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अद्वैतसिद्धिसारसंग्रहः

Advaitasiddhisarasamgraha

compiled by
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Introduction

If an attempt has to be made to evolve a globalised religion, acceptable to Christians, Muslims, Buddhists, Hindus etc., it has to be o n the sheet anchor of the commentaries of Sankara Bhagavatpada (508 BC) on the three basic texts on philosophy-Vedanta (Prasthana Thraya - Upanishads, Brahma Sutras and Gita} in general and the Adhyasa Bhashya (introduction to his Brahmasutra Bhashya) in particular. From this flows the different literature on Advaita.

Advaita literature can be broadly classified under two categories. First, those which strengthen the arguments in the Sutra Bhashya. Second , those which are independent works defending the tenets of Advaita involving a debative style.

The first category again contains two important branches. One is by Padmapada (sishya of Bhagavadpada) in Panchapadika, which has a commentary by Prakasatman(1200 AD) in Vivarana which again has a commentary by Akhandananda (1350 AD) in his Tatvadipana. This is called the Vivarana school. The second is by Vachaspatimishra (840 AD) in his Bhamati,which has a commentary by Amalananda (1260 AD) in his Kalpataru, which again has a commentary by Appayya Dikshita (1600 AD) in his Parimala. This is called the Bhamati school. These two differ in some aspects of reasoning adopted in explaining the multiplicity while strengthening Advaitic point of view.

The second category contains three important independent works defending Advaitic concepts. These are highly dialectical in nature. 1) Khandana -khanda-Khadya by Sri Harsha (1200 AD) 2) Citsukhi by Citsukhacharya (13th century AD) 3) Advaitasiddhi by Madhusudana Saraswati (16th century AD).

Advaitasiddhi, unlike the other independent works is a verbatim rejoinder to the arguments by Vyasathirtha (16th century AD) of the Dwaita philiosophy. There are three other important siddhi works - Brahmsiddhi, Naishkarmyasiddhi and Ishtasiddi, dealing with what, how and why of Brahman.

Madhusudana Saraswati is a Sanyasi, of 16th Century, probably from Bengal and is a great devotee of Sri Krishna as a child. He is said to be contemporary of Gadhadara and Goswami. His important other works are:

1. Siddantabindu
2. Advaitaratnaraksana
3. Vedantakalpalatika
4. Samksepasarirakasara samgraha
5. Gitagudhartadipika
6. Bhaktirasayana

Advaitasiddhi contains four Paricchedas, nearly 108 topics. The first one with 60 topics and has taken two thirds of the work, dealing mainly with Mithyatva. The second is about Brahman, third Sadana and the
fourth Pala.

An attempt has been made in the booklet to give the Siddantas in Madhusudana's own words with the English translation. Page No. in the edition of Parimal Publications has been given at the end of each quotation.

For ready reference, a note on each of Logic and Grammar is given in Appendix I and II.

This is the seventh publication in the Vandanam series, previous ones are Sandya vandanam, Devata vandanam, Guru vandanam, Gita vandanam, Upanishad vandanam and Nama vandanam.

This publication was possible only after my full-text study under Dr. R. Krishnamurthy Sastrigal, Principal Sanskrit College, Mylapore, Chennai, who has spent considerable lot of his precious time in teaching especially as I have not studied separately Grammar and Logic in the traditional detailed way. My thanks are due to him in no small measure. My thanks are also due to Mr, S.V.S.Sastry and Mr, V. Swaminatha Sastrigal for scrutinising the draft and for suggesting corrections in the translation. I am also indebted to Dr. K. Ramasubramanian for hisd suggestions and the get up and Mr. Sateesha for his help in proof reading. The work would not have been easy but for my newphew Mr, Sivasankar and his son Arun who have made computer literate i n a short time and my thanks are due to them.

Stotras of Madhusudana Saraswati

१. मायाकल्पितमातृतामुखमृषाद्वैतप्रपञ्चाश्रयः, सत्यज्ञानसुखात्मकः श्रुतिशिखोत्थाखण्डधीगोचरः। मिथ्याबन्धविधूननेन परमानन्दैकतानात्मकम्, मोक्षं प्राप्त इव स्वयं विजयते विष्णुर्विकल्पोज्झितः॥ (१-२)

1. Vishnu, who is the substratum for the illusory world of duality such as the character of cogniser, who is Truth, Consciousness and Bliss, who is to be realised by the impartite knowledge derived from the Mahavakyas, excels on his own, as if having attained sole supreme blissful emancipation as a result of severing the non-real bondage and its ramifications.

२. वंशीविभूषितकरान्नवनीरदाभात् पीताम्बरादरुणबिम्बफलाधरोष्ठात्। पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात् कृष्णात्परं किमपि तत्वमहं न जाने॥ (७५०)

2. I do not know of Truth other than Krishna, whose hand is adorned with the flute, who shines like the fresh clouds, who wears the yellow cloth, whose lips are red as the Bimba fruit, whose face is attractive as that of the full moon and whose eyes are like that of the lotus.

३. सिद्धीनां इष्टनैष्कर्म्य ब्रह्मगानां इयं चिरात्। अद्वैतसिद्धिरधुना चतुर्थी समजायत॥ (९००)

3. Advaitasiddhi, the fourth is now born, - of the other Siddhis, Ishta, Naishkarmya and Brahma.

४. द्वैतं बन्धाय मोक्षात् प्राक् प्राप्ते बोधे मनीषया। भक्त्यर्थं कल्पितं द्वैतं अद्वैतादपि सुन्दरम्॥ *

4. Duality is bondage before Moksha and after realisation it is wisdom. The imaginary duality for the purpose of Bhakti is sweeter than even Non-duality.

Notes:- * The source for this fourth sloka by Madhusudana Sarasvati is not known but is quoted by Sri Gautamananda, head of Ramakrishna Mutt, Madras.

परिच्छेदः - १

Paricheda I

अद्वैतसिद्धिसारसंग्रहः

अवतरणग्रन्थः

तत्र अद्वैतसिद्धेः द्वैतमिथ्यात्व सिद्धिपूर्वकत्वात् द्वैतमिथ्यात्वमेव प्रथमम् उपपादनीयम् ॥ (८)

Beginning of Grantha

First, the non-reality of duality has to be proved., as the accomplishment of non-duality is preceded by the accomplishment of the non-reality of duality.

१. विप्रतिपत्ति वाक्यस्य विचाराङ्गत्व निरूपणम्

तत्र मिथ्यात्वे विप्रतिपत्तिः । ब्रह्मप्रमातिरिक्त - अबाध्यत्वे सति सत्वेन प्रतीत्यर्हम् , चिद्भिन्नम्, प्रतिपन्नोपाधौ त्रैकालिक निषेध प्रतियोगि न वा, पारमार्थिकत्वाकारेण उक्त - निषेध-प्रतियोगि न वा, इति॥ (२०)

1. Proof for discussion the sentence with diversity of opinions.

There is diversity of opinions on non-reality.

Whether it is or not?

1.When that cannot be sublated by any knowledge other than that of Brahman., it is capable of appearing as "is"
2. it is different from Consciousness,
3. it is the counter-positive which is negated for all time (past, present and future) in the locus in which it appears.
4. it is the counter-correlative of the said negation in its absolute form.

२. पक्षतावच्छेदक विचारः

१. १. विमतम् मिथ्या। २. क) दृश्यत्वात् ख) जडत्वात् ग) परिच्छिन्नत्वात् ३. शुक्तिरूप्यवत् (३१)

2. Discussion of the delimiting adjunct of subject.

1. The subject of dispute is non-real.

2. Because its being is a) Cognisability b) insentience c) limitedness

3. Like the shell-silver.

Notes: To prove the non-reality (Mityatva) of the world, the proposition has been brought out in the form of a syllogism.
1 is called Pratijna consisting of the first word (paksha/subject /minor) and the second word Sadya/probandum /to be proved.
2 is called Hetu/reason/proof./probans
3. is called Drishtanta/example

३. प्रपञ्चमिथ्यात्व निरूपणम् (प्रथमं)

(सदसद्विलक्षणत्वम् मिथ्यात्वलक्षणम्)

1. मिथ्याशब्दो अनिर्वचनीयता - वचनः इति पञ्चपादिका वचनात् सदसदनधिकरणत्वरूपम् अनिर्वाच्यत्वम्। (४८)

२. सत्व-अत्यन्त-अभाव, असत्व-अत्यन्त-अभाव, रूपधर्मद्वय विवक्षायां दोष-अभावात्। (५०)

3. Proof Of Non-Reality Of World

(Non-Reality Is Different From Being And Unbeing)

1. The word non-reality means "indeterminability" according to the author of Panchapadika .What is not the locus of being and unbeing (opposite of being) is indeterminable.

2. The character of absolute absence of being as well as the character of absolute absence of unbeing is non-reality. There is no defect in the definition with these two characteristics as intended.

Notes: 1. The above definition also indicates that non-reality is not the combination of both Sat and Sat.
2. Padmapada, the author of Panchapadika, was a student of Sankara.
3. Sat = absolute reality Asat = absolute un-reality (opposite of reality)
4 . Definition of Non-reality Author work

First	Padmapada	Panchapadika
Second & Third	Prakasatman	Vivarana
Fourth	Chitsukha	Tatvapradipika
Fifth	Anandabhoda	Nyayadipavali

5. Being/reality is further classified as follows:
   a) पारमार्थिक = absolute = Brahman
   b) व्यावहारिक = empirical = other than Brahman
   c) प्रातिभासिक = phenomenal = objects of erroneous cognition (rope as serpent. shell as silver) and dream objects.
6. Unreality is like hare's horn, that which does not exist - Thuchha.
7. Compound Sanskrit words have been split with a dash (-) for easier understanding.

४. द्वितीय - मिथ्यात्वलक्षणम्

1. प्रतिपन्नोपाधौ त्रैकालिक-निषेध-प्रतियोगित्वम् वा मिथ्यात्वम् । (९४)

२. एवं च प्रकृतेऽपि निषेधबाधकेन प्रतियोगिनः प्रपञ्चस्य निषेधस्य च बाधनात् न निषेधस्य बाध्यत्वेऽपि प्रपञ्चस्य तात्विकत्वम् ॥ (१०७-१०९).

4. Second Definition of Non-reality

1. Non-realty is the character of the counter-positive of the negation for all three times (past, present and future) in an object where it appears.

2. In the present case, the negation of the world (counter-positive) is equally negated, with the negation of the negation, the world does not become real.

Notes: Pratiyogi = Pot is the Pratiyogi of the absence of Pot.

५. *तृतीय-मिथ्यात्वलक्षणम्*

१. ज्ञाननिवर्त्यत्वम् वा मिथ्यात्वम् । (१६०)

२. वार्तिककृद्भिः च उक्तम् ।
तत्वमस्यादि वाक्योत्थ सम्यग्धी जन्ममात्रतः। अविद्या सहकार्येण नासीदस्ति भविष्यति॥ (१६८)

5. Third Definition Of Non-Reality

1. Non-reality means the character of being sublated by knowledge.
2. It has been said by the Vartikakara:
. As soon as the valid cognition is generated by the statement, "That thou art", nescience with its effects becomes non-existent in the past , does not exist at present and will not exist in the future.

६. *चतुर्थ मिथ्यात्वलक्षणम्*

१. स्वाश्रयनिष्ठ -अत्यन्त-अभाव - प्रतियोगित्वम् वा मिथ्यात्वम् ॥ (१८२)

२. तच्च स्वात्यन्ताभावाधिकरणे एव प्रतीयमानत्वम्। (१८२)

6. Fourth Definition Of Non-Reality

1, The non-reality of a thing is its character of being the counter-positive of the absolute negation residing in its own locus.

2, That it appears where it does not exist.

Notes" In the second definition, the negation is in the locus where it appears.
In the fourth definition , it appears where the negation is.

७. पञ्चम मिथ्यात्वलक्षणम्

१. सद्विविक्तत्वम् वा मिथ्यात्वम्। (१९५)

२. अत्रापि असति, निर्धर्मके ब्रह्मणि च, अतिव्याप्ति वारणाय सत्वेन प्रतीयमानत्वं विशेषणं देयम् । (२०२)

7. Fifth Definition Of Non-Reality

1. Non-reality is being different from the real.

2. Here also, an adjective has to be added - "it has to appear as existent" in order to avoid the defect of extension of definition to absolutely real and absolutely unreal.

८. मिथ्यात्वमिथ्यात्वम्

१. ननु - उक्त मिथ्यात्वस्य मिथ्यात्वे प्रपञ्चस्य सत्यत्व आपातः ----------मिथ्यात्व- सत्यत्वे च, तद्वदेव प्रपञ्च सत्यत्व आपत्तेः; उभयथापि अद्वैतव्याघातः इति चेत् ॥ (२०७)

२.न; अतः समसत्ताकत्वात् मिथ्यात्वबाधकेन प्रपञ्चस्यापि बाधात् न अद्वैतक्षतिः। (२२२)

8. Non-Reality Of The Non-Reality

1. Objection: When the said non-reality itself is non-real, then the world may become real.--------when the non-reality is real, then also, the world can be real; in both cases, the non-dualism will get affected..

2. Reply: No; They have the same grade of being (existence) and hence along with the sublation of the non-reality , the world also is sublated; so non-dualism does not get affected.

Notes: the logic for the negation of the world and the non-reality is one and the same ie, different from Brahman.

९. दृश्यत्व-हेतूपपत्तिः

१. मिथ्यात्वे साध्ये हेतू कृतं यद्दृश्यत्वं तदप्युपपादनीयम् । (२३३)
२. शुद्धं हि ब्रह्म न दृश्यम् । (२३९)
३. वस्तुतस्तु - शब्द-अजन्य-वृत्तिविषयत्वमेव दृश्यत्वम् । (२६४)
४, य द्वा सप्रकारक - वृत्तिविषयत्वमेव दृश्यत्वम् । (२६९)

9.Compatibility of Cognisability as cause

1, What is cognisability , the reason for non-reality, has to be explained.

2. Pure Brahman is not cognisable.
3. In fact, the character of being the object of mental states (vrittis) other than those produced by word is cognisability.
4, Or, the character of being the qualified object of a mental state is cognisability.

१०. जडत्व-हेतूपपत्तिः

१. द्वितीय-तृतीय-पक्षयोः दोष-अभावात् (अज्ञानत्वं अनात्मत्वं वा जडत्वम्) । (२९६)
२. एवं अस्वप्रकाशत्वम् वा जडत्वम् । (३१२)

10.Compatibility of Insentience as cause

1. Insentience is different from Consciousness and Self.

2. Or it has not the character of self-luminosity.

११. परिच्छिन्नत्व-हेतूपपत्तिः

१. तच्च देशतः कालतः वस्तुतश्चेति त्रिविधम् ।
२. तत्र देशतः परिच्छिन्नत्वं अत्यन्त-अभाव - प्रतियोगित्वम् ।
३. कालतः परिच्छिन्नत्वं ध्वंस - प्रतियोगित्वम् ।
४. वस्तुतः परिच्छिन्नत्वं अन्योन्य-अभाव-प्रतियोगित्वम् । (३१५)

11.Compatibility of Limitedness as cause

1. It is of three kinds, by place, time and thing.
2. Limitedness by place is the character of, being the counter-positive of absolute absence of existence .

3 Limitedness by time is the character of being the counter-positive of destruction.
4. Limitedness by thing is the character of being the counter-positive of mutual absence..

१२. अंशित्वहेतूपपत्तिः

।. चित्सुखाचार्यैस्तु :-

" १, अयं पटः , एतत्तन्तुनिष्ट -अत्यन्त-अभाव-प्रतियोगी,
२, पट त्वात्
३. पटान्तरवत् " इत्युक्तम् (३२२)

12. Compatibility Of Being An Effect as cause

1. It is said by Chitsukhacharya:

1. This cloth is the counter-positive of the absolute negation resting in this thread.
2. Because it has the character of being a cloth.
3. Like any other cloth.

Notes: This is called Maha Vidya Anumanam and is flawless.

१३. सोपाधिकत्व -निरासः

१.न; (दृश्यत्वादि हेतवः न सोपाधिकाः) । ब्रह्मज्ञानमात्रबाध्ये देहात्मैक्ये मित्याभूते साध्य-अव्यापक त्वात् (३२८)। नापि प्रातिभासिकत्वं उपाधिः । तद्धि ब्रह्मज्ञानेतरबाध्यत्वं, तस्य च देहात्मैक्ये मिथ्याभूते अपि असत्वेन साध्य-अव्याप्तेः। (३३०)

13. Refutation Of Adventitious Condition

1. Reasons for non-reality do not have the fallacy of adventitious conditions.

2. In the nonreality of the identification of soul-body which is sublated only by the knowledge of Brahman, the upadhi is not concomitant with the probandum. (sadhya).

Notes: Adventious condition (Upadhi) is one of the five fallacies of reason (Hetu Aabhasa) in a syllogism. It means that the Upadhi while concomitant with the Probandum (sadhya) but is not concomitant with the probans (hetu).

१४.आभाससाम्य -भङ्गः

१. ननु -(१) विमतं, प्रातिभासिकम्, दृश्यत्वात्, शुक्तिरूप्यवत्, (२) ब्रह्म मिथ्या, व्यवहारविषयत्वात्, शुक्तिरूप्यवत् इति चेत् ;

२.न; (दृश्यत्वादीनां न आभाससाम्यम्)। जगतः व्यावहारिकसत्व बाधे व्यवहार-अनुपपत्तिः । ब्रह्मणः मिथ्यात्वे शून्यवादापत्तिः ॥ (३३२)

14. Refutation Of Similarity With Pseudo Inferences

1. Objection: (1) The subject is phenomenal, (2) Because it is cognisable (3) Like shell-silver, (1) Brahman is non-real (2) Because it is subject of empiricality. (3) Like shell-silver.

2..Reply: No. Cognisability etc are not similar to pseudo inferences.

3.. Because when the empirical reality of the world is sublated, activity is not possible. If Brahman is the character of non-reality, nihilism will result.

१५. प्रत्यक्षबाधोद्धारः

१. ननु-"सन् घटः" इत्याद्यध्यक्षबाधितविषया दृश्यत्वादयः इति चेत्:

२. न - चक्षुराद्यध्यक्षयोग्य-मिथ्यात्वविरोधि- सत्त्व -अनिरुक्तेः। (३३३)

३. स्वप्रकाश अद्वितीय चैतन्यरूपत्वमेव ब्रह्मणः सत्त्वम् ; तदेव चेत् जडस्यापि जगतः तदा रजतत्वविरोधि - शुक्तिसत्तया रजतस्येव जडत्वविरोधि- स्वप्रकाशसत्तया जगतः स्वरूपतो मिथ्यात्व-उपपत्तेः। (३३५)

15. Refutation Of "Contradiction By Perception"

1. Objection:- Cognisability etc. is the subject of the sublated perception like "the pot is" etc.

2 Reply: No. The existence which is contradictory to non-reality and which is capable of perception by eyes etc, has not been explained.

3., The character of existence (being) of Brahman is its self-luminosity, non-duality and Consciousness. If the same is so of the insentient world, it is compatible that the world is non-real in its form by its self-luminosity which is contradictory to insentience, just like the silver by the exitence of shell which is contradictory to silver.

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१६. प्रत्यक्षप्राबल्य -भङ्गः

१. ननु - उक्त न्यायैः प्रत्यक्षस्य .....उपजीव्यत्वेन प्राबल्यम्; .....तद्विरुद्ध ग्रहणे तेन बाधश्च ...इति चेत् : (३६३)

२. न; उपजीव्य-अविरोधात्। तथाहि - यत्स्वरूपं उपजीव्यते तत् न बाध्यते ; बाध्यते च तात्विकत्वाकारः, स च न उपजीव्यते; कारणत्वे तस्य अप्रवेशात् । (३६३)

३. परीक्षा हि प्रवृत्तिसंवाद-विसंवाद-अभाव, दोष-अभाव आदि रूपा, तया च स्वसमानदेशकालीनविषय-अबाध्यत्वं प्रामाण्यस्य व्यवस्थाप्यते, धूमेन स्वसमानदेशकालीन वन्हिरिव । (३६५)

४.तथा च व्यवहारदशामात्र-अबाध्यत्वं देहात्मैक्य साधारणं परीक्षितप्रमाणे व्यवस्थितम् इति कथम्-अत्यन्त-अबाध्यत्व-अभावग्राहक-आगम-अनुमानयोः प्रवृत्तिः न स्यात् ? (३६५)

५.. तस्मात् विश्वास-प्रमाण-तदाभास-व्यवस्था जीवेशभेदादिकं च व्यावहारिकम् इति उपपन्नमेव सर्वं जगत् मिथ्येति। (३६५)

16. Refutation Of "Superior Validity Of Perception"

1. Objection: Perception which is depended upon is stronger, When it is contradictory it is sublated by perception.

2. Reply: No; it is not contradictory to that which is being depended upon, The form which is depended upon is not sublated, Only its ultimate validity is sublated. That is not depended upon, as it does not enter into the cause.

3. The examination is in the form of (a) of fruitfulness whenacted (b) absence of fruitlessness (c) absence of defects.. By that the validity is established of the non-sublation of an object of same place and time - like the fire of same place and time by the smoke.

4. Like wise, only in the empirical state, the non-sublation is established of the ordinary body-Atman identity after examining the means of knowledge. How then can it be not possible for Sruti and inference not to function since they negate the absolute reality of the world.

not be of the ground for Sruti and inference which negates the absolute reality of the world.

5. Therefore, the establishment of the validity and its semblance, as also the duality of Jiva and God are of empirical nature. So it is compatible that the entire world is non-real.

१७. प्रत्यक्षस्य अनुमान -बाध्यत्वम्

१. किं च विपक्षबाधक सचिवं अनुमानमपि प्रत्यक्षबाधकम्। (३६८)

२. अपरीक्षित-प्रत्यक्षं हि परीक्षित-अनुमान-अपेक्षया दुर्बलम् ।(३६९

३."नील नभ" इति प्रत्यक्षमिव नभो-नीरूपत्व-अनुमानापेक्षया । (३७०)

17. Sublatability Of Perception By Inference

1 .Moreover, Inference also sublates cognition when it is supported by the disproval of the counter-example.

2. The cognition that has not been examined is weaker, compared to the examined inference.
3. Just like the cognition, "sky is blue" is weaker, compared to the inference "sky is colourless.

१८. प्रत्यक्षस्य आगम -बाध्यत्वम्

१. किं च परीक्षित-प्रमाणभाव-शब्दबाध्यमपि प्रत्यक्षम् । (३७१)

२. तात्पर्यविषयीभूतार्थ बोधकत्वम् हि मुख्यार्थत्वम् ; न शक्यार्थमात्रबोधकत्वम् ; अन्यार्थतात्पर्यकत्वात् च अमुख्यार्थत्वम्, न लाक्षणिकत्व- मात्रत्वम् । (३७६)

18. Sublatability Of Perception By Sruti

1. Moreover, perception is sublatable also by Sruti, which has been validated by examination.
2. Giving the import (Tatparya) is called the primary meaning. and not merely the denotation (Sakyartha - direct meaning) .Secondary meaning is that which has other import. and not merely the indicative denotation.

१९. अपच्छेद -न्याय - वैषम्य - भङ्गः

१. किं च अपच्छेद न्यायेनापि आगमस्य प्राबल्यम् । (३८२)

२. अत एव सगुणसप्रपञ्चश्रुत्योः निर्गुणनिष्प्रपञ्चश्रुतिभ्याम्-अपच्छेद-न्यायेन बाध इति सुष्टु-उक्तम् । (३८४)

३. तदुक्तम् आनन्दबोधाचार्यैः -

तत्परत्वात् परत्वाच्च निर्दोषत्वाच्च वैदिकम् । पूर्वस्य बाधकम् नायं सर्प इत्यादि वाक्यवत् ॥ (३८४)

19. Disproof Of The Inequality Of Apaccheda Nyaya

1. Moreover, even by the Apaccheda Nyaya, Sruti is stronger.
2. Therefore alone, the Srutis describing Brahman with qualities and with the world are sublated by the Srutis describing Brahman without qualities and without world
3. It is said by Anandacharya.

Since it refers to the purport, comes after and Vedic text is free
from defect it sublates the former; like the sentence "this is not a snake".

Notes: Apaccheda Nyaya of Poorva Mimamsa Sastra means that what follows is more powerful than what went before.

२०. वन्हिशैत्य - अनुमिति -साम्य- भङ्गः

१. ननु - यदि प्रत्यक्षबाधितम् अपि अनुमानं साधयेत्, तदा वन्हि-अनौष्ण्यम् अपि साधयेत्। (३८६)

२.मैवं - विरुद्धार्थग्राहित्वेन विशेषात्, प्रत्यक्षसिद्ध-अयजमानत्व-औष्ण्यादिवत्-शब्दलिङ्गग्राह्य-यजमानत्व-अनौष्ण्याद्यपि व्यावहारिकमिति समत्वात् प्रत्यक्षेण बाध्यते , प्रकृते तु सत्वं व्यावहारिकं प्रत्यक्षसिद्धं तद्विरुद्धं च न मिथ्यात्वम्। तस्य पारमार्थिक-सत्व विरोधात् । (३८६)

20. Refutation Of The Equality Of The Inference "Fire Is Cold"

1. Objection: If inference can establish a thing which is sublated by perception, then it can establish" "Fire is cold".
2. Reply: Not so; there is difference as the meaning is contradictory. The person having t he character of non-Yajamana and the presence of heat in fire which are perceptions (Pratyaksha) and the person having the character of Yajamana and the absence of heat in fire (sound and probans) -both are empirical (vyavaharika) - so they are sublated. But in the present case, they are empirical reality and non-reality which are not contradictory. It is contradictory to absolute reality.

२१. प्रत्यक्षस्य लिङ्गाद्यबाध्यत्वे बाधकम्

१. किं च परीक्षितत्वेनैव प्राबल्यं, न उपजीव्यत्वेन । (३८९)

२. तथाहि "इदं रजतं" इति प्रत्यक्षस्य अनुमान-आप्त-वचनाभ्यां, नभोनैल्य प्रत्यक्षस्य नीरूपत्वग्राहक-अनुमानेन, "गौरोऽहं" इत्यस्य "अहम् इहैवास्मि सदने जानान" इत्यस्य चन्द्रप्रादेशिकत्व-प्रत्यक्षस्य च अनुमान आगमाभ्यां, "पीतः शङ्खः" "तिक्तो गुड" इत्यादेश्च अनुमान-आप्तवचनाभ्यां बाधो दृश्यते ॥ (३८९)

३. एकत्र प्रामाण्य निश्चये बलाबलचिन्ताया एव अनवकाशात् । (३९१)

21. Refutation Of " Perception Cannot Be Sublated By Inference"

1. Moreover, greater validity is because of being examined and not because of the character of being depended upon.
2. Thus - the perceptions, "this is silver", "sky is blue", "I am fair", "I am in this house", "the moon disc is the size of six inches", "the conch is yellow", "Jaggery is bitter", etc are sublated by inference, friend's word, verbal testimony etc. This is seen.
3. Where the validity is to be established in the same place, there is no question of the thought of its strength or weakness.

२२. भावि - बाधोपपत्तिः

१. एवं च "भाविबाधनिश्चयात् च" इति यदुक्तं तदपि उपपन्नमेव.

२. प्रकारान्तरेण अबाधितस्य चन्द्रप्रादेशिकत्व प्रत्यक्षस्य यथा आगमेन बाधः , तथा प्रकारान्तरेण अबाधितस्य "सन् घटः" इत्यादि प्रत्यक्षस्य मिथ्यात्वबोधक-आगमेन बाध इति निर्णयात् ॥ (३९३)

22. Compatibility Of Future Sublation

1. Therefore, what was said "because of future subation" is also compatible.
2. "the six inch-size of the moon" which is not sublated by other means is sublated by scripture. Similarly. the perception "Pot is etc" which is not sublated by other means is sublated by scripture which teaches non-reality. This has been established.

२३. सत्यत्व - अनुमानभङ्गः

(मिथ्यात्व अनुमानस्य अनुमान बाधोद्धारः)

१. तदुक्तं संक्षेपशारीरकैः - आश्रयत्वविषयत्व-भागिनी-निर्विभागचितिरेव केवला। पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः ॥ (४०६)

२. अविद्याध्यासस्य अध्यासान्तर-अनपेक्षत्वात् स्वपरसाधारण-सर्वनिर्वाकत्वोपपत्तेः । (४०६)

३. तदेवं निराकृताः परमार्थसत्वे साध्ये षडमी हेतवः (४०६)

४. अथ -(सा) विमतं, न सद्विलक्षणम्,(हे) असद्विलक्षणत्वात्.(दृ) आत्मवत् इति अनुमानान्तरं भविष्यति इति - मतम् ;। (४०६)

५. तन्न; प्रातिभासिके शुक्तिरूप्यादौ व्यभिचारात्

23. Refutation Of Inference Of Absolute Reality Of The Empirical World

1, It is said in Samkshepasariraka: The indivisible consciousness alone is the locus and object of nescience. What came after nescience cannot be its locus or object.

2. The superimposition due to nescience is not in need of any further superimposition. It is compatible that it is capable of managing itself and all other superimpositions.

3. Like this, the six reasons for the absolute reality of the world have been rejected.

4.. Objection: (Sadya) Subject is not different from reality (Hetu) Because it is different from unreal. (Drishtanta) Like the Atman

5. Reply: It is not; In the phenomenal and shell-silver, it strays away. (it is in hetu but not in sadhya)

२४. मिथ्यात्वे विशेष - अनुमानम्

१. (सा) विमतं मिथ्या, (हे) ब्रह्मान्यत्वात् (दृ) शुक्तिरूप्यवत् (४१७)

२. एवं अन्येऽपि प्रयोगाः यथोचितं आरचनीया विपश्चिद्भिः इति दिक् ।(४२२)

३. हेतवोऽभीष्टसिध्यर्थं सम्यञ्चो बहवश्च नः। अल्पाः परस्य दुष्टाश्चेत्यत्र स्पष्टमुदीरितम् ।
अभीष्टसिद्धावनुकूलतर्कबलाबलं चात्र परीक्ष्य यत्नात्। प्रवक्ष्यते दोषगणः परेषां न खेदनीयम् तु मनोऽधुनैव ॥ (४२२)

24. Special Syllogisms On Non-Reality

1. (Sadhya) Subject is non-real (Hetu) Because it is different from Brahman (Drish) like the shell-silver.
2. Like this, many other reasoning may be put forward by the learned

3.. We have clearly shown that there are many and excellent reasons for establishing our position and the opponent has fewer and defective. Later, will be said the strength and weaknesses after examination for establishing our thesis and the defects of opponents; at present one should not worry.

Notes: there are twenty-seven syllogisms listed by the author..

२५. अथ आगम -बाध- उद्धारः

१. ननु - अस्तु शब्दबाधः। तथाहि -

क)" विश्वं सत्यं " - (ऋ.अ.२-७-३) -(ख) यच्चिकेत सत्यमित्तन्न मोघं - (ऋ.अ.८-१-१७) - (ग)याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः (ई.उ.) - इत्यादि श्रुतिभिः

घ) असत्यमप्रतिष्टं ते जगदाहु रनीश्वरम् (भ.गी.) इत्यादि स्मृतिभिः

ङ) नाभाव उपलब्धेः, वैधर्म्याच्च न स्वप्नादिवत् (ब्र.सू.२-२-२८/२९) इत्यादि सूत्रैश्च

विश्वस्य सत्यत्व प्रतिपादनात् इति चेत्

२. न; श्रुतेस्तत्परत्व-अभावात् । (क)....विश्वं= सर्वं स्तोत्रं, सत्यं = यथार्थम्। ....तथा च स्तुतिपरतया न विश्वसत्यत्वे तात्पर्यम् (४२३)

(ख) यच्चिकेत जानाति, तत् सत्यमित् सत्यमेव। न मोघं न व्यर्थम्। (४२३)

(ग)"याथातथ्यतोऽर्थान्व्यदधात्"इत्यपि वाक्यं न प्रपञ्चसत्यत्वे प्रमाणम्; तस्य पूर्वसृष्टप्रकारेण सर्जनमर्थः, न तु जगत्सत्यत्वं जगत्सर्जनगतसत्यत्वं वा (४२३)

(घ).....सद्विविक्तत्ववादिनो मम जगति असद्वैलक्षण्य-अङ्गीकारेण तत्प्रदिपादकस्मृतिविरोध-अभावात्। (४३४)

(ङ) ...सूत्रार्थस्तु, नाभावः - ज्ञानातिरिक्तस्य अर्थस्य न असत्वम्, किंतु व्यहारदशाबाध्य-अर्थक्रियाकारित्वरूपं सत्वमेव। उपलब्धेः-ज्ञानातिरेकेण प्रमाणैरुपलब्धेः। स्वप्नवैधर्म्योक्तिः बाध्यत्वाद्युपाधिप्रदर्शनाय। तेन बाधात् सोपाधिकत्वाच्च पूर्वानुमानं दुष्टमित्यर्थः। (४३५)

25. Justification Of Sublation By Srutis

1. Objection: Let there be sublation by Srutis:

1 The universe is real. by the Srutis. - that which is regarded as real is not useless. For eternity, hr created things in reality.

2.. They (ill-guided) declare the world to be un-real, unstable and without God..

3. The perception of the world cannot be regarded as dream as there is dissimilarity

By these the reality of the Universe has been established.

1. Reply: The Sruti has not this import. ....(a)...Viswam = all praise , Satyam = exact ...since it relates to praise, it has no import on the reality of the world.

(b). What Indra understands to be done now is real and is not a waste..

(c).The sentence is no evidence of the reality of the world. Its meaning is creation according to previous creation and not in the reality of the world or in its creation.

(d). For me who advocates difference from reality and have accepted difference from unreality in the world, there is no contradiction in this Smriti.

(e) . Meaning of Sutra. Na Abhavah = "Things (pot etc) have no existence other than knowledge" - This is not valid because in the empirical state, they have their existence for its fruitfulness and action. . Upalabdeh = because they are cognised different from knowledge. The sentence on the difference in nature like dream etc, is to show the adjunct which is sublatable. Therefore the previous logic is defective because of sublatability and also with the adjunct.

२६. असतः साधकत्वम्

१. ननु - सत्त्वसाधकानां मिथ्यात्वसाधक-अनुमानेभ्यः प्राबल्यम् .....इति चेत् (४४०)

२. न ;मिथ्यात्वसाधकप्रतिज्ञाद्युपनीतपक्षादीनां मिथ्यात्वबोधनेऽपि व्याहत्यभावात् प्रतिज्ञातिभिस्तेषां त्रिकालाबाध्यत्वरूप सत्व-अप्रतिपादनात् । (४४०)

३. वस्तुतस्तु ज्ञाताज्ञातसाधारणं व्यावहारिकं सत्त्वमेव साधकत्वे तन्त्रम्। तच्च ब्रह्मज्ञानेतर-अबाध्यत्वमेव ; तच्च न मिथ्यात्व घटितम् (४४१)

26. Non-Real is Capable of Proof

1; Objection: that which prove the reality is stronger than the inferences that prove their non-reality.

2.Reply: No; the subjects for the establishment of the non-reality teach the non-reality; yet there is no contradiction, because they do not relate to the reality which cannot be sublated for all periods of time.

3. In fact, empirical reality , cognised or non-cognised is the criteria for proving. It is not sublatable by any knowledge other than that of Brahman; nor does it necessarily involve non-reality.

२७. असतः साधकत्व -अभावे -बाधकम्

१. प्रतिबिम्बे बिम्बसाधकत्वं तावदस्ति। तस्य बिम्बात्मना सत्वेऽपि प्रतिबिम्बाकारेणासत्वात् परमार्थसत्वं न साधकत्वे प्रयोजकम्। एवं स्वप्नार्थस्यासतोऽपि भाविशुभाशुभसूचकत्वम्। (४४३)
२. न च - "कथम् असतः सज्जायेत" इति श्रुत्या, "नासतोऽदृष्टत्वात्" इति सूत्रेण शशविषाणादिभ्यः सदुत्पत्ति-अदर्शनात् इत्यादि भाष्येण च - विरोधः । तेषां तुच्छे जनकत्वनिषेधपरत्वात् । (४५१)

३. अस्माभिश्च तुच्छे जनकत्वस्य-अनुक्तत्वात् । (४५१)

27. Sublation of "Non-real cannot prove"

1. In the reflection. the character of establishing the original is there, Although it is existent as the original, it is not there in the form of the reflection; absolute reality is not the criteria for its establishment. Similarly, though things in the dream are not existent, they indicate the oncoming auspiciousness and inauspiciousness.(which are true)

2. There is no contradiction; in the Sruti - How can real come from unreal:- in the Sutra"Not from unreal, because it is seen" -in the Bhashya "From hare's horn etc., creation of reality is not seen". Because their purport is to deny creation from absolute unreality (un-existent)

3, We have not said that absolute unreality can have the character of creation.

२८ दृग्दृश्यसंबन्ध - भङ्गः

१. दृक्दृश्य-संबन्धानुपपत्तेः। (४५३)

२. तस्मात् सत्यत्वे संबन्धानुपपत्तेः आध्यासिक एव दृग्दृश्ययोः संबन्ध इति। (४५८)

28. Refutation Of The Cogniser-Cognised Relation

1. The relation between the cogniser-cognised (seer and seen) is incompatible.

2, Therefore, since in the absolute reality relation is incompatible, the character of superimposition is the relation.

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२९. अनुकूलतर्क - निरूपणम्

१. तात्विकसंबन्धस्य-व्यापकानुपलब्ध्या बाधात्। तथाहि - तात्विकसंबन्धस्य व्यापको देशकालविप्रकर्षाभावः। स च अतीतादिविषयकज्ञानादीनां नास्ति-एव-इति कथं तात्विकस्तेषां संबन्धः। (४६३)

२. तस्मात् सत्यत्वे दृग्दृश्य-संबन्धानुपपत्तिः दृढैव। (४७३)

29. Proof Of Favourable Logic

1 There is sublation because of non-cognition of the pervasive reality relation. Hence - the pervasiveness of the reality relation is the absence of difference in time and place. That is not present like knowledge etc., which are of the past things; so, how then can they have reality relation.
2... Therefore, if it is absolutely real, the incompatibility of the relation between cogniser and cognised is strong.

३०. प्रतिकर्म - व्यवस्था

१. तथाहि अन्तःकरणं चक्षुर्वत् तेजोऽवयवि। तच्च इन्द्रियद्वारेण तत्संयुक्तं विषयं व्याप्य तदाकारं भवति। यथा नद्याद्युदकं प्रणाड्या निःसृत्य केदाराद्याकारं भवति , सैव वृत्तिरित्युच्यते। तत्र जीवचैतन्यं अविद्योपाधिकं सत् सर्वगतं अन्तःकरणोपाधिकं सत् परिछिन्नमिति मत द्वयं । तत्र आद्ये विषयप्रकाशकं जीव-चैतन्यम्। द्वितीये ब्रह्मचैतन्यम्। (४७८-८९८)

२. तदयमत्र निष्कर्षः - यद्यपि विषयप्रकाशकं विषयाधिष्टानभूतं प्रमेय-चैतन्यं (१) , अन्तकरणाविच्छन्नचैतन्यं तु तस्य प्रमातृ (२), अन्तकरणवृत्ति-अवच्छिन्न-चैतन्यं तु प्रमाणं (३) , तथापि , यदीयान्तःकरणवृत्त्या विषयपर्यन्तं चक्षुरादिद्वारा निस्सृतया यत्प्रकाशकं चैतन्यं यत्प्रमातृ चैतन्याभेदेन अभिव्यज्यते तमेव स एव जानाति नान्यं नान्यो वा । अत एव एकवृत्त्युपारूढलक्षण-एक लोलीभावापन्नं प्रमातृ-प्रमाण-प्रमेय-चैतन्यं भवति । ततः तदवच्छेदेन अज्ञान-निवृत्त्या निवृत्त्या भासमानं प्रमेयचैतन्यं अपरोक्षं फलं इत्युच्यते। (४८९-४९०)

३, त्रयाणां एकलोलीभावे अपरोक्षत्वं द्वयोः एक लोलीभावे तु परोक्षत्वमिति न सङ्करः। (४९०)

30. Pratikarma-vyavastha

1. Just like the eye, the mind also is the effect of fire. . It through the sense organs pervades and become the object to which it is connected ,. just like the water in the river though canals flows out and takes the form of the field; this is called the modification (vritti) of the mind. There are two schools. The Self- Consciousness, nescience as its adjunct, is all pervasive; with mind as its adjunct, it is limited. There the first is the Jiva Chaitanya which illumines objects; in the second it is the Brahman Chaitanya.

2. Here, the clarification is as follows:- Although the consciousness which has its locus in the object and makes the object cognised (1), the mind-adjunct-consciousness is its cogniser (2) and the mind-modification-limited consciousness is the cognition.(3), still one becomes to know that object only, not any other and not anybody else; who by his modification of the mind reaches the object which becomes known by that consciousness and becomes non-different from the cogniser-consciousness. Therefore, the cogniser-cognition-cognised consciousness become one in the form of the modification of the mind. Therefore by the removal of ignorance conditioned by it , the cogniser-consciousness glows and it is called immediate knowledge. In the first case, it is Jiva who illumines the object; in the second, it is Brahman

3. When the three (cogniser-cognised-cognition) becomes one, it is called immediate.(direct) when two becomes one it is called mediate.(indirect) Therefore , there is no convergence.

३१. प्रतिकूलतर्क - निराकरणम्

१. विश्वं यदि कल्पितं स्यात्, सत्याधिष्टानं स्यात्, न चैवं; सामान्यतो ज्ञातत्वे सति अज्ञातविशेषवत्वस्य अधिष्टानत्व-प्रयोजकस्य निर्विशेषे निस्सामान्ये च ब्रह्मणि असंभवात् इति चेत्; न; । (४९४)

२. स्वरूपेण ज्ञातत्वे सति विशेषेण-अज्ञातत्वस्य अधिष्टानत्व-प्रयोजकत्वेन अज्ञातविशेषवत्व स्य अप्रयोजकत्वात् । (४९४)

३. न अध्यस्तत्वे उत्पत्त्याद्यनुपपत्तिः ; अनध्यस्तस्य क्वापि उत्पत्त्याद्यदर्शनेन अध्यस्तत्वस्यैव तदुपपादकत्वात्,सत्कार्यवाद -असत्कार्यवाद-निषेधेन अनिर्वचनीयकार्यवादमात्रे कार्यकारणभाव पर्यवसानात्। तदेवं कृत्स्नस्य प्रपञ्चस्य अद्वये ब्रह्मणि कल्पना -उपपत्तेः न प्रतिकूलतर्कपराहतिः । (५०४)

31. Refutation Of Counter-Reasoning

1. Objection: If the world is imaginary, then Brahman (sat) must be the substratum; this is not so ; that which is known in general, and has unknown special qualities is the character of substratum; and this is not possible in Brahman, as it has neither special nor general qualities.

2. Reply: this is not true. When it is generally known but particularly unknown is the criteria for the nature of the substratum,, and not having the unknown special qualities..

3. There is no incompatibility of creation etc., when there is the character of superimposition. Nowhere the creation is seen when there is no superimposition, its character alone is the cause. By the negation of "real-effect" and "unreal-effect theories" the theory of "indeterminability-effect" only remains true. Thus , the super-imposition of the entire world on the non-dual Brahman is compatible and there is no disproof by the opposite logic.

Notes: Real effect means that pot exists in the mud even before its production. Unreal effect means that pot does not exist before production.

३२. मिथ्यात्व-श्रुत्युपपत्तिः

१. ननु - श्रुत्या.....प्रत्यक्षादिसिद्धतत्सत्त्वोपजीवनेन च ब्रह्मेतरसकलमिथ्यात्वासिद्धि : ।(५०७)

२.न; .....प्रत्यक्षादेस्तु.....अतो यत् बाध्यते तात्विकत्वं तन्नोपजीव्यं, यच्चोपजीव्यं अर्थक्रियासामर्थ्यलक्षण व्यावहारिकप्रामाण्यं तच्च न बाध्यते इति किं केन संङ्गतम्। (५०८)

१; तस्मात् एकमेव अद्वितीयम् इत्यादि श्रुतिः विश्वमिथ्यात्वे प्रमाणमिति सिद्ध म् । (५१२)

32. Compatibility Of The "Non-Reality" Srutis

1. Objection: By depending upon the reality of perception, the non-reality of all other than Brahman is not established.

2.Reply : No,..... perception etc. ...therefore, the reality which is sublated is not depended upon. That which is depended upon and which is the validity for empiricality which has the capacity for purposeful action is not sublated. So, what and by which there is connection. (your question is irrelevant)

1. Therefore, the srutis "one only which is non-dual" etc., are valid on the non-reality of the world.

३३. अद्वैतश्रुतेर्बाधोद्धारः

१. द्वैतप्रत्यक्षस्य चन्द्र प्रादेशिकत्व-प्रत्यक्षवत् संभावित-अप्रामाण्यतया अद्वैतश्रुतिविरोधित्व-अभावात् । यथा च श्रुत्या प्रत्यक्षं बाध्यते , तथा प्रपञ्चितम् अधस्तात्। किं च प्रत्यक्षं नियतविषयं, श्रुतिः सर्वविषया ; तथा च यत्र प्रत्यक्षेण भेदो न गृहीतः, तत्रैव अभेदश्रुतेरवकाशः। (५१६)

२. व्यावहारिक-भेदमात्रस्य बाधकत्व-अप्रयोजकत्वात्। यत् हि परीक्षित प्रमाणभावत्वेन बलवत्, तत् बाधकम्, यत्तु संन्दिग्ध प्रमाणभावत्वेन दुर्बलं तत् बाध्यमिति व्यवस्थायां, द्वैतज्ञानस्य दुर्बलत्वेन अबाधकत्वस्य अद्वैतज्ञानस्य च बलवत्वेन बाधकत्वस्य शब्दप्रत्यक्ष-बलाबलविचारे दर्शितत्वात् । (५१९)

33. Refutation Of Sublation Of The "Non-Dual" Srutis

1. By the invalidity of the empirical dual-world, like the "empirical-6 inches moon", there is no contradiction in the non-dual srutis. We have already discussed how the empiricality is sublated by the srutis. Moreover, empiricality relates to particular object; sruti to all objects. Therefore, where difference is not seen, there itself is room for Srutis, which speak of non-difference.

2. The mere sublation of the empirical difference is not the criteria. That which is strong after examining its validity, that is the cause of sublation. That is sublated, which is weak by the doubtful nature of validation. In this state, the dual knowledge is weak and cannot sublate. Non-dual knowledge is strong and can sublate; in the discussion on the strength and weakness of verbal testimony and empiricality, this has been shown.

३४. एकमेवेत्यादि श्रुत्यर्थ - विचारः

१. अद्वैतवाक्यस्य च षड्विधतात्पर्यलिङ्गवत्तया बलवत्त्वेन आविद्यकद्वैतप्रतिपादकत्वं सृष्ट्यादिवाक्यानां इति श्रवणस्वरूपनिरूपणे वेदान्तकल्पलतिकायां अभिहितम् अस्माभिः। ५२४)

२. । अतः एकविज्ञानेन सर्वविज्ञान प्रतिज्ञया उपक्रमात्, ऐतदात्म्यं इदं सर्वं तत् सत्यं स आत्मा तत्वमसि इति उपसंहाराच्च, अद्वैतस्यैव महाप्रकरणिकतया, तदनुसारेण तद्वाक्यस्थपदानां व्याख्येयत्व अवधारणात् , नानार्थपदानां अर्थान्तर-उपस्थापकत्व-संभवेपि प्रकृतवाक्यार्थ-अनन्वयितया तत्परित्यागेन प्रकृतवाक्यार्थ -अनुकूलपदार्थोपस्थितिपरत्वं एव अवस्थेयम्। (५२४)

३. अतो न विद्यते द्वितीयं यत्रेति बहुव्रीहिरेव आदरणीयः। (५२४)

४ तदेवं सद्रूपे ब्रह्मणि पदत्रयेण भेदत्रयनिषेधात् तद्भिन्न-मिथ्यात्वे पर्यवसितं "एकमेवाद्वितीयम्" इति वाक्यम्। (५२६)

34. Discussion Of The Meaning Of The Sruti " One And Only Non-Dual" Etc

1. By the six rules of import, the sentence on non-dualism is stronger ; the sentences on creation etc have their import on dualism due to nescience, This has been said by us in Kalpalathika.

2.. Here also is laid down by the commentators on the true meaning of six kinds of signals. Therefore, in the **beginning** , by the promise of all-knowledge by the knowledge of one, in the **end,** "All this has got That as the Self: That is the truth. That is the Self. Thou art That", Svetaketu. by the **overall context,** it is of non-duality From the understanding the meaning of the words in that sentence, in accordance with non-duality, - although it is possible to interpret differently the different words - it has to be fitted into the current context and interpreted accordingly leaving out the different meanings.

3. Therefore, "where there is no second" - the Bahuvrihi compound alone - has to be taken.

4.. Like this, in the Brahman - the Existence - the three differences are negated by the three words and the sentence "one without second" points to the non-reality which is different from Brahman..

Notes: Three words are, Yeka, Yeva, Advithiyam. Three differences are: same kind, different kind and internal. The six rules of import are - beginning, end, repetition, novelty, euology, compatibility.

३५. ज्ञाननिवर्त्यत्व -अन्यथा -अनुपपत्तिः

१. " तरतिशोक्मात्मवित्" ," तथा विद्वान् नामरूपाद्विमुक्तः","भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे", इत्यादि श्रुतिस्मृति-बोधित-ज्ञाननिवर्त्यत्व-अन्यथा-अनुपपत्तिरपि बन्धमिथ्यात्वे प्रमाणम् ; सत्यत्वे ब्रह्मवत् अनिवर्त्यत्व- आपत्तेः । (५२८)

२. तथा च उक्तं वार्तिककृद्भिः :-" तत्वमस्यादि-वाक्योत्थ-सम्यग्धी-जन्ममात्रतः । अविद्या सह कार्येण न आसीत् अस्ति भविष्यति ॥ इति प्रत्यग्याथात्म्य-धीरेव प्रत्यगज्ञान -हानिकृत् । सा चात्मोत्पत्तितो नान्यद्ध्वान्तध्वस्तावपेक्षते" इति च ॥ (५३०)

३. तस्मात् अधिष्ठानज्ञानत्वेन ज्ञाननिवर्त्यत्वं मिथ्यात्वे प्रमाणमिति ˙ सिद्धम् ॥ (५३१)

35. Sublation by knowledge being otherwise incompatible

1. "He who knows Brahman, he transcends sorrow", "Thus, the wise is liberated from "name and form"", "when that Self which is both high and low is realised , the knot of the heart is untied, all doubts become cleared and one's action dissipated", - By these Srutis and Smritis, the incompatibility of an alternative to knowledge for sublatability is valid for the bondage due to non-reality. If it is absolutely real as Brahman, non-sublatability will result.

2. Thus, it was said by the Vartikakara (Sureswaracharya):

By the emergence of the correct knowledge arisen from sentences like "Thou art That" etc , the nescience with its effect was not there, is not there, will not be there. The real knowledge of the individual Self alone destroys the individual Self's ignorance.. In addition to its birth in itself, it is not in need of anything else to destroy the ignorance.

3. Therefore, by the knowledge of the substratum, the sublatibility by knowledge is proof of the non-reality,

३६. दृष्टिसृष्टि - उपपत्तिः

१. अथ केयं दृष्टिसृष्टिः?.....इति चेत् न; दोषप्रयुक्तत्वनिबन्धनस्य ज्ञातैकसत्वस्य अज्ञात-सत्वाभावस्य वा .....विवक्षितत्वात् (५३३)

२. दृष्टिसृष्टौ च " एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे वेदाः सर्वाणिभूतानि सर्व एत आत्मानो व्युच्चरन्ति" इति श्रुतिः सुप्तोत्थितजीवात् प्राणादिसृष्टि-प्रतिपादयन्ती प्रमाणम् (५३६)

३. वासिष्ठवार्तिकामृतादावाकरे च स्पष्टमेव उक्तम् । यथा " अविद्यायोनयो भावाः सर्वेऽमी बुद्बुदा इव । क्षणमुद्भूय गच्छन्ति ज्ञानैकजलधौ लयम् " । इत्यादि । तस्मात् ब्रह्मातिरिक्तं कृत्स्नं द्वैतजातं ज्ञानज्ञेयरूपम् आविद्यकमेवेति प्रातीतिकसत्वं सर्वस्येति सिद्धम् । रज्जुसर्पादिवद्विश्वं नाज्ञातं सदिति स्थितम् । प्रबुद्ध -दृष्टिसृष्टित्वात् सुषुप्तौ च लयश्रुतेः ॥ (५३७)

36 Compatibility Of "Creation by mere sight"

1. What is this sight-creation.....if this is so; No. It is intended that it is existence (due to a defect) which exists only when known or does not exist when not known.
2. The Sruti " from this Atman, all Pranas, all worlds, all Vedas, all elements are born".which maintain the creation of Pranas etc, from the Jiva after waking from sleep are proof.

3.. It is said clearly in the "Vasishta Vartika" etc and in Bhashya also : - All these which are from the nescience are like bubbles. After appearing for a second , go away and merge in the ocean of knowledge. Therefore , the entire aggregate of dualities other than the Brahman are cognition-cognised form. The empirical reality is due to nescience. Like the rope-snake, the world is not there when it is not unknown and is empirical because of "sight-creation while awake and in deep sleep, they disappear.

३७. एक - जीव - वादः

१. अविद्यावशात् ब्रह्म एव एकं संसरति । स एव जीवः । तस्यैव प्रतिशरीरं अहं इत्यादि बुद्धिः ॥ (५३९)

२. तस्मात् अविद्योपाधिको जीव एक एव इति सिद्धम् । (५४२)

37.Discussion on One Individual Self

1. Due to nescience , Brahman only gets birth and rebirth. He only is the individual self, Of him only. there is the knowledge of "I" etc.

2. Therefore, it is established that individual self is one only with nescience as his adjunct.

३८. अज्ञानवादेऽज्ञान - लक्षण - निरुक्तिः

१. अथ-केयमविद्या? न तावदनादिभावरूपत्वे सति ज्ञाननिवर्त्या सेति.... अत्र बूमः -रूप्योपादानाज्ञानमपि अनादिचैतन्याश्रितत्वात् अनाद्येव.....(५४४)

२. यद्वा भ्रमोपादानत्वं अज्ञानलक्षणम् । (५४५)

३, ज्ञानत्वेन रूपेण साक्षाज्ज्ञाननिवर्त्यत्वं वा तल्लक्षणमिति च प्रागुक्तमेव । (५४६)

38.Discussion on Ignorance - Definition Of Ignorance

1.Objection: What is this ignorance? It caanot be said that it is sublatable by knowledge as well as beginningless positve..

.Reply: We say - , . The ignorance of the material cause of silver is also beginningless because it has its locus in the beginningless Consciousness.

2. Or, ignorance is the material cause of an illusion..

3. Ignorance is negatable directly by the character of knowledge. This definition has been dealt previously

Notes: The follwoing six have been accepted to be beginningless: Jiva, Iswara, Pure Consciousness, difference between Jiva a nd Iswara, Avidya and its relation with Consciousness. The discussion on Ignorance continues upto 47th title.

३९. अज्ञानवादे तत्र प्रत्यक्षप्रमाणोपपत्तिः

१. तत्र च अज्ञाने - (क)" अहं अज्ञः माम् अन्यं च न जानामि" इति प्रत्यक्षं, (ख)"त्वदुक्तमर्थं न जानामि" इति विशेषतः प्रत्यक्षं, (ग)"एतावन्तं कालं सु खं अहम् अस्वाप्सं, न किंचित् अवेदिषं" इति परामर्शसिद्धं सौषुप्तप्रत्यक्षं च प्रमाणम्। (५४८)

२, विषय-अज्ञानं अनुभूय च पुरुषः तन्निवृत्यर्थं विचारे प्रवर्तत इति सर्व-अनुभव सिद्धम् । (५४९)

39.Compatibility of Perception As Evidence Of Ignorance

1. As regards ignorance, - ´ I am ignorant, I don't know me and anything ", (general perception) and I don't know what you said (particular perception), "So far I had been in deep sleep. I did not know anything (inferential deep sleep perception) - these are evidences.

2. One knowing the ignorance of an object starts discussion to remove it. This is common experience.

४०. अज्ञानवादे अनुमान -उपपत्तिः

१. (साध्यं) - विवादपदं प्रमाणज्ञानं, स्वप्रागभावव्यतिरिक्त-स्वविषयावरण-स्वनिवर्त्य-स्वदेशगत-वस्त्वन्तरपूर्वकम्
(हेतु) - अप्रकाशितार्थ-प्रकाशकत्वात्,
(दृष्टान्तं) - अन्धकारे प्रथमोत्पन्न प्रदीपप्रभावत् . (५६२)

40.Compatibility of Inference On Ignorance

1. (Sadya) - The knowledge defined by mental state under dispute (a) is along with another substance (b) belongs to its own place (c) will be negated by it (d) veils its object and (e) is different from its own antecedent negation.

(Hetu) Because it illuminates a meaning hitherto not illuminated.

(Drishtantha) - Like the light that appears first amidst darkness.

Notes: This anumana is by Vivaranakara.

४१. अज्ञानवादे श्रुत्युपपत्तिः

१. तत्र छान्दोग्ये अष्टमाध्याये (८-३-२)" तद्यथापि हिरण्यं निधिनिहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुः एवम् एव इमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्ति अनृतेन हि प्रत्यूढा" इति श्रुतिः ब्रह्मज्ञानप्रतिबन्धकत्वेन अनृतं ब्रुवाणा तादृक्- अज्ञाने प्रमाणम्.। (५७०)
२. तस्मात् -- (१) अनृतेन प्रत्यूढाः (छा.८-३-२), (२) नीहारेण प्रावृताः (ऋ.वे.-अ.८-३-१७).(३) तम आसीत् (ऋ.वे.अ.८-७-१७) (४) मायां तु प्रकृतिं विद्यात् (श्वे.उ.४-१०) (५) अजामेकां लोहितशुक्ल कृष्णां (श्वे.उ.४-५), (६) अविद्यायाम् अन्तरे वर्तमानाः (क.उ.२-५) (७)भूयश्चान्ते विश्वमायानिवृत्तिः (श्वे.उ.१-१०) - इत्याद्याः श्रुतयो वर्णिता अज्ञाने प्रमाणमिति स्थितम् । (५७२)

41.Compatibility of Srutis On Ignorance

1. In the Chandyogya Upanishad (8-3-2), it is said - "As persons who are ignorant about treasures do not get it even though walking over it again and again. So also, all these creatures do not realise Brahman although they reach daily (during sleep) this world of Brahman because they are carried away by untruth.

2. In the Chandyogya Upanishad (8-3-2), it is said they are carried by untruth..

3. They are covered by Nihara (Snow) (Rig.Veda.Adyaya 8-3-17)

4. In the beginning there was darkness. (Rig.Veda Adyaya 8-7-17)

5. Maya is to be understood as Prakriti (Svetssvetara Up, 4-10)

6. There is one unborn being red,white and black (Sve.U.4-5)

7. Those who dwell in nescience (Kato Up. 2-5)

8. There is further cessation at the end of the non-reality of the world.(Sve.Up..1-10)

These are evidences on ignorance in the Srutis.

४२. अज्ञानवादे अर्थापत्त्युपपत्तिः

१. जीवस्य-अनवच्छिन्न-ब्रह्मानन्द -अप्रकाश-अन्यथा -अनुपपत्तिश्च तत्र मानम् । (५७३)

42.Compatibility of Presumption On Ignorance

1. The otherwise incompatibility of non-illumination of unsurpassed Brahman bliss of Jiva is also evidence for ignorance.

४३.अज्ञानवादे तत्प्रतीत्युपपत्तिः

१. सा च अविद्या साक्षिवेद्या, न तु शुद्धचित्प्रकाश्या। साक्षी च अविद्या-वृत्ति-प्रतिबिम्बित-चैतन्यम् । (५७५)
२. अत एव उच्यते राहुवत् स्वावृतचैतन्यप्रकाश्याऽविद्येति। (५७५)
३. न चैवं कदाचिदविद्याया अप्रतीत्यापत्तिः; इष्टापत्तेः, समाधौ तथाभ्युपगमात् । (५७५)

43.Compatibilty of Knowledge Of Ignorance

1. That nescience is known through Sakshin and not illuminated by pure Consciousness. Sakshi is Consciousness reflected in nescience.
2. . Therefore it is said that nescience like Rahu is illuminated by the Consciousness which it conceals.

3.By this it should not be said that nescience is not known sometime; this is acceptable, since in concentration, this has been accepted.

Notes: The Rahu conceals the sun/moon during an eclipse and it is illiuninated by the sun/moon.

४४. अज्ञानवादे अविद्यायाः चिन्मात्राश्रयत्व - उपपत्तिः

१. अविद्यायाः आश्रयस्तु शुद्धं ब्रह्मैव । तदुक्तं -" आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला। पूर्वसिद्ध तमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः ॥ (५७७)

२. तस्मात् अविद्याकृत-विच्छेदेन ब्रह्मण्येव नित्यमुक्तत्व-संसारित्व -सर्वज्ञत्व -किंचिज्ज्ञत्वादि व्यवस्थोपपत्तिः। (५८०)

44.Compatibility - Consciousness Is The Locus Of nescience

1. Pure consciousness is the locus of nescience.

2. It has been said (Sarvajnatman) :Pure Consciousness is the locus and object of nescience. All that come into being after nescience can neither be locus nor object of nescience which exists before them.

3. Therefore, because of the distinction due to nescience , only in Consciousness, the state of being liberation and worldliness and omniscience and limited knowledge can be compatible.

४५. अज्ञानवादे अविद्यायाः सर्वज्ञाश्रयत्व - उपपत्तिः

१. सर्वदृक् पदेन सर्वेषां दृग्भूतं चैतन्यमित्युच्यते, न तु सर्वज्ञं तुरीयम्; तस्मात् विशिष्ट एव सार्वज्ञ्यम् । तच्च अविद्यां विना न संभवति इति अविद्या- सिद्धिः ॥ (५८३)

45.Compatibility- Omniscient Brahman Is The Locus Of nescience.

1. What is meant by cogniser of everything is the consciousness that which cognises everything and not the omniscience of the fourth;(Brahman) therefore, the omniscience is in the qualified Consciousness and that is not possible without nescience.

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४६ अज्ञानवादे अविद्यायाः वाचस्पतिसंमत -जीवाश्रयत्व -उपपत्तिः

१. वाचस्पतिमिश्रैस्तु जीवाश्रितैव अविद्या निगद्यते । (५८५)

२. तदुक्तं - स्वेनैव कल्पिते देशे व्योम्नि यद्वत् घटादिकम् । तथा जीवाश्रयाविद्यां मन्यन्ते ज्ञानकोविदाः ॥ (५८५)

३. तस्मात् जीवाश्रयत्वे अपि अदोषः । (५८५)

46.Compatibility of Jiva As Locus Of nescience according to Vachaspati

1. Vachaspatimishra considers nescience as located in Jiva.

2. Learned men think that Jiva is the locus of nescience just as the pot exists in the space limited by itself.

3. Therefore there is no harm in jiva being the locus of nescience.

४७. अज्ञानवादे अज्ञान -विषय- निरूपणम्

१, अविद्याया विषयोऽपि सुवचः । तथाहि - चिन्मात्रमेव अविद्या-विषयः; तस्य-अकल्पितत्वेन-अन्योन्य-आश्रयादि दोष-अप्रसक्तेः । स्वप्रकाशत्वेन प्रसक्तप्रकाशे तस्मिन् आवरणकृत्यसंभवाच्च, न अन्यत् ; तस्य अज्ञानकल्पितत्वात्, अप्रसक्तप्रकाशत्वेन आवरणकृत्य-अभावाच्च ॥ (५८६)

47.Proof of Object Of Ignorance

1. It is only the Pure Consciousness which is the object of nescience.. Since it is not imposed, there is no mutual dependency. Since it is self-luminous, it is possible for nescience to veil its light: Nothing else is; because everything else is product of nescience and has no light, there is no scope to veil.

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४८. अहमर्थ- अनात्मत्व -उपपत्तिः

१. अहंकारस्तावत् इच्छादि विशिष्ट एव गृह्यत इति आवयोः समम् । सुषुप्तौ च न इच्छादय इति कथं तदा अहमर्थानुभवः? .....तथाच अज्ञानाश्रयत्वेन सुषुप्तौ अनुभूयमानात् आत्मनोऽहंकारो भिन्नः । (५९५)

२." अथातोऽहंकारादेशः" " अथात आत्मादेशः" इति श्रुतिरपि पृथगुपदेशेन पार्थक्ये प्रमाणम् । (५९८)

48. Compatibility of "I" is non-self.

1. Ahamkara is known to be with desire etc. This is acceptable to both of us. In deep sleep there is no desire etc. and there is no experience of "I". So, Ahamkara is different from the Self, who is experienced as locus of nescience.

2. The Sruti -"Then, therefore, instruction on Ahamkara, then therefore, instruction on Atma - instructs separately. This is evidence for separateness.

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४९. कर्तृत्व - अध्यास -उपपत्तिः

१. अहंकारस्तु चिदचित्-ग्रन्थिरूपतया द्व्यंशः। तत्र अचिदंशे बुद्धौ कर्तृत्व-सत्वेऽपि तद्विशिष्टाया बुद्धेः चित्यैक्य-अध्यासं विना "अहं कर्ता" इति प्रतीतेः अयोगेन अध्यासस्य आवश्यकत्वात्। (६०८)

२. तस्मात् सिद्धं मनसः कर्तृत्वं आत्मनि आरोप्यत इति । (६१२)

49. Compatibility of Superimposition ofAgency

1. Ahamkara is in the form of a knot with two parts - one of the sentient and the other in-sentient.

2. Although in the insentient part - the intellect - there is the agency and with this qualification, the intellect, without superimposition on the sentient part, the cognition "I am the agent " is not possible. Therefore, super-imposition is necessary.

3. Therefore , agency is superimposed on the Self.

५०. देहात्मैक्याध्यास - उपपत्तिः

१. अहं इत्यस्य द्व्यंशत्वेन चिदंशे कर्तृत्वादि -विशिष्ट- अन्तःकरण-ऐक्य -अध्यासवत् ब्राह्मणत्वकाणत्वादिविशिष्ट - देहेन्द्रियाद्यैक्य- अध्यासेन आत्मैक्य-विषयत्व-संभवात्। तथा च आत्मनि देहेन्द्रियाद्यैक्य-अध्यासो युज्यते एव। (६१४)

२. तस्मात् आभीरसाधरणात् " अहं गौर" इत्यादि प्रत्ययात् आत्मनि अन्तःकरण-ऐक्य-अध्यासात् देहतद्धर्माध्यासोऽपि इति सिद्धम् । (६१८)

50. Compatibility of Superimposition Of identity between Body and Self

1. Ahamkara has two parts. As in the case of the superimposition of the mind along with agency etc, on the Consciousness part, the body and organs along with Brahminhood, deafness etc is superimposed on the Self. This is possible. Therefore, in Self, the superimposition of body and organs etc. is compatible.

2. Therefore, from the cognition of the common cow-boy onwards of "I am white" etc - the mind is superimposed on the Self. Similarly, the superimposition of the body and its properties is proved.

५१. अनिर्वाच्यत्व -लक्षण -उपपत्तिः

१. सद्विलक्षणत्वे सति असद्विलक्षणत्वे सति सदसद्विलक्षणत्वम्।

२. सत्त्वासत्त्वाभ्यां विचारासहत्वे सति सदसत्वेन विचारासहत्वम् वा।

३. प्रतिपन्नोपाधौ बाध्यत्वं वा इत्यादि लक्षणे निरवद्यत्व संभवात्। (६२१)

४. एवं च तार्किकमते संयोग तदभावयोरिव, भट्टमते भेदाभेदयोरिव सत्वासत्वाभावयोरपि अविरोध एव। (६२३)

५. तस्मात् न शुक्तिरूप्य-प्रपञ्च-साधारण-अनिर्वाच्यत्व-लक्षण-अनुपपत्तिः (६२४)

51.Compatibility of the Definition Of indeterminability

1. Different from (a) existence, (b) absolute nothing and (c) existence and absolute nothing,

2. When it is incapable of being described as existence and absolute nothing, it is also incapable of being described as existence cum absolute nothing.

3. It is sublatable at a given locus. . These definitions are possible without doubt.

4. Like in the opinion of Logicians - conjunction and its absence - of Bhatta (Purva Mimamsa - difference and absence of difference, the existence cum absolute nothing and its absence, are not contradictory.

5. Therefore, the common shell-silver indeterminability definition is not incompatible.

५२. अनिर्वाच्यत्वे प्रत्यक्ष - अनुमान -प्रमाणनिरूपणम्

१. प्रत्यक्षं तावत् "मिथ्यैव रजतम् अभात्" इत्यादि । (६२६)
२. (साध्यं) - विमतं, सत्त्वरहितत्वे सति असत्त्वरहित्वे सति सत्त्वासत्त्वरहितम्।
(हेतु) - बाध्यत्वात्, दोषप्रयुक्तभानत्वात् वा,(उप)
(दृष्टान्त) (व्यतिरेकेण) यथा ब्रह्म। (६२७)

52.Proof of Indeterminability by Perception And Inference

1, In perception, "the silver shone as non-real (false)."

2. (Sadhya) The thing under dispute is different from existence, from absolute nothing and existence cum absolute nothing, (Reason) Because it is subject to sublation or it seems to be the result of defect. (example) Like Brahman. (by negative example)

५३. अनिर्वाच्यत्वे अर्थापत्ति -प्रमाण- निरूपणम्

१. तथाहि - विमतं रूप्यादि, सत् चेत् न बाध्येत, असत् चेत् न प्रतीयेत , बाध्यते प्रतीयतेऽपि । तस्मात् सदसद्विलक्षणत्वात् अनिर्वचनीयम्। (६३०)

53. Proof of Indeterminability by Presumption

1. The thing under dispute, shell-silver etc, if it were existence, it would not have been sublated, if it were absolute absence of existence, it would not be cognised. But it is sublated and also is cognised. (by perception) Therefore , it is different from existence and absolute absence of existence and hence it is indeterminable..

५४. निषेधप्रतियोगित्वानुपपत्त्या अनिर्वचनीयत्व- समर्थनम्

१. तस्मात् निषेधप्रतियोगित्व -अन्यथा-अनुपपत्त्यापि अनिर्वाच्यत्व सिद्धिः। (६४१)

54.Justification of indeterminability by the Incompatibility Of Counter-Positive Of Negation

1, Therefore, the incompatibility of being the counter-correlate of negation also is evidence for the existence of indeterminability

५५. श्रुत्यर्थापत्ति -उपपत्तिः

१."नासदासीन्नो सदासीत्" (ऋ,वे.म.१० (१२९-१-३) इत्यादि श्रुतयः अपि अनिर्वाच्यत्वे प्रमाणम्। (६४३)

55. Compatibility of Presumption of Srutis

1. The Rigveda Sruti "then there was neither absolute nothing nor existence " etc, are proof of indeterminability.

५६. असत्ख्यातिभङ्गः

१. तस्मात् अनिर्वाच्यख्यातिरेव प्रमाण संभवात्, न तु असदन्यथाख्यातिः, प्रमाणविरहात्।

२. न च असद्भाने असदेव रजतम् अभात् इति प्रत्यक्षं मानम्; । अनन्तरोक्त-बाधकेन सद्वैलक्षण्यविषयकत्वात् ।

३. न च शशशृ ङ्गम् असत् इत्यादि वाक्यैः असत्यपि परोक्षप्रतीतेः त्वया अङ्गीकारेण तवाप्यसत्ख्यात्यापत्तिः ; तत्र हि न प्रतीतिः ; किंतु विकल्पमात्रं इत्युक्तत्वात्। तस्मात् न असत्ख्यातिः ॥ (६४५)

56. Refutaton Of Asatkhyati

1. Therefore, indeterminable erroneous perception is only correct., as there is proof.. The absolute absence of existence or the difference from existence are not correct as there is no proof.

2. It cannot be proof of perception "that silver shone was absolute absence of existence; because of the later sublation; the perception indicates only the difference from existence in the silver.

3. There is no cognition of non-existence through sentences like "rabbit horn - absolute absence of existence." But it is vikalpa..(imagination/fancy) Therefore, there is no asatkhyati.

Notes: 1. Atmakhyati - Superimposition of the attribute of silver in the mind on the external shell. Advocated by Yogachara Buddhists (Kshanikavijnam) 2, Asatkhyati - Absolute absence like hare's horn. Advocated by Madyamika Buddhists, 3. Akyati - absence of illusion. Advocated by Prabhakara Mimamsakas. 4. Anyathakyati - Superimposition of the attributes of silver in shop in shell etc. Advocated by Logicians. 5. Anirvachaniyakhyati - Indeterminability - Advocated by Advaitists.

५७. अन्यथाख्यातिभङ्गः

१. नापि अन्यत्र स्थितस्य रूप्यस्य भानात् अन्थाख्याति: , अत्यन्त-असत: इव अन्यत्र सत: अपि अपरोक्ष-प्रतीति-प्रयोजक - संनिकर्ष-अनुपपत्ते: तुल्यत्वात् । (६४७)

57 Refutation Of Anyatha-khyati

1."What is in another place shines here" - this explanation of Anyathakhyati is not proper. Like the absolute absence of existence, it is incompatible for a thing which exists in another place, as conjunction which is essential for immediate perception is not possible.

५८. आविद्यक-रजत -उत्पत्ति -उपपत्ति:

१. तच्च अनिर्वचनीयम्, अज्ञानोपादनकम् तत्त्वज्ञानेन नाश्यम् च। (६४८)
२. ननु -एवं"रूप्यं उत्पन्नं नष्टं च" इति धीप्रसङ्ग:, त्रैकालिकनिषेधप्रतीतिश्च न स्यात् इति चेत् :(६४८)
३. न; ....यथा अपरोक्षप्रतीत्यादि अन्यथानुपपत्त्या सिद्धोत्पादादिकस्य त्रैकालिकनिषेधप्रतियोगित्वं विषयी क्रियते।(६४८)
४. यद्वा-लौकिकपरमार्थरजतस्यैव तत्र त्रैकालिक निषेध: । (६४८)
५. किं च शुक्ति-ज्ञानं अज्ञानं नाशयत् रूप्यमपि नाशयति । तच्च तदुपादानत्वं विना न घटते ; निमित्त नाशस्य कार्यनाशं प्रति अप्रयोजकत्वात् ,उपादेये उपादान-अनुवेध-नियम-अभावात् । (६४९)

58. Compatibility Of Birth Of Silver Due To nescience

1. That indeterminable is of the material cause of ignorance. It is destroyed by the knowledge of absolute reality,
2. Objection:Then, "Shell silver is born and is lost" this mental state should arise and also the negation for all the three times will not be there.
3.Reply: No; The character of the counter-positive of the negation for all the three times of the known birth etc is perceived by the incompatibility of other than immediate perception.
4. Or, it is negation for all the three times of the empirical silver.

5. Moreover, the known shell while destroying ignorance also destroys silver. That is not possible if ignorance is not the material cause. Towards the destruction of effect, the destruction of the agency is not relevant. There is no rule that the object should be perceived in the form of its material cause.

५९. भ्रमस्य वृतिद्वय-उपपत्तिः

१. तस्मात् अधिष्टानांशे अन्तःकरणवृत्तिः, अध्यस्तांशे च अविद्यावृत्तिः । तस्यां च तादात्म्यस्य भानात् न अख्यातिमत-प्रवेशः।(६५२)

२. तथा च परमार्थ सत् चैतन्यम् अधिष्टानम् अध्यस्त-ज्ञानस्य । तच्च द्विविधं व्यावहारिक-सत्, प्रातिभासिक-सच्चेति । (६५५)

३. तदुक्तं -"प्राक् व्यावहारिक- सत्त्वविषयत्वात् प्रत्यक्षं न आगमबाधकम्"। (६५५)

४.परमार्थसत्वं आदाय त्रिविधं सत्वम् (६५५)

59. Compatibility Of Two Mental States(vrittis) In Illusory Knowledge

1. Therefore, in respect of the locus, it is the mental state of Anthakarana and in respect of superimposition, it is of the nescience In it , as we accept the indiscriminate superimposition between the two,the Akyati theory does not apply.

2. Hence, the Consciousness which is absolute reality is the substrtum for the superimposed knowledge. That superimposed knowledge is of two kinds, empirical and phenomenal.

3. It is said " Perception cannot sublate Scripture, since it is of empirical reality.

4. If you take the absolute reality into account, there are three realities - absolute, empirical and phenomenal.

६०. सत्तात्रैविध्य-उपपत्तिः

१. तथाहि - प्रातिभासिकत्वं हि प्रतिभासमात्रसत्वम्, तच्च स्वप्न जागरयोः समानम् । (६५६)

60. Compatibility Of Three Existences (Being)

1. Hene, the character of phenominality is that it appears to be existent. That is common to both waking and dreaming states.

२. द्वितीयपरिच्छेदः

Paricheda 2

१. अखण्डार्थलक्षणम्

१. तच्च अखण्डार्थं द्विविधम् । एकं पदार्थनिष्ठम् , अपरं वाक्यार्थनिष्ठम्। एकैकं च पुनः वैदिक-लौकिक-भेदेन द्विविधम् । पदार्थनिष्ठ ं वैदिकमपि द्विविधम् । तत्पदार्थनिष्ठं , त्वं-पदार्थनिष्ठं च । तत्र च " सत्यं ज्ञानम् अनन्तम् " इत्यादि तत्पदार्थनिष्ठम्। "योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः" इत्यादि त्वंपदार्थनिष्ठम् ।" प्रकृष्ट प्रकाश": इत्यादि तु लौकिकं पदार्थनिष्ठम् । वाक्यार्थनिष्ठमपि वैदिकं " तत्वमस्यादि" वाक्यं। " सोयं देवदत्त" इति तु लौकिकम्। (६६२)

२. किम् अखण्ड ार्थत्वम् । अपर्यायशब्दानां पदवृत्तिस्मारित-अतिरिक्त-अगोचर - प्रमाजनकत्वम् । (६६४)

1.Definition Of Impartite Knowledge

`1. Impartite knowledge is of two kinds, one of word and the other of sentence. Each one of them is again of two kinds, one is of scripture and the other worldly. . Scriptural word also is of two kinds, one relating to the the word "it" and the other "thou". "Brahman is existence, knowledge and infinitude" is related to the word "it". "He who dwells in the heart. surrounded by Prana, illuminating others, reflected in the intellect " relates to the word "Thou". "(Moon is) profound light " relates to the word worldly.. Scriptural sentence is "Thou art that". "This is that Devadatta" is of worldly sentence.

2. Impartite cognition is the character of generating valid cognition produced by words which are not synonymous and are not indicative of anything other than the one suggested by the vritti of the word.

२. सत्यादिवाक्य - अखण्डार्थत्वोपपत्तिः

२. (सा) सत्यादिवाक्यम् अखण्डार्थनिष्टं, ब्रह्मप्रादिपदिकार्थनिष्टं वा, (हे) लक्षणवाक्यत्वात्, तन्मात्रप्रश्नोत्तरत्वात् वा (दृ) प्रकृष्ट-प्रकाशः चन्द्रः इत्यादि वाक्यवत् - इति पदार्थविषय-अखण्डार्थत्व अनुमानम्। (६७५)

2.Compatibility of Impartite Knowledge Of Sentence of Satya Etc

1.. (Sadhya) The sentence " Satya" etc is of impartite sense, or the sense only in the stem "Brahman". - (Hetu) Because it is a sentence of definition, or it is an answer to a question on the meaning of the stem, Brahman - (Example) Like the sentence "Moon has profound light." This is the syllogism for impartite knowledge of a word.

३. तत्वमस्यादि वाक्यार्थ-उपपत्तिः

१. एवं तत्त्वमस्यादि-महावाक्यपक्षक-अनुमानमपि निर्दोषम्। ७०५)
१. (सा) तत्वमस्यादि वाक्यम् अखण्डार्थनिष्ठम्, आत्मस्वरूपमात्रनिष्ठं वा (हे) अकार्यकारणद्रव्यमात्रनिष्ठत्वे सति समानाधिकरणत्वात्, तन्मात्रप्रश्नोत्तरत्वात् वा (दृ) सोऽयं इत्यादि वाक्यवत् - इति वाक्यार्थविषय अखण्डार्थत्व अनुमानम्। (६७५)

3.Compatibility of the Meaning Of sentence "Thou Art That" etc.

1. Similarly, the syllogism having the subject on "Thou art that" is also without defect.
1.(Sadya)- The sentence "Thou art That" is of impartite sense or is the essential nature alone of Brahman. (Hetu) - Because it is co-existent when it is in a substance which is not of cause-effect, or it is only an answer to a question. (Example) Like "This is that Devadatta". This is the syllogism for sentence - impartite sense.

४. ब्रह्मणो निर्गुणत्व-उपपत्तिः

१. कैवल्य-श्रुत्या तावत् आत्मा निर्गुणः। (७१७)

२.ईश्वरः सदा अवाप्तसमस्तकल्याणगुण, इत्यत्र कालं व्याप्य आप्तगुणत्वस्य अस्माभिः अपि अङ्गीकारात्। न हि निर्धर्मकतायां सत्यां कालसंबन्धोऽस्ति। (७१९)

३. तदुक्तं अन्तरधिकरणे कल्पतरुकृद्भिः - निर्विशेषं परं ब्रह्म साक्षात् कर्तुम् अनीश्वराः। ये मन्दास्ते अनुकम्प्यन्ते सविशेषनिरूपणैः॥ वशीकृते मनस्येषां सगुणब्रह्मशीलनात्। तदेवाविर्भवेत् साक्षात् अपेतोपाधिकल्पनम् ॥ (७२०)

४. किं च सगुणवाक्यानां औपाधिकगुणविषयत्वेन स्वाभाविक-निर्धर्मकत्व-श्रुतेः न विरोधः। (७२१)

५.ननु-श्रुत्योर्विरोधे नैकस्या अतात्विक-विषयत्वं; शास्त्रविरोधे संकोचविकल्पादिना उभयप्रामाण्यस्य पूर्वतन्त्रे व्याकरणे च निर्णीतत्वात्।.....इति चेत्: (७२२)
६. न; तत्र शास्त्रयोः प्रामाण्ये समानकक्ष्यतया एकतरस्य-आत्यन्तिकबाध-अयोगात् संङ्कोचेन विकल्पेन वा पाक्षिकप्रामाण्यं आश्रितम्, इह तु एकतरस्य तत्परतया प्रबलत्वात् , इतरस्य च अतत्परत्वेन दुर्बलतया वैषम्यात्। (७२४)

4.Compatibility of Attributelessness Of Brahman

1. Brahman is attributeless by the Kavalya Sruti.

2. In the sentence "Iswara has always all auspicious qualities ", the character of the time bound fulfilled qualities is acceptable to us also. In the stage of attributelessness, there is no relation with time.

3. It is said by the author of Kalpatharu in the Antara Adhikarana. " those who cannot realise attributeless Brahman, are graced by the proof of Brahman with attributes. When the mind is controlled by the Brahman with attributes, It will reveal itself without the imagined adjuncts.
4. Since the sentences of Brahman with attributes are the subject of adjunct, there is no contradiction with the Srutis of natural attributeless Brahman.

5. Objection: When there is contradiction between Srutis, one cannot have a lesser validity. When there is contradiction in the Sastra, and when both are valid in the form of lesser application or alternatively, they are reconciled in the Purvamimasa and Vyakarana -

6. Reply: No. Where, between the two valid Sastras which have equal status and when one is not possible to be sublated, there either by lesser application or alternatively, partial validity has been determined. But here, one is stronger with a real purport and the other with lesser purport is weaker; that is the difference.

५. *निर्गुणे सप्रमाणता*

१. आद्ये (स्फूर्त्यर्थं) स्वप्रकाशतया प्रमाणवैयर्थ्यम् । (७३९)

२. द्वितीये (अज्ञान निवृत्यर्थं) उपनिषद एव प्रमाणत्वात् । अत एव प्रत्यक्षं अनुमानं वा इत्यादि विकल्पस्य न अवकाशः (७३९)
३. ननु - ----जातिगुणक्रियादिरूपनिमित्ताभावेन----------उपनिषत् मानं न निर्विशेषे--इति चेत् ; न;

४. मुख्यगौण्यसंभवेऽपि लक्षणायाः संभवात् ।(७३९)

5. Proof Of Attributelessness

1. In the first (for the purpose of revealing itself) , as it is self luminous, there is no necessity for proof.

2. In the second (for the purpose of removing ignorance), Srutis themselves are proof. The question therefore does not arise when the proof is perception and inference.

3. Objection. Since there is no word-meaning connection in the form of class, attribute and action, the Upanishad is not valid in attributelessness:..

4.Reply. No. Though there is no possibility of primary/secondary implication, indication is possible.

६. ब्रह्मणो निराकारत्व -उपपत्तिः

१. ननु -" आदित्यवर्णं....","……रुक्मवर्णं","…….कृष्णपिङ्गलं "," विश्वतश्चक्षुः", "सहस्रशीर्षाः", इत्यादि श्रुतिभिः.....विग्रहसिद्धिरिति चेत्, न; (७४०)

२. आदित्यवर्णमित्यस्य अविद्याविलक्षण स्वप्रकाशस्वरूपप्रतिपादनपरतया उपास्यपरतया च उपपत्तेः। (७४०)

३. विश्वतश्चक्षुरित्यादि श्रुतिस्मृतीनां सर्वात्मकतया सर्वान्तर्यामितया च नियम्यजीवशरीरचक्षुःपाणिशिरः प्रभृत्यनुवादित्वोपपत्तेः (७४१)

6.Compartibility of Brahman's Formlessness

1. Objection: By the Srutis, "Sunlike Lustre", "Golden colour", ":Reddish colour", "Universal eye", "Thousand heads", form is established: .
2.Reply: No. The Sruti "Sunlike lustre etc " deals with the essential nature of self-luminosity.. which is different from nescience.. It is compatible since it also deals with meditation.
3.The Srutis and Smritis -"Universal eye etc," - are of omniscience and also all-controlling; they are therefore compatible in using their bodies, eyes, hands etc of the controlled.

७. ब्रह्मणो ज्ञानत्वादि-उपपत्तिः

१. ननु - निर्विशेषं चेत् ब्रह्म, तर्हि ब्रह्मैवैकं ,ज्ञानात्मकम् , आनन्दात्मकम्. अद्वितीयं, नित्यं, साक्षि चेति नोपपद्यते ----इति चेत् ; न; (७५०)

२. अर्थप्रकाशत्वमेव ज्ञानत्वम् । २. आनन्दत्वस्य निरुपाधिकेष्टत्वरूपत्वात् । (७५०/७५१)

३. प्राभाकररीत्या द्वितीयाभावस्य अधिकरणानतिरिक्तत्वेन प्रामाणिकत्वेऽपि तेन सद्वितीयत्व- अभावात् (अद्वितीयत्वं)। । (७५२)

४. चतुर्थपक्षस्य (उभयावधिराहित्यं) क्षोदसहत्वात् (नित्यत्वं) (७५३)

५. शुद्धब्रह्मातिरिक्तस्य बुध्युपाधिकजीवातिरिक्तस्य साक्षिणोऽङ्गीकृतत्वेन तत्पक्ष-उक्त-दोष-अभावात्। तथा च अविद्यावृत्ति प्रतिफलितं चैतन्यं साक्षि। (७५४)

६. तस्मात् ज्ञानानन्दैकरूपं अद्वितीयं नित्यं साक्षी च ब्रह्मेति सिद्धम्। (७५५)

7.Compatibility of Knowledge Etc Of Brahman

1. Objection: If Brahman is formless, then the statements "Brahman is one, knowledge, Bliss, non-dual, eternal, Sakshi " will not be compatible. .
2.Reply: No. Consciousness is the character of illuminating objects.

3.. Blissfulness is without any adjunct.

4. According to Prabhakaras, the absence of a second has no different locus. Still there is absence of a second . ..

5. The fourth (pre and post negations) is acceptable (for eternality)

6. Sakshi is different from Pure Brahman and Jiva having intellect as its adjunct. This has been accepted a nd there is no defect. Sakshi is Consciousness reflected in the vrittis of nescience.

6.Therefore,it is established that Brahman is Knowledge**, Bliss, non-dual, eternal and Sakshin.**

८. ब्रह्मणोऽभिन्ननिमित्तोपादानत्व-उपपत्तिः

१.ननु - निर्विशेषं चेत् ब्रह्म, कथं तदेव निमित्तमुपादानमिति अभिन्ननिमित्तोपादानकत्वं जगतः? विकारवत्कारणस्य-एव-उपादानत्वात्--इति चेत् ; न;
२. परिणामितया उपादानत्व-अभावेऽपि विवर्ताधिष्टानतया उपादानत्व-संभवात् । विवर्ताधिष्टानत्वं च विवर्तकारण-अज्ञानविषयत्वमेव। (७५७)

३.एकस्यैव-अविद्या-उपहितत्वेन-उपादानत्वस्य-अविद्यापरिणामेच्छाकृत्याद्याश्रयत्वेन निमित्तत्त्वस्यापि संभवात्। (७५९)

8.Compatibility of Brahman as Both Material And Efficient Cause

1. Objection: If Brahman is formless, how can it be both material and efficent cause ? Cause with transformation only can be the material cause. Reply" No

2.. Although by transformation (evolution), Brahman is not the material cause, but by being the locus of transfiguration (illusory imagination), Brahman's material cause is possible. The character of locus of transfiguration is the object of ignorance which is the cause of of transfiguration.

3. The same indicated by ignorance is the material cause. By the locus of the desire. action etc, which is the transformation of nescience, it is the efficient cause.

९. ब्रह्मणो विश्वकर्तृत्व-उपपत्तिः

१. ननु - एवं कुलालादिवदुपादानगोचरप्रयत्नादिमत्वं कर्तृत्वमुक्तं स्यात्. तच्च कार्यस्य कल्पितत्वे न घट ते----इति चेत् : न; (७५९)

२. कुलालकार्यघटादावप्यकल्पितत्वस्य असम्प्रतिपत्तेः । रूप्यादेरप्यकर्तृकत्वासिद्धेश्च, तत्रापि साक्षिण एव कर्तृत्वात्. न हि अदर्शनमात्रेण कर्त्रपलापः, त्वन्मतेऽपि सर्वज्ञकर्तुः असिध्यापत्तेः । (७५९)

9.Compatibility of Braman As World Creator

1. Objection: Thus, the creatorship is deemed to have been said like the potter with the effort through the materiality. That is not possible with the effect being imposed. .

2.Reply: No. In the potter's effect of the pot, there is no proof of absence of imposition . Absence of creatorship of shell-silver etc is not established; there also Sakshi is the creator. We cannot do away with creatorship on the simple ground that the same is not seen. In that case, in your view also, the omniscient will lose his creatorship.

१०. ब्रह्मणोऽभिन्ननिमित्तोपादानत्वे प्रमाण-उपपत्तिः

१." यतो वा इमानि भूतानि जायन्ते" इति (तै.उ.२) " जनि कर्तुः प्रकृतिः" इति(पा.सू.१-४-३०) सूत्रे-प्रकृत्यर्थविहित-प श्चमी श्रुत्या, " " यत् प्रयन्त्यभिसंविशन्ति (तै.उ.२)" इति स्थिति लयाधारत्व लिङ्गाच्च, उपादानत्व सिद्धिः । (७६०)

२." तदैक्षत" (छा.उ.६-२-३)," व्याकरवाणि' इति ईक्षणादि आधारतया कर्तृत्व-सिद्धिः च । (७६०)

३." आत्मनः आकाशः संभूतः" (तै.उ.२) इत्यादावपि प्रकृति-पञ्चमी। (७६१)

४. एवमेव "तदैक्षत बहुस्यां" इत्याद्यत्र मानं बोध्यम्। (७६२)

५. असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानं स्वयमकुरुत। (तै. उ.२) इत्यादि अपि उक्तार्थे प्रमाणम् । (७६३)

६. " तद्भूतयोनिम् " इति योनि-श्रुत्या च उपादानत्वम् । (७६३)

७. एकविज्ञानेन सर्वविज्ञान -श्रुतिरपि उपादानत्वे मानम्। (७६३)

८(सा).एवं च जगत् अभिन्ननिमित्तोपादानकम् (हे) प्रेक्षापूर्वक-जनित कार्यत्वात् (दृ)सुखदुखादिवत्
इति अभिन्ननिमित्तोपादानं ब्रह्म सिध्यति (७६४)
९. सर्वकार्यनिमित्तकालघटसंयोगस्य उभयवादिसंप्रतिपन्नस्य दृष्टान्तस्य लाभाच्च। (७६४)

10.Compatibility of the proof of Brahman as Both Efficient And Material Cause

1. "From which these elements are born" By the fifth case ending (the prime cause of the agent of the verb jan meaning to be born is called apadana (ablative/fifth case). "To which they return " - by indicating that it is the support for existence and end - by these the material causality is established.

2." It saw ", "Let me spread" - Brahman is the support of "seeing" etc. By this the efficient causality is established.

3. From Atman, Akasa was born etc. In these also there is the fifth case of materiality.

4. Similarly, "It thought, let me become many" - should be understood as evidence for this..

5. There was nothing before. From it, Sat was born, It created itself. This also is evidence for the said meaning.

6. "It is the birth place of elements. This indicates material causality..

7. When one is known, all are known - this is also evidence for material cause.

8. (Sadhya) World is of a cause which is both material and efficient - (Hetu) Because it is the effect born preceded by thinking . (Exam) Like pleasure and pain.
9. Moreover, there is the advantage of the example which is acceptable to both parties of the conjuntion of time and pot which is the cause for all effects.

Thus it is stablished that Brahman is both (undifferentiated) efficient and material cause.

११. ब्रह्मणः स्वप्रकाशत्व-लक्षण-उपपत्तिः

१, अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वात्यन्ताभावानधिकरणत्वम्। (७६८)

11.Compatibility of the definition that Brahman Is Self Luminous

1. When it does not have the character of cognisability, it has the character of the capacity for immediate emphirical use. It must not be the locus of the absolute negation .

१२. स्वप्रकाशत्व-उपपत्तिः

१. (सा) आत्मा स्वप्रकाशः (हेतु) स्वसत्तायां प्रकाशव्यतिरेक-विधुरत्वात्, (दृ) प्रदीपवत् (७८१)

12.Compatibility of the Self Luminosity Of Brahman

1. (Sadya) Brahman is self luminous (Hetu) Because it does not depend on other luminous object for its existence, (Example) Like the lamp.

१३. शब्द - अवाच्यत्व- उपपत्तिः

१. निर्धर्मकतया अवेद्यतया च आनन्दादिपद-लक्ष्यम्, न वाच्यम् ; प्रवृत्तिनिमित्त-अभावात् इति। (७८४)

२. तदुक्तम् -" दृष्टा गुणक्रियाजाति संबन्धाः शब्दहेतवः। नात्मन्यतमो ह्येषां तेनात्मा नाभिधीयते ॥ (७८६)

13.Compatibility that Brahman Is Not Describable By Words directly.

1. Since Brahman has no attributes and is not cognisable, it is only implied (Lakshyam) by words like Anand etc and cannot be expressed directly, since there is absence of connection between word and meaning as cause for action.

2. It is said: "It is seen that words are correlated to quality, action, kind and relation. These are not in Brahman and therefore, Brahman cannot be expressed with a sense. "

१४. सामान्यतो भेदखण्डनम्

१. न हि वयं भेदप्रतीतेः स्वरूपं, कारणं वा अपलपामः। किं तु बाधितविषयत्वं ब्रूमः ॥ (७८७)

14. Refutation Of Difference In General

1. We do not deny the case or the nature of perception of difference; but we say that it is the object of sublation.

१५. विशेषतो भेदखण्डनम्

१. किं च भेदे स्वेतरभेदस्य वक्तव्यतया स्ववृत्तिविरोधोऽनवस्था वा। .....किं च भेदे भेदत्वमुपाधिरूपं जातिरूपं वा वाच्यं; तत्र पुनर्भेदो वाच्यः.....तथा च अन्योन्यवृत्त्या स्ववृत्त्यापत्तेः। (८०५)

15. Refutation Of Difference In Particular

1. In difference, the difference from other than its own has to be stated; this will result in the contradiction of its own location. or there will be an infinite regress. In difference, the character of difference, the character of an adjunct or the character of class have to be stated. There again, difference has to be stated.....then, beause of mutual dependence , its own location will result..

१६. विशेष-खण्डनम्

१. स्वरूपातिरिक्तस्य विशेषस्याङ्गीकारे तस्यैव भेदत्वेन भेदस्य धर्मभेदोक्त्ययोगात्। (८०६)

16. Refutation Of The Particularity

1, If the particularity is accepted as separate from its own nature, it itself is the character of difference. Then it is not possible for the difference to have the attributes of difference.

१७. भेदपञ्चके प्रत्यक्षभङ्गः

१. उक्तानुभवस्य अन्तःकरणाद्यवच्छिन्नचैतन्यस्य तदनवच्छिन्नचैतन्य-प्रतियोगिक-भेदावगाहितया शुद्धचैतन्यधर्मिक-निर्दुःखादि -प्रतियोगिकभेद-अनवगाहित्वात्। (८१०)

२. श्रुतिरपि अवच्छिन्न-भेदानुवादिनी। (८१०)

३, तस्मात् भेदपञ्चके न प्रत्यक्षं प्रमाणम्। (८१०)

17. Refutation Of Perception In Five Differences

1. The said experiences are of only Consciousness limited bythe mind. They therefore govern difference having the consciousness not qualified by the mind as its counter-correlate and not difference having pure consciousness as the qualified and painlessness etc as the counter-positive.

2. Srutis also restate difference qualified by the consciousness of mind.

3, Therefore, perception is not valid in the five differences.

Notes: The five differences are: 1) between Jiva and Iswara 2) between Insentient and Iswara 3) between Jiva a nd Insentient 4) between Jivas and 5) between insentients.

१८. जीवब्रह्मभेदानुमानभङ्गः

१, (सा) जीवेश्वरौ भिन्नौ (हेतु) विरुद्धधर्माधिकरणत्वात् (दृ) दहनतुहिनवत् - इत्यत्र दुःखादेरन्तःकरणादिधर्मत्वेन स्वरूपासिद्धेः.....भेदमात्रे सिद्धसाधनात्, तात्त्विकभेदे साध्यवैकल्यात्। (८११)
२. कल्पित-सार्वज्ञ्य-असार्वज्ञ्य-आदि -व्यवस्थाया वर्णे ह्रस्वदीर्घत्वादि व्यवस्थावत् कल्पितभेदेनैव-उपपत्त्या स्वाभाविकभेदं प्रति अप्रयोजकत्वात् च। (८१३)

18. Refutation Of Difference Between Jiva And Brahman

1. Objection: (Sadhya) Jiva and Iswara are different (Hetu) because they have the locus which has contrary nature (Example) Like the fire and Snow.
2. Reply: Here, pain etc is of the nature of mind(not related to Self) and therefore, the hetu is not established.....If it is mere difference, it is the establishment of what is already established;(acceptable to advaitins) if it is real difference, there is negation of probandum.

2. The omniscient and non-omniscient states are imposed like the shortness and length on a letter, It is compatible only by the imposition and it is of no criteria for natural difference.

१९. जीवपरस्परभेदानुमानभङ्गः

१.(साध्यं) चैत्रो मैत्रप्रतियोगिकधर्मिज्ञानाबाध्यभेदवान् (हेतु) मैत्रानुसंहितदुःखाननुसन्धातृत्वात् (दृ) घटवत् - इत्यत्र धर्मिपदविकल्पेन..... सिद्धसाधनात्। (८१४)

19. Refutation Of difference Between Jivas

1 Objection: (Sadhya) Chaitra has difference which will not be sublated by the knowledge of the one having the nature as its counter-positive. (Hetu) because he is not able to recognise the pains suffered by Maitra. (Example) Like the pot.
Reply: Because of the word "one having the nature" , it is the fallacy of establishing the established.

२०. जीवभेदेनुकूलतर्क भङ्गः

१. ननु - यदि आत्मैक्यं स्यात्,चैत्रेण सर्वदुःखाद्यनुसन्धानं स्यात् इति चेत् - न ; औपाधिकभेदेन अननुसन्धान-उपपत्तेः। (८१५)
२. सर्वविकल्पासहत्वेन मिथ्याभूतस्यैव उपाधेः मिथ्याभेदप्रयोजक्त्वस्य प्रागेव उपपादनात्। (८१८)

20 Refutation Of Logic On Difference Between Jivas

1.Objection. If there is unity of atman, Chitra will remember pain of every one. -
Reply: No; because of the difference in adjunct., it is compatible that he will not.

2. Since the adjunct is non-real, the criteria for non-real difference has already been explained.

२१. भेदपञ्चकऽनुमान भङ्गः

१. (साध्यं) ब्रह्म जीवो वा ,अनात्मप्रतियोगिकधर्मिज्ञानाबाध्यभेदवान् (हेतु) पदार्थत्वात् (दृ) घटवत् ------इत्यादिषु पूर्वोक्तदोषानतिवृत्तेः परिच्छिन्नत्वस्य जडत्वस्य जन्यत्वस्य च उपाधित्वात्। (८१९)

२.(साध्यं) ब्रह्म, भेदहीनं नावतिषठते (हेतु) पदार्थत्वात् (दृ) घटवत् - इति; मुक्त्यसहवृत्तित्वस्य जडत्वस्य च उपाधित्वात् (८२१)
२, तस्मात् भेदपञ्चकं न अनुमान विषयः। (८२१)

21. Refutation Of Five Differences (Logical)

1. Objection: Brahman or Jiva has difference which is not subject to sublation by knowledge of the one having the nature of anatman as its counter-positive (Hetu) because it is a substance (Example) like the jar.
Reply: Because it has the fallacy of an adjunct of insentience, limitedness and being born.

2. Objection: (Sadya) Brahman is not with out difference (Hetu) because it is a substance (Example) Like the pot.
Reply: Insentience is the fallacy of adjunct.

3.. Therefore, the five differences are not the object of inference.

२२. भेदश्रुतेरनुवादत्व-उपपत्तिः

१. ननु - भेदतात्त्विकत्वे "द्वासुपर्णा" "य आत्मनि तिष्टन्".....इति श्रुतयो मानमिति चेत्; न; (८२२)
२. भेदव्यपदेशस्य काल्पनिकभेदमादाय अपि उपपत्तेः, भेदतात्त्विकत्व-अपर्यवसायित्वात् ,श्रुत्यन्तर विरोधाच्च। न च एतत्-श्रुति विरोधात्, सैव श्रुतिरन्यपरा; भेदश्रुतेः प्रत्यक्षसिद्धभेदानुवादत्वेन हीनबलत्वात्॥ (८२२)

22 Compatibility - Srutis On Differences Are Restatements

1. Objection: The Srutis, 'Two birds, who is in Atman' are valid for real difference.

2. Reply: No It is compatible that mention of differences is based on imposed differences; since difference is not absolute and since it contradicts other Srutis; Not that, because they are contradictory, they have other import; Srutis on difference are weaker because they are restatements of the difference based on empirical perception.

२३. भेदश्रुतेर्व्यावहारिक-भेदपरत्व -उपपत्तिः

१. अथवा अनुवादकत्व-अभावेऽपि व्यावहारिक-भेदपरत्वेन श्रुत्युपपत्तिः। (८२३)
२. न च अभेदश्रुतेःअखण्डचिन्मात्रपरत्वेन भेदाविरोधित्वम्, तद्व्दारीभूतार्थमादाय तद्विरोधात्। (८२३)

23. Compatibility - Srutis On Differences Are Based On Empiricality

1. Or though they are not restatements, the Srutis are compatible as they take into account the empirical differences.
2. There is no non-contradiction of difference, since non-dual Srutis have their purport only in impartite Consciousness. The contradiction is only taking into account the meaning through which we have to go to.

२४. शब्दान्तरादेः आत्मभेदसाधकत्व -असंभवः

१. प्रत्यक्षादिसमकक्ष्यतया शब्दान्तरादीनां भेदकत्वेऽपि, तात्त्विक-अभेद-अविरोधित्वात्। (८२५)

24. Other Srutis Cannot Establish Difference

1. Although other Srutis with the same empirical reality speak of differences, there is no contradiction on absolute non-difference.

२५. भेदश्रुतेः षड्विधतात्पर्यलिङ्ग भङ्गः

१. आथर्वणे प्रथममुण्डके ----अभेदस्यैव उपक्रान्तत्वात् २) द्वितीय मुण्डके -----मध्ये परामर्शात् ३) तृतीय मुण्डकान्ते च ऐक्य लक्षणफलेन उपसंहाराच्च , मुण्डक त्रयात्मिकाया उपनिषदः ऐक्यपरत्वे स्थिते -----अनश्नन् इत्यादेः का ल्पनिकभेदेन उपपत्त्या तात्त्विक-भेद-उपपत्तित्व-अभावात्। (८२७-८२८)
२. त्वदुपन्यस्तलिङ्गानां भेदपरतानिर्णायकत्वेऽपि कल्पितभेदपरतया तात्विकाभेदाविरोधित्वात्। (८२९)

25. Refutation Of The Import of Six Principles In Srutis On Difference

1, In the first chapter of Mundaka (of Atharva veda), it begins only with the non-difference, 2) In the second , in the middle , non-difference is analysed 3) In the third, it ends with the result of non-difference. The three chapters of Mundaka are of identity. There'"Not eating etc" are compatible only with imposed difference, as absolute difference is not compatible.

2. Although the charcteristics given by you favour the purport of difference , there is no contradiction taking into account the purport of imposed difference.

२६. ऐक्यस्वरूप-उपपत्तिः

१. तदवृत्ति-धर्मानाधारत्व-उपलक्षितस्वरूपस्य अभेदत्वात्। (८२९)

२. न च - एवमभेदस्याबाधितात्मस्वरूपपर्यवसाने तस्य च आत्मस्वरूपस्य परैरपि संमतत्वेन त्वच्छास्त्राविषयत्वमिति - वाच्यम्

26. Essential Nature Of Unity

1, Unity is the essential nature indicated by not being the locus of properties which do not exist in Atman.

2. It should not be said - This is not the subject of your Sastra, as it is agreed by others on the nature of Atman which is not sublated and non-dual.

२७. जीवब्रह्माभेदे प्रमाणम्

१. ननु - सार्वज्ञ्यासार्वज्ञ्यादिविशिष्टयोरैक्यम्.....बोध्यमिति चेत्; ।न; सोऽयमित्यादौ इव विरुद्धाकार त्यागेन शुद्धयोः ऐक्यबोधनात्। (८३०)

27. Authority On Non-Difference Between Jiva And Brahman

1. Objection: How can Unity be taught when it is qualified by Omniscience and non-omniscience attributes.
Reply:.. As in the case of "This is that" by dropping the contradictory qualifications, the pure substrates are taught in the sense of unity.

२८. ऐक्यश्रुतेरुपजीव्यविरोधाभावः

१. शक्तिग्रहादौ तयोरुजीव्यत्वेऽपि स्वप्रमेये अनुपजीव्यत्वात्। तदुक्तं वाचस्पत्ये" यत् उपजीव्यं तन्न बाध्यते. यद्बाध्यते तन्नोपजीव्यम् " इति। यथा कथंचित् अपेक्षामात्रेण उपजीव्यत्वे, नेदं रजतं इत्यत्रापि इदं रजतं इत्यस्य उपजीव्यता आपत्तेः। (८३०)

२. तदा त्वमा च लक्षितयोरेव पदार्थयोः ऐक्यबोधस्य प्राक् प्रदिपादितत्वात्। (८३०)

28. Non-Contradiction Of The Evidence Which Is Depended Upon With The Srutis On Unity

1, Although they depend on perception for significative potency, still they (the Unity Srutis) do not depend on perception for the object signified.

2. It is said by Vachaspati: - "That which is depended on is not subject to sublation., and that which is sublated is not depended on. If it is said that the state of depended upon is to be accepted, then in the knowledge "this is not silver", the knowledge "this is silver" will have to be accepted as that which is depended on."

3. By the words of "it and Thou", only the indicated meaning of the two words is unity. This has been explained before.

२९, तत्वमसि-वाक्यार्थ-निरूपणम्

१अभेदे तात्पर्येऽवधृते तन्निर्वाहलक्षणाबाहुल्यस्य अदोषत्वात् । न हि लक्षणैक्यानुरोधेन तात्पर्यपरित्यागः । तदुक्तं "न्यायचिन्तामणौ"" तात्पर्यात् तु वृत्तिः न तु वृत्तेस्तात्पर्यम्" इति । जहदजहल्लक्षणया मुख्यपरत्वे संभवति तत् सहचरिताद्यर्थपरत्व - कल्पनस्य अनुचितत्वात्। (८३२)

२. एतेन -(तच्छब्दात् ----------तथा च तेन त्वं तिष्टसि वा, ततः संजात इति वा, तस्य त्वमिति वा, तस्मिन् त्वम् इति वौ अर्थः ------) - निरस्तम्। (८३३)

३. एतेन - तस्य त्वं तत्वं इति समस्तं पदमिति - निरस्तम् । असमासेनैव षष्ठचर्थलक्षणादिरहितेन उपपत्तौ षष्ठीसमासस्य अन्याय्यत्वात् । (८३४)

29 Proof of the Meaning Of the sentence - 'Thou Art That

1.When it is understood that non-difference is the purport, there is no harm in having many secondary implications to maintain non-difference. The main purport cannot be sacrificed to be in line with secondary implication. It is said in the Nyayachintamani that vritti is for the purport and not the purport for the vritti. By the implication, "quasi-inclusive", when the important purport is possible, it is not proper to invent that its purport is on concomittance.

2. By this, the following (interpretations of "Thou art That) has been refuted. (a) "you stand by him " (b) from him you are born (c) you are of him (d) you are in him.

3. By this, the following is also refuted. - You are of him., as a compound. It is improper to invoke the sixth case compound, as it has to apply to their lakshana/

३०. अहं ब्रह्मास्मि-इत्यादि-अनेकश्रुत्यर्थ कथनम्

१. बृहदारण्यकस्थितस्य (१-४-१०)" ब्रह्म वा इदमग्र आसीत् । तदात्मानमेवावेदहं ब्रह्मास्मि " इति वाक्यस्य अनुपासना - प्रकरणस्थतया अभेदप्रमापकत्वमेव। (८३९)

२. एवं मुण्डके (३-९) "स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति" इति - एतदपि वाक्यं अभेदपरमेव। (८४१)

३. ब्रह्मैव सन् ब्रह्माप्येति (बृ,उ.४-४-६) इति श्रुतिरपि ऐक्यपरा। (८४१)

४. परेऽव्यये सर्व एकी भवन्ति (मु,३-२-७) इति एतदपि अभेदे मानम् (६४१)

५. तथा अन्तर्यामि प्रकरणस्थं (बृ.उ. ३-७-२३) "नान्योऽतोऽस्ति द्रष्टा" इति वाक्यं, अक्षरप्रकरणस्थं (बृ.उ.३-८-११) "नान्यदतोऽस्ति द्रष्टृ" इति वाक्यं च ऐक्ये प्रमाणम्। (८४२)

६." किंच द्वितीयाद्वै भयं भवति " इति भेदस्य भयहेतुत्वेन निन्दितत्वात् अपि अभेदः एव उपनिषद्गम्यः (८४२)

७." एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति" (तै.उ.२-७) इति भेद-निन्दया अपि अभेदसिद्धिः। (८४२)

30. Meaning Of Srutis 'I Am Brahman' Etc

1. In the Brihadaranyaka , the sentence "In the beginning this was verily Brahman and that Brahman knew only itself as I am Brahman " is not in the context of meditation and therefore is of non-difference .

2. In the Mundakopanishad - "He who knows the highest Brahman becomes Brahman himself" The purport of this sentence is non-difference.

3. "Being Brahman. attains Brahman " The purport of this Sruti also is non-difference.

4. "In the Supreme indestructible Brahman, all become one " This also is valid in non-difference".

5. In the Antharyami Brahmana - "There is no other seer than He" and in the Akshara Brahmana " there is nothing that sees but It" are valid in non-difference.

6. "From the second only there is fear " - difference is spurned and therefore, non-difference only is the purport of the Upanashad.

7 "If he makes the smallest distinction in It, there is fear for him. " - non-difference is established as difference is spurned.

३१. जीवब्रह्म-अभेदानुमानम्

१. (सा) जीवाः, परमात्मनस्तत्वतो न भिद्यन्ते, (हे) आत्मत्वात् (दृ) परमात्मवत् । (८४४)

२. (सा) आत्मा, द्रव्यत्वापरजात्या नाना न , (हे) विभुत्वात् (दृ) आकाशवत्। (८४४)

३. (सा) विमता भेदधीः, मिथ्या (हे) भेदधीत्वात् (दृ) चन्द्रभेदधीवत् (८४५)

31. Inference On Non-Difference Between Jiva And Brahman

1. (Sadhya). Jivas are not in reality different from Brahman (Hetu) because they are Atman (Example) Like Paramatman.

2. (Sadhya) Atma is not many as it is a class which is less pervasive than the character of Dravya (Hetu) because it is present everywhere (Dris) like Akasa.
3. (Sadhya) The difference in perception of the subject is non-real, (Hetu) Because of difference in perception (Drish) Like the difference in perception of the moon

३२. अंशित्वेन-ऐक्योपपत्तिः

१." पादोऽस्य विश्वा भूतानि" इति श्रुतौ," ममैवांशो जीवलोके जीवभूतः सनातनः" इतिस्मृतौ च अंशत्व- व्यपदेशात् -अपि- जीवब्रह्म-अभेद-सिद्धिः। (८४६)

२.तस्मात्" त्वं स्त्री.....सर्वाणि रूपाणि....." इत्यादि श्रुत्या जीवब्रह्म-अभेदे प्रमितेऽपि,मन्तृमन्तव्यत्वादि - भेदव्यदेशानिर्वाहार्थं काल्पनिकांशत्वस्य श्रुतिस्मृतिव्याहृतत्वेन तद्बलादपि अभेदोऽवगम्यते इति सिद्धम्। (८४७)

32.Compatibility of Non-Difference as Composite

1. In the Sruti "His feet are all beings in the world", in the Smruti "Jiva is part of me in the world" - In these , Jiva is mentioned as part of Brahman. By these also,non-difference results.

2. By the Srutis, although non-difference between Jiva and Brahman is meant, still for explaining the difference between the meditator and who is meditated upon, difference is assumed as a part, From this also , non-difference is the result.

३३. बिम्बप्रतिबिम्ब -न्यायेन ऐक्यसिद्धिः

१. तथा जीव ब्रह्मणो : मुखप्रतिमुखवत् बिम्बप्रतिबिम्बरुपत्वात् अपि अभेदो अवगन्तव्यः। (८४७)

२. तदेवं प्रतिबिम्बस्य बिम्बेनैक्ये व्यवस्थिते । ब्रह्मैक्यं जीवजातस्य सिद्धं तत्प्रतिबिम्बनात्॥ (८५१)

33. By Logic Of Original And Reflection Non-Difference is proved.

1. Non-difference is to be understood as in the case of an original and reflection , as Brahman is the original and Jiva its reflection.

2.When the reflection is non-different from the original, Jiva by its reflection of Brahman is non-different from it.

३४. जीवाणुत्व खण्डनम्

१. ननु - अणुत्वाज्जीवस्य कथं व्यापकादीश्वरादभेद इति चेत् ; न;

२." नित्यः सर्वगतः""स वा एष महानज आत्मा" इत्यादि श्रुत्या,(१) (सा) जीवो नाणुः, (हे) प्रत्यक्षगुण आश्रयत्वात्, प्रत्यक्षत्वाच्च, (दृ) घटवत् -(२) (हे) आत्मत्वात् ,(३)अभूतत्वात् च (दृ) ईश्वरवत्, इत्यादि अनुमानैश्च जीव-अनणुत्व सिद्धे : - विपक्षे च देहव्यापि-सुखज्ञानादि-अनुपलम्भापत्तिः बाधिका ॥ (८५१)

३.(सा) जीवः अणुः (हे) ज्ञानासमवायिकारणसंयोगाश्रयत्वात् (दृ) मनोवत् इत्यत्र .....जडत्वस्योपाधित्वाच्च । (८५३)

34.Refutation that Jiva Is Atomic (Minute)

1. Objection: How can Jiva which is atomic be non-different from Iswara who is omnipresent.

2. Reply:. By the Srutis, "Eternal all pervading", "He is that great unborn Atma" and by the inferences, (Sadya) Jiva is not atomic, (Hetu) because he is the locus of perceptible properties (Example) like a jar, (2nd Hetu) because he is Atman, he is not matter (2nd Example) like Iswara, Jiva is not atomic. If Jiva were atomic, it will not be possible for him to feel pain or pleasure pervading the whole body.

3. (Sadhya) Jiva is atomic (Hetu) Because it has the characteristic of being the locus of conjunction which is the nonconcomitant cause of knowledge. {Drish) Like the mind. Here insentience is an adjunct.

Notes; In Laghu Chandrika (by Brahmananda Saraswati) which is a rejoinder to Tarangani (By Ramathirta of Madwa school) which is a rejoinder to Advaitasiddi, the following sloka is quoted at the end of second Parichheda in support of Jiva-Brahma non-duality: द्रौपदीशाकामास्वाद्य त्रिलोकी येन तर्पिता । तज्जी वब्रह्माणोरैक्ये साक्षि ब्रह्मैव नो हरिः ।।

३. तृतीयपरिच्छेदः

PARICHEDA 3

१ मननिदिध्यासनयोः श्रवणाङ्गत्व -उपपत्तिः

१. तदेवं ऐकात्म्ये व्यवस्थिते तत्साक्षात्काराय श्रवणम् अङ्गि, मननिदिध्यासने तदङ्गतया मुमुक्षिभिः अनुष्ठेये। तदुक्तं विवरणे - " श्रवणमङ्गि प्रमाणस्य प्रमेयावगमं प्रति-अव्यवधानात्, मननिदिध्यासने तु चित्तस्य प्रत्यगात्मप्रवण-संस्कारपरिनिष्पन्न - तदेकाग्रवृत्ति-कार्यद्वारेण ब्रह्मानुभवहेतुतां प्रतिपद्येते - इति फलोपकार्यङ्गे। (८५९)

1. Thinking And Meditating Are Subsidiary To Hearing

1. Thus when the oneness of Atman is established, those wishing realisation should have hearing as primary with thinking and meditation as secondary means. It is said in the Vivarana - "Hearing is primary, as there is no gap between the means and the object, whereas thinking and meditation are secondary for the realisation and become the cause for Brahman realisation by the concentration of the mind purified by the samskara of direction towards Self.

२. विवरणोक्त -नियमोपपत्तिः

१. तत्र श्रवणादिकं विषयावगमं प्रति, अन्वयव्यतिरेकसिद्धोपाय इति तद्विधेः-न-अपूर्व-विधित्वम्, किं तु नियमविधित्वमेव। (८६३)

2. Ordained Injunction Of Vivarana

1. Hearing etc are the means for realisation of Brahman by positive and negative reasonings. The injuntion is not "Apurva" but of ordained injunction only.

Notes:Vidhis are of three kinds. a) Apurva vidhi = not known for all times by any way. Example: Vrihin prokashati = Sprinkles the grains. (b) Niyama vidhi = Partly known to be done and partly not known to bedone.. Example: Vrihin avahanti = strikes grains. (c) Parisankya vidhi = when an effect can result in more than one way, ordaining of one. Example. Pancha Pancha naka Bhakshyah. Only five fingered five animals should be eaten..

३. श्रवणादेर्विधेयत्व-उपपत्तिः

१. आद्यपक्षस्यैव क्षोदक्षमत्वात् (शक्तितात्पर्यावधारणं वा)। न च तत्र शब्दशक्ति-असंभवो दोषः, शुद्धे शक्ति-असंभवेऽपि विशिष्टशक्तेः तद्बोधोपयोगिन्या अवधारणीयायाः संभवात्, तात्पर्यास्यापि संशयधर्मिणो निश्चितत्वेन तत्र-असंभवेऽपि संशयकोट्युपलक्षिते निर्विशेषे संभवेन विचार-अवैयर्थ्यात्। (८६६)

२. तस्मात् श्रवणादेः अधीरूपतया मनोव्यापरत्वेन विधेयत्व-उपपत्तिः। (८६६)

3.Compatibility of Hearing Etc As An Injunction

1. The first can be accepted (understanding the purport of the potency.) There is no harm that the potency of the words is not possible. Although this is not possible in pure Brahman, the qualified potency 's usefulness in understnding is posssible. Although the doubtful aspects have been decided and it is not possible there, still it is possible in the pure Brahman by the indication of the doubtful aspects. - thus discussion is not unnecessary.

2. Therefore, injunction of hearing etc. are compatible as they are of mental state and different from knowledge.

४. विचारस्य श्रवणविधिमूलत्व-उपपत्तिः

१. एवं विचार-विधायक-श्रवणविधिरेव जिज्ञासासूत्रमूलम्। (८६६)

२. यद्वा - समन्वयाध्यायोक्त- तात्पर्यनिश्चायक- - उपक्रमादि-युक्ति-अनुसन्धानं श्रवणं, द्वितीयाध्यायोक्त-अर्थ-असत्त्व-शङ्कानिवर्तक-युक्ति-अनुसन्धानं मननम् । (८६७)

३. तस्मात् श्रवणविधिः मूलं विचारविधायक -जिज्ञासासूत्रस्य, न तु मननविधिरिति सिद्धम् । (८७०)

4.Compatibility - Hearing Is The Root Cause For Discussion

1. The root cause for Jignsa Sutra is the injunction for hearing which is the case for the injunction for discussion.

2. Or hearing is the repetitive thinking of the reasons like beginning etc. which decide the purport, as said in the Samanvaya Adyaya, Reflection is the repetitive thinking of the reasons for clearing doubts and impossibilities etc, as said in the Second Chapter.

3. Therefore, the injunction of hearing is the cause for injunction for discussion of the Jignasa Sutra and not the injunction for reflection.

५. वाचस्पत्युक्त-स्वाध्ययविधि-विचार -आक्षेपकत्व-उपपत्तिः

१. प्रस्थानान्तरे तु अध्ययनविधेरेवार्थावगमपर्यन्तत्वात् काण्डद्वयविचाराक्षेपकत्वम्, श्रवणादिषु च न विधिः। (८७०)

5.Compatibility of the presumptive discussion by the injunction of Adyayana according to Vachaspati's View

1. In the other Prastana, the injunction for reciting is upto the understanding of the meaning and which applies to both the Khandas, there is no injunction for hearing.

६. ज्ञानस्य पुरुषतन्त्रता -भङ्गः

१. न च - शास्त्रार्थज्ञानस्य नियमेन पुंतन्त्रत्वदर्शनात् ब्रह्मणश्च शास्त्रार्थत्वात् तज्ज्ञानस्य पुंतन्त्रत्वमिति - वाच्यम्। तत्रापि ज्ञानसाधनस्यैव पुंतन्त्रत्वात् । यच्च प्रशस्त-अप्रशस्त-ज्ञानयोः विधिनिषेधदर्शनं , तदपि ज्ञानकारणविषयकमेव। यच्च इच्छादिना उत्पत्तिनिरोधयोः अनुभवः सोऽपि करणव्यापारविषयकमेव। (८७३)

२. न हि अन्यतन्त्रतामात्रेण अविधेयत्वं ब्रूमः ; किं तु पुमिच्छाभिः यत् कारणे सति अन्यथा कर्तुं अशक्यत्वम् । (८७४)

6. Refutation Of Man's Effort For Knowledge

1 Objection:. It should not be said : - Since the knowledge of the meaning of the Sastra is always seen as an effort of man and since Brahman is the meaning of Sastra, Brahman knowledge is also of man's effort.
Reply:. There also the human effort is with reference to the instruments of knowledge. The good which are enjoined and bad which are prohibited pertain only to the instruments of knowledge. The experience of pain etc, which are born or eradicated also pertain to instruments of knowledge.

2. We do not say that it is non-injunction by other effort alone, but when there is cause by human desire, it is not possible to do it otherwise .

७. ज्ञानविधि-भङ्गः

१. तस्मात् पत्न्यवेक्षितम्-आज्यं-इत्यादौ अपि ज्ञानस्य अविधानात्, ध्यानस्यापि विज्ञानव्यतिरेकसाधनात्, सूक्ष्मशास्त्रार्थबुद्धौ कृत्यन्वयव्यतिरेकयोः तत्साधन-विषयतया अन्यथासिद्धत्वाच्च, न आत्मज्ञानं विधातुं शक्यते । तदेवं श्रवणस्य ज्ञानरूपत्वे विधेयत्व-अनुपपत्तिः । तस्मात् ज्ञानविजातीयं श्रवणं, अपरोक्षज्ञानजनकशब्द-इतिकर्तव्यतयारूप-विचारात्मकं मननिदिध्यासनाङ्गकं प्रमेयावगमं प्रति अङ्गतया प्रधानभूतं अपरोक्षज्ञानफलकतया विधीयत इति सिद्धम् ॥(८७५)

7. Refutation Of Injunction Of Knowledge

1. Therefore, in "Ghee seen by wife" etc. also, knowledge is not an ordained injunction; in the case of concentration also , since it is separate from knowledge, injunction is possible. In understanding the subtle meaning of Sastra there is an injunction, by induction and deduction of reasoning and it does not relate to knowledge but to instruments of knowledge. and therefore , knowledge of the Atman is not possible to be enjoined. Likewise, hearing if it is defined as knowledge is incompatible to be enjoined. Sravana is discussion to find out the methods to get immediate knowledge from the Sabda.Therefore, hearing is different from knowledge. Thinking and meditation are subsidiaries to hearing. It is the principal means for realisation of Brahman and is enjoined.

८. शाब्दापरोक्षत्वम्

१. ननु - कथमपरोक्षज्ञानजनकत्वम् शब्दस्य ? मानाभावादिति चेत् ; न ; ...'वेदान्तविज्ञानसुनिश्चितार्थाः' इत्यादेश्च मानत्वात्। (८७५)

२. न च - (सा) विमतः शब्दो नापरोक्षधीहेतुः (हे) शब्दत्वात् इति प्रतिसाधनम्। दशमस्त्वमसि इत्यादावेव व्यभिचारात्। (८५६)

३. तस्मात् तत्त्वमस्यादि वाक्यस्य अपरोक्षज्ञानजनकत्वात् अविद्यानिवृत्त्यात्मक-मोक्षसाधन-ब्रह्मसाक्षात्काराय मननाद्यङ्गकं श्रवणं अङ्गि नियमविधिविषय इति सिद्धम्। (८७७)

8. Immediate Knowledge From Verbal Testimony

1.Objection: How can word produce immediate knowledge as there is no authority.?
Reply: The authority is the Sruti: " Those with knowledge of the Vedanta have the determination of the identity (Jiva-Brahma)

2. It is not : (sadhya) Word isnot cause of immediate knowledge (Hetu) Because it is a word. Because it strays in "you are the tenth" etc.
3.. Therefore, sentences like "Thou art That " generate immediate knowledge. It is in the form of release of nescience, a means for Liberation for Brahman realisation. Hearing is principal, meditation etc, are subsidiaries, it is the subject of Niyama Vidhi. This is established.

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चतुर्थः परिच्छेदः

PARICHEDA 4

१. अविद्या-निवृत्ति-निरूपणम्

१." निवृत्तिरात्मा मोहस्य ज्ञातत्वेन-उपलक्षितः । उपलक्षणनाशेऽपि स्यान्मुक्तिः पाचकादिवत् ॥ (८८४)

२.प्राप्तप्राप्ति -रूपतया फलस्य आनन्दप्रकाशस्य स्वरूपतोऽसाध्यत्वेऽपि तत्तिरोधायक-अज्ञाननिवर्तक-वृत्तेः साध्यत्वमात्रेण साध्यत्व-उपपत्तेः । कण्ठगतचामीकरादौ तथा दर्शनात् । तस्मात् अज्ञान-हानिः -आत्मस्वरूपं तदाकारा-वृत्तिः वा इति सिद्धम् ॥ (८८५)

1. Proof Of Eradication Of nescience

1.The Atman who is indicated as knowledge is eradication of ignorance. Even though the indicator is destroyed, release will be there like the cook etc. (even when the action of cooking ceases, the cook remains,)

२. Release is in the nature of what one gets that which he already has. In its nature of Bliss, although it is not possible to be a Sadhya, still it can be established by the mental

state of ignorance which veils Bliss. It is similar to one getting the necklace which he already has. Therefore, eradication of ignorance is the essential nature of Atman or of a mental state in that form.

२. अविद्यानिवर्तक -निरूपणम्

१. अविद्यानिवर्तकं च यद्यपि न स्वप्रकाशब्रह्मरूपज्ञानमात्रम् ; तस्य तत्साधकत्वात्; तथापि श्रवणादिसाध्य-अपरोक्षवृत्ति-समारूढं तदेव । (८८५)

२. तदुक्तं - तृणादेर्भासिकाप्येषा सूर्यदीप्तिस्तृणं दहेत् । सूर्यकान्तमुपारुह्य तन्न्यायं विनियोजयेत् ॥ (८८६)

2.Proof of Eradicator Of nescience

1. The realisation of the self luminous Brahman cannot be the eradicator of ignorance because it is by realisation that ignorance comes to be known to be . However, Brahman reflected in the the perceptual mental state attained by hearing etc. cannot but be the eradicator of ignorance.

2.It is said: Sunlight, by itself illumines grass etc: the same will burn grass. through a lense. That logic should be applicable here.

३. मुक्तेरानन्दरूपत्वेन पुरुषार्थनिरूपणम्

१. ननु - त्वन्मते मुक्तौ .....तत्र न सुखात्मता-तावत्पुरुषार्थः ; सुखी स्यामितिवत् सुखं स्यामिति इच्छाया अदर्शनात् .....इति चेत् ; न ; सुखादौ हि पुमर्थता नापरकीयत्वप्रयुक्ता । नापि स्वकीयत्वप्रयुक्ता । गौरवात् किंतु साक्षात्क्रियमाणत्वात्.... (८८८)

3.Proof - Moksha Is Bliss And Man's Goal

1. Objection: In your opinion,,,,,,,,,man's goal is not the nature of happiness; Because no wish is seen that "let me be happiness" like the one "Let me be happy".
Reply: In happiness etc the goal is desired neither because it is not related to others nor is it because it is related to one's own self. as it is round about. But it is to be experienced without a veil..

४. चिन्मात्रस्य मोक्षभागित्व-उपपत्तेः

१. ननु - कस्यायं मोक्षः पुमर्थः ? किमहमर्थस्य; आहोस्वित् चिन्मात्रस्य ?.....इति चेत् ; न ; अहमर्थगतं चिदंशं मुक्तिकालान्वयिनं प्रति पुमर्थस्य मोक्षे संभव इत्युक्तप्रायत्वात्। (८८९)
१. तस्मात् स्वप्रकाशचिदभिन्नं सुखं पुमर्थः। (८९०)

4.Compatibility - Consciousness Alone gets the release

1. Objection: Whose is this man's goal of liberation? Is it of the "I" or "Consciousness alone"
Reply: Man's goal of liberation is possible as Consciousness which continues in its state of liberation is a part of "I".

2. Therefore, bliss which is non-different from self-illuminous Consciousness is the goal of man.

५. जीवन्मुक्ति-उपपत्तिः

१. तच्च जीवन्मुक्तानां स्वानुभव सिद्धम्। (८९०)....न च तत्वज्ञानादविद्यानाशे सद्यःशरीरपातापत्तिः ; निवृत्तसर्पभ्रमस्यापि संस्कारात् भयकम्पानुवृत्तिवत् दण्डसंयोगनाशेऽपि चक्रभ्रमणवच्च संस्कारानुवृत्तेः-अविद्यानिवृत्तावपि तत्कार्यानुवृत्तिसंभवात्। (८९०)

5. Compatibility Of Jivanmukthi

1.Thar Bliss is experienced by a Jivanmukta. There is no question of the fall of the body immediately real knowledge is realised. Because of the continuance of residue, although relieved of illusion, the resultant body is possible to be continued, like the continuance of fear and shaking after an illusion of a serpent and also like the circling of the potter's wheel even after taking away the stick

६. मुक्तौ तारतम्यभङ्गः

१. नापि मुक्तौ उच्चनीचभावः, तस्य द्वितीय-सापेक्षत्वेन तदा-असंभवात्, "परमं साम्यं" उपैति इति साम्यश्रुतेश्च। सातिशयत्वे मुक्तेः स्वर्गादिवत् अनित्यत्वं स्यात्॥ (८९३)

२. साधनोत्तमत्वेन साध्योत्तमस्य अपरममुक्ति विषयत्वात्। (८९८)

३. तस्मात् स्वरूपानन्दस्य स्वप्रकाशात्मरूपिणः। प्राप्तिर्मुक्तिर्न तत्रास्ति तारतम्यं कथंचन॥ (८९९)

6.Refutation of presence of Gradation in Mukti

1. There are also no high or low grades in mukti., as the question of degrees arise only in duality which does not exist in Moksha. "he obtains absolute equality " says Sruti. If there are grades in Moksha like Swarga, it will become non-eternal.

2. Attainment of bliss in its form in the self-luminous form of Atman is moksha. Since there is no question of grades whatsoever.

3. Therefore Liberation is attaining the form of self-luminosity which is the nature of bliss. There is no gradation there whatsoever.

Books

1. Sanskrit

1. Advaitasiddhi (with Vittaleshiyam and Laghuchandrika - edited by Pandit Sri N.S, Ananthakrishna Sastri) Parimal Publications, Delhi

2, Advaitasiddhi with Balabhodhini - Ratna Publications, Varanasi

3, Advaitasiddhisiddhantasara by Sadananda Vyasa - Vidya Vilas, Varanasi

2. English

1, Advaitasiddhi First chapter translation by Dr, Ganganath Jha - Satguru Publications, Delhi,

2. Advaitasiddhi - Translation on Mityatva by Karuna Bhattacharya - ICPR, New Delhi

3. Advaitasiddhi - A critical study by K. Maheshwaran Nair - Satguru Publications, Delhi.

Appendix I

1. Prof. S, Kuppuswamy Sastri's English translation and notes on the Tarka Sangraha (Primer of Indian Logic) gives a good working knowledge of the methodology of Indian Logic, with its introduction on the origin and development of Indian logic . It is published by the Kuppusway Sastry Research Institute, Mylapore, Madras 4.

2. To understand the new School of Logic, a study of the Karikavali (Bhasha Pariccheda) with the commentary of Mukthavali is nescessary. An English translation by Swami Madhavanda is availble, published by Advaita Ashrama, Calcutta.

3. As a ready reckoner, the following terms and explanation s are given. These are not exhaustive but only indicative.

4. The new school of Indian logic lays much stress on the means of valid knowledge (Pramana), particularly to inference (reasoning). The terms are defined very accuratley. The methodology is unique in its brevity without sacrificing clarity.

5. It deals with four Pramanas - Perception (Pratyaksha), Inference (Anumana), Similarity (Upamana) and Verbal Testimony (Sabda), Vedanta has accepted two more - Presumption (Arthapatti) and Non-cognition (Anupalabdhi).

6. Perception is the knowledge through the sense organs.

7.1. Inference is in the form of a syllogism -(1) The Mountain is with fire (पर्वतो वन्हिमान्), Because it has smoke (धूमवत्वात्) Like the hearth (महानसवत्). In this syllogism, Mountain is called Paksha (subject) ." With fire" is Probandum (Sadya), Fire is the reason (Hetu) and Hearth is the example (Drishtanta). The sadya is established by the knowledge of the invariable concomitance between fire and smoke.

7.2. A defective probans (fallacious reason) (Hetvabhasa) will obstruct the inferential knowledge and they are of five kinds. (1) Reason that strays away (Savyabhichara) (2) the adverse reason (viruddha) (3) the opposable reason (Satpratipaksha) (4) the unestablished reason (asiddha) and the stultified reason (bhadita)

7.3. The straying reason (savyabhichara) is otherwise known as anaikantika (literally not unfailing in its association with the probandum) It is of three kinds - viz, common (sadharana) , uncommon (asadharana) and non-conclusive (anupasamharin)

7.4. The common strayer (asadharana) is that variety of straying reason which is present in a place where the probandum (sadhya) is not present; as in the argument-"The mountain has fire,because it is knowable". In this argument, knowability is found in a tank where fire is not present. The uncommon strayer (asadharana) is that reason which is present in the subject (paksha) and not present in any similar example (sapaksa) or counter-example (vipaksa); as soundness (sabdatva), in the argument - "Sound is eternal, because it is sound", sabdatva (sound-ness) being present only in sound, and nowhere else, eternal or non-eternal. The non-conclusive strayer (anupasamharin) is that reason which has no affirmative or negative example (anvayadrishtana or vyathirekadrishtanta); as knowableness (premeyatva) in the argument - " All things are non-eternal, because they are knowable". Here, no example is available since all things are treated as paksa.

7.5. The adverse reason (viruddha) is one which is invariably concomitant with with the non-existence of the probandum; as producibility (kritakatva), in the argument - "Sound is eternal, because it is produced". Here producibility is invariably concomitant with non-eternality, which amounts to the non-existence of eternality.

7.6 The opposable reason (satpratipaksa) is one which admits of being counter-balanced by another reason that proves the non-existence of the probandum; as audibility in the argument--"Sound is eternal, because it is audible, like soundness (Sabdatva). The counter - reason in this case is producibility (Kritakatva) in the argument-"Sound is non-eternal, because it is producible:".

7.7 The unestablished reason (asiddha) is of three kinds; viz, unestablished in respect of abode (asrayaasiddha), unestablished in respect of itself (swarupaasiddha) and unestablished in respect of its concomitance (vyapyatvaasiddha). The reason is asryasiddha in the argument - "Sky-lotus is frgrant, because it is lotus, like the lotus of a pond." Here, sky - lotus is the abode or subject and it never exists. The reason swarupasiddha in the argument - "Sound is a quality, because it is visible, like colour". Here, visibility cannot be predicated of sound, which is only audible. The reason is said to be an adventious condition (upadhi) which is pervasive of the probandum but not pervasive of the probans, In the argument - "The mountain has smoke, because it has fire",contact with wet fuel is the adventious condition (upadhi). "Where there is smoke, there is contact with wet fuel"-thus it is pervasive of the probandum . There is no contact with wet fuel in every place where there is fire; for instance, a red-hot iron ball has no contact with wet fuel; thus the upadhi is non-pervasive of the probans. In this

manner,contact with wet fuel is the upadhi in the present instance, because it is pervasive of the probandum but not pervasive of the probans. And fire, in the argument under reference, is vyapyatvaasiddha, since it is associated with an adventitious condition (upadhi),

7.8 The stultified reason (bhadita) is one which is put forward to prove a probandum whose non-exitence is established by another proof.. "Fire is not hot, because it is a substance ", the probandum is "not being hot"; its reverse - "being hot" - is perceived through tactile perception; so the probans is stultified (badhita).

8. Similarity (Upamana). Analogical cognition consists in the knowledge of relation between a name and the object.

9. Verbal testimony (Sabda) . Verbal expectancy (Akanksha) congruity (Yogyata) and proximity (Sannidhi) these are causes that bring about verbal cognition.

10. Presumption (Arthapatti) is of an explanatory fact (upapadaka) from a knowledge of the thing to be explained (upapadya). Stoutness of a man who does not eat at day time is inexplicable unless we assume his eating at night.

11, Non-cognition (Anupalabdhi) is the distinctive cause of that experience of non-existence which is not generated by an instrument of cognition, If on a brightly lit ground, there existed a pot ,it should be known. Now it is not known. Therefore there is non-existence of the pot on the ground.

12. Definition (lakshana): The usual method is to give a simple definition and examine the purpose of each word included in it (Dala-prayojana-chinta). Definition is susceptible to three faults. (Dosha). If we define a cow an animal with horns, it extends to non-cows (ativyapti-over-applicability), it does not include cows which have no horns (avyapti-non-inclusiveness) If we define cow as "a single hoofed animal", it is not applicable to any cow at all (Asambava-non-applicability).

13. The cause and effect relationship (Karya-karana bhava) is established by the copresence (anvaya) and co-absence (vyatireka) (Yatsattve yatsatvam yadabhave yadabhavah).

14. Causes are three. (1) Material cause (Samavayi karana) is a substance e, thread for the cloth. (2) Non-material cause (asamavayi Karana) is quality or action. eg conjunction of thread (Tantusamyoga) (3) Others . Nimitta karana - the weaver -

15. I n order to point out the difference between the various cognitions, perceptional, inferential,verbal etc, an attribute is assumed in each. objectness (vishayata), subjectness (Vishayita), Causality (Karanata) effectness (Karyata) etc.

16. Avacchedaka and avacchinna: That which delimits a thing or an attribute is called avacchedaka, while the delimited is avachinna. Gatatva is avacchedaka and Gata is avachinna.

17. Abhava" Non-existence is a positive entity and it is of four kinds. Prior non-existence (Pragabhava) annihilative non-existence (Dwamsabhava), absolute non-existence (atyantabhava) and mutual non-existence (anyonyabhava).

18. Pratiyogin: A thing of which the non-existence is predicated is the pratiyogin. The pot is the pratiyogin of the non-existence of the pot.

19. Vyapya and Vyapaka: That which has narrower extension is vyapya and that which has wider extension is vyapaka. Smoke is vyapya and fire is vyapaka.

20. Upajivya and upjivaka: That which is depended upon is upajivya and that which depends upon is upajivaka. Perception is upajivya and inference, sabda etc. is upajivaka.

21. Defects in Anumana (1): Siddasadana is establishing what has already been established. (2) Arthanthara Probandun (Sadya) will not be there while Probans (Hetu) is there. (3) Sadana Vaikalya: Probans (Hetu) is not established in example (Drishtanta) (4) Baghaasiddha: Probans (Hetu) partially non-established in Paksha (subject).

Appendix II

1. Siddanta Kaumudi (By Bhattoji Dikshita) with a commentary "Balamanorama" by Vasudeva Dikshita is the standard text book for the study of Sanskrit grammar. English translations are available. Siddanta Kaumudi is a detailed explanation of the Sutras of Panini in a subjectwise order.

2. Panini has formulated Sanskrit Grammar in "Ashtadhyayi" with 8 chapters of four Padas each - total 3983 Sutras. In addition, he has given a list of verb roots (Dhatupata) under ten categories classified into Atmanepada a nd Parasmaipada - total 1943 roots.

3. Panini's Ashtadhyayi is a masterpiece in the field of Philology. It has been commented upon by Vararuchi in a vartika and by Patanjali in his Maha Bhasya.

4. In the methodology of the Paninian Grammar, the most important and the unique is the Pratyahara Sutras.

अइउण् ॥ १ ॥ ऋऌक् ॥ २ ॥ एओङ् ॥ ३ ॥ ऐऔच् ॥ ४ ॥ हयवरट् ॥ ५ ॥ लण् ॥ ६ ॥ ञमङणनम् ॥ ७ ॥

झभञ् ॥ ८ ॥ घढधष् ॥ ९ ॥ जबगडदश् ॥ १० ॥ खफछठथचटतव् ॥ ११ ॥ कपय् ॥ १२ ॥ शषसर् ॥ १३ ॥

हल् ॥ १४ ॥

5, Based on these 14 Sutras, Pratyaharas which are grammatical symbols or abbreviates are formed For example, the Pratyahara अच् (beginning letter in Sutra 1 and the last letter in Suitra 4) denote all the vowels, Similarly हल् (the first letter of Sutra 5 and the last letter of Sutra 14 denote all consonants. There are 43 Pratyaharas for different combinations. The last letter at the end of each Sutra is the indicating letter.

6. The technical terms numbering about 100, the interpreting and injunction rules have been clearly defined at the outset.

7. Another scientifically designed feature is the rules for conjunction of words, (Sandhi). This is based on the concept of Savarna, - letters which have the same place of utterance in our vocal system and which in uttering have the same amount of effort.

8. Another important feature is the large number of Pratyayas - affixes - to be added to nouns and verbs and a great variety of derivatives are obtained. For example, for nouns, 21 affixes are given - called सुप् - (7 case ending each for Singular, Dual and Plural). Similarly, 18 Suffixes are given for verbs called - तिङ् - There are also number of suffixes for noun and verb derivatives.

9. Amarakosa is a Sanskrit dictionary , a separate work by Amarakosa , giving synonyms of Sanskrit words.