CHAPTER - V

JAGAT

In Indian Philosophy jagat or the world is regarded as an expression of the glory of Supreme Reality, i.e. Brahman. The jagat springs from Brahman is sustained by Brahman and absorbed in Brahman. All created beings abide in Him, originate in Him and are founded in Him. Before creation the jagat existed in an unmanifested condition in Brahman. It was made manifest by Him.\(^1\) The origin of jagat is traced to creation. All creatures come out from Brahman as sparks come out from fire, as plants shoot forth on earth, as hairs spring from a living body or as threads come out from the body of a spider.\(^2\) The material elements ether, air, light, water and earth, the rivers, seas, mountains, plants, vital forces, corns, gods, men, beasts, birds, four Vedas – all spring from Brahman. Further, the moral laws and duties are also come out from Brahman.\(^3\)

In the Rgvedic period, the Vedic thinkers tried to explain the mysteries of the world by the aid of unaided reason. It is noteworthy that the mind revealed in the Vedic hymns is not of one type. There were poetic souls who simply contemplated the beauties of the sky and the

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1. \[\text{taddhedar} \text{in} \text{tarhyavyakrta}m \text{asit} \text{tannamarupabhya}m \text{eva vyakriyata.} \text{Brh.Up., 1.4.7.}\]

2. \[\text{yathoranabhih sakte grhnate ca yath prthivyamooshadhaya} \text{h sambhavanti/ yath saatah purusatkesealomani tathaksaratsambhavatiha viisva}m// \text{Mu.Up., 1.1.7.}\]

3. \[\text{aksarad vividha} \text{h saumya bhava} \text{h prajayante tatra caivapiyant}i. \text{ibid., 2.1.1.}\]
wonders of the earth and eased their musical souls of their burden by composing hymns. Some others tried to adjust the world to their own purposes. In reality, the knowledge of the world was useful to them as the guide of life. In that period they have many questions about the mysterious world. But they could not find any adequate answers. Those views of life reflected in the poetry and practice of the Vedic hymns. In the mythology and religion, the answers to the questions of ultimate existence, believed by the general people were found. These happen to be products of imagination, where mythical causes are assumed to account for the actual world. Thus cosmological speculations take place of mythical assumptions.

It is a good thing that the Vedic Aryan had faith in the reality of an unseen world. They had no doubt about it. At the early stage of the Rgvedic period different gods were regarded as the creator or governor of the world. In the Rgveda, Varuṇa is the god of the sky and Mitra is his constant companion. Both of them express night and day, darkness and light. Varuṇa watches over the world. He also establishes the eternal law of the moral world and this law is called the rta. It literally means ‘the course of things’. It denotes the order of the world. Everything that is ordered in the universe has rta for its principle. Vedic seers think that rta exists before the manifestation of all phenomena. The shifting series of the world are the varying expressions of the constant rta. So, rta is called the father of all. In reality rta originally meant the ‘established route of the world, of the Sun, the Moon and Stars, morning and evening, day and night.’ But gradually it became the path of morality to be followed by
man and the law of righteousness observed even by gods. The whole universe is founded on *ṛta* and moves on it.⁴

In the next stage, the god Sūrya (sun) a god of sky is regarded as the creator of the world and its governor. Sūrya in the form of Viśṇu supports the world.⁵ Viśṇu is the god of three strides. He covers the earth, heaven and the highest world visible to mortals. The god Viśvakarman is also regarded as the creator of the entire universe.⁶ But the method of creation is differently conceived. In the Rgvedic hymn it is said that Hiranyagarbha arose in the beginning from the great water which pervaded the universe. He evolved the beautiful world from the shapeless chaos which was all that existed.⁷

The *Nāsadiya-sūkta* of the *Rgveda* is a representation of the most advanced theory of creation. There was no existent or non-existent. The absolute reality which is at the back of the whole world cannot be characterised by us as either existent or non-existent. There is nothing beyond this. It is older than the whole world, with the sun, moon, sky and stars. It is beyond time, space, age, death and immortality. It is the primal unconditional groundwork of all beings. Actually, *Nāsadiya-sūkta* overcomes the dualistic metaphysics in a higher monism. It makes nature and spirit both aspects of the one Absolute.

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4. ṛtasyadṛṇuhā dharūṇāni santi purūni candrā vapuṣe vapuṁṣi/
ṛtena dirghamishaṇanta pṛkṣa rtena gvaṁ rṭamā viveṣuḥ// RV, 4.23.9.
5. ato devā avantu no yato viṣṇurvicakrame/
prthivyāh sapta dhāmabhiḥ// ibid., 1. 22. 16.
6. yo to bhūmini jayaviśvakarma vidyā maurṇonmahinā viśvacaksāḥ.
ibid., 10. 81. 2.
7. hiranyagarbhaḥ samavartāgre bhūvasya jātaḥ patireka āśīt/
sa dādhārā prthivim dyāmutemāṁ kasmaidevāya haviśā vidhema.
ibid., 10. 121. 1.
In *Rgveda*, it is noticed that there is no basis for any conception of the unreality of the world. The world is not a purposeless illusion, but is just the evolution of God. Wherever the word ‘*māyā*’ occurs, it is used only to signify the might or the power. Further, it is noticed that the main tendency of the *Rgveda* is a naive realism. Later Indian thinkers distinguish five elements, ether, air, fire, water and earth. But the *Rgveda* postulates only one, i.e. water. It is the primeval matter from which others slowly develop.

In the *Śatapatha-Brāhmaṇa* the Prajāpati of the *Rgveda* is regarded as the chief god and the creator of the world. Viśvakarman is identified with him.8 Further, in the *Brāhmaṇa* literature the whole universe is regarded as produced from sacrifice, Brahman came to signify the creative principle of the world.9

According to *Śvetāśvatsatara Upaniṣad* the world is created by God out of *māyā* or prakṛti, which is constituted by his various powers. One God creates diverse objects by means of his various powers. He rules over all worlds with his various governing powers. Prakṛti is the conscious power of God, which can create the multiform world of various objects. In *Chāndogya Upaniṣad* the doctrine of triplication (*trīrtkarana*) is suggested. In the doctrine of triplication it is said that the elements of fire, water and earth are combined in such a manner that one of them becomes the principal element while the other two become subordinate elements, e.g. in earth the element of earth is the principal element and water and fire are the subordinate elements.10 Similarly the doctrine of quintriplication is also

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8. prajāpatir vai viśvakarmā. Sat.Br, 8. 2.1.10.
9. saṁvatsaro jajñāḥ. sa yo ha vai jajñā'hani vedante……
   tadāptabhavaruddhabhijitaṁ bhavati. ibid., 11. 2.3.1.
10. tāsāṁ ūrtamekaikāṁ karvāṇītiseyaṁ devatēmiśro devatā
   anenaiva jīvenātmanānupraviṣya nāmarūpe vyākarat Ch.Up.,VI.3.3.
mentioned. In Chandogya-Upaniṣad it is also found that the world is real. It is rooted in Being, abides in Being, grounded in Being and Being is nothing but Brahman.

The concept of world (jagat) is common to all the orthodox Indian philosophical systems. But, it is a fact that different systems differ widely in their opinion of the nature of the world.

According to the Indian philosophers Brahman or Ultimate Reality creates the world out of his own nature, and absorbs it in himself. He does not create the world out of pre-existing material. In reality, creation or evolution is transition from an undifferentiated to a differentiated state. Brahman differentiates the multiform objects which are in an undifferentiated condition.

CONCEPT OF JAGAT ACCORDING TO ŚADARŚANA

JAGAT ACCORDING TO SĀṀKHYA:

According to Sāṁkhya system prakṛti is the ultimate cause of the world. It is the substratum of the changing phenomena of the world. Prakṛti is the equilibrium of the guṇas; sattva, rajas and tamas. Sāṁkhya holds that prakṛti is the unconscious dynamic principle, which undergoes changes and transform for the creation of this empirical world. Though the contents of consciousness always change and become different, consciousness as the principle of illumination and revelation remains always the same, So, there are not only changes and transformations in this universe, there is also the permanent principle of consciousness which manifests all these

11. Paingala Up, I.
passing phenomena of the phenomenal world. According to the Sāṃkhya, this eternal principle of consciousness is the puruṣa. In reality, an unconscious principle alone cannot produce a universe which seems to be full of meaning and purpose. Hence, at the root of this world, we should admit the existence of puruṣa, which influences the unconscious principle in its process of creation. Further, prakṛti being unconscious, the contents of experience cannot be synthesized and organized into one meaningful object, by its efforts. According to Sāṃkhya, puruṣa and prakṛti are diametrically opposite. While the essence of prakṛti changes, the essence of puruṣa is changeless. But both are equally free and fundamental and both lie at the root of the world of experience.

With the union between prakṛti and puruṣa there is a disturbance of the equilibrium in which the guṇas were held before creation. When the equilibrium is disturbed, a tremendous commotion in the infinite bosom of prakṛti is produced and each of the guṇas tries to overpower the rest. There is a gradual differentiation and integration of the three guṇas and as a result of their combination in different proportions the various objects of the world originate.

According to Sāṃkhya, the first evolute of prakṛti is mahat or buddhi, which is predominantly sāttvika in character. Mahat is also known as the seed of the world (jagat-vīja), since the rest of the world emanates from this category.

The mahat or buddhi is further disturbed in three different ways by the respective predominance of the three different guṇas and the state of
mahat which is thus differently disturbed is known as ahamkāra. The three lines in which it develops are known as sāttvika, rājasika and tāmasika. The function of ahamkāra is self-assertion (abhimāna). It induces puruṣa to wrongly consider itself as the agent of actions. From ahamkāra in its sāttvika aspect arise eleven organs, i.e. the five organs of knowledge, five organs of action and mind. This view is found in the Sāṃkhyaakārikā of Īśvarakṛṣṇa and Tattvakaumudi of Vāsaspati Miśra. But according to Vijñānabhikṣu, mind alone springs forth from sāttvika-ahamkāra, other sense-organs are derived from rājasika-ahamkāra or taijasa ahamkāra. The five tanmātras are derived from the tāmasa aspect of ahamkāra, which is a more integrated form within the mahat. Actually all evolutes are integrated either in the body of the prakṛti or in the body of mahat, the great principle of the visible world.

From tanmātras, by further process of evolution, the five gross atoms are generated. These are earth, water, light, air, and ether. Though these five elements are called atoms, they are not partless like the atoms of the Vaiśeṣika system. They are the more specialised forms of the partless subtle, and non-sensible tanmātras existing simply as potentialities of the material world. According to the view of Sāṁkhya, these gross atoms cannot be developed into any other order of existence and so, the evolution of the world stops at this point.

Evolution is the play of these twenty-four principles which together with the puruṣa who is a mere spectator and outside the play of evolution is the twenty-five category of Sāṁkhya.
JAGAT ACCORDING TO YOGA:

According to yoga philosophy *prakṛti* the eternal and all-pervasive material entity of the nature of the three *guṇas* of *sattva*, *rajas* and *tamas* is the ultimate source of the material universe. The world evolves from *prakṛti*, when *prakṛti* comes in contact of with the *puruṣa*, which is of the nature of pure consciousness and quite distinct from *prakṛti*.

In reality, Yoga system is clearly allied to the Sāṅkhya system. It is the application of the theory of the Sāṅkhya in practical life. The *Gītā* also calls them one. For all practical purposes, Sāṅkhya and Yoga may be treated as the theoretical and practical sides of the same system. Yoga system accepts the twenty-five principles of Sāṅkhya, namely, *puruṣa*, *prakṛti* and the evolutes of *prakṛti* from *mahat* to *mahābhūtas*. In addition to these twenty-five principles, Yoga system accepts another principle, namely, *Īśvara*, or God. But, in this system, *Īśvara* is not directly connected with the world process. He has only an indirect relation with it. *Īśvara* is not the material cause of the world. The question whether *Īśvara* is the efficient cause of the world or not is a subject of controversy. According to Patanjali, Vyāsa and Bhojadeva, *Īśvara* is not the efficient cause of the world. They admit that merits and demerits are the efficient cause of the world. They argue that merits and demerits of the *puruṣa* remove the barriers of *prakṛti*. When the obstacles are removed, *prakṛti* evolves into the physical elements by its inherent dynamism. *Īśvara* has nothing to do with the removal of the barriers of *prakṛti* and the guidance of the evolutionary process.

According to Vācaspati, Bhikṣu and Nāgeśa, *Īśvara* is the efficient cause of the world. In the view of Vācaspati, *Īśvara* removes the obstacles
of prakṛti for the fructification of the merits and demerits and thus helps prakṛti in its evolutionary process. Bhikṣu admits that, Īśvara helps prakṛti to overcome the state of equilibrium and follow the course of evolution. In his view, Īśvara, the merits and demerits of the puruṣa and time are the efficient causes of the world. Time awakens merits and demerits and ripens them for fruition; merits and demerits remove the obstacles of the opposite demerits and merits, respectively. Īśvara removes all the obstacles standing in the way of the modification of prakṛti.

JAGAT ACCORDING TO NYĀYA-VAIŚEṢIKA:

According to Nyāya-Vaiśeṣika philosophy, all the finite objects of the physical world itself are composed of the four kinds of atoms (earth, water, fire and air) in the form of dyads (the first combination of two atoms) triads (a combination of three dyads) and other larger compounds arising out of these. The world is a system of physical things and living beings having bodies with senses and possessing mind, intellect and egoism. All these exist and interact with one another in time, space and ākāśa. According to Nyāya-Vaiśeṣika system the order of the world is on the whole, a moral order, in which the life and destiny of all individual selves are governed not only by the physical laws of time and space, but also by the universal moral law of karman. In reality, keeping in view this moral order of the universe, the Nyāya-Vaiśeṣika system explains the process of creation and destruction of the world. According to Nyāya-Vaiśeṣika system, the process of creation or destruction is the will of the Supreme Lord i.e. Maheśvara.

12. na caitavatā dharmaśca inimittā, pratibandhaṉyanaṁ mātrena kṣetrikavatā upapateḥ dharmaḥ hiṣṭhaṁ nārtham pratibandhaṁ paneyam eva vyāpāro veditavyaḥ. TV, 4.3.
The Supreme Lord conceives the will to create a universe in which an individual may get their proper share of experience of pleasure and pain according to their deserts. Nyāya-Vaiśesika admits that every creation is preceded by a state of destruction and every destruction is preceded by some order of creation. Actually God's creative-will has reference to the stock of merit and demerit acquired by individual selves in a previous life lived in some other world. When the Supreme Lord wills to create a world, the unseen forces of moral deserts in the eternal individual selves begin to function in the direction of creation and the active life of experiences. It is the contact with individual selves, endowed with the creative function of merit and demerit the atoms of air are set in motion. Out of the combination of air-atom in the form of dyads and triads, arises the gross physical element (mahābhūta) of air and exists as an incessantly vibrating medium in ākāśa. In the same way, there is motion in the atoms of water and the creation of the gross element of water which exists in the air and is moved by it. Next the atoms of earth are set in motion and compose the gross elements of earth which exists in the vast expanse of the gross elemental water. In a similar way, from the atoms of fire arises the gross element of fire which exists with its luminosity in the gross water. After completion of this process, by the mere thought of God, there appears the embryo of a world (Brahmāṇḍa) out of the atoms of fire and earth. God animates that great embryo with Brahmā, who is the world-soul and endowed with supreme wisdom (jñāna), detachment (vairāgya) and excellence (aiśvarya). To Brahmā, God entrusts the work of creation in its concrete details and with proper adjustment between merit and demerit.
The created world cannot continue to exist and endure for all time to come. Actually a period of creation is followed by a state of destruction. The periods of creation and destruction make one complete cycle called *kalpa* which has been repeating itself eternally. Nyāya-Vaiśeṣika admits that when Brahman, the world-soul gives up his body like other selves, there appears in Maheśvara a desire to destroy the world. In the Nyāya-Vaiśeṣika philosophy it will be observed that while in the order of destruction, earth compounds come first, and then those of water, fire and air in succession, again in the order of creation, air compounds come first, water compounds next, and then those of the great earth and fire appear in succession.

**JAGAT ACCORDING TO MĪMĀṂŚĀ:**

The Mīmāṃsakas deny absolutely the validity of the belief in the periodic creation and dissolution of all things. The process of becoming and passing away is constant. In this connection they argue that no one can testify to the creation of the world by God and there is no evidence that God is the destroyer of the world. God has no motive for creating the world.

**JAGAT IN VEDĀNTA SCHOOLS OF INDIAN PHILOSOPHY**

**JAGAT ACCORDING TO ŚAṂKARA:**

According to Śaṅkara, *saguna* Brahman or *Īśvara* is the creator, preserver and destroyer of the world. The world is born out of Him, sustained by Him and absorbed in Him. *Īśvara* creates empirical objects for the enjoyment and suffering of the individual selves according to their merits and demerits. He is the empirical Lord of the world of phenomena and He is the intermediate principle between Brahman and the empirical world.
Iśvara is the knower or subject of the world, which is the object of His knowledge. The creation of the world depends on the differentiation of the seeds of empirical names and forms, which are the nature of avidyā. They are neither real nor unreal, but indefinable. They are the seeds of the phenomena of the empirical world.

Śaṅkara regards Iśvara as the material cause (upādāna kāraṇa) and the efficient cause (nimitta kāraṇa) of the world. Brahman endowed with māyā, a power of Iśvara is the efficient cause – the creator, sustainer and destroyer of the world, while Brahman remaining as the ground of everything is the ground cause (adhiṣṭhāna kāraṇa) of the world. Again Brahman is regarded also as the material cause of the world in the sense that the world appearance has its ground on Brahman. The scriptures also bear testimony to the double causality of Brahman. Śruti passages like ‘He thought’, ‘that desired’ etc declare the efficient causality of Brahman. Other texts like ‘May I become many’ etc speak its material causality of Brahman. The Upaniṣads also speak the same view. In this context Śaṅkara further argues that though in our empirical world the same entity cannot be the efficient cause and the material cause, in the case of the Absolute, these two kinds of causality can exist without any contradiction. Because in the highest plane of reality the subject and the object have no separate entity. In other words it can be said that, the saguṇa Brahman is the efficient cause while the nirguṇa Brahman is the material cause of the world.

13. avidyātmakānāmarūpabējavāyākāraṇaṇaperkṣatvāt sarvajñatavyasya.
   BSS, 2. 1.14
14. jagato yad upādānair māyām ādāya tāmasīṁ nimittair śuddhasattair
tair ucyate brahma tadgīrā. Pañcadaśi, 1.44.
Further Śaṅkara regards Brahman as the *vivarta upādānakāraṇa* of the world and *māyā* as its *parināma upādāna kāraṇa*. Śaṅkara argues that Brahman is the material cause of the world, it is not subject to any change. According to Śaṅkara, *upādāna* or material may be of two types, namely, changing (*parināmin*) and unchanging (*aparināmin*). Brahman is here regarded as the *vivarta-kāraṇa* or *aparināmin* (unchanging) of the world. The changing material of the world is, however, not Brahman but *māyā*, because it is *māyā* that is modified into the world.

Śaṅkara also accepts the doctrine of illusory appearance. For, being partless and immutable by nature, Brahman cannot produce something afresh, nor can it change into something else. 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. In reality, creation is not real. It is a creation of *avidyā*. In other words this world illusion is created by *māyā* of Brahman. Accordingly, the world has no ultimate reality; it continues to exist so long as Brahman to locus is not realised. Until the realisation of Brahman, the world is regarded as real. But when Brahman, the ground is realised or right knowledge of identity of Brahman is realised, it is totally sublated. In reality, according to Śaṅkara, to an ordinary man, the world is real, while to a man who has realised Brahman it is totally non-existent (*asat*), 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. According to Śaṅkara, though the world appearance is unreal, it is not absolutely unreal (*alīka*) like a hare’s horn. In reality they
do not come into being through *mâyā*. Illusions are not without basis in objects. They are wrong perceptions of empirical objects. So, it can be said that, according to Śaṁkara, the world is real from the empirical standpoint. It is unreal from ontological standpoint.

According to Śaṁkara, the world in its real nature is, however, identical with Brahman. The entire world is an effect or appearance of Brahman. An effect does not exist apart from its cause. It is unreal. Gold ornaments are non-different from gold. But gold is not of the nature of gold ornaments. Similarly, though effect and cause are non-different from each other, the effect partakes of the nature of the cause, but cause does not partake of the nature of the effect.\(^{15}\) So, the world-appearance is ontologically non-different from indeterminate Brahman. The world-appearance cannot exist apart from Brahman, its ground and reality. It has only empirical reality. Its ontological reality is Brahman.

**JAGAT ACCORDING TO RĀMĀNUJA:**

According to Rāmānuja, Brahman is regarded as the creator, preserver and destroyer of the world. In the view of Rāmānuja, Brahman, the Absolute, is identical with *Īśvara* or God and He is the sole cause of this universe. Before creation the gross world rests in Brahman in a subtle state devoid of all differences of names and forms, and there is no other ruler or cause of the world besides Brahman. According to Ramanuja, *Īśvara* is not only the efficient cause but also the material cause and the assisting cause of the world. *Īśvara* associated with the subtle forms of the selves

\(^{15}\) *ananyatve api kāryakāraṇayoh, kāryasya kāraṇātmatvatvāṁ, na tu kāraṇasya kāryātmatvatvāṁ.* *BSS*, 2.1.9.
and matter is the material cause; Īśvara endowed with the desire of being many is the efficient cause and Īśvara possessed of the qualities of knowledge, power etc is the assisting cause.\textsuperscript{16} Regarding the material causality, Rāmānuja argues that if He be not so, He will have to depend upon some material outside Himself. In that case, He will be limited by that material and will, consequently cease to be infinite. According to Rāmānuja, the essential nature of Īśvara (svārūpa or viśeṣyāṁśa) does not undergo any change, the mode of Īśvara (viśeṣaṅāṁśa) is changed. For Rāmānuja, ‘change’ means ‘change of state’ only, and accordingly, ‘change of matter’ means ‘change from their subtle state to their gross state.’ Of the viśeṣaṅāṁśa of Brahman, matter (prakṛti) evolves into the material world. Accordingly, the material viśeṣaṅāṁśa of Īśvara is the material cause of the Universe, while the viśeṣyāṁśa is the efficient cause. In reality, the material cause changes into the effect, while the efficient cause remains unchanged.

According to Rāmānuja, Brahman and the world are both different and non-different from each other. Rāmānuja holds that the world is an attribute (prākāra), a part (aṁśa) and a body (śarīra) of Brahman, which is the substance (prākārin), the whole (aṁśin) and the self (ātman). The world forms the outer body of Brahman and is inseparably related to Brahman as its qualification in both the causal state and the effect state. At the time of creation, the world exists in the gross form, while during dissolution it exists in subtle form. Just as a substance and its attributes are both different and non-different from each other. So, Brahman and the

\textsuperscript{16} na nimittakāraṇamātraṁ brahman, upādānakaṇāraṇaṁ ca brahmaiva. BSR, 1.4.23.
world are both different and non-different from each other in both the causal state and the effect state. Still, according to Rāmānuja, they are said to form one reality, as the world is included within the being of Brahman.

**JAGAT ACCORDING TO MADHVA:**

According to Madhva, Brahman is the cause of the creation, preservation and dissolution of the world. The world is the effect, while Brahman is the cause of the material world. The effect is a real modification (*vikāra*) of the cause which remains intact (*avikṛta*). The world is created by God out of *prakṛti* which is not a false appearance. According to Madhva, creation is divine sport of God. Creation is the expression of God’s overflowing bliss and mercy. God has no purpose in creating the world. Creative activity is His essential nature. He creates multiplicity of forms without undergoing modification.

In Madhva’s view, Brahman cannot be the material cause of the world. In this context, he argues that all kinds of changes are dependent on some external conditions. If such an external agency be accepted in the case of the modification of Brahman, the independence of Brahman will suffer. Madhva opines that the modification of Brahman is not possible, for there being no other category at that time, the urge for modification from any outside is inconceivable. Further, Madhva argues that spirit and matter are two opposites and none of them can be reduced to the other. Accordingly, Brahman cannot be the material cause of the world, because Brahman is spiritual, while the world is material. 

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17. *na cācetanatas tatra cetanasya samudbhavaḥ.* BSM, 1. 4.73.
Madhva regards Brahman as the efficient cause of the world, and *prakṛti* an equilibrium of the three *guṇas* of *sattva*, *rajas* and *tamas* as the material cause of the world. Though *prakṛti* is an eternal entity and quite distinct from Brahman, it is always subservient to the will of Brahman. In all its activities, *prakṛti* is under the full control of Brahman. In reality, it is the will of Brahman that is finally responsible for the evolution of *prakṛti* into the world. Thus, *prakṛti* and the world are not self-regulated, they are eternally and wholly dependent upon and regulated by Brahman.

**JAGAT ACCORDING TO VALLABHA:**

The philosophy of Vallabha regards Brahman, which is identical with *Īśvara*, as the creator, preserver and destroyer of the world. By its unthinkable power, Brahman manifests itself as the world. The world according to Vallabha, is a real manifestation of Brahman. Vallabha holds that through the powers of manifestation and concealment, Brahman manifests itself as the world with its multi-various attributes, while as the underlying unity, it always remains unaffected. Further Vallabha opines that Brahman creates the world with its power of *māyā*, but yet remains untouched by the limitations or impurities of *māyā*.

According to Vallabha, Brahman is the first or ultimate cause of the world, because it exists even before creation. In support of his views he cites scriptural passages like, 'ekamevadvitiyāṁ brahma' etc which clearly declare that even prior to creation of the world Brahman exists. Brahman manifests itself as the multiple forms of the world for the sake of mere sport.

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18. *brahmavāde punah sarvabhavana samarthatvād brahmaṁ virodhābhavaḥ. na hi nityāṁ sadaikarūpaṁ vikriyamānaṁ ca bhavitum arhati*. BSV, 1.2.22.
Vallabha regards Brahman as both the efficient cause and the material cause of the physical world. Brahman is the efficient cause of the world, because it is by its knowledge, desire and action that the physical world is manifested. Further, it is the material cause, because the material world is nothing but its modification.\textsuperscript{19}

According to Vallabha the world is identical with God in essence. But it is different from him as an effect. When it is dissolved it remains in him in the causal state. Vallabha holds that the world is only a form of Brahman, where the sat aspect is manifested, while the aspect of cit or knowledge and bliss or ānanda are concealed. Thus the world being a manifestation of sat, an essential aspect of Brahman must be regarded as sharing an element of the nature of Brahman. Accordingly the world is distinct from Brahman in the sense that other essential aspects of the latter are concealed in the former.

**JAGAT ACCORDING TO NIMBĀRKA:**

According to Nimbārka, the world is an effect and Brahman is its cause. The effects are the non-conscious (acetana) dependent realities. Brahman is the creator, preserver and destroyer of the world. Nimbārka does not make any difference between Brahman and Ḫvāra (saguṇa Brahman). Ḫvāra is the substratum of eternal action. He is both the agent and the object of the act of creation. In the act of creation, Ḫvāra does not take any instrument; it is simply by His divine will that He creates the entire universe out of His eternal, infinite and unthinkable potency called māyā or prakṛti.\textsuperscript{20} Behind

\textsuperscript{19} srṣtyādau nirgaṭāh sarve nirākāras tadicchayā ... sadāṁṣena jaḍa api. TDN, 1.28.
\textsuperscript{20} sā devatā sarvasatyupeta sarvaṁ kartuṁ samarthā bhavati. BSN, 2.1.29
the creation Isvara has no desire of his own, since he has no unfulfilled desire. The act of creation is only a sport for the Lord.

According to Nimbārka, Brahman is both the material cause and the efficient cause of the world. Brahman transforms himself into the world by his own extraordinary power without any accessory condition. He transforms himself into the world by his own power and will with his essential nature unmodified. The Śruti passages like ‘all is indeed Brahman’\(^2\) also clearly declares that the whole non-conscious world comes out of Brahman, the material cause. On the other hand, Brahman is regarded as the efficient cause or the creator, preserver and destroyer of the world. The Vedic passages like ‘that resolved: I shall become many’\(^2\) etc clearly show that Brahman is both the efficient cause and the material cause of the Universe.

According to Nimbārka the material world is a parināma or real transformation of Brahman. Brahman is the material cause since it modifies itself into the world of variety. Nimbārka explains the term parināma as ‘an effect is nothing but a projection of the power of the cause.’\(^\) Brahman creates the world out of prakṛti or māyā, a power or potency which is endowed with three guṇas or qualities, namely, sattva, rajas, and tamas. Brahman creates the world by expanding its powers and dissolves it by contracting them. Actually, it is this power of Brahman that undergoes modifications while the essence of Brahman remains unmodified. Further, Nimbārka’s exposition of the material causality of Brahman indicates that

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\(^2\) sarvam khalvidaṃ brahma Ch.Up.3.14.1.
\(^2\) so’kāmayatā bahu syāṁ prajāyetai. Tai.Up. 2.6.
\(^\) parināma śabdaḥ śakti vikṣepa vācakaḥ. VRM, p.65.
the real material cause of the world is *prakṛti*, and not Brahman itself. But as *prakṛti* is simply a power of Brahman, the material causality of the world ultimately rests on Brahman.

Nimbārka regards the world as both the effect and the attribute of Brahman. The inconceivable creative power in God is the cause of the world. According to Nimbārka, the relation between the cause and the effect and between the substance and its attribute or potency is one of the difference cum non-difference. The world and Brahman are also different and non-different from each other. Actually, the objects of the world, being produced from *prakṛti* are non-different from *prakṛti*, which again being a part of Brahman, is non-different from Brahman. In the effect state, the world exhibits some characteristic different from those of Brahman, but, still it is not totally different from Brahman.

**JAGAT ACCORDING TO VĪRAŚAIVISM:**

According to Vīraśaivism, mere will of God Śiva is responsible for the evolution of the universe. The *Śaivāgamas* describe the evolution process as entirely owing to His divine sport. The *Śaivāgamas* also state that there are three forms of Śiva, the Supreme reality, viz, formless (*niṣkala*), formless-form (*niṣkala-sakala*) and form (*sakala*).

Śiva or Śivatattva is regarded as formless. Śiva conceives the idea of creation from a part of His emanated *paraśakti*. Emanated *paraśakti*, ādiśakti, icchāśakti, jñānaśakti and kriyāśakti, each emerging from a part of the preceding one, and all these *śaktis* are also regarded as formless. Śiva (formless) assumes formless form for the sake of
meditation and worship by the sages and others. This formless form is known as Śadāśiva and also termed as Sādākhyā. Sādākhyā comes into existence when Śivatattva comes into contact with the five saktis, viz, parā etc. The five Sādākhyās are Śiva-sādākhyā, amūrta-sādākhyā, mūrta-sādākhyā, kārtr-sādākhyā and karma-sādākhyā.

The Śiva-sādākhyā emanates from the one tenth part of the parāsakti. It is pure, gracious and subtle and is the abode of all categories (tattvas). The amūrta-sādākhyā emanates from the one tenth of ādiśakti. It has no form and is beyond perception. It is the divyāliṅga from which evolution takes place and it is the source of involution too. The mūrta-sādākhyā emanates from the one tenth of the icchāśakti. It possesses the form of divyāliṅga, resembling a burning fire. The kātṛsādākhyā emanates from the one tenth of jñānaśakti and it is of the nature of knowledge. The karmasādākhyā emanates from the one tenth of the kriyāśakti. This is the liṅga which is blended with nāda and bindu. It is the source of all the mantras., the cause of the universe and the source of all categories (tattvas).

The Maheśatattva emanates from the one thousandth part of karmasādākhyā. This Maheśatattva assumes forms (sakala) and is responsible for the twenty-five divine sports. Maheśa is responsible for the evolution, preservation and involution of the universe. From the one croreth part of Maheśa, Brahmā and Viṣṇu emanates. According to Vacanaśāstra, the above mentioned five sādākhyās emanate the Mahāliṅga (great liṅga, which is entire, perfect and the highest in lustre). Śadāśiva gets five faces and the five sacred syllables (na, ma, si, va and ya) which have sprung from

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five *sādākhya*. Further Viśaśaivism admits that, from the five faces, eyes and mind of *Śaadāśiva-mūrti* are produced five great elements, the Sun and the Moon respectively, which become the sources of the universe consisting of movable and immovable objects. Actually these elements are to be conceived not as products but as emancipations. All these elements, the Sun, the Moon and the self are Śiva in these forms. Therefore, these are called as eight forms of Śiva or Śadāśiva. From these come forth worlds, oceans, stars, mountains etc. and this is called *Brahmāṇḍa*.

Viśaśaivism also accepts thirty-six *tattvas*.(Chart –1) These thirty-six *tattvas* are classified into three-fold divisions, viz, *Śivatattva, vidyātattva* and *ātmatattva*. *Śivatattva* (mahāliṅga) emerges from *niskalaliṅga*. The five *śaktis* (parāśakti, ādiśakti, icchāśakti, jñānaśakti and kriyāśakti) and the five *sādākhya* (karmasādākhya, kartṛsādākhya, mūrtasādākhya, amūrtasādākhya and śivasādākhya) – these ten are termed as *vidyātattva*. The five gross elements, the five organs of knowledge, the five organs of action, the five vital breaths, the four internal organs and the self – these twenty-five are termed as *ātmatattva*.²⁵

The three-fold division of thirty-six *tattva* are also classified into two divisions as *aṅgatattva* and *liṅgatattva*. The *ātmatattvas* are termed as *aṅgatattvas*. The five *śaktis*, the five *sādākhya* and the *śivatattva* – these eleven are termed as *liṅgatattvas*. It appears from this analysis that Viśaśaива philosophers have attached more importance to the practical point of view (*sādhanamārga*). Hence, the narration of the process of the evolution of the *tattva* is dominated by the theological point of view.

JAGAT IN ŚRĪPATI'S PHILOSOPHY:

According to Śrīpati's philosophy Brahman, i.e. the Śiva is the cause of the creation, maintenance and dissolution of the world. Though Brahman is regarded as partless, He is the efficient cause of the world without any external material. He has the natural power of consciousness, which is the substratum of the world. Śrīpati admits that Brahman can produce the world without any external material. In this context he argues that though Brahman is partless, yet He can produce the world even as the partless air can shake a tree, or a partless individual self can produce dream-cognition, the corporeal sun can create incorporeal time. Śrīpati further argues that, the omnipotent Brahman, who can do what is inconceivable, can certainly produce the world. There is no flow in the doctrine that Brahman assumes the supermundane auspicious form of Śiva, produces incorporeal and corporeal elements and their modifications for the benefit of His devotees out of His Grace.²⁶ All things of the world are created, maintained and dissolved in Him, as the waves are created, maintained and dissolved in the ocean, and are of the nature of Him. That is why in Vīraśaivism, Śiva is called Sthala (stha means founded and la means dissolved). Further Śrīpati accepts śakti as an eternal adjunct of Śiva and is inseparable from Śiva, just as the burning power is inseparable from fire. Śiva performs all His actions through His śakti or power. In Vīraśaivism of Śrīpati, Brahman or Śiva is regarded not only as the efficient cause of the world, but also the

²⁶ bhaktānuḥārthaṁ ghṛtakāthīnayavat divyamaṅgalabīgrahadharasya maheśvarasya mūrtāmūrtapraṇapāṇcakalpane adoṣaḥ.
THIRTY-SIX TATTVAS ACCORDING TO VĪRAŚAIVISM

SHIVA (NISKALA-LINGA)

SIVATATTVA

VIDYATATTVA

ÂTMATATTVA

(1) MAHALINGA

FIVE ŠAKTIS

(2) PARĀ

(3) ĀDI

(4) ICCHĀ

(5) JÑANA

(6) KRIYĀ

FIVE SĀDĀKHYAS

(7) KARMA

(8) KARTR

(9) MŪRTA

(10) AMŪRTA

(11) ŠIVA

(12) PURUSA

PAṆÇAIṆĀ

PAṆÇAKAR

ANTARIN

PAṆÇATAN

PAṆCAMAHĀ

MENDRIYA

MENDRIYA

DRIYA

MĀTRA

BHUTAS

(13) CAKSU

(14) ŚRUTAM

(15) GHRĀNAM

(16) JIHVĀ

(17) TVAK

(18) VĀK

(19) PĀNI

(20) PĀDA

(21) PĀYU

(22) GUHYA

(23) PRAKRTI

(24) BUDDHI

(25) AHAMKĀRA

(26) MANAS

(27) ŠABDA

(28) SPARŚA

(29) RŪPAM

(30) RASA

(31) GANDHA

(32) PRTHIVĪ

(33) APAS

(34) TEJAS

(35) VĀYU

(36) ĀKAŠA
material cause of the world. In reality, Śiva’s power is the material cause of the world which is a part of Him. In this context Śrīpati mentions that the Śruti ‘from whom all creatures are born’ shows that Brahman is the efficient cause of the world. Again the Śruti ‘in whom the creatures are dissolved’ shows that Brahman is the material cause of the world. In reality, as the efficient cause, Brahman is endowed with the cosmic activities of creation, sustenance and dissolution, while as the material cause, it becomes the multi-various objects of the world. Sometimes, of course, māyā, a phase of śakti, is described as the material cause of the world. But, as māyā, like śakti, is inseparable from Śiva, material causality ultimately rests on Śiva himself. In reality, Vīraśaiva traces the origin of matter to māyā, which is a phase of śakti or power. But as śakti itself originates from Śiva or Brahman, the world in final analysis is nothing but a form of Śiva.

It is noteworthy that, the efficient cause and the material cause are different from each other in their nature. But Brahman can be both the efficient cause and the material cause of the world, because it is a part of Him. The entire Brahman is not modified into the world. He was qualityless before creation. Then He resolves to create the world. He becomes intent to create it by unfolding His power.

According to Śrīpati world is a real entity, since it fulfils our practical purposes and gives scope for our actions. The world is beginningless and


28. ‘māyāṁ to prakṛtiṁ vidyāt’ ityādi śrutīśu māyāyāḥ jagadupādāñatvāṁ paramēśvarsya nimittatvāṁ ca upadṛṣṭyate. ibid., Vol.-II, 1.1.2.
its past, present and future cannot be denied. The world produces our pleasures and sufferings at present and it exists in Brahman in a subtle state even during the dissolution. Regarding the reality of the world Śrīpati also mentions the view of Bādarāyaṇa. Bādarāyaṇa says, ‘the world is not non-existent, because it is perceived – ‘it is not false, like dreams, because of dissimilarity’. Śrīpati further argues that dreams are true during dream, and they are not absolutely false, because they are created by God.

Śrīpati in his work Śrīkaraṇabhāṣya mentions thirty-six tattvas. He states that Śiva is responsible for the evolution of the universe. In the view of Śrīpati creation takes place in accordance with the will of Śiva, giving rise to thirty-six tattvas. Of these thirty-six tattvas the first five tattvas, i.e. śiva, śakti, sadāśiva, īśvara and śuddhavidyā are called Śuddha-Tattva, followed by seven tattvas i.e. māyā, kalā, niyati, vidyā, kāla, rāga and puruṣa are termed as Śuddhāsuddha-Tattva and subsequent twenty-four tattvas i.e. prakṛti, buddhi, ahaṁkāra, manas śrotram, tvak, caksu, jihvā, nāśikā, vāk, pāṇi, pāda, pāyu, guhya, śabda, sparśa, rūpa, rasa, gandha, vyoma, vāyu, vahni, jala and bhū are called Asuddha-Tattva. Śrīpati states that these thirty-six tattvas are also mentioned in the Brhadājābālopaniṣad and Mahānārāyaṇopaniṣad.

Regarding the relation between Brahman and the world, Śrīpati recognises the relation of both difference and identity between them. In this context he claims that this view is supported by all the scriptures also. In reality, the world cannot be different from or identical with Brahman. Śrīpati accepts a gradation of truth. He holds that there is, of course, a difference between Śiva and the world, but adds that this difference is only
THIRTY-SIX TATTVAS ACCORDING TO ŚRĪPATI’S VĪRAŚAIVISM

1. ŚIVA, 2. ŚAKTI, 3. SADĀŚIVA, 4. ĪŚVARA, 5. ŚUDDHAVIDYĀ, 6. MĀYĀ,
7. KĀLĀ, 8. NIYATI, 9. VIDYĀ 10. KĀLA, 11. RĀGA, 12.PURUṢA,
13. PRAKṚTI, 14. BUDDHI, 15. AHAṀKĀRA, 16. MANAS, 17. ŚRÔTRAM 18. TVAK,
19. CĀKSU, 20. JĪHVĀ, 21. NĀSIKĀ, 22.VĀK, 23. PĀṆI, 24. PĀDA,
25. GUHYA, 26. PĀYU, 27. ŚABDA, 28. SPARŚA, 29. RŪPA, 30. RASA,
31. GANDHA, 32. VYOMA, 33. VĀYU, 34.VAHNI, 35. JALA, 36. BHŪ.

These thirty-six tattvas are categorised into –

1. ŚUDDHA, 2. ŚUDDHĀŚUDDHA and 3. AŚUDDHA.

1. ŚUDDHA-TATTVAS are – ŚIVA, ŚAKTI, SADĀŚIVA, ĪŚVARA and ŚUDDHAVIDYĀ.

2. ŚUDDHAŚUDDHA-TATTVAS are – MĀYĀ, KĀLĀ, NIYATI, VIDYĀ, KĀLA, RĀGA and PURUṢA.

3. AŚUDDHA-TATTVAS are – PRAKṚTI, BUDDHI, AHAṀKĀRA, MANAS, ŚRÔTRAM TVAK,
   CĀKSU, JĪHVĀ, NĀSIKĀ, VĀK, PĀṆI, PĀDA, GUHYA, PĀYU,
   ŚABDA, SPARŚA, RŪPA, RASA, GANDHA, VYOMA, VĀYU, VAHNI,
   JALA and BHŪ.
relative and not absolute. This position is true only in the lower plane of existence. This difference is true only in the empirical level. As an individual makes progress in its spiritual journey or rises to the highest plane of realisation it realises that the world is not different from Brahman. In other words, in the lower plane of reality, the world is different from Śiva or Brahman, while in the highest plane of realisation, the whole world with all that exist in it is revealed as identical with Śiva, the Absolute.29

COMPARISON OF ŚRĪPATI’S CONCEPT OF JAGAT WITH OTHER SCHOOLS OF ŚAIVISM

ŚRĪPATI’S CONCEPT OF JAGAT WITH THAT OF PĀŚUPATA ŚAIVISM:

The concept of jagat of Śrīpati and of Pāśupata Śaivism are something different. According to Pāśupata-Śaivism the world is a modification of the power of Śiva. God or Śiva is the cause and world is an effect, which exists in Him. Again God exists in the world by His volition and power as inexhaustible and immortal. Pāśupata system mentions prakṛti and its modifications advocated by the Sāṅkhya philosophy. God is all pervasive and pervades twenty-five entities beginning with individual selves. Śiva is the supreme cause of all the twenty-five entities. But Pāśupata maintains that cause and effects are not intermixed with each other. The supreme cause and the antecedent subordinate causes are more pervasive than the succeeding effects which are permeated by them. Pāśupata-Śaivism admits that Śiva is endowed with inconceivable and unrestricted power of action by which He can make the subordinate causes produce their effects

according to His sweet will. In the philosophy of Śrīpati there is no mention of *prakṛti* and its evolutes. Śrīpati admits that God or Śiva can produce the world without any external material. The natural power of consciousness of God is the substratum of the world. But Pāśupata says that Śiva is the supreme cause of the Universe and *prakṛti* and its evolutes are the effects. All these effects are modifications of Śiva’s power and exist in Him at all time just as a seed exists in the earth.

Pāśupata system recognises Śiva as only the efficient cause of the world. He is not the material cause of the world. The Pāśupata system argues that Brahman cannot be both the material cause and the efficient cause of the world, since they are of contradictory nature like light and darkness. If Brahman or Śiva be the material cause of the world as milk is the material cause of curd, then Brahman cannot be of the nature of bliss or Brahman will become modifiable. As the efficient cause, Śiva is endowed with the cosmic activities of creation, maintenance and dissolution. In reality, Śiva creates all the categories of the Universe, regulates them in all their workings and destroys them at the time of dissolution. Further, Pāśupata system holds *prakṛti* as the modifiable material cause of the world. But *prakṛti* cannot be both the material cause and the efficient cause of the world, since they are of contradictory nature. On the other hand, Śrīpati accepts Śiva as both the efficient cause and the material cause of the world. As the efficient cause Śiva creates all the categories of the Universe, regulates and destroys them at the time of dissolution. Sometimes *māyā*, a phase of *sakti* is regarded also as the material cause of the world. But it is said that as *māyā* like *sakti* is inseparable from Śiva, material causality
ultimately rests on Śiva Himself. In reality śakti originates from Śiva.

Regarding the reality of the world both the systems accept the same view. They recognise the world as a real entity. It fulfils our practical purposes and gives scope for our actions. The world is beginningless and its existence cannot be denied at any time and space. The world produces our pleasures and pains. In this context Pāśupata system mentions that the empirical world be assumed to be non-existent before creation and then to emerge as a false appearance like illusory appearance of a serpent in a rope, then a hare’s horn also would emerge as an illusory appearance. Hence the empirical world cannot be produced by Brahman or prakṛti.

Regarding the relation between Brahman and the world, Śrīpati and Pāśupata system express different views. Though both the systems recognise relation of both difference and identity between Brahman and the world, their explanation regarding this context are something different. According to the Pāśupata system, Brahman or Śiva is not identical with the world, since He is the cause, while the world is the effect and since Śiva being immutable is not intermixed with the mutable effects. Further, Śiva is the substratum of the world. The world exists in Śiva in all the three points of time and Śiva exists in the world by His volition and power. Thus Śiva and the world are different from each other, though they are inseparably related. On the other hand Śrīpati says that the world cannot be different from or identical with Brahman. He argues that, though there is a difference between Śiva and the world, this position is true in the empirical level. But in the transcendental level or in the highest plane of realisation, the whole world with all that exist in it is revealed as identical with Śiva.
SRIPATI'S CONCEPT OF JAGAT WITH THAT OF ŚAIWA-SIDDHĀNTA:

Both the philosophical systems, Śrīpati’s philosophy and Śaiva-Siddhānta accept that Brahman or Śiva is the cause of the creation, maintenance and dissolution of the world. Śiva creates the world without any physical action and can create all effects without any instruments. They argue that though Brahman is partless or devoid of physical body subject to merit and demerits, He can produce the world even as the partless air can shake a tree. Śiva is the one root cause of the world. All effects are subordinate to Him. Regarding the creative motive of Śiva, Śrīpati says that Brahman assumes the super mundane auspicious form of Śiva, produces incorporeal and corporeal elements and their modifications for the benefit of His devotees out of His grace. All things of the world are created, maintained and dissolved in Him as the waves are created, maintained and dissolved in the ocean and are of the nature of Him. Śaiva-Siddhānta holds that though in its essential nature Brahman is free from all cosmic operations, the absolute and the creator-God are nothing but one reality looked from two different points of view.30 Creator-God is the governor of the world and is endowed with five cosmic operations, namely, creation, preservation, dissolution, bondage and liberation.31 These five cosmic operations are nothing but the manifestations of His love and grace. Through these acts Śiva gives opportunities to jīva to make progress in their spiritual journey, and finally lead them to liberation. Further the Śaiva-Siddhānta

30. brhattvād bṛṇhanatvāc ca brahmaiva śiva yogataḥ.
31. pañcavidham tatkrtyaṁ srṣṭi-sthiti, samhṛti tirobhāvah tadvad anugraha karaṇaṁ. TP, 7
admits that Śiva can be regarded as the causal ground of the phenomenal world, because He can retract it wholly into itself.

Both the systems Śrīpati’s Vīraśaivism and Śaiva-Siddhānta admit that Śiva is both the material cause and the efficient cause of the world. As the efficient cause Brahman creates the world out of His power, just as a potter produces jars from clay. Again Śiva is regarded also as the material cause of the world, because everything is derived from Him and everything is resolved to Him. Further, both the systems accept māyā, a power of Śiva as the material cause of the world. In reality māyā is a phase of śakti, and is essentially one with it. Śiva and śakti are one reality. Accordingly, like śakti, māyā also eternally exists with Śiva.

Regarding the reality of the world both the systems express the same view. They admit that the world is real and māyā its material cause is also real. Māyā and the world are not false appearances of God, since there is no proof for it. Actually the reality of the world can be realised, when right knowledge dawns upon the mind.

Regarding the relation between the Brahman and the world, the view of Śrīpati and of the Śaiva-Siddhāntins are something different. Śrīpati recognises both difference and identity between Śiva and the world. He admits that the difference is only relative and not absolute. This difference is true only in the empirical level. In the highest plane of realisation, an individual realises that the world is non-different from Śiva. On the other hand the Śaiva-Siddhānta system holds that the world is essentially non-different from Śiva. They argue that māyā is the material cause of the world. As māyā is non-different from Śiva, the world is also non-different from
Śiva. Actually, the world is not a modification of Śiva, since He is immutable. Accordingly, the world is non-different from Śiva, not because Śiva is modified into the world, but because He manifests Himself as the world through His power of māyā.

ŚRĪPATI’S CONCEPT OF JAGAT WITH THAT OF ŚRĪKANṬHA’S PHILOSOPHY:

Both the philosophers Śrīpati and Śrīkanṭha accept that Brahman i.e. Śiva is the cause of creation, sustenance and dissolution of the world. According to Śrīkanṭha Śiva is of the nature of pure consciousness manifests the world out of Himself through His mere volition without any external material. He Himself becomes the material cause of the world without depending on any other material. In reality, Śiva transforms Himself into the world without undergoing a change by His volition. He holds that Śiva remains unchanged and immutable while transforming Himself into the world. Śrīkanṭha also says that Śiva, the complete reality can be the cause and effect. Śiva can be the cause and effect because of His various infinite powers. Though Śiva or Brahman can be modified into the world through His various spontaneous powers, but because of His omnipotence cannot be totally modified into the world. Śrīkanṭha further argues that Brahman is endowed with the power of māyā, which is also called the parā-prakṛti. Brahman endowed with this supreme power of māyā variegated with various infinite powers assumes the form of the world

32. yathā nimittasya prakṛtveḥ api na vikārādi sparśaḥ tathā pariṇāminah sambhavat. BSSK, 1.4.27.
33. atah paripūrṇasya tasyaiva kāryatvāṁ kāraṇatvāṁ ca sambhavati. ibid, 2.1.27.
with a part of His power and remains transcendent of it. Sripati also expresses that Śiva performs His actions like creation, sustenance and dissolution of the world through His sakti or power.

Regarding the creative motive of the world, both Śripati and Śrīkaṇṭha express different views. According to Śripati, Brahman, the supreme reality assumes the super mundane auspicious form of Śiva, produces incorporeal and corporeal elements and their modifications for the benefit of His devotees out of His grace. All things of the world are created, maintained and dissolved in Him. According to Śrīkaṇṭha, the creation of the world is merely a līlā or sport on the part of Brahman or Śiva. It is, therefore, not purposive, nor is it prompted by the feeling of any want or desire. The creation of the world is simply a manifestation of the inner delight of the Lord. Śrīkaṇṭha holds that the cosmic operations of Śiva are nothing but the manifestation of His love and grace. He grants the fruits of actions to the performers. God gives opportunities to make progress in their spiritual journey. According to Śrīkaṇṭha God releases those selves whose taints have matured and borne fruits and not those whose taints have not yet matured, borne fruits and worn out. Finally, God dissolves the world to give respite to the bound selves, which are fatigued by the miseries of embodied existence.

Both the philosophers, Śripati and Śrīkaṇṭha advocate that Brahman is both the material cause and the efficient cause of the world. It is ubhaya-

34. vicitranāmaśaktisakalamāyā paramaśaktiviśiṣṭaḥ parameśvaraḥ svaśaktiśakalena prapaṇicakāraḥ svataḥ prapaṇicāticṣa bhavati. BSSK, 2.1.31.
35. niṣprayojanaḥ api pravṛtih kevalalilāmātreṇa parameśarasasya. ibid, 2.1.33.
kāraṇa or the two-fold cause. Śrīkaṇṭha defends this view with the help of such scriptural passages as, ‘The Lord transformed His own self’, ‘He desired: I shall be many’, ‘Śiva, higher than the Universe’; ‘All are Śiva’ and so on. In reality, Śrīkaṇṭha advocates the parināmavāda according to which the cause is actually transformed into the effect. He holds that, as Brahman is actually transformed into the form of the selves and matter, it should be regarded as the material cause. And as this transformation is effected by Brahman itself, it is to be regarded as the efficient cause also.Śrīkaṇṭha further argues that if Brahman is regarded as the material cause only, we shall have to postulate some efficient cause outside its being to effect the modification of Brahman into the world. But this position cannot be accepted, since it will contradict the idea of self-completeness and independence of Brahman. Again, if Brahman is regarded as the efficient cause only, some material cause outside it will have to be accepted. But, this idea cannot be imagined, because it will contradict the nature of all-pervasiveness of Brahman. Therefore, Śrīkaṇṭha accepts the view that Brahman i.e. Śiva is not only the material cause of the world but also the efficient cause of the world.

Regarding the relation between Brahman and the world both the philosophers Śrīpāti and Śrīkaṇṭha accept the same view. They opine that the world is both different from and identical with Brahman. There is an internal difference (svagata-bheda) between Brahman and the world, because the world is a part of the Brahman, the whole. According to Śrīkaṇṭha the world is not absolute non-difference from Brahman nor

36. jagadubhayakāraṇatvāṁ brahmaṇaḥ. BSSK, 1.1.5.
absolute different from Brahman. The difference between Śiva and the world is a quantitative one. Actually, qualitatively, Brahman and the world are of the same nature, because it is Brahman that is transformed into the world. Though the world seems to be mutable, impure, imperfect, incomplete and insentient, it is, in reality, immutable, ever pure, ever perfect and sentient. In other words, it can be said that from the empirical point of view, the world is different from Brahman, while from the transcendental point of view, they are non-different from each other.

ŚRĪPATI’S CONCEPT OF JAGAT WITH THAT OF PRATYABHIJÑĀ ŚAIVISM:

Both the philosophical systems, Śrīpati’s Vīraśaivism and Pratyabhijñā-Śaivism held that Brahman or Parama-Śiva is the cause of creation, maintenance and dissolution of the world. Parama-Śiva i.e Śiva creates the world not out of some pre-existent material, but from His own being or His mere volition. Śiva is the root cause of the material world and exist independently, while the material world is dependent on Śiva. According to Pratyabhijñā-Śaivism, the multi-various objects of the world (along with individual selves) which are the manifestations of the Absolute, are called ābhāsas. These ābhāsas are within the Absolute for all time, just as the waves are within the sea for all time. Nothing goes out of the Absolute by the manifestation of the ābhāsas, nor does anything come in it by their non manifestation.

Regarding the creative motive of the world of Parama-Śiva, both the philosophical systems express something different opinions. Śrīpati

37. jagad-brahmaṇoḥ vāstvekātā na-hiyyate. BSSK, 2.1.7.
opines that Brahman assumes the super mundane auspicious form of Śiva and thus creates the incorporeal and corporeal elements. He manifests all these elements for the benefit of His devotees. On the other hand, Pratyabhijñā-Śaivism holds that creation and destruction of the world are nothing but the manifestations of sportive activity of śakti or power of Śiva which is inseparable from and identical with Him. In reality, according to Pratyabhijñā-Śaivism, śakti is the infinite conscious will of Śiva, and is the source of all the powers and objects of the Universe. When the creative urge first arises in the bosom of Śiva, a vibration is created in His being. This vibration, excited by the power of Śiva and enlightened by His will, is called Spanda. It is the indeterminate condition of the action less Śiva’s readiness to act and the manifestation of His intuitive consciousness.³⁸ Further, both the systems accept that Śiva performs all His cosmic activities through His śakti or power.

Both the systems recognise Śiva as the material cause and the efficient cause of the world. Śrīpati opines that scriptural texts, which describe Brahman as the creator indicate that it is the efficient cause, while texts which describe Brahman as the substratum into which everything merges in dissolution, indicate that it is the material cause. As the efficient cause, Brahman is endowed with the cosmic activities of creation, sustenance and dissolution, while as the material cause, it becomes the multi-various objects of the world. Sometimes māyā, which is a phase of śakti, is described as the material cause. But, as māyā, like śakti is

³⁸. parameśvarasya dharmasya kimcit calanat spanda iti. Vivrti on SPK, 1.
inseparable from Śiva, material causality ultimately rests on Śiva Himself. Pratyabhijñā-Śaivism also accepts the same view. Further this system accepts Śiva as the non-inherent cause of the world, because the conjunction of the parts of world is effected by His mere volition. Both the philosophical systems of Śrīpati’s Vīraśaivism and Pratyabhijñā-Śaivism regard the world as real, since it is a manifestation of the all inclusive universal consciousness.

Regarding the relation between Śiva and the world, both the systems express different views. Śrīpati recognises the relation of both difference and identity and claims that this view is supported by all the scriptures. He further holds that the difference between Śiva and the world is only relative and not absolute, for it is true only in the lower plane of existence. In the highest plane of realisation, the whole world with all that exist in it is revealed as identical with Śiva, the Absolute. On the other hand, according to Pratyabhijñā-Śaivism the world is non-different from consciousness which, being the essential power of Śiva, is non-different from Him. All the entities of the world consist of the nature of consciousness, and are identical with Śiva.39

COMPARISON OF ŚRĪPATI’S CONCEPT OF JAGAT WITH THAT OF ADVAITA-VEDĀNTA:

Both the systems Śrīpati’s Vīraśaivism and Advaita-Vedānta express different views regarding the concept of the world. According to Śrīpati Brahman or Īśvara is identical with Śiva and is the creator, preserver and

destroyer of the world. Śiva creates the world without any physical action and can create all effects without any instruments. In the view of Śripati, though Brahman is described as partless or devoid of physical body, subject to the merits and demerits, he can produce the world even as the partless air can shake a tree. On the other hand Advaita school distinguishes two stages of Brahman — *nirguna* Brahman or Brahman devoid of qualities and *saguna* Brahman or Brahman endowed with qualities and actions. Brahman endowed with the power of *māyā*, the cosmic nescience, manifests itself as the cause of the world. According to Advaitin, *Īśvara* is the creator of the world. In their view, *māyā* is regarded as the *śakti* or potency lying in *Īśvara*, through which he manifests the objective world of multiplicity with all its names and forms. *Māyā* has got two powers, namely *āvarana* and *vikṣepa*. The power of *vikṣepa* produces the multiple world. In Advaita's view, *māyā* is neither *sat* or eternally existent like Brahman nor *asat* or totally non-existent like a sky-flower. It is different from both the existent and the non-existent and is technically called *anirvacaniya* or indefinable. Śripati also accept *śakti* as an eternal adjunct of Śiva and is inseparable from him, just as the burning power is inseparable from fire. Śiva performs all his cosmic functions through his *śakti* or power. Further, Śripati traces the origin of matter to *māyā* which is a phase of *śakti* or power. But as *śakti* itself originates from Śiva, the world is nothing but a form of Śiva. Śiva and the world are thus related as the cause and the effect and are therefore identical.

Both the systems, Śripati’s Vīraśaivism and Advaita-Vedānta regard Brahman as both the efficient cause and the material cause of the world. According to Śripati, as the efficient cause, Brahman is endowed with the
cosmic activities of creation, sustenance and dissolution, while as the material cause, it becomes the multi-various objects of the world. Sometimes, māyā a phase of śakti is described as the material cause. But as māyā, like śakti is inseparable from Śiva, material causality ultimately rests on Śiva himself. On the other hand according to the Advaitins, Brahman endowed with māyā is the efficient cause – the creator, sustainer and destroyer of the world. Brahman is regarded as the material cause only in the sense that the world appearance has its ground on Brahman. Further, Brahman is also regarded as the ground cause of the world, because Advaitins regard that Brahman remain as the ground of everything. In support of this view Śaṅkara argues that though in our empirical world the same entity cannot be both the efficient cause and the material cause, in the case of Absolute, these two kinds of causality can exist without any contradiction, because in the highest plane of reality the subject and the object have no separate entity.

According to Śrīpati, the world we perceive is a real appearance. But Śaṅkara holds that to a ordinary man the world is real, while to a man who has realised Brahman, it is totally non-existent, for he perceives everywhere the non-dual Brahman shining in its own radiance. Accordingly, the world is called mithyā in the sense that it is neither sat or eternal like Brahman nor totally non-existent like the sky-flower.

Śrīpati recognises the relation of both difference and identity between Brahman and the world. In reality, Vīraśaivism holds that the world cannot be different from or identical with Brahman. They accept a gradation of truth. In the lower plane of reality, the world is different from Śiva, while
in the highest plane of realisation, the whole world is not different from Brahman. On the other hand, according to Advaita-Vedānta, the world in its real nature is identical with Brahman. For, to one, who has realised Brahman, the world is also revealed as Brahman. According to Śaṅkara, the world is identical with Brahman, just as jars, plates etc are identical with clay. Actually, according to Advaitins the world of manifestation exists only from the phenomenal point of view, while from the transcendental point of view, it is without any existence.

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