

**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:
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**LESSON 11-17, TEXTS 56-81:
COSMIC MANIFESTATION OF
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**LESSON 15,
TEXT 70:
PARIṆĀMA-
VĀDA**

LESSON 15, TEXT 70: शक्ति-परिणाम-वाद versus विवर्त-वाद

- Thus far, JīvaG established that the universe is the result of transformation of Paramātmā's external energy, Māyā [शक्ति-परिणाम-वाद], and refuted the theory of illusion [विवर्त-वाद].
- **SUCH MODIFICATIONS DO NOT INVOLVE ANY CHANGE IN THE ESSENTIAL IDENTITY OF THE ABSOLUTE.**
- When the word “असत्,” or unreal is used for the world, विवर्त-वाद take it to mean false, or मिथ्या, while the शक्ति-परिणाम-वाद take it to mean “real, but temporary.” This is the real difference between the two.
- सत्-कार्य-वाद ⇒ the effect exists in its cause in a subtle or potential form. शक्ति-परिणाम-वाद accommodates सत्-कार्य-वाद.
- Paramātmā remains free from the defect of modification while still being both the nimitta & constituent causes of the universe.

- **OBJECTION**: However, the universe is cannot be fundamentally real (सत्) because it does not exist in all three phases of time [past, present, and future]
- **JīvaG's defense**:
 - The words, सत् & असत्, are defined in reference to existence ⇒ applied to one and the same object, signify a real but changing object ∴ the universe is sometimes called सत् and sometimes called असत्
 - “सद् एव सौम्येदम अग्र आसीत्” [छन्दोग्य उपनिषद्] Prior to its creation, THIS [“इदम्”] existed as Reality (सत्) alone. “This is because the word सत् signifies both Brahman & universe in its subtle form as the energy of Brahman, in their state of mutual oneness.” The pronoun “इदम्” (THIS) refers to manifest universe.
 - It is equated with सत्, which alone existed in the past (आसीत्), when the universe was not yet manifest. This is because the universe as effect was within its cause in a subtle form ⇒ the principle of सत्-कार्य-वाद.

- **Possible doubts:** i) The universe is a changing reality, unlike its source (the upādāna cause). ii) If the universe is perishable, then why would this not support the theory of **विवर्त-वाद** [Analogy: the illusory appearance of silver in an oyster shell]?

सत् इदम-उदत्थितं सदिति चेन्न ननु तर्कहतं
व्यभिचरति क्व च क्व च मूषा न तथोभययुक् ।
व्यवहृतये विकल्प इषितोऽन्धपरम्परया
भ्रमयति भारति त उरुवृत्तिभिरुक्थजडान् ॥

“If it is argued that this universe is real because it has arisen from the Real, then is this not a logical fallacy? Sometimes, there is a deviation in this principle and sometimes the effect is false [even when

the cause is real], but not so where the effect shares both characteristics. The false cognition of the world is sought for the sake of worldly transactions perpetuated thru the blind succession of past conventions. Your words thru their manifold powers of expression delude those whose intelligence is dulled by the formal structure of Vedic sacrificial mantras.” [10.87.36]

- The universe has arisen (उदत्थितं) \Rightarrow the emphasis: that it is not superimposed like silver on an oyster shell.
- The intension is not trying to establish non-distinction between cause and effect or between God and the universe here. Rather, because it arises from the Reality, as an earring from gold, establish the difference and then deny it. This will imply non-difference.
- Śrīdhara Svāmī: To answer the doubt \Rightarrow How can the imperishable Supreme Brahman have a perishable form, different from Itself? Just as the burning capacity of a fire or lamp situated in one location gives rise to light or radiance that is distinct in quality, which then spreads all around [not limited to its source], similarly this whole universe is the explanation of the potency of Brahman.

- JīvaG's conclusive summary in support of these Śruti prayers:
 - i. The universe is not a mere appearance (विवर्त) like a snake misperceived in a rope or silver in an oyster shell.
 - ii. The universe is real because it has come from a real source or cause.
 - iii. The universe has different qualities from those of its source, Brahman. It is not a परिणाम of Brahman Itself, but of the potency (शक्ति) of Brahman.
- Śruti: An object cannot be unreal just because it is perceived differently from its source. Rather, it is determined as unreal if it is incapable of being put to practical use.

- **Objection:** But practical utility is seen in counterfeit coins also.
- **Response:** Only for the sake of unethical worldly transactions (**व्यवहतये**) is such a false presentation sought, but not for their well-known rightful usages. You cannot get piety by donating fake coins. Therefore, the reality of the universe is accepted because of its multifaceted well-known proper (**samyak**) utility in producing successful activity.
- **Counter objection:** But there is a partial utility or functional effectivity even in imaginary objects. When one mistakes a rope for a snake or a plastic snake, he becomes fearful, his heartbeat increases, and he may even run away?
- **Defense:** Such an occurrence is not real functionality either. Even if one becomes fearful on mistaking a rope for a snake, the misconceived snake will not bite him. Once a person realizes that the snake is in fact a rope, the fear vanishes, even though the illusion might continue. Same way, when a merchant realizes the counterfeit coins, he will not accept them.

- **Mīmāṃsaka-vāda** objection: They do not subscribe the notion that the universe undergoes cycles of creation and destruction. They hold that the universe was never created nor it will ever be destroyed. It is their belief based on Vedic injunctions that karma can lead to eternal residence in heaven.
- JīvaG's points out its fallacy because of their misinterpretation of the Vedic injunctions.
- Knowledge of real objects is the basis of all dealings: Anything that is unreal cannot have practical utility—the water in a mirage cannot quench anyone's thirst. For the accomplishment of worldly dealings, one requires (**इषितो**) a real object (**विकल्प**). In the analogy of rope being mistaken as snake, the snake is a real living being.

Summary of JīvaG's explanation of
how personified Vedas [श्रुति] defend
शक्ति-परिणाम-वाद philosophy against
anticipated arguments and counter-
arguments of radical Advaitavāda
[विवर्त-वाद] and Mīmāṃsāvāda
philosophies

शक्ति-परिणाम-वाद principle	Arguments/counter-arguments	Personified Vedas' defense [10.87.36]
<p>The universe is a changing reality unlike its source, Brahman or Paramātmā ⇒ the effect is subtly present in its cause ⇒ the reality (sat) of the universe in the subtle form in its cause, Paramātmā</p>	<p>If unchanging Reality (sat) is the cause, then its effect—the universe—should also have the characteristics of upādāna ⇒ a superimposition on Brahman like silver on an oyster shell ⇒ हेतु-आभास, or faulty reasoning ⇒ because of this fallacy, the universe must be asat, just as the appearance of silver in the oyster shell</p>	<p>An effect may not have all the qualities of its cause (Ex: light does not burn even though originated from fire ⇒ the verse says उदत्थितं—it has arisen—it is not that the silver arises from the shell (merely the nature of mental impression)--क च मृषा, or sometimes the effect is false, or share both characteristics [उभय-युक्] ∴ an object cannot be unreal based on its perception alone</p>

शक्ति-परिणाम-वाद principle	Arguments/counter-arguments	Personified Vedas' defense [10.87.36]
<p>Illusory objects have no utility</p> <p>Fake coins have no utility</p>	<p>But practical reality is seen in counterfeit coins also—just because the universe can be the basis of empirical dealings does not require it to be real</p> <p>How about partial or functional utility? Even a illusory perception of a rope as snake causes panic, fear, and run away</p>	<p>Only for the sake of unethical business transactions [व्यवहतये] is such a false viewpoint accepted [विकल्प] ⇒ fake bills may be instrumental in buying and selling things, but in reality they have no utility [Ex: donating fake bills does not constitute pious act of such a charity; counterfeit medicine does not cure ailments; faulty perception of rope as snake will not bite—fear will dissipate upon reality</p>

शक्ति-परिणाम-वाद principle	Arguments/counter-arguments	Personified Vedas' defense [10.87.36]
The universe is not imperishable	Mīmāṃsāvādīs, who accept the universe as imperishable argue on the ground of Vedic injunction that drinking soma juice makes one immortal; thus, establishing that the fruit of karma is eternal, so it is not possible that the universe is perishable	<p>भ्रमयति... उरुवृत्तिभिर उक्थजडान्</p> <ul style="list-style-type: none"> ▪ Delusion [भ्रमयति] thru manifold powers of expression [उरुवृत्तिभिर] because of whose intelligence is dulled by their literal acceptance of the Vedic injunctions ▪ Vedānta & Upaniṣad ⇒ the results on karma is perishable just as the heavenly planets (meaning just long time)

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

- JīvaG continues to explain that the universe is existent even during the period of dissolution:
 - i. The universe in its subtle state remains un-manifested.
 - ii. Even though it appears to be in the same class as illusory silver because of being observable like it, it has a different type of existence.
 - iii. Because it is not devoid of transformation like the ātmā, its existence is not single and unchanging.
- Cites 10.87.37

न यदिदमग्र आस न भविष्यादतो निधनाद्
अनुमितमन्तरा त्वयि विभाति मृषैकरसे।
अत उपमीयते द्रविणजातिविकल्पपथैर्
वितथमनोविलासमृतमिति अवयन्ति अबुधाः

- “If this world did not exist before, then it would not have come into existence [at all]; therefore, the inference is falsely drawn from the [world’s] dissolution that it is a mere appearance in You, who are “of one taste [एक-रसे]”, and that it is present to awareness only in the interim period [between creation and dissolution]. Therefore, we compare it to the various types of phenomenal objects derived from their elemental source materials. Only those who have not yet awakened discrimination [अ-बुधाः] believe that [this] false play of the mind is the reality.” [10.87.37]

- **Again, the principle of सत्-कार्य-वाद that the effect exists in the cause in its subtle or potential form** \Rightarrow during the period of dissolution, the universe was within Paramātmā in an un-manifest state. Everything exists all the time in either an un-manifest or a manifest state.
- By saying “मृषा” meaning the inference is false, the Vedas refutes the Advaita-vāda inference that the reason we perceive the universe as it is because it is superimposed onto Brahman of silver on an oyster shell. Why? Because You are of one-taste [एक-रसे]
- **Conclusion:** The potency of Paramātmā undergoes modification by His inconceivable will, w/out corresponding alteration of His own intrinsic nature, and He manifests the previous one (universe) that was un-manifest.

- Radical Advaitavādīs \Rightarrow the mind is a product of the gross elements
 - In their uncombined state, **tan-mātras** (the sense objects) are generated, which are also made of the 3 modes
 - The 5 elements predominated by **sattva** \Rightarrow the 5 cognitive senses, namely ear, skin, eyes, tongue, and nose, respectively.
 - But from the elements, beginning with space, that are mixed with a portion of sattva, are generated mind, intellect, ego and **citta**.
 - However, at the same time, they claim that the universe consisting of the 5 gross elements and its products, such as mind and ego, is a construct of the mind.
 - **This is clearly illogical and ridiculous:** The mind is a product of the material elements, yet, out of ignorance, the mind constructs the universe, from which it itself is produced. JivaG shows that their position is not accepted by the scriptures.

- The scriptures do not support the universe being imaginary, but as the real effect of Paramātmā's real potency (Māyā)
- **Māyāvāda was propagated to bewilder the demons, as Śiva himself declares to his consort Pārvatī**

मायावादामसच शास्त्रं प्रच्छन्नं बौधमुच्यते ।
मयैवं कथितं देवि कलौ ब्राह्मणरूपिणा ॥
वेदान्ते तु महाशास्त्रे मायावादमवैदिकम् ।
मयैव वक्ष्यते देवि जगतां नाशकारणात् ॥

- “Māyāvāda is a false scripture that is called disguised Buddhism. O Devi, I shall take the form of a brāhmaṇa [Śankarācārya] and teach this scripture in Kaliyuga. I shall expound the non-Vedic Māyāvāda within the great literature of Vedānta for the purpose of destroying the universe.” [Padma-Purāṇa]

- Śiva did this on the order of the Lord to bewilder the demons

द्वापरादौ युगे भूत्वा कलया मानुषादिषु।
स्वागमैः काल्पितैस्त्वं तु जनान् मद-विमुखान् कुरु ॥

- “Take birth by your partial potency in the world of humankind at the beginning of the Kali age and turn people against Me by composing a concocted teaching. [Padma-Purāṇa]”

THE UNIVERSE IS NOT DESTROYED IN ĀTYANTIKA-LAYA, OR ULTIMATE DISSOLUTION (LIBERATION) [TEXT 72]

- Māyāvāda doctrine: The universe = a superimposition on Brahman out of ignorance, avidyā. When Brahman realized and avidyā dispelled, the universe should also come to an end. When rope mistaken as a snake in semidarkness (the rope is the substratum onto which the snake, a product of avidyā, is superimposed. When light is shined on the apparent snake, the bewildered person should see nothing but a rope.

- Similarly, upon Brahman realization \Rightarrow avidyā dispelled along with disappearance of the universe. Why?
- Because the universe is not the imagination of any Jiva, but the real creation of Paramātmā, and is thus not brought to an end by any Jiva's enlightenment.
- Four kinds of dissolution described in the **Purāṇas & Vedānta** that even Māyāvādīs accept
 - **Nitya** (constant) \Rightarrow the self's daily dissolution from gross and subtle forms occurring in deep sleep
 - **Prākṛta** (total) \Rightarrow occurs when Hiranyagarbha, or Brahmā dies at the end of his life span and the whole cosmos is dissolved
 - **Naimittika** (occasional) \Rightarrow occurs at the end of Brahmā's day when the lower planets up to Svarloka are destroyed
 - **Ātyantika** (ultimate) \Rightarrow occurs when a person becomes liberated thru Brahman realization, or by becoming free from avidyā, the very root cause of the universe

धटे भिन्ने धटाकाश आकाशः स्याद् यथा पुरा।
एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः॥

- Śuka to Parīkṣit: “When a clay pot is broken, the space that was enclosed within the pot becomes simply open space, just as it was prior to delimiting. In the same way, when the body perishes, the Jīva again becomes Brahman.” [12.5.5]
- Māyāvādīs often cite this verse to support their notion of oneness of the Jīva and Brahman. In reality, however, it does not support. The Jīva does not become, but attain (सम्पद्यते) Brahman.
- Moreover, Śuka said in 12.5.12 that on realizing his true identity, Parīkṣit would not perceive his body or the universe as different from Paramātmā because both are rooted in Him.

- JīvaG argues that if the world were an imaginary product of the Jīva's ignorance, then it could not be non-different from Brahman, because in such a case the universe would neither be rooted in Brahman, nor illuminated by Brahman, nor could it be a modification of Brahman's potency.

**THE UNIVERSE IS NOT DIFFERENT FROM
PARAMĀTMĀ, AND YET PARAMĀTMĀ IS DISTINCT
FROM IT [TEXT 73]**

- “The flame, the eye, and form are not distinct from the gross element fire (light). Similarly, the intellect, the senses, and their objects are not distinct from the Reality (Paramātmā), which is yet completely different from them.” [12.4.24]