of the universe is like a long dream of the soul.
5. There are two types of evolutions: material evolution that brings up to the appearance of self-consciousness, will and intellect and the religious evolution that seeks the meaning of life. It produces dreams of religions, philosophies and belief systems. It brings up to the threshold of the divine spark. These two are not blind movements propelled by chance but oriented towards a definite goal and may go through a process of trial and error and adaptation. It is only by going beyond the identification with the material universe (scientific materialism) religious evolution (spiritual materialism) that one discovers the divine spark and ultimately oneness with God. When there is a process of becoming and psychological time there is materialism. When there is no becoming unfolding begins. When the psychological time comes to an end, then the eternity begins.
6. The survival of the fittest, the adaptation, the violence, good and evil, social conflicts, political conflicts, ethnic conflicts and religious conflicts, all, belongs to the universe that comes from the Big Bang, particularly to the religious evolution. They belong to the evolutionary process of our human consciousness. God is not the cause of evil in the world. Our spiritual evolution should not remain at the religious level only but should continue until we realize our oneness with God. When we stop growing and settle down on the way then we stagnate and contribute for divisions, conflict, violence and evil in the world.
7. Our divine spark, the image and likeness of God is beyond these two evolutions and anterior to them and is not affected by them. The divine spark was there before the philosophies came into existence, before the scriptures came, before the religions came, before the theologies came and before the science came and before the Big Bang began.
8. It is possible that the universe is cyclical but it is always the soul that propels this movement.
9. Multiverses are possible but they are also the products of the reflection of the divine spark in the specks of subtle energy or matter. Multiverses are the products of souls or Jivas and souls are not subject to the energy of the universe and they can be present in anywhere and in any universe. In this sense all the universes are within the soul energy. To propose multiverse is to propose multi souls because without a soul there is no universe. Every speck reflects the divine spark and produces a soul that propels the universe. Our universe began 13.5 billion ago, but there may be universes which were before that. There may be universes which just began. As many souls so many universes. It is possible that there are souls in other universes more evolved than we are. We do not know what type of bodies that they have produced. But one thing is clear. In whatever universe one may be the ultimate goal is to realize oneness with God. A person who has realized this oneness contains all the souls, the past, the present and the future, all universes, the past, the present and the future. There is nothing outside of this consciousness.
10. All our desires are ultimately desires to go back to our original divine source from where we come. Since, in the beginning, we are in a state of original innocence and ignorance we project our destiny outside of us even though it is within us. An ignorant person looks outside for immortality but a wise person looked within and found it.

One day Shiva and Parvathi called their two sons Ganesh and Subramanian (or Murugan) and proposed a game: the one who sees the end of the universe and comes back first will have the fruit. Subramanian ran fast to find the end of the universe and never found it and never returned. He got married and settled down. While Ganesh made a circle around Shiva and Parvathi and said,’ I reached the end of the universe because where you are that is the end of the universe. He got the fruit. Subramanian took the path of external and Ganesh took the path of internal. May be we all first do what Subramanian did and then discover what Ganesh discovered.

Jesus Christ told the parable of the prodigal son who went away from his father to find his fulfilment but did not find it. He returned to the Father and found it. God’s creation produces the prodigal son. The evolutionary process propelled by the prodigal son (the soul) brings the prodigal son back to the father. Then there was a great celebration.

1. The information for the first part of this article is taken from the internet sources. Exact source is not mentioned. [↑](#footnote-ref-2)