

**LESSONS 11 & 12, TEXTS 56-60:
PARIṆĀMA-VĀDA VERSUS VIVARTA-VĀDA**

**LESSON 17, TEXT 74-81: THE
CAUSE EXISTS INDEPENDENT
OF ITS EFFECT**

**LESSONS 13 & 14, TEXTS 61-69:
EVERYTHING IS NON-
DIFFERENT FROM PARAMĀTMA**

**LESSON 11-17, TEXTS 56-81:
COSMIC MANIFESTATION OF
MĀYĀ & ITS
RELATIONSHIP
WITH PARAMĀTMA**

**LESSON 16,
TEXT 71-73:
MANIFEST &
UNMANIFEST
STATES OF
THE UNIVERSE**

**LESSON 15,
TEXT 70:
PARIṆĀMA-
VĀDA**

माया—बहिरङ्ग-शक्ति OF PARAMĀTMĀ

जीव-माया; निमित्त-कारण,
OR INSTRUMENTAL
[THE 3 MODES]

गुण-माया; उपादान-अंश, OR
CONSTITUENT—प्रधान
[THE 24 TATTVAS, BEGINNING WITH MAHAT-
TATTVA, OF THE PRIMORDIAL MATTER]

अविद्या
[BONDAGE]

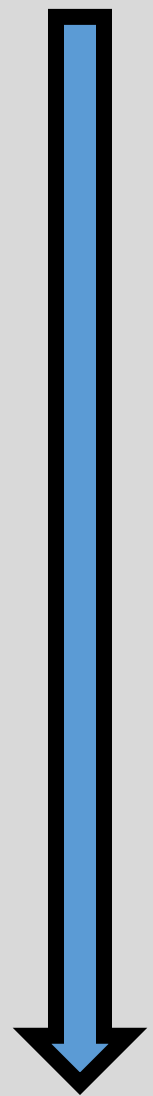
विद्या
[LIBERATION]

ACTUALLY माया-विद्या HAS NO POWER TO GRANT
LIBERATION ⇒ IT IS A DOORWAY TO A HIGHER विद्या
THRU INTERNAL POTENCY [स्वरूप-शक्ति],
WHICH ACTUALLY GRANTS LIBERATION

आवरणात्मिका
[COVERS THE TRUE
NATURE OF THE JĪVA]

विक्षेपात्मिका
[FURNISHES THE JĪVA WITH
ILLUSORY KNOWLEDGE]

ASO FUNCTIONS AS
उपादान-अंश, OR THE
MATERIAL CAUSE



काल, OR TIME

कर्म

दैव, or destiny

स्वभाव

द्रव्य

क्षेत्र

प्राण

आत्मा

विकार

Breaks the equilibrium of PRAKR̥TI

Meritorious & unmeritorious deeds

Outcome of these actions—destiny

The unmanifest state of daiva

Matter—the subtle or causal elements

The presentational field

The vital force

The empirical self

Modifications of प्रकृति—16 kinds

SUBTLE BODY

GROSS BODY

THE JĪVA, OR CONDITIONED SELF INCLUDE BOTH NIMITTA & UPĀDĀNA, AS IT IS DELIMITED BY BOTH GROSS & SUBTLE BODIES

निमित्त-कारण, OR INSTRUMENTAL PART OF प्रकृति

अविद्या ⇒ AHAM-BHĀVA, OR अहंकार, PART OF THE CAUSE OF उपादान-अंश

उपादान-अंश, OR CONSTITUTENT PART OF प्रकृति

काल, OR TIME INFLUENCES BOTH THE SUBTLE & GROSS BODIES

LESSONS 13 & 14, TEXTS 61-69: EVERYTHING IS NON-DIFFERENT FROM PARAMĀTMA

- Thus far, JīvaG established:
 - Paramātmā is both the efficient cause (nimitta) and material cause (upādāna) as the Lord endowed with His potencies.
 - Paramātmā always remain pure.
 - What is sat-kārya-vāda? Though the effect is accepted as being nondifferent from the cause, it is not exactly the same (thread & cloth)
 - Paramātmā has inconceivable potency by which a part of Him undergoes modification in the form of the universe w/out causing any change in His essential nature.
 - The universe is non-different from Paramātmā, who is endowed. with potencies to cause manifestation of the universe

- Q1:** How is it that Paramātmā is both the nimitta and upādāna causes of the cosmic manifestation, their effect, which is non-different from Him, and yet He is different from everything, including the universe? [sat-kārya-vāda: Although an effect is not different from its effect, the cause is not absolutely one with its effect.]
- Q2:** How is the universe and everything else, is non-different from Paramātmā?
- Q3:** The gross physical body is neither an aggregate of its parts (the 5 gross elements), nor a new object separate from its parts, nor is it a unit identical with its parts. If so, then what exactly is this unit, our physical body? Even the material elements are not the independent causes.
- Q4:** How is Paramātmā distinct from the cosmic manifestation out of His Maya potency, from Maya itself, and from the Jīva?
- Q5:** If the universe is non-different from Paramātmā, then why does not everyone perceive it to be so? Perception of the world as Paramātmā's inconceivable potency!

- What JīvaG has already established? In modifying prakṛti (material nature), Paramātmā is Māyā's nimitta & upādāna causes of the cosmic manifestation.
- On an empirical platform, even though effect is non-different from its cause, the cause must undergo some transformation (vikāra) as well to produce the effect. Otherwise, the cause & effect would be absolutely same. (ex: milk transformed into yogurt)
- To manifest cosmos in modifying prakṛti, however, Paramātmā remains unchanged. And JīvaG resolves this dilemma by showing that **Paramātmā has inconceivable potency**, by which a part of Him (His external potency Māyā) undergoes modification in the form of the universe w/out causing any change in His essential nature (svarūpa-lakṣaṇa)

Brahmā to Nārada [TEXT 61; 2.7.50]

सोऽयं तेऽभिहितस्तात भगवान् विष्वभावनः ।
समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ॥

- “My dear son, I have thus spoken to you in brief of Bhagavān, the source of the cosmos. Whatever exist, whether as cause (asat) or as effect (sat), is not different from Hari, who is yet different from everything else.”
 - Although the universe is non-different from Him, the Lord is pure & devoid of its defects ⇒ “anyasmāt (from Him, and yet He is different from everything else”
- The very same point was made by the Hamsa incarnation of the Lord to the Kumāras: “Whatever is perceived by the mind, speech, sight ,or other senses is I alone. Understand this correctly: There is nothing other than “I” [11.13.24]

- The rationale behind the universe's being nondifferent from Paramātmā as described by Nārada to Yudhiṣṭhira in 5 verses [TEXTS 62-66; 7.15.57-61]

आदावन्ते जनानां सद् बहिरन्तः परावरम्।
ज्ञानं ज्ञेयं वचो वाच्यम तमो ज्योतिस्त्वयं स्वयम्॥

- “What exists as the beginning and the end of living beings, as [their] exterior and interior, as superior and inferior [states of being], as knowledgeable as well as the knowable, as the word and the object denoted by it, and as darkness as well as illumination, is He Himself.” [7.15.57]
- When one recognizes everything as a manifestation of Paramātmā, nothing remains that can delude him. Delusion occurs because of the perception of duality or the feeling of independence from Paramātmā.

- आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः।
 - दुर्धटत्वादैन्ययकं तद्वदर्थविकल्पितम्॥
- “Just as a reflection is envisaged as a real thing, despite its being completely disproved logically, so also objects perceived by the senses are only imagined to be independent realities (artha), because this would be impossible [to prove or demonstrate].” [7.15.58]
 - आ-बाधितो means it is completely contradicted, because it is contrary to rational argument.
 - Although everything is manifestation of Paramātmā’s potency and thus nondifferent from Him, out of spiritual ignorance all objects of perception appear to be different from Him.

क्षित्यादीनामिहाथानां छाया न कतमापि हि ।
न सङ्घातो विकारोऽपि ना पृथङ् नान्वितो मृषा ॥

- “The mental representation [छाया] of perceptible objects composed of the elements, such as earth and so on, is indeed neither the aggregate of those elements [सङ्घातो], nor their compound [विकारो], nor even their modification, since the representational whole is neither distinct from its constitutive parts [पृथङ्] or is it combined with them [tad-anvita] [through the relation of inherence]. Hence it is false.” [7.15.59]

- In the previous section, JīvaG explained how the objects in the world are not independent of Paramātmā. Now he further explains that the sense objects as well as the body used to experience them are not independent of the material elements of which they are constituted.
- Next, JīvaG shows that, like the body, even the elements do not have independent existence, beginning with earth:

धातवोऽवयवित्वाच्च तन्मात्रावयैर्विना ।
न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ॥

- “The gross elements, being compounds themselves, cannot exist apart from their subtle components. Indeed, if a compound is proved to be non-existent, a component is also proven to be ultimately non-existent.” [7.15.60] ⇒ The material elements are also not independent causes.

स्यात् सादृश्यभ्रमस्तावद् विकल्पेय् सति वस्तुनः।
जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता॥

- “As long as doubt persists in regard to the real existent [i.e., as long as one is unaware that the real existent is Paramātmā, the delusion of the sameness of separate identity [सादृश्यभ्रम] remains. The injunctions and prohibitions of scripture still hold good, just as distinctions of waking and sleep persist even in the course of a dream.” [7.15.61] ⇒ Scriptural injunctions do not apply to Paramātmā.
- Conclusions:
 - The universe is not imaginary; it cannot be explained independently of Paramātmā for nothing exists separate from Him.
 - A whole cannot be equivalent to the mere aggregate of its parts, because the perception of it as a single unit is an indisputable fact.

- Prahlāda prayed to Nṛsimhadeva [TEXT 67, 7.9.48]

त्वम वायुरग्निरवनिर्वियदम्बु मात्राः।
प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च॥
सर्वं त्वमेव सगुणो विगुणश्च भूमन्।
नान्यत् त्वदस्त्यपि मनोवाचसा निरुक्तम्॥

- “You are the air, fire, earth, sky, and water, the subtle elements, the vital force, the senses, the heart, pure consciousness, and grace as well. O Great One, You alone are all things, whether composed of the modes or devoid of such modes. There is nothing at all other than You, whether defined by thought or word.”
- This incident of Nṛsimhadeva’s appearance from a pillar supports the intent of Prahlāda’s prayer that everything is Bhagavān.

- **TEXT 68: PARAMĀTMĀ IS DISTINCT FROM THE CREATION GENERATED OUT OF THE MĀYĀ POTENCY, FROM MĀYĀ, AND FROM THE JĪVA**
 - “Just as fire is distinct from the sparks and smoke from burning kindling wood, of which it is fiery source, and just as it is distinct even from the kindling wood itself, which is taken to be identical with it, so too the Self, the Seer, Bhagavān, known as Brahman, is distinct from the gross elements, the external senses, the internal senses, pradhāna, and who is called Jīva.” [3.28.40-41]
 - The universe, the body, the sense objects, and the material elements are not independent and thus not different from Paramātmā, but Paramātmā is distinct from all these.
 - Although an effect is not different from its cause, the cause is not absolutely one with its effect. Next, JīvaG will explain that true perception depends upon the perceiver, and hence the world is viewed differently by different people.

■ **TEXT 69: PERCEPTION OF THE WORLD AS PARAMĀTMĀ'S POWER**

- If this universe is non-different from Paramātmā, then why does not everyone perceive it to be so? As an answer, JīvaG cites:
- The prayers of the Vedas personified: “The mind which does not have faith in You accepts the material world composed of the 3 mods as an illusion. But those who know You see You as the root of everything. Just as things made of gold are not to be rejected, since their substance is actual gold, so this world is to be accepted as real, being manifestation from the Lord, who created it then entered within it.” [10.87.26]
- The Vedas personified provide 3 reasons why the universe is to be considered as non-different from Paramātmā

- i. He is its constituent cause, particularly by His potency of “existence (sat)” **Analogy:** Gold is the constituent cause of the ornaments.
- ii. Those who are devoted to Paramātmā, however, see Him in everything. They are compared to the jeweler in quest of gold.
- iii. It is the manifestation from the Lord, who created it and then entered within it in two ways, as its unremitting cause and as the Immanent Self.

**यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम्॥**

- “Know that whatever you apprehend through the mind, speech, eyes, ears, and so on, is perishable and a product of Māyā and the mind.” [11.7.7]