CHAPTER VII
WORLD

(A) Is World Real?

In the Kevaladvaita system, the world has been regarded merely as an appearance and an illusion. It unmistakably teaches us the falsity of the world. While discussing the Chandogya sentence 'Tattvamasi', Madhushūdana Sarasvatī established that the ātman being of the nature of knowledge and bliss, is the only reality, the whole world which is other than ātman is unreal.

Various theories regarding the Jagat:

The Sāṁkhya system believes in Satkāryavāda. They regard the unconscious Matter of Prakṛti as the cause of the world. The co-operation of Puruṣa and Prakṛti is responsible for the creation of Jagat.

The followers of Pāṇḍava say that the cause of this universe is Pāṇḍava. They consider him to be the

1. तैः ज्ञानार्थातः ज्ञात्मा सत्स्वत्वाभिः सैव जगात्यत्वभिः सिद्ध।
   - S. B. p. 147.
highest deity. Just as the potter is the efficient cause, his staff and wheel is the instrumental cause, and the clay is the material cause of a pot, even so, Śiva or Paśupati is the efficient cause, his Śakti is the instrumental cause and māyā is the material cause of the world. The Lord is omnipresent, omnipotent and omniscient and performs the five functions of creation, preservation and destruction (of the Universe) and obscuration (nirodhāna) and liberation (anugraha) of the Souls.

The Pāñcarātrikas believe in Śrī Kṛṣṇa, the son of Vāsudeva, as the highest deity and the efficient cause of the universe. They believe that from Kṛṣṇa, the Jīva is born named Saṅkṛṣṇa; from Saṅkṛṣṇa, the mind is born named Pradhumna; from Pradhumna the last ego is born, named Aniṣuddha.

The followers of Jaina and Tridandins are atheists. They do not believe in God as the creator of the world. Madhusūdana has noted their view as: 'The followers of Jina and the tridandins hold that Isvara is subject to change and at the same time eternal, he is omniscient and both different from and identical with the
Jīva. Jainas regard 'arhat' as God. And he is liable to change. Jīvas are identical with the Isvara from the viewpoint of Caitanya but different from the viewpoint of their individualities.

The followers of Mīmāṁsā system opine that there is no Brahman (God) possessing omniscience. The whole Veda pertains to rituals and therefore, Brahman is not the purport of the Veda. But the atoms, the unseen (अन्न) or the jīva any of them may be taken as the cause of the world.

The followers of Tārkikas maintain that there is an eternal omniscient being who creates and rules the universe. His existence can be inferred from the effects like the earth etc.

1. परिणामशी नियम: यहैतू भिन्नभक्ति हैति अत्याब्धिधारणम्।
   - S. B. p. 75

2. यष्णेनकिंतनं तत्त्वविकित्तृष्ट्या निधी मेघं घडत्तृष्ट्या ॥
   जातिरूपस्तत्र वीक्षित तृष्ट्या नेत्रवृत्तित्तृष्ट्या ॥
   चामेत्स।
   - S.B.Comm. of Abhayankara (विक्रमपत्र) p. 75.

3. पृथ्विविकायविलयागुष्मित:।
   - S. B. p. 76.
The Saugatas also do not believe in the existence of a Creator.

The followers of Patañjali believe that Isvāra is omniscient and that He is unaffected with the five kinds of sufferings, (right or wrong) actions, their results and the impressions left by the past birth.

The cause of the universe, according to the Aupanisadas is the Brahman, one without a second, But on account of māyā the same omniscient Brahman becomes both the efficient and instrumental cause of the universe.

Refutation:

After having noted various views regarding the creation of Jagat, Madhusūdana now proceeds to refute them one by one giving logical arguments and quoting Scriptures in support of his arguments. After that he establishes his own view.

First of all, Madhusūdana rejects the view of 'pradhānamalla' Sāmkhya. In doing so he adduces six reasons why the material cause of the universe cannot be an inert substance: (1) The unconscious principle of the Sāmkhya system cannot be regarded as the cause
of the world because in the Chāndogya Upaniṣad we are told that the creation was preceded by desire. And the Pradhāna who is unconscious principle cannot have a desire. (ii) Another text of the same upanishad speaks of self that having entered the elements manifested itself into names and forms. (iii) The Māṇḍūkya upanishad asserts that by knowing the one, the essential cause of the universe, all is known. Now by the knowledge of Pradhāna, the Purusā who is not produced from it, cannot be known. (iv) In the Chāndogya Upaniṣad, the identity of the world and the jīva with the essential cause of the universe is preached nine times. (v) The Pradhāna cannot be the cause because another Śruti text i.e. Taittirīya also speaks that the essential cause is the Ātman. (vi) If we consider something unconscious to be

1. ज्ञेयत हुस्याँ प्रजायेः ।   - Chān. Up. VI/2/3
2. जोन जीवात्मा तपस्विनः नामसुपप्राप्तं ह ।   - Ibid., VI./3/2.
3. यहिस्मनविज्ञाते सत्कार्येदिविज्ञातं भवित ।   - Mūnḍka upanisad. 1/1/3
5. त्यथाद्वा तत्त्वात्मानं भावाः ।   - Taitt Up. II/1/1.
the cause of the universe, then the wonderful order that
we find in the universe cannot be explained. The Mahat
(Intellect) etc. are not real. So, on account of the
reasons mentioned above the Sāṅkhya view about the crea-
tion of the universe does not appeal to Kevalādvaitins.

The views of the followers of Paśupati, Jina and
Pāncarātras are wrong because they contradict with the
śruti and reasoning.

The Mīmāṃsakas contend that the Vedic texts do not
describe the true nature of Brahman, but they only praise
the performer of the rites by stating that he is Brahman.
This contention cannot be proved. Mīmāṃsakas divide the
Vedāṇa texts into five sections and the last section is
called 'Arthavāda'. In this section, nothing is Stated
except the glorification of either a particular dhyāny
or the performer of the sacrifice. Just for an instance,

1. अपैतनस्य जगलारणते विष्णुविभाषेः नुपपेः

 - S. B. p. 78

2. यह पापुर्वते परोपकारित्रं जैन च परं ज्ञातिसाित्वाित्यावंद्यकतः

 - S. B. p. 79.
the sentence like 'वायुः वेगः देकः' do not contain any injunction but merely praises the Wind as the Swiftest deity. There is a vast difference between the sentences like the one mentioned above and the Vedanta Sentences. The former Sentences do not convey any significance with an independent aim, yet we have to suppose that their meaning has got some aim, otherwise the importance of the text laying down the study of one's own Veda viz. 'One should study one's veda' cannot be realised. The Vedic text "The wind etc." praises the deity who is to receive the offerings and thereby completely brings out that part of the injunction which is not fully grasped as regards the process of इतिलियता, i.e. method of performance in the verbal Bhāvanā.

In the section of arthavāda, the Vichivākya and arthavādavākyas are shown to be reconcilable by saying that the latter supplies the deficiency of the इतिलियता which is found in the former. Madhusūdana has

1. स्वाध्यात्मिकविज्ञानान्यतनुपपत्त्या — S. B. p. 80
2. The apprehension of a sentence is two fold.

शास्त्री and जाणी. The latter again is three fold (i) वाणी
given an example to explain the Mīmāṃsā view. He says that in a battle a soldier who has lost his horse, and another soldier whose chariot has been burnt, come to an understanding to 

\[ \text{yoke the horse of the latter to the chariot of the former, and both recommence fighting.} \]

This is the discussion arrived at in the section of the arthavāda. Mr. P. C. Divanji has explained it nicely. He says that the Vidhivākyya being limited to 

\[ \text{रिक्तिते निवला} \]

and the arthvādavākyya to 

\[ \text{चौवन} \]

the connection established between the two is not a natural one but one brought about by necessity.

Madhusūdana states that the above view is not fit for the explanation of the Vedānta passages. The Vedānta texts independently bring about the principal object of human life in the form of the 'attainment' of the Highest Bliss and the end of all misery.

Foot Note 2. contd...

(ii) साक्षा (iii) इक्तितिवलत. The अवाड passages are construed to supply this third element in the 

\[ \text{विवि} \]

Madhusūdana farther states that the view mentioned above does not hold good for the explanation of the Vedānta passages. The Vedānta texts independently brings about the principal object of human life in the form of the 'attainment of the Highest Bliss and the end of all misery'. The Upaniṣadic texts are independently deterministic and therefore they do not need any other subordinate passages of the Vedas to explain them. On the contrary the ordaining texts bring about the purification of the mind, and thereby become subordinate to the Vedānta ones. There are some Upaniṣadic passages which have no better purpose except that of proving the existence of Brahman, the cause of the universe. The Vedānta texts have an independent purpose of their own, which cannot be contradicted, and which is not known from any other source. They have an independent authenticity. According to them the Brahman is the only reality and that Brahman is the cause of the universe.

---

1. अय्यवसन्तगुप्तसन्निवित्तयत्र. 

- S. B. p. 80-81.
The views of the Tārlikas and others are shown to be unauthoritative by the following Śruti texts: ‘Thout art thee’ (Chān. Up. VI. 8.7), ‘I am Brahman (Br. Up. I. 4.10), ‘This self is Brahman’ (Br. Up. II. 5-19) etc.

The views that Brahman is both different from and identical with the individual Soul and the view that ‘everything is momentary’ are contradicted by the Gauḍapādīya Kārikā: “Brahman is all pervading and eternal like space.”

Thus Madhusūdana has refuted all the hostile views. The Mīmāṁsaka view has been discussed more extensively than the other views.

**Madhusūdana and Negation of Jagat:**

Madhusūdana Sarasvatī has dealt with the problem of Jagat while commenting upon the last verse of Daśāloki. He has accepted the famous Vedānta saying: ‘क्र्क सत्यं जगत्मिह्या’ as the basis of his arguments.

---

1. बाक्याश्रयात्सृविगतः नित्यः ॥

   - G. K. III. 3.
He first raises a doubt in the form of an opponent's view and then solves it. The opponent points out that the world is a nonentity like hare's horn. He further argues that the world cannot be denied, because the denial of a nonentity is meaningless. The horn of a hare does never exist, existed or will exist and so, there is no need to deny its existence. But the world is not like a horn of a hare, and hence it cannot be regarded as 'tucha'.

Secondly, the opponent argues that if the world is proved existent somewhere or at some stage it may be negated elsewhere. A particular pot, for instance, is proved to be existent in the market, hence it is negated in our house. The pot is not negated absolutely. Similarly, absolute negation of the world is not at all possible.

Madhusudana explains how the denial of existence of the world phenomena can be logically proved. We can not negate a thing which we do not know. We know the world as it exists from the empirical point of view.

1. प्रत्येक विज्ञानस्वयं लाभ्य नामावबूढ़े कारणात्माः।

- S. B. p. 151.
As we do not have the knowledge of a hare's horn, we can not negate it. The horn of a hare is Kālpanika while the world is vyāvahārika. The world is not ‘tucchā’ like the horn of a hare. A Kālpanika thing can not be negated whereas the vyāvahārika can be negated.

Again, to negate a thing it is not necessary that the thing should really exist, what is necessary is its knowledge. As for an example, a person experiences silver in a shell. Here, he does have false knowledge of silver, eventhough it does not exist. And he negates silver when the true knowledge of shell arises in him. The world is not on par with silver-in-shell. The silver appears in shell on account of ādibhūtakāya (individual ignorance), while the world phenomena appears in Brahman on account of mūlaparākhyā (the ignorance which is the root-cause- i.e. universal ignorance). The silver-in-shell is prātibhāsika whereas the world is vyāvahārika.

The horn of a hare is asat while the world is not asat. The world is not asat because we do experience it, but that does not mean that it is Sat. It is not Sat also because it is changing and evanescent. As the
world is neither Sat nor asat, it is regarded as anirvacan-
īya (indescribable). Only absolutely changeless and eter-

nally existent Brahman is sat, the highest reality. World
has only empirical reality. Hare's horn has only Kālpanika
or imagery reality, that is, it has no external reality
at all. Hence its negation is impossible.

The world being empirically real, it is known with
the help of pramāṇas, that is, instruments of knowledge.
Hare's horn is not known with the help of Pramāṇas, what
is known by a pramāṇa, can be negated. What cannot be
known by a pramāṇa, can never be negated.

CONCLUSION:

Madhusūdana firmly holds that the omnipotent, and
secondless Brahman is the highest entity and the world
which is other than Atman is unreal, or empirically real.

1. ईस्तम्ब कानैकियत्वात्सन्नारायण ५ ।
   - S. B. p. 151.

2. प्रत्यक्ष दिक्षेत्वानिषोपप्रचित्तिकृत ।
   - S. B. p. 151.

3. तेन स्वयंप्रचारकमित्रः प्रमान-दक्षिण च ब्राह्मणिं विद्वृत्त ।
   - S. B. p. 82.

4. तेन ज्ञानवालात्मा अत्यन्तसम्बन्धिणि सवेज्जवत्तप्रणवि विद्वृत्त ।
   - S. B. p. 147.
This indicates that he is a Staunch Kevalādvaitī like Śaṅkara. While discussing the problem of Jagat in his 'Siddhāntabindu' he has tried to show the supremacy of 'One' - 'alone' Brahman and has considered the world to be 'mithyā', transcendentally unreal. The worldly experiences are basically vyahārika, they do not have pāramārtika value.

Not only in the past but also in the West the same type of Kevalādvaitic thought is seen among the philosophers. According to Plato the world is nothing but a world of shadow and not of realities. Kant also is of the opinion that the world is an appearance only and not the thing-in-itself.
It is an accepted fact in Kevalādvaita Vedānta that avidyā is the root cause of the creation, preservation and destruction of the world. An ordinary man experiences the world just as a person experiences things in the dream condition. The objects of dream experience are unreal, because when a person wakes from his dream, he does not experience them! In the same manner, the worldly things seem to be real at the empirical stage. But for one who has risen beyond that stage, world is unreal. The worldly things are changing and hence unreal. Whatever undergoes change cannot be regarded as real. Change implies cause-effect relation. Hence this relation is also unreal. According to Kevalādvaita Vedānta, the ultimate reality is not affected by any change. It is absolutely changeless. This ultimate reality is termed drkpadārtha, Caitanya or ātman or Brahman. As opposed to this, drśyapadārtha or the world has only the empirical reality which admits of change and cause effect relation. All the drśya
padartha are the effects of avidya. It has no real existence yet its empirical existence is admitted. It is useful in the matter of worship, meditation etc. And therefore unlike the consideration of dream object its consideration is not useless. Avidya is timeless in the sense that it creates the notion of time and thus it is superior to time. In other words, time has no separate entity but is hesience only. This is so because the time means limitation, and hesience is nothing else but limitation only.

Substances Accepted At Empirical Level

Advaita Vedanta accepts the substances viz. पृथ्वी, यथा, तैजस्, वायु, वातास्. But they reject कृत्य, काल and दिक् even at empirical level.

Darkness is of the nature of covering so it is said to be बायुण्डनविरोधी. It springs from ignorance and

1. न स्वाभिनिकप्रस्वसिस्वरुपम् वयम् । - S. B. p.93
2. कालस्वविशेष । - S. B. p.96
3. कृत्यारौपि मायृप स्वाभिनात्मा बायुण्डनविरोधी । - S. B. p.95.
is destroyed by light. Here, Madhusudana has made this above statement to remove the objection that since darkness is not mentioned in any of the Sruti, it must not be a positive substance. The objection is that since darkness is not mentioned in any of the Upanisadic passages, so it must not be a positive substance. Madhusudana removes this objection that the main aim of the Upanisads is to impart knowledge of Brahman. According to the Upanisadic seers, darkness is not a material cause of the body. Akasa serves the practical purpose fulfilled by 'Dik'. Sruti also supports it. 'the Quarters, becoming hearing entered the ears. Madhusudana mentions that time has no separate existence, because time means limitation and limitations are the products of Avidya. He has omitted 'Dik' and 'Kala' because there is no authority to accept them as separate entities.

Avidya is incapable of acting spontaneously. And for its function it requires a Soul. The pure soul itself

2. विकाली त्वःप्राणाणिक्तचन्द्राकालः - S. B. p. 96.
does not do anything but its reflection in ignorance i.e. the jīva (which possesses the characteristics of both the soul and ignorance) propels various actions. With the help of the impressions of the past life's action, it produces five great elements namely the ether, the wind, the fire, the water, and the earth and each of them are characterized by sound, touch, form, taste and smell respectively. Purusottama here comments that the five great elements mentioned by Madhusūdana are of the same nature as sound, touch etc. They do not possess the latter as their attributes as they do in the Sāṁkhya School. Narāyaṇa Tīrtha, Brahmānanda and Abhāyankarji note that according to the advaita philosophy, there is no such distinction as an attribute and the possessor of

1. श्रूङ्गश्रीकार्लोकमिखुकता सति श्रव्यवक्ष्यकर्षणायात्तका-काश्चायुज्ञ्जलपुष्पवायुर्विनाय श्रुङ्गश्री ज्ञाति ।
   - S. B. P. 94-95.
2. एवं चौपिनिष्ठवले श्रव्यवक्ष्यकर्षण एव हृदयाकाशंकितु - सा स्वातः श्रव्यविशुष्णवाकाशस्यत्वत्विरिति -
   - Comm. of Purusottama on S.B. p. 55.
an attribute. The sound, touch etc. are the subtle forms of space etc. only. The ignorance which has assumed the form of the preceding element is the cause of the succeeding one and therefore the properties of the preceding element persists in the succeeding one.

**THE PROCESS OF PĀNCIKĀRAANA**

In order to create the gross forms, the five subtle elements undergo a special process of mutual admixture.

---

1. (i) गुणगुणितैः सातात्वस्ववेद्यायामस्य सुखसुखेवोरवस्य एवम् शुद्ध एव। एवं वाह्यवेद्यायामपि सुखसुखं हृदं रुपस्वस्वविद्या मिति वीथ्यम्।
   - Comm. of Abhayankarji on S.B.: p. 94-95

(ii) गुणगुणितैः सातात्वस्ववेद्यायामस्य सुखसुखेवोरवस्य एव। एवं वाह्यवेद्यायामपि सुखसुखं हृदं रुपस्वस्वविद्यामिति वीथ्यम्।
   - Comm. of Brahmananda Sarasvati on S.B. p. 374.

(iii) गुणगुणितैः सातात्वस्ववेद्यायामस्य सुखसुखेवोरवस्य एव। एवं वाह्यवेद्यायामपि सुखसुखं हृदं रुपस्वस्वविद्यामिति वीथ्यम्।
   - Comm. of Narayana Tirtha on S.B. p. 374.

2. तत्सात्त्विकायामणाया गुणगुणितैः सातात्वस्ववेद्यायामस्य सुखसुखेवोरवस्य एव।
   - S.B. p. 95.
This process is known as pañcikarana prakriya in Vedanta. It consists of the division of each element into two equal parts, the sub-division of one of them again into four equal parts are distributed equally among the intact halves of the other four elements. Thus each gross element arising out of such process possesses one half of one element and one eighth of each of the other four elements. Each gross element is named after the element that predominates.

Before undergoing the process of pañcikarana, these five great elements are called subtle, and in that state they are called 'कुलि' i.e. the unembodied. Each of these five elements is of the nature of three gunas: Sattva, rajas, and tamas. All these five great elements having mixed together with the predominance of Sattvaguna give rise to a pure substance, which is characterised by

1. तामि बुज्जनाप्रणव-शीतलानि पञ्चामृत्तिकर्यंतियानि -

- S. B. p. 96.
two powers known as the power of Knowledge and the power of action. That aspect of this substance in which the power of Knowledge is predominant is called the inner-organ. That inner organ is sometime called the intellect and mind. That aspect in which the power of action is predominant is called 'the vital air of life.'

Just as the inner organ has been given different names in account of its different functions it performs, even so the vital air has been given different names according to the different functions it performs: the prāṇa (the vital air which has its seat in the lungs), the apāṇa (that which goes downwards and out at the anus), the ṛṣāṇa (the one which is spread in the whole body), the udāna (the one which rises up the throat and enters into the head) and Samāṇa (the one which has seat in the cavity of the

1. सत्त्वान्तस्मात्ज्ञान क्रियाकलापंतममेव स्वच्छ इत्यं
   चिन्हार्पिशितमिलितगंध वियन्ति । - S. B. p. 96.

2. तत्त्वो च ज्ञानशक्तिप्रेयानश्रोते करणम् । । - S. B. p. 96.

3. तत्वं बुद्धिन्य इति क्रियाच्चक्षे । । - S. B. p. 97.

4. क्रियाशक्तिप्राणं प्राणं । । - S. B. p. 97.
navel and is essential to digestion). Now just as the inner organ and the vital air which serve the whole body are produced from the combination of all the five elements together, so also the five different pairs of organs of sense and action, which perform the functions of the body are produced from each separate element.

Thus from the Ether, rise the ear and the organ of speech; from the air, the skin and the hands; from the air, the skin and the hands; from the fire, the eyes and the feet; from the water, the tongue and the arms; and from the earth, the nose and the organ of generation.

Here someone may argue that the organ of speech arises from the fire and not from the Ether, because there is scriptural statement to that effect. So he may add further that the feet arise from the fire is not correct, they arise from Ether. But Madhusudana is firm in his view and gives three reasons: First the organ of hearing and the organ of speech manifest sound should be regarded as the effect of one and the same element viz. the ether. Secondly, when an oil is rubbed on the

---

1. सुन्दरर्मजीवियस्य तु शाक्तव्यवस्थावो नामस्तवः। -S.B.p.98.
squares of the feet, the heat felt in one's eye subsides — this common experience lends support to the view that the foot also is produced from the fire as is the eye. 1

Thirdly, the Sruti which mentions the organ of speech as an effect of the fire, should be explained to mean that the organ of speech is helped by the fire. Take for instance the Scriptural text 'अनन्य यि हि लोक्य मन: '(Chā. Up. VII/9/2) This text states that the mind is of the nature of food not because it is born from food, but because it derives nourishment from it. Similarly, the speech is said to be a product of fire because it derives nourishment from it. Here Madhusūdana says that the said sentence should be taken in the figurative sense and not in its literal meaning. 2 If mind is not considered to be a product of the earth, then it cannot comprehend an attribute of the earth. That the mind comprehends the attribute not only of the earth but also of the other

1. पारिचितिः च ज्वलेण: स्वाच्छस्यसैः स्वाच्छवैध्यांपि
   तैराकत्वमिति । — S. B. p. 98

2. तैराकत्वात्प्रतिश्वस्तं मनः: प्राचूत्सकत्यांपि अनन्यत्त्रतिरिव
   तदुपायाः व्यास्ये । — S. B. p. 98.
elements points to the fact that it is a product of the five elements.

It is believed on the strength of Vedic text, that each organ of sense does not do its works by itself, but by the virtue of some deities residing therein. As there are five organs of senses and five organs of action, there are five deities having the power of knowledge predominant in them and five others having power of action predominant in them. They are Dik and Fire, Wind and Indra, the Sun and Vignu, Varuna, and Mitra, the two Aśvin and Prajāpati.

Antahkarana (inner organ) represents total power of knowledge and prāna (vital air) represents total power of action. The ear, the Skin, the eye, the tongue, and the nose are the five organs of sense and they have the power to perceive sound, touch, form, taste and smell. Out of these five organs of sense, there are two, namely the

1. S. B. p. 98.
2. S. B. p. 98.
organ of touch and sight which do not only comprehend the attributes of the substances with which they come in contact, but also the substances themselves. 1 Nose can grasp fragrance of rose but eyes can grasp the form as well as substance in which the form inhere. Just as the eye can see a distant object so also an ear can hear a distant sound. According to Madhusūdana just as eye goes out and grasps the nūpa (form, colour), even so ear goes out and grasps the sound. In other words like eyes, ears are also prāpyakāri. This is established on the basis of our cognition viz. the Sound is very distant. 2

The organ of speech, the hands, the feet, the anus and the organ of generation are the five organs of action and they perform the functions of speaking, grasping, going, giving out and causing delight.

Now Madhusūdana proceeds to show how 'the subtle body' is composed of seventeen constituents namely, the five

1. त्वक्कचन्द्री द्वादशाध्यक्षविकारयक्षमपि गुरुपणितः। – S.B. p. 98.
2. अग्रमपि चन्द्राली स्वराक्षक्षिणक्षिणयुर्द्धे शृवृत्त हृति द्वितियाः। – S.B. p. 99.
Vital airs, the five organs of senses, the five organs of action, the mind and the intellect. It exists no long as state of ignorance persists, and undergoes births and deaths. The Subtle-body is called Hiranyagarbha. It is called Hiranyagarbha when the power of Knowledge predominates and is called Sutrata when the power of action predominates.

The process of pančikarana takes place because these five elements in the subtle condition cannot give opportunity to jīva to enjoy the fruits of his actions (in past births). So long as the body where jīva enjoys the fruits of his action and the objects of sense which are to be experienced are not produced, jīva cannot enjoy the fruits of his actions. Therefore, being prompted by the actions (Karma) of the jīva, they undergo quintuple combination in order to attain grossness.

1. सत्त्वं सत्त्वं मित्तत्वं सप्तदशं लिङ्कं शान्तिकिर्मित्रायान्ये।
   विरास्माय हति प्रियाशक्तिप्रायान्ये गुणात्मकतोऽच्छन्ति ॥

2. जीक्षप्रसुक्तत्वात् श्वास्त्यं प्रजोयूक्तानि भवन्ति ॥
   - S.B. p.100
The process by which each element gets combined with the remaining elements is as follows: Each of the five elements is divided into two equal halves. One out of these two is again sub-divided into four parts (i.e. each division is one-eighth and there are four such divisions). Each of these four one-eighths parts, mixes with the entire one-half of each of the other four elements. Thus each gross elements is a mixture involving all the five elements as ingredients, the proportion of the ingredients being one half of one element one eighth of each of the other four elements.

Although there are portions of the other elements in each of the gross ones, they receive the designation of that element only which predominates in that gross element.

1. तत्र च प्रत्येकं पञ्चसतानि दिवा विभया | तत्र संकृतं पञ्चसतां विभया।
   तद्वशस्त्रस्य वासस्यां व हस्सरां।
   विहाय इवत्सःस्त्रस्याध्यायाचापैश्चु प्रविष्टं हस्ति।

   - S. B. p. 100
half of its own kind. Sadāhanda's explanation of the 
pāṇḍīkarāṇa process is very terse.

**THE PROCESS OF TRIVRTKARĀNA**

Vācaspati Miśra and the author of Kalpataru thinks 
that the Ether and the wind are independent and pure 
elements, the remaining three elements alone i.e. the 
light, the water, the space undergo the combination. Each 
of them consists of one-half of itself and one-fourth of 
each of the other two. This view is based on a Śruti 
Sentence' Let me make each of these three elements three-
fold (Cha. Up. VI/3/3) , and is favoured by the Sūtra of 
Bādarāyana - 'Because of the mention of him making each 
element three-fold.' (Br.S. II/4/20).

1. स्थलसाहिनुः पर्वताकृत्य लक्ष्मीशु दिव्यसिद्धाशिवाणिः 
   पञ्चशीरसाय ठाको सदा 
2. नधे योगानुग्रहायुः सुर्य विद्यको दशहृ आशी भ्रात्र 
   मागायिस्ते च च। नविश्वसव प्राधिपतिवह जानात 
3. स्वविभिन्नविद्याः मागायिस्ते च च। नविश्वसव प्राधिपतिवह जानात 
   — Vedantasaṅgraha. p. 21.

2. न्याय न्यायसैः कर्यताणां इति उप. ६.३.३।
3. न्यायकानेत उपदेशान् इति उप. ६.३.३।

412
Madhusūdana's Refutation at the theory of Trīvṛtkarana

Madhusūdana Sarasvati does not favour the theory of triplication. This theory is refuted by him, depending upon the Upanisadic passages that specifically describe ākāśa and vāyu as effects. In the Taittirīyaka Upaniṣad, we are told that 'from this Soul, (atman), verily, space (ākāśa) arose and from space wind was produced etc.' But the Chāndogya Upaniṣad states that the world is created from three elements - fire, water and earth. To resolve the contradiction between the two Upaniṣadic statements we should make the adhyāhāra in the Chāndogya statement, the adhyāhāra being ' आकाश वायु व बुष्ट्वा '. Again Chāndogya declares that by knowing one i.e. brahman one can know all. This declaration cannot stand if we do not consider ākāśa and vāyu to be the products of Brahman.

1. वै विद्विदकरण्याचैव निरङ्खला: |  - S.B. p.101
2. कस्माद एतस्यात्मन्न आकाश: समूहः आकाशादान् | - Taitt. Up. II./1/1.
The upholders of the theory of Triplication maintain that there are only three elements, viz. Fire, Water and Air; they consider Fire to be the first element. They depend upon the Chandogya Upanisad for the Scriptural support. But the Taittiriya Upanisad mentions Ether and Wind. The question arises as to which text is to be regarded stronger. Chandogya Up. gives to Fire the attribute 'being the first among elements' and the Taitt. Up. mentions the two elements, viz. Ether and Wind. The attribute of an element being less important than an element, the text mentioning elements is considered to be stronger than the one mentioning attribute of an element when the two texts conflict. So we should not regard Fire to be the first element. This implies that Ether and Wind are prior to Fire.

The Badarayana's Sutra being of the nature of anuvāda (repetition) of the Upanisadic statement viz., cannot (6-3).

1. निःसृप्तार्वं उपदेशां || B.S.II/4/20. हरिती सुपर्ववार्तनु-वाकत्वनपः कीर्तर्णं न्यायबिंबः || - S. B. p. 103.
refute the logically established Pañcikaraṇa. Saṅkarācārya himself states in his commentary on the Brahma Sūtra that the five great elements are each five-fold. The conviction that a gross element is a mixture of all five elements, is equally strong in the case of all gross material objects like body etc.

**PROCESS OF EVOLUTION OR CREATION**

Madhusūdana accepts the view of Pañcikaraṇa, the says that the elements which have become पञ्चशृद्धकालिनि व माध्याक्षरकल्पः that the elements which have become पञ्चशृद्धकालिनि व माध्याक्षरकल्पः are called पञ्चशृद्धकालिनि व माध्याक्षरकल्पः. When these five great elements are combined together they produce one effect, viz. body which is the substratum of sense-organs and seat of enjoyment. Now these

1. Foot Note see page No. 17
2. पञ्चशृद्धकालिनि व माध्याक्षरकल्पः - S. B. p. 103.
3. पञ्चशृद्धकालिनि व माध्याक्षरकल्पः - S. B. p. 103.
4. पञ्चशृद्धकालिनि व माध्याक्षरकल्पः - S. B. p. 103.
Five great elements produce bodies according to their predominant qualities viz., the Sattva, Rajas and Tamas. That body in which Sattva guna is predominant, is called a body of God, that in which Rajas guna is predominant, is called a body of human being and that in which tamoguna is predominant, is called a body for all beings beginning with lower animals like birds etc., and ending with the immovable-tree etc. Though these bodies are produced from the same five elements, the differences arise due to the unequal proportion of the one or the other of them. A parallel instance is furnished by विन्दु which constitutes one द्वै in eventhough the constituent colours are mixed.

Having discussed about the production of the body, Madhusudana now proceeds further by saying that having any of the three gunas predominant in them, the five elements produces the objects of the worlds namely - Satya, Tapah, Janah, Mahah, Svah, Bhūvah, Bhu, Atala.

---

1. तत्वं च शरीरस्य पारंपरै तिक्रे यस्मिन पितीत्रपथस्य -
क्वचिन्मुनाक्ष्यावृद्धिनां न विहृत्ये।

- S. B. p. 103.
Vitāla, Sūtala, Rasātala, Talātala, Mahātala and Pātal.
The said worlds are situated high above, middle or down below and the objects therein differ according to the proportion of the three guṇas in each of them.

It has already been noted in the beginning of the chapter that just as the elements when पर्वतीय receives the designation 'मूर्ति', so also, their products should also be designated 'मूर्ति'. All these Creations of the five great elements viz. the bodies, the fourteen worlds and the objects therein are all collectively called the 'मूर्ति' and are also designated as the Brahmānda or Virāt. ¹

In short the process of evolution runs thus: The avyākṛta evolves into amūrta, and the amūrta i.e. the subtle elements evolves into mūrta. Avidyā with Īśā-dbhāsa is the material cause of the entire creation. ²

The material cause of the Universe is the semblance of the

1. सत्यकेत्य ब्रह्माण्डावं विररिद्धि मूर्तिनिति चौष्टी।
   - S. B. p. 104.

2. वल्ल सत्यकेत्य चिन्तियन्वित्तुपूर्णस्स्तार -
   जीतमणिपुश्तेऽस्ती। - S. B. p. 73-74.
cit and not cit itself. Avidya is the evolving cause, and the evolution is caused by Cidabhasa. That's why Kuntstha Chaitanya remains unaffected in this whole affair.

THE PROCESS OF INVOLUTION

The process of involution takes place in a reverse order. Thus at the time of Pralaya, the gross Creation i.e. the murtta Viśva known as Virāt, (five gross elements and their products) merges one by one into its cause, namely the five apāncikrta subtle elements called Hiranya-garbhā. During the process of evolution, the Drṣyapadartha passes through three states i.e. avyakrta, amūrta and mūrta; and during the process of involution, these three states are in the inverse order. The process of the mūrta merging into amūrta Creation, the Consciousness corresponding, to it i.e. Virāt merging into Hiranyagarbha, the consciousness limited by cosmic subtle body, is known as

1. प्रेता पाृष्ठक्षण-समाध्युतकाल्यास्य कृत्य अर्द्ध भवत्।
ब्रम्हायण-कृत्यकृत्यार्थभूतस्तन्त्र-प्रकृतिरक्षण-समाध्युतकाल्यास्य
हिरण्यक्षेत्रस्य स्तम्भणी तीयसि। — S.B.p.104.
the Dainandinapralaya. The process of the amūrta merging into avyākṛta, the consciousness limited by it viz. Hiraṇyagarbha merging into Iśvara (i.e. the Consciousness limited by Avidyā) is known as Prākṛtapralaya. The avyākṛta is beginningless and therefore it has no cause, so it has no laya in the sense of the dissolution in its material cause. But if this be so, then the final emancipation would become unreal. Therefore it is maintained that when an individual acquires Brahmajñāna, the avyākṛta is completely destroyed. This is called atyantikapralaya. This atyantikapralaya takes place by the true knowledge of Brahman as identical with jīva, which destroys Avidyā. This absolute destruction is the eradication of objects and it takes place as soon as its very root Avidyā, which is the material cause of the universe, gets destroyed, and thus the universe disappears once for all!

Nārāyana Tīrtha and Brahmānanda state that when the Dainandinapralaya takes place, the regions called Bhūḥ, Bhṛvah and Svah are scorched by heat emanating from the mouth of Sāṅkarsana and the denizens of Mahāloka fly up to the Janaloka, And at that time three regions mentioned
CONCLUSION:

Madhusūdana has discussed both the prakriyās i.e. the pañcikaraṇa and the trīvṛtākaraṇa at great length in the commentary on verse VIII of Daśāloki. It seems that he favours the Pañcikaraṇa prakriyā. The process of evolution as well as the process of involution has been thoroughly discussed by him. He has brought out the genesis of the Universe logically.