

What cause is Brahmah?

The objects of this seen world are measured with four different means of counting with numbers, of weighing with scales and of measuring with measures, and yards, so the unseen Supreme Being will also be measured to a certain extent, with some logical measurements for obtaining a correct knowledge of Him; of these measurements of reasoning, *Inference* (Anumanapramana) plays an important part, to establish the truth of concealed principles, style in revealed works. Now *Inference* is that by which we deduce the existence of some concealed truth, from the reason of its being in coincidence of some known truth. This universe, which undergoes three changes – origin, development and decay must possess a cause on the rule that “Every effect will not spring without a cause.”

It (the case) must be an eternal taintless being combined with perfect essence of wisdom. That *Supreme Being* is called *Brahma* or *Hara*.

Now, *cause* will always proceed and bring about, the effect. It will produce nothing but the *effect*. We generally reason from *effect* to *cause*. If so, “what is the *effect* the cause of which we seek for.”? The answer is very easy: i.e. the universe which is spoken of as he, she, and it, is the effect. The nature of the title question itself has in its womb the existence of some other causes other than the *Brahma* which is also a cause. According to the true system of philosophy there are three cause (1) *Material cause*, (2) *Instrumental cause*, (3) and *efficient cause*.

- (1) Material cause is that which is always the same in quality with those produced from it.
- (2) Instrumental cause is that which stands in connection with the material cause until the effect is produced.
- (3) Efficient cause is that which is capable of producing the desired result, by using the other to causes. Without these three causes no effect will be produced.

As for instance, let us take a pot and see how does it bear with these three causes. No doubt from our actual experience we come to know that the pot is made up of by a potter from the tenacious clay with the assistance of his wheel. But for the wheel and the clay the potter cannot complete his object. In this respect the other two in themselves, no doubt, are also the same.

By taking the above example in view let us consider the causes with regard to the universe of two-fold nature *intelligent* and *non-intelligent*. The intelligent orb is called “sat” (that which is permanent) and the non-intelligent circle which is termed as “asat” (non-ego or matter) is changeable. Now let us construe the latter and ask ourselves *whence the material world came* and whether it is an entity or not?

Let us treat the two queries together. Trust-worthy testimonials of revealed works positively assert the existence of *Maya* the cosmic original, which supplies form and matter for the universe and which has the force that can be made to revolve and to involve. This invisible force of original cause (*maya*) when actuated, become visible, as in a tree of a seed. From an

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unreal cause no real effect can be expected. Further from the suitable cause only the right effect, can be produced, for we cannot produce oil from mud but we can sesame. But from the direct inference based on the well-known axioms that, “Everything must come out of something” and that “Every production must be akin to its primordial source” we come to conclude by inference, that, the non-intelligent world might have been sprung from something, whose qualities would be the same as the material universe. That *something* we call as *Maya*.

How do people who infer from one source, (the universe, which is an effect) the existence of one entity (god), (among the two possible entities), absurdly deny the other entity (Maya).

Let us suppose that the material universe is evolved from that all intelligent Supreme Being and see whether it possesses His real nature, that is, the quality of being a *chit*. Unfortunately it is not so. It is simply a *Sadam* (Achit). If at all the universe is evolved from Him, He must be a Chit and Achit at the same time.

It violates the rule that the contrary qualities cannot be attributed to a single object in one and the same time. If it is argued that the one portion of His essence is *chit* and the other portion *achit*, then we attribute a form to him and seek a cause for it and so the quality of his being a Supreme spirit, is ruined.

If it is argued, by his omnipotence he can create without a cause, then we may ask “Whence He can create? This would baffle people to answer. What is omnipotence? It is the all possible supreme power to execute proper incident, without any hindrance at all in the way. Can He without changing the huge dimensions of a mountain, cause to enter into a small mustard seed. No, not in the least. It is not detrimental in any way to His *supreme power*. If this is detrimental we may as well say, that He is powerless in creating an eternal being like Himself and in destroying His own essence.

So, such kinds of frivolous disputations cannot be accepted by those who have understood fully the true principles of *satcariavatha*. Thus we come to know that even in case He requires the use of material cause, it is in no way detrimental to His omnipotence. So we judge the *Maya* is not created from anything by any being that is “It is an entity in itself,” for objects that are unreal do not come into visible beings. This *Maya* is styled as the material cause.

But in opposition to the above views some sectarians divulge the material world as non-entity or delusions. But by close attention to the above arguments this will evidently seem to be a wrong conjecture. They use the meaningless technicalities (illusion) to fill up the deep gap. But it is of no use for a reasoning mind.

Now let us pass on to the instrumental cause as regards the universe. It is the power of the Supreme Being, the *Kriya Sakti*, which evolves the universe (which can be made to involve into, at the time of all destruction) from its undifferentiated state (the cosmic original) *maya*. Nobody will deem to deny the God’s power.

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Now Brahman or Hara is the only *Supreme Being* without the second. He is omnipotent, omniscient, and omnipresent. He is the knowledge of knowledge's. He is pure. He is undivided and indivisible. He is the life of lives. He is the supreme Bliss. He possesses no signs of quality in His true essence. He is saturated with His "Saktis" which can be likened to the beams of the sun. He is *all* but *all* is not *He*.

Now we have before us the three principles 1. Maya, 2. Brahm and 3. His powers. We conclude that the all intelligent Brahm (Potter) takes matter (mud) from the Maya, creates the universe (Pot) with His power (Sakti), to satisfy the necessary wants of the demandants (souls) who are imperfect from their being in conjunction with (Anava mala) the eternal ignorance that binds them (souls) and for washing of the same the three actions of origin, development and decay are brought about by Him.

Now Brahma is to the universe as the potter to a pot. Potter is neither the instrumental nor the material cause to the pot. What then he? *No* doubt he is the remaining efficient cause. Then what cause is Brahma? The same cause the efficient cause to the universal.

May Parabrahma Bless all!!!

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