CHAPTER V

APPEARANCE OF UNIVERSE

Śaṅkara forwarded a theory that the illusory appearance of Brahman on the basis of the doctrine of avidyā or nescience. The universe and its origin in Brahman are fabrications of mere avidyā—the cosmic principle of illusion which conceals the true nature of Brahman and projects its appearance as the universe.¹ In the Advaita this universe is implied the Supreme Brahman which as stated, everywhere, above, below, in front, at the back, upon the right, upon the left. Brahman is called the cause of the world because without Brahman the world wouldn't even appear. It is the cause in the sense of being, the ground reality, (adhiṣṭhāna) on which this world appearance is superimposed. The cosmic Brahman or Īśvara is also the immanent inner controller (antaryāmi) of this universe of individual selves and objective world.²

The multiplicity of 'Nirviśeṣa Brahman' through an application of avidyā is Jīva or the non-sentient beings and the sentient beings respectively.³ C.R., says; avidyā is the cause of ignorance in the non-devotees. Mahāmāyā regulates the relation and liberation by vidyā and avidyā. The dual universe which is

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included in the difference of Atman and anatman are also creating from the Mayā.  

Raṇṭu nāmarūpaṇṇal pūṇṭirikkunittavakoṇṭu bandhamokṣaṇṇal raṇṭinumadhikāram

Uṇṭallo mahāmāyākātmānātmaḥbheda

Raṇṭāya prapaṇcavum taṅkalinnuṇṭākunnu.

Brahman is the soul the universe and is the body. Brahman is the indwelling life, light, force, energy, the universe is that in which Brahman is. But this is an image which must be incorporated in the light of images-as for, example, that in which clay has been moulded. The universe, in this view is of the same ultimate substance as Brahman, though Brahman is and remains distinct from the vessels into which some of it has been shaped.

This universe is verily Brahman and such is the august pronouncement of the A.V. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum. The multiplicity of the world is based on the one spirit who indeed could live, who breathe, should not this ānanda be in Ākāśa. The individual things or the world possesses the features of their ultimate source and end,
whatever there is belonging to the son belongs to the father, whatever there is belonging to the father belongs to the son.\(^8\) Everything in the world, not merely the human individual, is in essence the Ultimate Reality itself. Development means the manifestation of the potentialities of things by the removal of obstructing energies.\(^9\) C.R., says that, the passive object creates all the universal objects through the Prakṛti as Spiritual object.\(^10\)

\[\text{Jaḍacaitanyamāyiṭṭirikkum prakṛtiyā-}
\text{luṭane sṛṣṭikkunnu sakala prapaṇcavum.}\]

**The World - A Practical Reality**

Śaṅkara emphasizes that from the phenomenal point of view the world is quite real. It is not an illusion. It is a practical reality. He distinguishes the dream state from the waking state. Things seen in a dream are quite true as long as the dream lasts; they are sublated only when we awake. Similarly the world is quite real so long as true knowledge does not dawn. But dreams are private. They are creations of the Jīva. The world is public. It is the creation of Īśvara. Jīva is ignorant of the essential unity and takes only diversity as true and wrongly regards itself as agent and enjoyer.\(^11\) According to C.R., the universe is created by the spirit of God.\(^12\)

\[\text{Īśvaracaitanyamkoṇṭuṇṭāya jagattiṅkal}\]
Brahman is the both the material and the efficient cause of the world, all exists within the existence of Brahman. But our experience is a different one and that is due to Māyā.

The source of this world is Brahman, Śaṅkara says, other material cause (upādāna) of this world order. The entire world, therefore, is nothing else but Brahman. In the V.C., similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is that, and it does not exist apart from it; he who says it does is still under delusion—the babbles like are asleep. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman, seen this with the eye of illuminations and a severe mind under all circumstances. It is like one who has eyes but sees all around anything else but forms. Similarly, what is there except Brahman to engage the intellect of a man of realization. Brahman as the source of this world is not unreal, but real. The Real is existent and unreal can never come into being. There is only one Reality. In the V.C., this universe is the Supreme Brahman itself, the real, the one without a second, pure, the essence of knowledge beyond activity, the essence of bliss Absolute, transcending all the diversities created by Māyā or nescience, eternal, ever beyond the reach of
pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.\textsuperscript{19}

Brahman itself appears to our finite vision as the world of multiple and finite existences. There never is Brahman and the world indicating two ontologically and numerically, different realities. If they were two numerically different realities the problem of relating them or synthesizing them would arise, but since they are not two, the problem does not arise at all. Brahman itself appearing as the world of finite and multiple existences to our finite and relative human consciousness.\textsuperscript{20} According to C.R., all the matters are of Mahāmāyā. The Ātman who is the embodiment of purity, eternity, bliss and who too stands as unconditional, both manifest and unmanifest, the Saccidānanda, and above all the Supreme Lord, is the same Universal Soul (Paramātman). Ātman exists in the mind as pure, eternal, bliss, without any medium, Saccidānanda, and knows truth, untruth, eternal and non-eternal. That is eternal Bliss and others are Māyā and untruth.\textsuperscript{21}

\begin{align*}
\text{Uḷkkurunmiṅkalarivuttu nirmalanāyi} \\
nityanāyānandanāy nirupādhikanāyi \\
vyktanāyavyaktanāyakhilārthanumāyi \\
saccidānandātmāvāy sakaleśvaranāyi
\end{align*}
The Universe as due to the Power of Avidyā

Śaṅkara explains the phenomena of universe as due to the power of Māyā or for him, avidyā, by which the absolute, without undergoing any change in or by itself, appears to us as an ever changing succession of phenomena conditioned by time and space. According to Śaṅkara the world is Brahman itself and what appears to the finite human consciousness is intended with avidyā. The world appears to be real as long as the non-dual Brahman which is the basis of all is not known. It is like the illusion of silver in an Oyster shell.

This entire universe which through ignorance appears of diverse forms is nothing else but Brahman which is absolutely free from all the limitations of human thought. A jar, though a modification of clay, is not different from it, everywhere the jar is essentially the same as the clay, why then call it a jar. It is fictitious, a fancied name merely. C.R., says that, avidyā is the cause of ignorance formed in the mind of non-devotees.
The Ch.Up., states that, my dear, as by the knowledge of one lump of clay, all that is made of clay is known, the modification,(the thing made of clay), being a mere name which has its origin in speech, while the truth is that it is clay only. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it. We have knowledge of Brahman as Brahman in its ultimate and essential nature, the pure Brahman-consciousness unsullied by avidyā, the world of appearance is real as Brahman perceived in the world form. According to C.R., Lord of Jagat, Para Brahman divides the same object into vastu and avastu and also creates, sustains, and dissolves in the universe. God gives the knowledge to good devotees by removing the ignorance. But it always creates worldly sorrows in the mind of ignorant people.

Vastuvonnavaxuvonnināṇane raṇṭubhāvam
kaikkoṇṭiṇtunnu jagannāyakan, prapaṅcatte
srṣṭiccu rakṣiccu samharicciṭuvanatil
śiṣṭanmārāyi puṣṭamānasamārāyuḷḷa

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That in which there is this reflection of the universe, as of a
city in a mirror that Brahman art thou; knowing this, thou will
attain the consummation of the life.\textsuperscript{31} This objective universe is
absolutely unreal; neither egoism a reality, for it is observed to be
momentary.\textsuperscript{32} C.R., says, we can see ourselves in the mind by the
removal of ignorance, like the objects reflecting in the mirror.\textsuperscript{33}

Darpaṇamātunnī sarvavastuvum kāṇāmallo,
aprakārāme kāṇāy vannīṭum manassilum.

All this universe known through speech and mind is nothing
but Brahman; there is nothing besides Brahman, which exists
beyond the utmost range of Prakṛti. Are the pitcher, jug, jar, etc.,
known to be distinct from the clay of which they are composed. It
is the decided man who talks of 'thou' and 'I' as an effect of the wine
of Māyā.\textsuperscript{34} C.R., says that, human beings are under an illusion and
think wrongly as body, mind, and life, by the darkness of ignorance. They are living without getting the knowledge about the uniqueness of Jīvātman and body. They think that when the body is destroyed Jīva is also destroyed. By this thought they drag pure minded Jīvātman to sorrows like birth etc. So citta brings sorrow to the pure Jīvātman.35

Ninnīṭum vidheyanāy; pinneyuminimelil
vannīṭum janmattilumiṅṅane tanne varum.
Deham ŋān manassente jīvanennuṭeyennum
mohikaḷāyīṭṭajñāninkalāy, jīvātmāvum
dehavumonnennuraccātmāveyarīyāte
dehāntam varunneram jīvanum naśicīṭum,
iṅṅane ninakkayāl janmāduḥkhaṅṅaḷe
nirmalanāya jīvanuṇṭākkunnitu cittam.

Adhyāropa and Apavāda

Adhyāropa means erroneously attributing the properties of one thing to another, such as considering Brahman which is not really the material world to be the material world. It denotes this illusory superimposition through ignorance on account of which one thing is perceived as another. It is the super imposition of the
unreal on the Real, like the false perception of a snake in a rope which is not a snake.Śaṅkara says, Brahman appearing as the world, is analogous to the rope mistakenly perceived as snake. The perception of the snake cannot be experienced if there were not the underlying reality of the rope and can only till rope is perceived as rope in its essential nature; similarly, we cannot experience world perception, unless there was the underlying reality of Brahman and can only last till Brahman is perceived as Brahman in its essential, unconditioned nature.

Reality is Brahman which is without a second and is Existence, Consciousness, and Bliss. Unreality is nescience, and all other material objects. Avidyā or Māyā is called also the differentiated, is the power of the Lord. She is without beginning, is made up of the three 'guṇas' and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects she produces. It is she who brings forth this whole universe. C.R., says; intelligence and body as medium united becomes knotted by the actions with the selfish thoughts. The Jīva becomes afflicted, because that is unknown to the self. Self knowledge is equal to the knowledge of Ātman. We should have
Ātma prakāśa to get the knowledge. Thus vidyā will illumine. Avidyā is non-eternal. Birth and the death take place by avidyā.40

Buddhiyumupādhiyumonāyiṭṭahamenna
cittamātmāvutaṅkal kalarnnu, rāgādiyām
vṛttikal kaikkoṇṭu karmaṇāḷāl baddhanākki,
duḥkhippikkunnu jīvan tannettānariyate.
Tannettānariyunnatātmāvu tānākunna-
tennullilarivuṇṭāy vannīṭunnatutanne.
Tennullilarivuṇṭāy vannīṭuvatinātmā-
tannute svabhāvamullil prakāśicciṭaṇam.
Ātmāvin svābhāvikam vidyayāmarivennu
tālparyattoṭu mumpe paraṇṇu bodhiccallo.
Avidyākāryamellāmanityam janimṛti
bhavippippatinullā kāriyamennumullil

There are several passages which teach that the world is but
an appearance, and that it has no actual place in the Ultimate
Reality. As regards the individual self, Śaṅkara takes to be
Brahman itself, appearing as finite because of its adjuncts like the
body which, as part of the physical universe are not real, in the true
sense of the term.41 Adhyāropa a synonym of the word
adhyāsa, has been defined by Śaṅkara as apparent recognition of
something previously observed in some other thing. As for instance, we find the appearance of silver in a mother of pearl or water in a mirage.\textsuperscript{42}

Apavāda is negation and elimination through discrimination, of falsely superimposed attributes in order to discover the true nature of a thing.\textsuperscript{43} According to the non-dualist doctrine, the true nature of Brahman is realized through 'apavāda' the method of negation. Brahman is signified by the negative term-'neti-neti' (not this-not this).\textsuperscript{44} 'Neti-neti' is the exact expression for Reality. This expression does not deny the existence of Reality, but it denies all the empirical characterization of Reality. 'Neti-neti' seems the negation on the surface but it is actually a denial made on behalf of the deeper yes.\textsuperscript{45} It is not the reality of the universe that is negated, which being Brahman, always exists. What it really negated is the illusory notion of the ignorant that the universe of name and form is real in itself, independent of Brahman.\textsuperscript{46} The double negative 'neti-neti' is used in the Śruti purposely. The first 'neti' negates Māyā and the second negates all its effects- the gross and subtle. In this way reality only remains.\textsuperscript{47}

According to Śaṅkara the sutra-tadanyatvam ārambhaṇa śabdādibhyāḥ-the universe as effect is non-different from Brahman
as its cause- (in the sense that the effect does not have a separate existence apart from the cause) on account of the spiritual world. Origin (Ārambhaṇa) and the like are used in the Upaniṣadic statements.⁴⁸

**Cause and Effect**

Relation of cause and effect cannot be applied to the relation of Brahman and the world, since the cause has meaning only in relation to the finite modes of being where there is succession.⁴⁹ The effect is the manifested world beginning with ākāśa, the cause is the highest reality, the effect is identical, having no experience beyond it.⁵⁰ According to C.R., the universe as effect is created from the cause, Brahman. So that truth is the cause and untruth is the effect. Brahman is the cause of all creation. Brahman is truth. The universe as effect is created by the Māyā as untruth.⁵¹

Adhyāropavumapavādavum māyatante
mithyayāyuḷḷa kāryahetuvum nivṛttiyum
kāraṇam satyam kāryamasatyam brahmaṃ satyam
kāriyaṁ māyākāryamasatyamāgantukam.

Ignorance endowed with these twin powers of concealment and projection is the cause which transforms as it were, the pure
self immutable, unattached and indivisible, into the Jīva and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the self, by its power of projection, brings before our mind the illusion of the phenomenal universe.\(^{52}\) Consciousness associated with ignorance possessed of these two powers, when considered from its own standpoint to its upādhi or limitation is the material cause(of the universe).\(^{53}\) C.R., says that, Prakṛti takes form when it wants creation. All the universal objects are created by the passive object through the spiritual object of the Prakṛti.\(^{54}\)

\begin{quote}
Orunāḷ srṣṭiyādikāḷ ceyyaṇamenna bhāvāl
Prakṛtiyumumṭāy varumatu tal prakṛtiyām
Jaḍacaitanyamāyiṭṭirikkum prakṛtiyā-luṭane srṣṭikkunnu sakala prapaṇcavum.

According to Śaṅkara the world we perceive is an illusion like a snake imagined on the rope, or like a piece of silver superimposed on a conch shell. This world-illusion is created by Māyā on Brahman. The world has no Ultimate Reality; it continues to exist so long as Brahman, the locus, is not realized. Until the realization of Brahman, the world is regarded as real, but when
Brahman, the ground is realized, it is totally sublated. To an ordinary man the world is real, while to a man who has realized Brahman it is 'tuccha' or totally non-existent, for he perceives everywhere the non-dual Brahman shining in its own radiance. The world is called 'mithyā' in the sense that it is neither 'Sat' or eternal like Brahman nor 'asat' or totally non-existent like the sky flower.\(^55\) C.R., says that, Indiscreet people proud of their bodies become injudicious and egoists, without knowing that those have emerged from Māyā. They exist by the influence of avidyā.\(^56\)

\begin{verbatim}
Māyatan guṇaṅṅaḥeyevamennariyāte
Māyāmohitanmārāṁ prākṛtajanaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅṅaṅongsTo the source of this world is Brahman. This idea is beautifully stated in the Śruti, as spider spins the cobweb out of its own abdomen and again draws it into itself. Similarly the universe emerges from Brahman and dissolves into Brahman.\(^57\) Brahman is the sole and the whole explanation of the world, its material and efficient cause.
That created itself by itself. He creates the world and then enters from himself everything that exists or produces the world after having divided himself into two, one half male and the other half female.\textsuperscript{58}

'As the spider creates and withdraws its thread, as the herbs grow on earth, as hairs come out spontaneously from a living person, so in this world, does everything come out of the imperishable one.\textsuperscript{59} Just as the spider when considered from the stand point of its own self is the efficient cause of the web, and when looked upon from the stand point of its body, is also the material cause of the web.\textsuperscript{60}

The whole teaching on creation refers to this world of names and forms founded on ignorance, and it has really only the aim of teaching the identity of nature with Brahman. Brahman is the efficient and at the same time the material cause of the world. Brahman is defined as that by which the world originates etc. (subsists and perishes), and therefore as the cause of the world. The word 'cause' means two things either the material cause (Prakṛti, upādānakāraṇa) or the efficient cause (nimitta). The cause of the vessel is, on one hand, the clay, and on the other hand the
potter; that of the golden ornament is on one hand the gold, and on the other hand the goldsmith. Tatāsthalaṅkaṇa of conditioned Apara Brahman or Īśvara who is the creator, preserver and destroyer and the inner controller of this universe. He is the material cause (upādāna kāraṇa) as well as the efficient cause (nimitta kāraṇa) of this universe. There can be no other cause except Apara Brahman or Īśvara is the omnipotent, omnipresent, and omniscient Lord. Para Brahman the unconditioned and impersonal Absolute, through its power Māyā appears as conditioned and personal and it is to this personal God that causal agency is attributed and this causal agency is treated as an accidental quality of the Lord.

Brahman can only be held to be the efficient cause of the world, because it is said of him, before he proceeds to create, he intended and because he is called the Lord (Īśvara) both these are seen only to apply to an efficient cause. That cause and effect must of like nature. The world however; is manifold, unspiritual, and unclean, which does not apply to Brahman and seems to require a material cause besides him, which shall possess these qualities. The answer to these considerations is, that Brahman is both the efficient and material cause of the world.
The examples like the spinning of the web by the spider, bearing of the child by the mother, the production of notes from musical instruments, are attempts to bring out the intimate relationship between the cause and effect. It is the tādātmya or oneness between Brahman and the world that is conveyed in all this wealth of symbol and image.\(^6^4\)

**Pariṇāmavāda**

Śaṅkara brings out that the world, though it hangs on Brahman, does not affect Brahman, by distinguishing that kind of causality where the cause without undergoing any change produces the effect as vivartopādāna from pariṇāmopādāna, where the cause is itself transformed in producing the effect.\(^6^5\) Actual change (pariṇāma) signifies that when a particular thing is destroyed, it does not disappear entirely. A rope when pulled to pieces remains as fibres. A pot, when broken exists as potsherds.\(^6^6\) Dharmarājādhvarīndra, the author of V.P., says that in transformation (pariṇāma) the cause and effect belong to the same order of reality.\(^6^7\) The sages who saw all things emanate from Brahman, built the 'pariṇāmavāda', Saguna Brahman 'Brahman with attributes'- is the cause by virtue of which the cosmic order unfolds itself. On the other hand, the sages who realized Brahman
Transformation (parināma) is when the milk is changed to curd and vivarta or appearance, when the rope appears as the snake. In the case of transformation, the cause and effect belong to the same order of reality while in that of appearance the effect is of a different order of being from the cause. The world resides in Brahman even as the illusion of a snake is said to reside in the rope. Bādarāyaṇa accepts the theory of 'vivartavāda'. He specifically mentions the term 'parināma' which only means modification and not illusory appearance. He says, Brahman possesses 'vicitraśakti' or special powers to cause the universe through its parināma without affecting its svarūpa. Brahman is the material cause of the universe without under going any change in its svarūpa.

Vivartavāda

According to vedāntic theory of vivartavāda, there is no real production, because it holds that the essence of an effect is identical with the essence of its cause. What is caused by avidyā does not affect the true nature of Brahman which is undifferentiated unchanging reality. The implication of this interpretation is that the
universe is not really caused or created by Brahman but it is a mere illusory appearance- it is similar to the dream objects which are not actually created but appears to exist during the dream state. This is known as the vivartavāda of Advaita vedānta. Brahman appears to transform himself in the universe. However, Brahman is immutable, properly seeking, and the change cannot affect him. Included in this theory is the notion of Māyā (phenomenal appearance) and the doctrine of Māyā itself is clearly defined in the Upaniṣads, although the most ancient among them- for want of the term 'Māyā'-made use of the equivalent 'avidyā' (ignorance). C.R., says that, non-being becomes being by the strength of Māyā.

Labhiccīṭaṇam svargamīṇāne māyābalā-
lavastu vastuvākkikalppiccu bhramikkunnu.

In the V.P., that in vivarta the effect is of a different order of being from the cause. According to vivartavāda concept, Brahman is substratum (adhiṣṭhāna) and the world is superimposed (adhyāsa) on him, as the snake is superimposed on ropes, silver is superimposed on conch shell. This upholds that the Sanskrit tenet of Advaita, according to which the phenomenal reality is an appearance based on illusion.
The law of vivarta means the transformation of the cause into effect without the former losing its own character, hence apparent transformation. According to the Vedāntin, the world is vivarta of Brahman, i.e. the whole visible universe is a mere illusion-an unreal and illusory appearance - while Brahman is the only real entity. Brahman is the sole reality and it appears both as the objective universe and as the individual subject. The former is an illusory manifestation of Brahman, while the latter is Brahman itself appearing under the limitations which form part of that illusory universe. C.R., says that, people take interest in the medium of avidyā and think of the fourteen worlds with living and non-living beings as real and eternal like rope as snake, conch shell as silver by the illusion. So they have an urge to make wealth. Rajjuvessarppamennum śuktiyettāramennum vastuvettiriyāte tonnikkunnatupole avstubhūtamāya lokaṁal patinālu- mavattiluluśa carācaraṇāṇalakhilavum. The law of vivarta is fundamentally different from the law of evolution (pariṇāma) which admits real change in the cause. Therefore Brahman is posited as the material cause of the universe,
it does not follow that the universe is also a conscious entity like its cause. Ignorance is unreal and therefore the phenomenal universe which is its effect is also unreal.\textsuperscript{80}

The Advaitin accepts vivartavāda where as the Sāṅkhya believes in the theory of pariṇāmavāda. According to pariṇāmavāda the cause really changes into effect while the vivartavādins say changing of the cause into effect is only illusory. According to them, the clay turning into a pot is an example of vivartavāda. Though both the schools have different terms for illustrating causations both accept the existence of cause in the effect.\textsuperscript{81} Vivarta literally means a turning round, perversion, Brahman is that of which the vivarta or perversion is the world of space etc. Vivarta signifies the appearance of the Absolute Brahman-as the relative world of space and time. The original is, however, Brahman of which the world may be regarded as translation at the plane of space and time.\textsuperscript{82}

\textbf{Satkāryavāda}

Śaṅkara's philosophy advocates satkāryavāda and in that too the vivartavāda and not pariṇāmavāda. In fact, Brahman is the only material and efficient cause. The world of name and form is merely an imposition on Brahman. This illusion is due to ignorance and to remove this ignorance is the aim of Advaita. Hence it is plain that
God is merely a pragmatic postulate. In the search for the cause of creation we have to follow the chain of cause and effect. We have already seen that the Sāṅkhya follower, the theory of satkāryavāda. According to this, the cause and the effect are identical and the effect is only the developed cause. In this way the Sāṅkhya argues for the acceptance of Prakṛti as the cause of the world. The difference of the cause and the effect is only one of quality or form; the effect exists in the cause. It is satkāryavāda which both the Advaita and Sāṅkhya accept. The Sāṅkhya view is known as satkāryavāda or pariṇāmavāda. It is the doctrine that the effect is pre-existent in the cause before its actual production.

C.R., says, God exists inside and outside by the reflection of stagnant spirit of vidyā. Likewise they create three worlds from the three names.

Niścalayāya vidyācaitanyam pratibimbi-
cčīśvaranavyākṛtanantaryāmiyumevam
mūnnunāmanānal collīṭunnatu mūvarkaḷāl
mūnnum lokavum śṛṣṭiyuṇṭāyennariṇāṇālum.

Brahman presents itself as the world and apart from Brahman the world is simply nothing. If therefore, Brahman is called the material cause of the world, this is not meant in the sense in which the clay is the material cause of a jar.
In order to understand clearly the nature of this world, it is necessary here to mention Śaṅkara's conception of 'sattā'. According to Śaṅkara there are three types of sattas—vyāvahārikasattā, prātibhāṣikasattā, and pāramārthikasattā, i.e., the empirical or phenomenal reality, the illusory reality, and metaphysical reality.

**Phenomenal Reality (Vyāvahārikasattā)**

The spatio-temporal world is a direct product of Māyā and indirect product of Brahman. It consists of five elements and is governed by causal laws. We refer to us as products of Māyā. We cannot, as products of Māyā keep ourselves aloof from the objects, which are also products of Māyā. We and our world are co-related. So long as we exist as finite individuals, we have to treat the world as real. If we are real, the world also is real. But we and the world have only relative reality, i.e., reality for the life of action. It is called vyāvahārikasattā or pragmatic reality or existence for activity. Empirical reality is reality for action (vyavahāra). By the falsehood of the world, the Vedāntin advocates that the world is not ultimately real, but it is a phenomenal reality. They further state...
that the world appears as real, but it is not. Phenomenal reality is opposed to Absolute Reality or pāramārtthika. From the Absolute stand point, the Jīva is identical with Brahman as set forth in the famous line 'Brahman alone is real and the world is an illusion. The Jīva is nothing else but Brahman. As such the Jīva can not have any consciousness of agency, enjoyment, pain etc we impute this to it from the empirical stand point of the world.

C.R. says that, we should understand this universe with the help of eyes. Knowledge visible is the knowledge of mind.

By empirical reality (vyāvahārikasattā) Śaṅkara means the reality which is seen in day to day life. According to Dṛgdṛṣṭyaviveka things possess five qualities (i) asti (ii) bhāti (iii) priya (iv) rūpa and (v) nāma. The former three are but the characteristics of Brahman, the last two are characteristics of the empirical world. To justify the above statement, the Advaitins empirically maintained that the world is unreal like the silver superimposed on the conch shell or the snake super imposed on the rope.
As the vyāvahārika world is regarded as phenomenal modifications of the ājñāna as apart from our subjective experience and even before it, so the illusion is also regarded as a modification of avidyā, an indefinable creation of object of illusion, by the agency of the doṣa. Thus in the case of the illusion of the silver in the conch shell, indefinable silver is created by the doṣa in association with the senses, which is called the creation of an indefinable (anirvacaniya) silver of illusion. The objects of our dream are our private experiences and exist in our mind but objects of the empirical world are facts of common experience. Vyāvahārikasattā has practical importance. A common man never doubts the objects of his experience. Only at the dawn of reality he thinks this world to be false.

According to C.R., Jīvātman and Paramātman are the same. We feel Jīva and Ātman are different by the action of Māyā through mediums. There is only one Paramātman. We consider water in the pond, water in the well, and water in the pot separately as three. But all consist of water. Importance of water in the pot will be lost when it is mixed up with the water in the pond.

Jīvātmāvennumātmāvennum collītunnatu
kevalamalla māyākāryahetukkalallo
The status of the phenomenal world was first analyzed and solved by Śaṅkara by propounding the doctrine of Māyā, according to which the world is Māyā and therefore illusion. The Māyic character of the world proves it 'anirvacānyatā' and because of the 'anirvacānyatā', the Māyic world is neither completely 'Sat' like Paramātman nor completely 'asat' like hare's horn or the son of barren woman.

**Illusory Reality (Pratibhāsikasattā)**

The propounder of the illusory reality or pratibhāsikasattā is Advaitins and they are realists or rather absolutists. Pratibhāsikasattā means merely apparent existence. It is sublated by right knowledge. The examples are the perception of snake in
rope or silver in conch shell. This rope is to be sublated later on by the knowledge of rope as rope itself.\textsuperscript{101} The doṣa of the prātibhāsikasattā which occurs in many extraneous forms (such as defect of the senses, sleep etc.) is perceived in the world of our ordinary experience, and thus the prātibhāsika experience lasts for a much shorter period than the vyāvahārika.\textsuperscript{102} C.R., says that, all other objects in the universe are irradiating by the self-lustre of Ātman. That is like the billet burns in the fire. But man does not know the Real object by ignorance. Jīvātman exists in all the bodies like the lamp in the houses.\textsuperscript{103}

\textbf{Cittākumāmāinṭe svaprakāṣṭekkoṇṭu}
\textbf{tattvāṇaḷellāṃ prakāśiccu ceṭṭicciṭṭunnu}
\textbf{tannuṭe prabhakoṇṭu tanneyum prakāśippi-
cçanyamāyuḷḷa prapaṇcadvayapadārthavum}
\textbf{okkeyum prakāśippiccagniyeppole jaḍa-
tattvāmāyuḷḷorajñānattinālaryāṭe}
\textbf{mevunnu jīvātmāvāy sarvadehaṇṇalilum}
\textbf{dīpaṇṇal grṛhaṇṇalil dīpikkunnatupole.}

Prātibhāsikasattā is not absolutely non-existent. Absolute non-existence has neither its cause nor any being under laying them. They are selfless (nirātmaṇa) and have no ground to sustain

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them (nirāspada) and nothing that is of this type is fit to serve any practical purpose. When a person perceives 'this is silver' (idam rajatam) due to the erroneous knowledge, it is the 'Cit' or consciousness as underlying the object represented by 'this (idam) which is the substratum of illusory silver. Pure consciousness is the substratum of the whole phenomena and illusory knowledge of the world and silver etc., without the substratum, no superimposition is possible. It is the internal organ which takes the form of external objects through the sense contact with the object. In the case of erroneous knowledge of silver, though the silver is not externally existent, yet on the basis of previously known silver', the mode (vṛtti) of silver is already there in the mind of the perceiver. The idea has also been explained by the Vedāntins with the help of the concept of superimposition (adhyāropa). Accordingly the person concerned superimposes the silver on the conch shell on account of ajñāna.  

C.R., says, the dharma of body misunderstood as Ātmadharma by the illusion and also thinks I am body, to me, I am the race luminary, and shape luminary, wealth is mine, house is mine, I am being destroyed, and I am happiness. He becomes ignorant by the bad thoughts of mind which travels in the way of
ignorance, without the name of prajñā, without identifying which is untruth and truth and also makes untruth as truth and truth passive, by the darkness of Māyā.¹⁰⁶

Ātmavallāteyuḷḷa dehadharmmaṁñaḷellā-
mātmadharmamāykkalpiccanyonyāddhyāsam ceytu
	tannute svarūpavuminnavaṇṇamennat-
monnariyāte deham ūnennumenikkennnum

ūnānatikulaśreṣṭhan ūnānatre rūpaśreṣṭhan
māmakam dhanam grhamennum śuṇyo'smiyennum
modavānāham sukhīduḥkhī ūn dāridryavān
bhāvaminiṁane ūn ūnennnu māyāndhakārāl
asatyam satyamākkissatyatte jaḍamākki
asatyam satyametennetume tiriyāte

prajñayennoru nāmam tanikkullatunm veṭi-
ūnajñānānamārgeṇa saṅcarikkum manassinṭe
durvicārattālāvivekavum bhavikunni-
turviyilavarāvivekikāḷākunnatum.

Sarvajñanmārāyitūḷḷor collunnitavarkalē
sarvadā samsārikaḷennu māṅgalāśīle!

The 'Cit' underlying the conch shell remains the same but the avidyā of antaḥkaraṇa suffers modifications (pariṇāma) on account
of doṣa, and thus gives rise to the illusory creation. The illusory silver is thus appearance (vivarta) from the point of view of the 'Cit' and pariṇāma from the point of view of avidyā, for the difference between vivarta and pariṇāma is, that in the former the transformations have a different reality from the cause ('Cit' is different from the appearance imposed on it), while in the latter case the transformations have the same reality as the transforming entity (appearance of the silver has the same stuff as the avidyā whose transformations it is.). Pratibhāsikasattā has always a ground. No one has perceived it without a ground. It is not really there but appears to be there.

Metaphysical Reality (Pāramārtthikasattā)

Pāramārtthikasattā represents the Absolute Truth. According to Śaṅkara, pāramārtthikasattā is the sole reality. It is trikāla-satya. It is none but Brahman who is the only Reality, the reality Real. As Brahman, the Ultimate Reality is one, but as souls and the world it is many. The whole universe emerges from Brahman and therefore necessarily partakes of its character of reality. According to C.R., all the materials shine without any obstructions along with the spirit of Ātman. Intelligence and
medium have no relation like the Ātman that which has no contact to anything. But the identification is possible through the body as passive object and Ātman. It is like the iron repeatedly indulging the action with the spirit of magnet. The mind which is being lighted by the spirit of Ātman creates Smṛti. Ātman gets sorrow of body by the attitude of mind as consciousness in the presence of Ātman, though mind is an unconscious object by the ignorance as Māyā.  

\[
\text{Ātmacaitanyamkoṇṭu sakala padārthavum tālparyamenye prakāśiccu ceṣṭicciṭunnu} \\
\text{ātmāvinonnioṭum bandhamillatupole} \\
\text{ātmāvinottu bandhamilla buddhyādikαkkum.} \\
\text{Ayaskāntattiniḷḷa caitanyam koṇṭu menme-} \\
\text{layassu pravartticciṭunnitennatupole} \\
\text{cetananāyorātmāvinnuṭe caitanyattāl} \\
\text{cetassum prakāśiccu smṛtiyeceytiṭunnu.} \\
\text{Mānasamacetanameṅkilumātmāvinṭe} \\
\text{sānniddhyam koṇṭu sacetanamennuḷḷa bhāvam} \\
\text{Māyayāmajñānam koṇṭuṇṭāyiccamakayāl} \\
\text{kāyasambandhaduṅkhamātmāvinuṇṭākunnu.}
\]
Brahman as the ultimate cosmic principle or the source of the whole universe, is all-comprehensive. The spiritual and unitary character of the Absolute Reality is very well expressed by the classical phrase 'Saccidananda'. The three elements of this term 'Sat', 'Cit', and 'Ānanda' are used of Brahman. 'Sat' which means 'being' points to the positive character of Brahman distinguishing it from all non-being, 'Cit' which means 'sentience' shows that it is spiritual. Ānanda which stands for peace indicates its unitary and all embracing character in as much as variety is the source of all trouble and restlessness. It is the source of the whole universe, while itself is self-existent, and self-revailing, there being no other entity from which it could be derived or by which it might be made known.\textsuperscript{114} When the external world is shut out, the mind is cheerful and cheerfulness of the mind brings on the vision of the Paramātman. When it is perfectly realized, a chain of birth and death is broken.\textsuperscript{115}

C.R., says that, deep sleep is concealed by ignorance. That becomes the cause of worldliness. Real object will be one that is Ātman.\textsuperscript{116}

\begin{quote}
Āvaraṇayāyuḷḷa śaktitān mahāsusu-
ptyāmaya samsārakāriṇiyāyirippatum.
\end{quote}
Thus according to Śaṅkara, there are two stages of world manifestation; the undifferentiated and differentiated. Both these stages have their ground on the ultimately formless, Absolute Self or Brahman. In the undifferentiated state of manifestation, Brahman manifests like the potential magician or the potential player and in the differentiated state, the Brahman manifests as the individual self with all adjuncts of body, matter, etc. But both the undifferentiated and the differentiated stages of world phenomenon come under the category of nescience (avidyā) and superimposition (adhyāsa).^117

'Nirviśeṣa Brahman' becomes 'Saviśeṣa Brahman', i.e., God, having an association with avidyā creates the world. Avidyā causes knowledge of Brahman as 'saviśeṣa', the Creator in relation with the world. The concept of 'Saviśeṣa Brahman' is a blend of reality and unreality, oneness, and much foldness. Multiplicity is changeable; it is not real, because it is caused by avidyā. The One Single Brahman becomes the Lord, the only cause of the world, because of

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association with avidyā. Śaṅkara says, 'avidyātmaka
nāmarūpabījavyākaraṇāpekṣatvāt sarvajñatvasya.' Avidyā, that
conceives the names and forms which are indescribable as real and
other than that. They are the seeds of 'samsāra' and 'prapanca'.
Brahman is the Lord in accordance with 'nāma' and 'rūpa' created
by 'avidyā'. By acquiring the knowledge of Ātmajñāna, truth will
be understood.

Arivākunnorātmasvarūpamariyumpo!
Ariyām mahāmāya talkāryam tēḻivoṭe.

The world in its real nature is identical with Brahman. To one
who has realized Brahman the world is also revealed as Brahman.
Śaṅkara revealed that the world is identical with Brahman just as
jars, plates etc. are identical with clay, or just as gold ornaments are
identical with gold. C.R., says, greedy people who are ignorant of
the truth think that the thick iron is underhand and the gold is
beautiful, and acceptable. But there is no difference between them,
according to Brahmajñānins.

Kārirumpatinindyam kanakamatiṟamam
nerariyāteyulḷa mohikaḷkkevam tonnum
brahmavidvariṣṭhanu raṇṭiṇum bhedamilla
pinne mattuḷḷorkkokke bhedamuṇṭennutonnum.
All are destructible. Para Brahman remains immortal. Paramātman can be witnessed by all. Paramātman is seen in all and everyone.\textsuperscript{122}

Pūrvāvasaramtorum kaṇṭṭumavasthakaḥ
sarvavum naśicciṭṭum tān naśikkunnillennu
pakṣamāsādbayugakalpakālaṅṅaḥ toru-
mutbhavasthitilayakāryaṅṅaḥ ceyyunnava
okkeyum pārttukoṇṭu tān naśikkātekanāy
nityanāmātmā prājñānāy svarūpanāyīṭṭu
nammāle pratidinamunṭākumavasthakaḥ
nammute bhāvaṅṅaḷeyellāme kaṇṭukoṇṭu
sākṣīyayīrikkayālavasthāt rayattinu
sākṣītvam kūṭumennu bodhikka sumaṅgale!

The Fourteen Worlds

In C.R., T.R.E. points out the fourteen worlds are Virāṭ puruṣa as Brahmanḍakośa.\textsuperscript{123}

Brahmanḍakośamāyīṭṭulloru vīrāḷppumān
tanne lokaṅṅaḷ patinnālumennariṅṅālum.

According to Sundaram Svāmikal, the fourteen worlds in the body are apparent. External worlds are imaginary. The world of imagination will not be experienced. According to this law, the
only way to indulge in Para Brahman and Śivapada of true world is by entering into the fifth step of Svargaloka. The fifth step is avyakta. From these compounded elements have evolved the seven planes, existing one above the other, viz. Bhūr, Bhuvar, Svar, Mahar, Jana, Tapas and Satyam, and the seven other planes, one below the other, viz. Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātāla; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them. The fourteen worlds situated in the body are, bottom of the feet (atala), top of the feet (vitala), in the joint of feet (nitala), in the ankle (sutala), in the knee (mahātala), in the thighs (rasātala), in the waist (talātala), in the naval part (bhūloka), in the abdomen (bhuvārloka), to the half of the heart (svargaloka), from the upper part of the heart to neck (maharloka), from the neck to bhṛukūṭīra (janaloka), in the bhṛukūṭīra (tapoloka), 'brahmaloka', 'viṣṇuloka', 'umāloka', 'śivaloka', (existing one by one on the bhṛukūṭīra). Para Brahman existing in the Śivaloka.
REFERENCES


6. V.C., 231.


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उपादानो प्रपन्चस्य ब्रह्माणोन्यत्र विद्यते।
तस्मात्सार्वप्रपन्चायं ब्रह्मवाचिति न चेतरत्।।


17. *B.G.*, 2.16.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उपयोगै दुस्तरस्तत्त्वायस्तत्त्वदधिभि:।।

18. *Pd.*, 2.38. अन्तर्द्वितीय न हि शाक्यते।


अन्तरात्मनि जानोदये च सद्य एव।

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अन्यानि मायाकार्याण्यसत्सत्यमागान्तुकम्।।


23. S.N.L. Shrivastava, *Śaṅkara and Bradley, A Comparative and Critical Study*, p. 44.

ताबत्सत्यं जगद्भविति शुककारजं वर्धा।
यावत् जायते ब्रह्म सर्वापिष्टामद्वयम्॥

25. V.C., 227-228.


अचेतनमपं सर्वमजानरूपं-------
सा विद्यारूपिणीयति विज्ञानीयि त्वं बाले॥


यथा सोम्यक्ष मृत्युष्ण सर्व मृत्युं विज्ञातं स्यात्माचायारभणं विकारो

नामदेयं मृत्तिकेऽपि सत्यम्॥

28. V.C., 229.


वस्तृवेककवस्तृवेकमित्येव श्रेयं भावः।

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निजमानसे सदा जानार्यंबुको मया॥

31. V.C., 291.

32. Ibid, 293.


दर्शने सर्व वस्तु दृश्यते सत्यवातर॥

मानसे सर्ववृत्तिभागं भविष्यति॥

34. V.C., 391.


देहोसं मनो मम जीवं इति प्रया।

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जीवस्यापादयति चित्मेवेऽविभि॥
36. *supra*, F. N. No. 171-179 of the Chapter Four entitled 'Concept of Maya'.


38. V.S., 33.

39. V.C., 108.


\[ \text{बुद्धश्चोपाधेश्चेकभावेनां चित्तस्य।} \]

\[ \text{-----------------------} \]

\[ \text{भावस्योत्तत्तो हेतुरित्यथि मानसे त्वम्।} \]


43. Swami Nikhilananda, Com. on A.B., of Śrī Śaṅkarācārya, Sri Ramakrishna Math, Chennai, 1967, p. 44.


45. *supra*, F. N. No. 49 of the chapter three entitled 'Reality'.

46. Swami Nikhilananda, Com. on A.B., Intr., p. 10.


50. Ibid, p. 567.


अध्यायोपश्चापवादश्चापि मायावस्तु।

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कार्यज्ञ मायाकार्यसत्यपागतन्तुकम्॥

52. Swami Nikhilananda, Com. on V.S., p. 40.

53. V.S., 55.

शक्तिद्वयवदनोपहितं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानत्योपादञ्च भवति।


एकदा सृष्टिकर्मैऽभिसंख्यति॥


मायाया: गुणादेशामित्यवर्योभिः विना।

-----------------------------------------
निन्ततिनरतत्र भवति कर्मबन्धात्॥


स यथोष्णानिविष्टसंतुनोक्षरेद्यायः शुद्धाः विरूपितः व्युधरस्वत्यंत्वमेवा-

स्वात्मायेन: सवै ग्राणां सवै लोकः सवै देवाः सवाणि भूतानि व्युधरति॥


यथा सुदीनीतानुसरकादिकेशुलिङ्गः सहस्रशः प्रभवते सरूपः।

तथाक्षरा द्विभा: सोम्य भावाः प्रजायते तत्र चेतापियति॥

59. Ibid, 1.1.7.

यथोष्णानिभि: सुज्जीते गृहण्ते च

यथा पृथ्वयमोक्षयः संभवति।

यथा सत: पुरुषात्केश्लोकानि

तथाक्षरसंभवतीह विभ्रम॥

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60. V.S., 56.
63. Dr. Paul Dussen, *The System of the Vedānta*, p. 224
71. Ibid, p. 73.

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अवस्तूनि भ्राम्यन्ति मनुष्या निरंतरम्१।

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कुप्फजीवननीति नामापि विनष्टं स्यात्॥  


100. *Ibid*, p. 29.  


चित्तयुक्तस्यात्मनः प्रकाशेन च सर्वंम्।  

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गुहेषु च प्रदीप्ता प्रदीपषा इच्छुः॥  


आत्मव्यतिरिक्तं देहं धारणं सर्वं।  

तेनेव कारणविभाजनानिनो भविष्यति॥  


> आत्मावेतत्येन्येव पदार्थीः सकलार्थः।

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चात्मनो भविष्यति तदेवं श्रृणु बाले॥


> आवरणरूपम् सा शुक्लस्तु महासुः।

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चात्मनो संसारस्वनां च भविष्यति॥


> उच्चते मया मायाकार्याणि सबोष्पिः।

> मिष्येऽव तत्सवैव निहितम्ज्ञानेन॥

120. Dr. K. P. Sinha, *The Absolute in Indian Philosophy*, p. 98.


> आयस्तु निद्यो ततः कनकं तथा पुनः।

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परंशामसिं स्मृत ईति प्रतीयेत च॥

पूर्वांसर्पं च दृष्टं अवस्था: पुनः।

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साक्षितं भजतीति तत्तं च निबोध त्वम्॥


ब्रह्माण्डकोशभाषारूपमेव विराजेद्।

लोकाश्च चतुर्दशसंख्याकाः स्वरूपतः॥


125. V.S., 104.