

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

**LESSON 17, TEXT 74-81: THE
CAUSE EXISTS INDEPENDENT
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**LESSONS 13 & 14, TEXTS 61-69:
EVERYTHING IS NON-
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**LESSON 11-17, TEXTS 56-81:
COSMIC MANIFESTATION OF
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RELATIONSHIP
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**LESSON 16,
TEXT 71-73:
MANIFEST &
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**LESSON 15,
TEXT 70:
PARIṆĀMA-
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LESSON 17, TEXT 74-81: THE CAUSE EXISTS INDEPENDENT OF ITS EFFECT

TEXT 74: THE JĪVA IS DISTINCT FROM THE THREE STATES OF BUDDHI

बुद्धेर्जागरणं स्वप्न सुषुप्तिरिति चोच्यते।
मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ॥

- “Wakefulness, dreaming, and deep sleep are said to be the 3 states of the intellect (बुद्धि). These manifoldness projected onto the indwelling self (प्रत्यग-आत्मा) is nothing but illusion, O King.” [12.4.25]

Awake (जाग्रत)
Dreaming (स्वप्न)
Deep sleep (सुषुप्ति)

The 3 states of intellect = the
3 upādhis of the pure self
(आत्मा), who presides over
them ⇒ conditioned Jīva

▪ विश्व
▪ तेजस
▪ प्राज्ञा

- **Wakefulness** ⇒ Jīva is aware of the gross body, which it can give up w/out subtle body ⇒ called **विश्व** = to enter = witness to the external world
- **Dreaming** ⇒ Jīva identifies with the subtle body ⇒ made up of **तेजस** (fire), or because it is a witness to dreams, which are also the products of **तेजस**
- **Deep sleep** ⇒ Jīva identifies with avidyā ⇒ called **प्र-अज्ञा** because it perceives nothing and remains as pure consciousness
- **The intellect (बुद्धि)** and its 3 states are products of Māyā, and the pure self (**आत्मा**) is independent of them

TEXT 75: PARAMĀTMA HAS NO CONTACT WITH THE UNIVERSE

- Although the universe consisting of the intellect and so on, exists within Paramātmā, He does not as a consequence have any contact with it.

यथा जलधरा व्योम्नि भवन्ति न भवन्ति च।
ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात् ॥

- “Just as clouds appear and disappear in the sky, so this universe, which is whole inclusive of parts (अवयवि), sometimes appears and sometimes disappears in Brahman, because it has a beginning (उदय) and an end (अप्यय).” [12.4.26]

- JīvaG’s explanation of the verse:
 - Although the universe is real and non-different from Paramātmā, it does not influence Him—all the changes in the universe have no effect on Him ⇒ no need to assume that it is illusory to establish its immutability as Māyāvādī do. It is due to the Lord’s time potency, the universe manifests and un-manifests affording to the principle of sat-kārya-vāda. This is exemplified in Text 76.
- **TEXT 76: THE CAUSE EXISTS INDEPENDENT OF ITS EFFECT**

सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह ।
विनार्थेन प्रतीयेरन् पटस्येवाङ्गं तन्त्वः ॥

 - “Dear King, in this world the part [अवयव] of every whole possessing parts [अवयवी] has been declared to be real. This is due to the fact that parts are seen to exist in the absence of a whole unit, just as the threads of a cloth exist even when there is no cloth.” [12.4.27]

- A cause exists even in the absence of its manifest effect \Rightarrow The world exists in a subtle, causal form within Paramātmā, even when it has been dissolved.
- The existence of the cause is not dependent upon the effect.
- It is the cause that manifests as its effect through the influence of Paramātmā's time potency.
- Next, JīvaG establishes the existence of the effect in the cause.

TEXTS 77-78: THE EFFECT EXISTS IN ITS CAUSE

- Previously \Rightarrow cause existed prior to its effect (positive relation) \therefore no cause \Rightarrow no effect (negative relation) Two types of causes: Vaidika (Vedas) & laukika (empirical observation). Paramātmā's cause is Vaidika
- During dissolution, there is cause, but no effect (Paramātmā present but no universe).
 - **Doubt:** So there can be no positive relation. Answer: Cause has the potential to bring its effect, but does not happen unless certain conditions are met. Paramātmā is the potential cause of the cosmos during dissolution, but does not manifest until Paramātmā desires so.

- Vivarta-vāda do not accept that the effect exists in the cause. They claim only Brahman is real and that the universe is illusory. Brahman is the universal \therefore it cannot possess causal power
- But their lies the defect in Vivarta-vāda doctrine: If the cause is real, the effect cannot be an illusion.
- Analogies: 1) If clay does not contain a pot in potential form, then we cannot claim that the clay is the cause of the pot prior to its production \Rightarrow the defect of mutual dependence. They must exist simultaneously. 2) If a traveler asks a boy where is Rama's house? The boy replies: In front of Shyam's house. But then asked where is Shyam's house, he responds by saying in front of Rama's house!
- **Another doubt:** If the effect is already present in the cause, then why call them separately by different names? **Answer:** The cause is the effect in potential and does not exactly the same when the effect actually manifest.

■ TEXT 79: THE UNIVERSE CANNOT BE EXPLAINED INDEPENDENTLY OF PARAMĀTMA

- Śuka's conclusion: The universe is the natural potency of Paramātmā

विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा ।
न निरूप्योऽस्त्यणुरपि स्याच् चेच् चित्सम आत्मवत् ॥

- “Although manifest, the world cannot be explained in the least degree independently of Paramātmā. If it were capable of being so explained, then it would be equal to a conscious entity like Paramātmā.” [12.4.29]
- JīvaG's explanation of the verse: “Although the world is certainly manifest [ख्यायमान], yet even a minute part of it [अणुरपि] cannot be explained independently, w/out Paramātmā [प्रत्यगात्मा]...If the world could be explained w/out Him, then it would be equal in consciousness [], or self-effulgent. Like Paramātmā [चित्सम], it would also have only one state always.”

■ TEXT 80: PARAMĀTMA IS FREE FROM ADJUNCTS

■ JīvaG anticipates a potential Māyāvādī doubt:

- If there is no transformation (universe) w/out Paramātmā, then how can Paramātmā, having the limiting adjunct (upādhi) of the universe be established as free from all such adjuncts (nirupādhi)? Does this mean that there is another unconditioned Paramātmā, different from the conditioned one?

न हि सत्यस्य नानात्वमविद्वान् यदि मन्यते ।
नानात्वम छिद्रयोर्यद्वज् ज्योतिषोर्वातयोरिव ॥

- Śuka's response: “There is no plurality [नानात्व] at all of the AT [सत्यस्य--Paramātmā]. If one thinks of it as diverse, then he is devoid of authentic knowing [अविद्वान्], because its plurality is like the distinction between the space, between the light in one's courtyard and that pervading the world, and between the air outside and inside the body.” [12.4.30]

- Māyāvādīs do postulate two categories of Brahman, with upādhi [Brahman under avidyā potency of Māyā ⇒ the Jīva + universe] and w/out upādhi [the real and the only one, while universe is illusory].
- There are no divisions in Brahman or Paramātmā.
- **Another possible objection:** There are 3 Puruṣas, Paramātmās. So how can such a plurality be denied here?
- **Response:** Although there are 3 manifestations of Paramātmā, they are one ontologically. There is no ultimate difference between them, unlike the difference between the two Brahman—with & w/out upādhi as postulated by the Māyāvādī doctrine.

TEXT 81: ALL WORDS SIGNIFY BHAGAVĀN

- Śuka exemplifies this statement:

यथा हिरण्यं बहुधा प्रतीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु।
एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥

- “Just as practical dealings, gold is perceived in many forms [being shaped into bangles, earrings, and so on] by human beings thru manufacturing processes [क्रियाभिः], so Bhagavān too, who is beyond sense perception, is described [व्याख्यायते] by people thru words [वचोभिः], both Vedic and secular.” [12.4.31]

QUIZ QUESTIONS/ANSWERS

- 1. What are the Jiva's 3 states of intellect and their associated limiting adjuncts (upadhis) What is yet the 4th state, and who does it belong to?**
 - PPT #3; The 4th state is turya, and it belongs to both the Jiva (when all his upadhis of visva, taijasa and prajna get dissolved) & Paramatma.
- 2. What are the positive and negative concomitances?**
 - When the cause is present, the effect manifests. This is called anvaya, or positive concomitance. Conversely, when the cause is absent, the effect cannot be generated. This is called vyatireka, or negative concomitance.
- 3. What are the two types of causes? How is Paramatma's causality is classified?**
 - Vaidika (known from the Vedas) and laukika (known empirically).
 - Paramatma's causality is classified as vaidika, because He is knowable thru only thru the Vedas.

- 4. Explain the analogy given to understand that Paramatma is the potential cause of the universe, and yet the universe does not manifest until Paramatma desires it so.**
- The wood that has not yet been kindled. Although wood is the potential source of heat, it does not manifest this potential unless it is set on fire.
- 5. According to Shakti-parinama-vada philosophy, an effect is subtly present already in the cause. How can then one defend against seemingly logical criticisms of vivarta-vadis: 1) Why does an agent have to act to produce the effect? 2) Why do cause and effect have different names, qualities and functions?**
- The cause is not exactly the same as the effect when manifest. An agent is needed to manifest the effect from its potential state.

6. Since Paramatma is unaffected by the universe, does this mean that there are two Paramatmas, one present within the universe and delimited by it, and the other free from all such delimitations? This is exactly what Mayavada doctrine subscribes to such a notion. How does JivaG refute it in citing scriptural evidence (SB 12.4.30)?

- There is no plurality (nanatva) at all of Paramatma. Although there are 3 Purusas, or Paramatmas (Kāraṇadakaśāyī-Garbhodakaśāyī- and Kṣirodakaśāyī-Viṣṇu), they are ontologically one only.
- There is no real difference between them, unlike the difference between the two Brahmans—with & w/out upadhis—imagined by the Mayavada doctrine.