CONCEPT OF CAUSALITY IN JÑĀNAGHANA

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The comprehension of the notion of Brahman does not per se subject to any change in different preceptors who root their philosophization on the authority of scriptures. Sri Śankara, in accordance with the Upaniṣadic disclosure conceives Brahman alone as Ātman. It is free from all types of differences. Brahman is both the material and efficient cause of the world. For e.g. when we make a pot, clay is the material cause and the potter is the efficient cause. In the same manner, Brahman is the efficient and material cause of universe. It will become the efficient cause when endowed with the adjuncts of avidya. Then it is known by the name Īśvara. The Muṇdakopaniṣad states that 'as a spider spins the cobweb out its own abdomen and again draws it into itself with perfect ease, so also with this universe originates from Brahman and again dissolved into It, spontaneously'.[1] Therefore, Brahman is both the material and efficient cause of the universe.

Sri Śankara also claims that those who realize Brahman alone as real attain the state of Supreme Brahman. Sureśvara explains that Ātman alone is Brahman. The realization of Brahman occurs when one experiences the bliss of one's own true identity. According to Vācaspatimiśra, Brahman is of the nature of Bliss and knowledge. It is the material and efficient cause of the world. Vācaspatimiśra states that knowledge of Brahman can be had only from the Vedanta texts that teach 'That thou art', [2] and thus we can realize that Brahman alone as the self. For Sarvajñātman, Brahman (Ātman) is like object and its reflection is 'Jīva'. Brahman has to be

realized through the positive and negative ways i.e., svarūpa lakṣana and tatastha lakṣana. Vidyāranyasvāmi states that Brahman alone is called 'Samvid'. He argues that everybody has the awareness of knowledge in the three states of awake, dream and deep sleep. This knowledge remains unchanged in these states. Prakāśātamyati argues that Brahman is 'Bimba' and Jīva is 'Pratibimba'. That means the absolute is Brahman reflected in the form of individual. This is the theory of 'Pratibimbavāda'.

Jñānaghanapāda was a well-known figure in the traditional rendering of Advaita Vedānta. His main work is 'Tattvaśuddhi' otherwise called 'Tattvapariśuddhi'. From the available information it can be asserted that he lived during 9th century A.D. Jñānaghana was considered as one of the followers of Vivaraṇa School. For the Vivaraṇa School Brahman is omniscient and is the efficient and material cause of the world which is accepted by Jñānaghana. He is also influenced by the authors like Vācaspatimiśra, Mandanamiśra etc.. Jñānaghana in his Tattvaśuddhi proves the non-difference of Brahman or the universal self with the Ātman. Brahman and Ātman, thus, in their non-difference remain unconditioned by the three adjuncts of space, time and objectivity (akhandam). This Brahman is the ultimately real which is described in the Upaniṣads as 'Being One only without a second'.[3] Such words in the view of Jñānaghana exclude internal difference (svagatabheda) from the non-dual Reality and declare that Brahman is partless-ultimate (akhandaikarasa).

Brahman according to Sri Śankara

In the view of Śankara, the attribute - less, actionless and differenceless Brahman is one without a second, and is Indivisible. It is free from all kinds of differences viz, internal or external. Śankara distinguishes two states of Brahman, namely the 'Higher' or 'Para Brahman' and the 'Lower' or 'Apara Brahman'. The nirguṇa Brahman or Brahman devoid of attributes is 'Para-Brahman'. And the saguṇa Brahman or Brahman endowed with qualities and actions concerned with the world-process is the 'Apara Brahman' otherwise called Īśvara. In his view, Īśvara is Brahman associated with māya. And the māyā is regarded as the śakti or potency lying in Iśvara

is said to have three gradations when it endowed with Māya. The names of these stages are; 'Īśvara', 'Hiraṇyagarbha' and 'Virāt', representing as the states of 'deep sleep', 'dream' and 'waking' respectively. But Brahman has not included in these three stages, because it lies beyond these three stages, which is called 'Turīya' or the 'fourth state'. Śankara, also conceives Brahman as 'abhinna-nimittopādānakāraṇa' because Brahman becomes Material and Efficient cause of the world. The individual self and the world appear, because of māya. Those who realize that nothing other than Brahman exists attain Supreme Brahman according to Śankara.

Brahman according to Sureśvarācārya

According to Sureśvarācārya Brahman is pure consciousness. In the state of 'jñāna' or 'realization of Brahman' one experiences the blissfulness of one's own true identity, and thus the duality can be negated. The awareness of Ātman or 'I' means the feeling of 'I' in the body, mind, sensory organs etc.. which is happened due to the conjunction with them. Thus Sureśavara gives more importance to the theory of consciousness. The right knowledge is the experience of the Ātman which alone can remove Avidya. This leads to the identification of one's own self with Brahman. This true knowledge can be experienced in the form of perfect Bliss in the view of Sureśvara.

Brahman according to Vācaspati Miśra

According to Vācaspati Miśra, the Supreme Being [Brahman] is immortal, and is of the nature of immeasurable Bliss and Knowledge. 'Brahman' is also the efficient and material cause of the world. Vācaspati states that the knowledge about Brahman can be attained only through scriptural study. In his view, Brahman has two forms. They are, the Brahman which is 'adjunctless' and the other is 'with the adjuncts of nescience'. The former is always free and pure, but appears as though non-different from causal Brahman having nescience as It's adjunct. [for the purpose of creation, preservation and dissolution of the world].

Brahman according to Vidyāraṇya Swāmi

According to him, the Supreme cause of the world is Ātma or

'Samvid'. According to his theory in all the three states, Jāgrat, swapna and suṣupti [awakening state, dream state and the deep sleep state], everybody has the awareness of knowledge [Jñāna]. He also states that this jñāna is quite independent from the object of the sense or worldly affairs. He argues that, this awareness is called 'Samvid' [Ātman], which is not different from Brahman. It is experienced in the three states through the three medias called 'gross body', 'subtle body', and astral body' respectively. When, these three states and three medias of awareness are rejected, then only the 'awareness' [samvid] will remains unchanged. There by Brahman in its self-effulgent nature can be experienced. Also 'Ātman' is non-different from Brahman is 'eternal' and is the Supreme Bliss.

Brahman according to Sarvjñātman

According to Savajñātman,"Ātman' or 'Brahman' is like that of an object and 'Jīva' is its reflection. Only Jīva has dependence to the body but the Ātman is not. According to Sarvajñātman, 'Ātman' [Brahman] has to be realized through the positive and negative ways. The positive sense indicates the Ātman as 'eternal', 'pure', 'consciousness', 'detached', 'truth', 'subtle', 'omnipresent', 'non-dual', 'whole'. In the negative sense, everything such as body, objects, sensory organs, mind and the universe which differ from the Ātman are to be rejected saying, 'this is not that, this is not that ['neti neti']. When things which are different from the Ātman are rejected, only the Ātman will remain according to Sarvajñataman.

Keen listening, mental contemplation and mediation upon the great aphorisms given in the Vedanta [Śravaṇa-Manana and Nididhyāsana of the Mahāvākyās] were the direct means for realization of Ātman according to Sarvajñātman.

Brahman according to Prakāśātmayati

According to Prakāśātamayati, the ultimate Reality, i.e., Brahman is 'Bimba' or 'prototype [original]and it's reflection is 'Jīva' or 'Individual'.

This theory is known as the theory of Paratibimbavāda or the theory of Reflection. In other words, just as the original appears as separate and distinct from itself by way of reflection, the absolute Brahman reflected

in the numerous adjuncts appears as many individual selves in the view of Prakāśātmayati.

Brahman according to Jñānaghana

Jñānaghana in his text Tattvaśuddhi or Tattvapariśuddhi gave a clear idea about causality of the universe. Jñānaghana says that Brahman is attributeless and is of the nature of Existence-Consciousness- Bliss. The scriptures like Ekadhānudṛṣṭavyam,[4] Ekamevādvitīyam,[5] Neha nānasti kincana,[6] Neti neti,[7] etc.. reveals that Brahman is attributeless in nature. Jñānaghana accepts the fact that Brahman is the material and efficient cause of the world. Also it is actionless and acosmic in nature. In this concept, Brahman where the distinctions are negated cannot be defined in positive terms. So, the visible world is first superimposed upon Brahman with the power of ignorance and then negated. Material causality in this context means only the superimpositions as in the case of dream world itself. This fact is mentioned in Bṛhadāraṇyakopaniṣad- अथ रथान् रथयोगान् च पथः सृजते।,[8] The scriptures like अथ सञ्चत्यञ्जा भवत्,[9] इदं सर्वं यदयमात्मा,[10] ब्रह्मैवेदं सर्वं,[11] आत्मैवेदं सर्वं [12] etc.. declares that Brahman is both material and efficient cause of the world. Brahman is also with self- luminous nature according to Jñānaghana. This can be known through perception, inference verbal testimony and presumption. All pervasiveness nature also ascribed to Brahman with the support of some scriptures like-आत्मैवाधस्तात् आत्मैवोपरिष्टात् आत्मा पुरस्तात् [13] etc..

Jñānaghana established the oneness of the self (Brahman) with the help of the scriptures like God who is one only, hidden in all beings, there is no other witness but Him etc.. Jñānaghana also says that when we have the awareness of different selves, it doesnt contradict the knowledge of non dual and invalid respectively. That means, awareness of non-duality, being knowledge (vidya) is valid and the awareness of difference being ignorance (avidya) is invalid. The passage: because when there is duality as it were also support this view. In this passage, the word as it were indicates the illusoriness of the world of duality. That means in the state of illusion, difference occurred. In another passage but, when to the knower

of Brahman everything has become the self, which declares the negation of all the empirical usage and the existence of pure consciousness.

For Jñānaghana self alone is Brahman. The actual entity (Vastu) i.e., Brahman in original (bimba) and the reflection (Pratibimba) is self. The contrary adjuncts (upādhī-s) are called māya. The māya is not mere absence because a mere absence cannot be the material cause of the world. For e.g., earth is the material cause of the jar, it is seen to be an existent thing. Śvetāśvataropaniṣad declares that know then that Prakṛti is māya. Thus Brahman is limited by māya. Brahman reflected in māya is called God and in internal organ is called the empirical self according to Jñānaghana. The actual relationship between empirical self and God is identity. The great texts like That Thou art are also states about the Brahman (infinite self) and empirical self. Thus we can understand that the causality according to view of Jñānaghana means attributeless Brahman with the nature of existence, consciousness and Bliss.

Notes and Reference

1. Muṇḍakopaniṣad, I, 1,7.
2. Chāndogyopaniṣad, VII, 25,2
3. Ibid : VI, 8,7.
4. Ibid : VI, 2,1.
5. Bṛhadāraṇyakopaniṣad, IV, 4,20.
6. Chāndogyopaniṣad, VI, 2,1.
7. Bṛhadāraṇyakopaniṣad., IV, 4, 19 and Kaṭhopaniṣad, IV, 2.
8. Ibid : II, 3,6.
9. Ibid : IV, 3,10.
10. Taittirīyopaniṣad, II, 6,1.
11. Bṛhadāraṇyakopaniṣad., II, 4,5.
12. Chāndogyopaniṣad, VII, 25,2.
13. Ibid : VII, 35,2.

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