



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## Moola Prakriti And The Cosmic Dance Of Creation: Bridging Samkhya Philosophy, Spanda Theory, And Quantum Cosmology:

*An Interdisciplinary Study of Samkhya Philosophy, Spanda Theory, and Quantum Cosmology*

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**Abstract** This paper presents an interdisciplinary analysis of the concept of *Moola Prakriti* and its manifestation as *Avyaktha-Vyaktha-Swarupini* in the *Lalitha Sahasranama*, contextualized within the *Samkhya* school of philosophy. The study correlates these ancient Indian philosophical notions with the *Nasadiya Sukta* of the *Rig Veda*. It explores their resonance with modern quantum physics, particularly *String Theory* and the principles of *quantum fluctuation*. Additionally, the Kashmiri Shaivism doctrine of *Spanda Karika* is examined for its implications on the unmanifest-to-manifest transition, drawing parallels with contemporary cosmological theories. The paper aims to demonstrate the continued relevance of these ancient metaphysical concepts in the discourse of philosophy, cosmology, and quantum mechanics.

**Index Terms** - Moola Prakriti, Avyaktha-Vyaktha-Vyakta Swarupini, (86, Lalitha Sahasranama), Spanda Karika of Kashmiri Shaivism, Purusa and Prakriti of Sankhya, String theory, Nasadiya Sukta.

**Component** -Title, Abstract, Introduction, Prakriti in Samkhya: The Unmanifest Source of Creation, Avyaktha-Vyaktha-Swarupini: The Dynamics of Cosmic Manifestation, The Nasadiya Sukta and Modern Cosmology, Bridging Ancient Wisdom and Quantum Physics, Conclusion.

**Introduction:** The *Lalitha Sahasranama*, a revered hymn in the *Shakta* tradition, is found in the *Brahmanda Purana* as a discourse between Sage Agastya and Lord Hayagriva. It extols the Divine Mother, Sri Lalitha Devi, through a thousand epithets, many of which encode profound philosophical and cosmological principles. Among these, the titles *Moola Prakriti* and *Avyaktha-Vyaktha-Swarupini* offer an intricate understanding of the fundamental nature of reality. The *Samkhya* school of Indian philosophy, attributed to Sage Kapila, posits a dualistic ontology that distinguishes between *Purusha* (pure consciousness) and *Prakriti* (primordial matter).

This paper explores how the invocation of Lalitha Devi aligns with the *Samkhyan* paradigm of cosmic evolution and its interplay with theological, philosophical, and scientific perspectives.

Further, the doctrine of *Spanda* from Kashmiri Shaivism introduces the principle of vibrational pulsation as the underlying cause of manifestation. This aligns with modern physics, particularly *String Theory*, which postulates that fundamental particles emerge from the oscillatory motion of strings. The *Nasadiya Sukta* of the *Rig Veda* speculates on the origin of the cosmos, drawing intriguing parallels with contemporary quantum cosmology. The transition from *Avyaktha* (unmanifest) to *Vyaktha* (manifest) and its articulation (*Vaktha*) can be understood in the context of quantum fluctuation, where potential states collapse into reality upon observation. Thus, this interdisciplinary study bridges Indian metaphysical thought with modern scientific frameworks, offering insights into the nature of existence and creation.

**Prakriti in Samkhya:** The Unmanifest Source of Creation In the *Samkhya* system, *Mula Prakriti* is regarded as the primal, undifferentiated substratum from which the entire cosmos emanates. Unlike theistic traditions that attribute creation to a divine agency, *Samkhya* considers *Prakriti* as an independent, self-existing principle characterised by the balance of three intrinsic *gunas*:

- **Sattva** (luminosity, intelligence, equilibrium)
- **Rajas** (dynamism, passion, transformation)
- **Tamas** (inertia, darkness, dormancy)

According to *Samkhya*, the universe unfolds through a sequential process initiated by disturbances in this equilibrium, leading to the emergence of *Mahat* (cosmic intelligence), *Ahamkara* (ego), *Tanmatras* (subtle elements), and the *Mahabhutas* (gross elements) (Dasgupta, 1922). This concept is closely related to quantum field theory, where fluctuations in the vacuum state give rise to the formation of particles and cosmic structures (Capra, 1975)

**Avyaktha-Vyaktha-Swarupini:** The Dynamics of Cosmic Manifestation The phrase *Avyaktha-Vyaktha-Swarupini* in the *Lalitha Sahasranama* encapsulates three crucial stages of cosmic evolution:

- **Avyaktha** (Unmanifest): The undistinguished, latent state of reality, akin to the pre-Big Bang singularity and the undefined cosmic potentiality described in the *Nasadiya Sukta* of the *Rig Veda*.
- **Vyaktha** (Manifest): The phase where existence differentiates and takes form, paralleling the inflationary phase in modern cosmology.
- **Vaktha** (Articulated Expression): The sustaining principle that governs the continuity of existence, resonating with the observer effect in quantum mechanics, where the act of observation actualizes a quantum state.

The *Lalitha Sahasranama* also refers to *Srishti-Karthri* (She who is the Creator), *Sthithi-Karthri* (She who is the Sustainer), and *Laya-Karthri* (She who is the Dissolver), encapsulating the threefold cosmic process of creation, sustenance, and dissolution (Verse 264, *Brahmanda Purana*). This aligns with the fundamental cosmological principles observed in Hindu thought and physics.

**The Nasadiya Sukta and Modern Cosmology:** The *Nasadiya Sukta* (*Rig Veda* 10.129) is a speculative hymn on the origins of the universe. It presents a pre-creation state of undifferentiated potential, neither existent nor nonexistent, mirroring the *Planck Epoch* in modern cosmology, the moment before space-time as we know it began. This undefined, paradoxical state suggests an infinite field of possibilities, akin to the quantum vacuum state in modern physics. The hymn poetically envisions a primordial singularity where all potential forms of existence remain in an unmanifested equilibrium.

As the hymn progresses, it introduces the emergence of *Kama* (desire/will), a principle that resonates with both the quantum concept of spontaneous symmetry breaking and the metaphysical notion of an underlying force that propels creation. The concluding verses pose a profound epistemological question: "*Who truly knows?*"—suggesting that the origins of existence might be beyond human or even divine comprehension. This expression of epistemic humility aligns with modern scientific perspectives, where the ultimate cause of the universe remains an open question, explored through theoretical physics yet still shrouded in mystery.

**Conclusion:** By synthesizing *Samkhya* metaphysics, the poetic cosmogony of the *Nasadiya Sukta*, the devotional insights of the *Lalitha Sahasranama*, the vibrational dynamics of *Spanda Karika*, and contemporary quantum physics—including *String Theory*—this research establishes a rigorous interdisciplinary foundation for exploring the nature of cosmic evolution. This study highlights how ancient Indian wisdom and modern physics offer complementary perspectives on reality, suggesting that the insights of spiritual traditions could inform and enrich contemporary scientific paradigms. The research underscores the necessity of an integrative approach that values both rational analysis and experiential knowledge in our quest to understand the origins and structure of the cosmos.

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