

Vedanta Madhuryam

Salutations to all.

We have reached the half of yet another month and slowly we are progressing towards the day considered by many world religions as the end of the world. Though there are many arguments with respect to this both in favor and against this, it is important to remember that time is very short. We have just maximum of 120 years in this life (which in today's world is around 70 alone). Since we have been blessed with this precious human birth therefore we should utilize this in order to progress towards moksha. If not able to attain moksha, atleast we should strive to progress towards moksha.

Life becomes a mere waste if we aren't able to progress towards the goal of moksha as moksha is the ultimate goal of life. It is that goal which we all are seeking knowingly or unknowingly. Without this goal of moksha being achieved we will go around this world through births and deaths while experiencing nothing but sorrows and sufferings alone.

This precious human birth is the only one in which we can use our intellect to determine as to what to do. Put in Chinmaya's words we can decide to become either man-man or even god-man. Doing nothing in this birth for moksha will make us animal-man – in par with animals doing nothing but eating, drinking, sleeping and mating (which all animals do). Upanishads therefore say that if we attain moksha here then it is fruitful else life itself is futile (waste).

Attaining moksha doesn't have many paths. The only path is that of knowledge (or one-pointed devotion towards that Ishwara who alone exists pervading the entire world). There are no other paths to moksha. Neither through actions nor through various disciplines we will be able to attain moksha. This is because bandha or bondage is as a result of ignorance of our very nature of Brahman. Therefore the way out of this bandha or attaining of moksha is through knowledge alone. Knowledge of Brahman as our very nature of Consciousness and the substratum of the entire world is found only in Vedanta.

The system of Vedanta is generally scorned by majority of people and many consider it as something to do when we are old, our eyes don't work, our ears don't work and we have nothing at all to do. This isn't the case. How can an old person whose mind is filled with

thoughts about people and things of his past life (years in this birth) think about Brahman? Thus Vedanta is to be learnt and implemented now itself before it is too late to change our habits (which is just worldly focus).

Vedanta is a very simple system to learn and it is much simpler to implement. In order to learn and implement we just need to love this system. Love for Vedanta is developed when we are able to find the sweetness in it. Bringing out the sweetness of Vedanta through advanced concepts is what is done through this magazine. Going through of this magazine will ensure that we will be able to develop love towards Vedanta and thereby through learning and implementation we will be able to attain moksha here and now itself. Then it doesn't matter whether the world ends this month or after millions of years as then we will realize that the world doesn't exist at all – whatever exists is one Brahman alone.

May we all strive to learn and implement Vedanta so that we will be able to put an end to all sorrows and will be able to ever rejoice in bliss in contemplation of the truth that Brahman alone exists here and now itself.

AUM NAMA SHIVAYA

Dec 16th

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Praamaanya Siddhi

Knowledge – essence of life and living

Life and living constantly goes on in this world irrespective of how it is and whether we like it or not. When life goes on constantly it is essential to have knowledge of the external world. Without knowledge it is impossible to live. This is because the knowledge of perception of objects (and people) constantly happens. Without this happening, the world itself will cease to exist. And if the world ceases to exist then life itself will be futile (from the perspective of ignorance). Due to ignorance alone the world is really required to exist – with ultimate knowledge (knowledge of Brahman), a person realizes that Brahman alone exists and therefore the world appearing to exist or not exist doesn't really matter and doesn't affect the person's blissful state. But with respect to ignorant people, the world and its experiences are required for existence.

How do we perceive the world?

This is a kind of a stupid question as we all constantly perceive the world. There is no need at all to analyze as to how the world is perceived, where the world is perceived etc. But a wise person will analyze even the simplest of things in order to assert the same. There is no harm done by recalculating the expense sheet – if there are faults, they will be found out and if there are no faults, then the previous calculation will be certified as correct. Thus there is nothing to lose at all by recalculating. Similarly with respect to perception of the world, there is nothing wrong in analysis of the same.

It is absolutely essential to analyze any experience, by a pre-defined set of fault-less rules, in order to ensure that the experience isn't a delusion. This is where worldly science utterly fails as there aren't any defined faultless system in order to judge experiences (or give validity to experiences).

Knowledge can be split into two – knowledge of the subject of Self or Brahman (as the substratum of the entire world) and knowledge of the objects/world. With respect to knowledge of the world, it is required to put experiences through a set of rules to ensure that these aren't either temporary or delusion (illusory).

This is where the age old systems that base themselves on the Vedas come into picture. There is a pre-defined set of faultless rules based on which we can prove something. Once

something is proven then there is no way that this something will deviate from the experience that one gets out of it. Whether it be with respect to objective knowledge or subjective knowledge, this system (commonly called as nyaaya) can be used to prove objects as well as subjects (beyond any doubt).

Two types of experiences

Experiences are of two types. First is that which deviates after a period of time and is called brama or delusion. Second is that which is valid at all times and is called prama or valid knowledge.

It is essential to analyze and find out as to whether the experience we are having is brama or prama. Brama or delusion will lead to sorrow whereas prama will lead to happiness (with respect to the world, it will lead to temporary happiness and when it is about Brahman, then it will lead to eternal bliss).

Pramaana – means of valid knowledge

Validity of knowledge cannot just be made on the basis of our intellect or mind (preferences). Thus there are means of valid knowledge based on which an experience will be termed as valid or delusory. The shad darshanas (six systems of philosophy) differ with respect to the number of pramaanas; Vedanta accepts six pramaanas or valid means of knowledge which are briefly explained as below.

1. Pratyaksha pramaana – perception

This is experience through one's sense organs; that valid knowledge which is generated through sense organs coming in contact with sense objects is called pratyaksha. The means of this knowledge (that which leads to this knowledge) is called pratyaksha pramaana.

For this pramaana, it is essential in order to directly perceive objects. The condition for pramaana obviously is that it shouldn't be changed or invalidated after a period of time. For example: the experience of a building is valid through pratyaksha pramaana but the experience of water in desert isn't valid through pratyaksha pramaana as the experience is invalidated after a period of time.

2. Anumaana pramaana – inference

Wherever something isn't directly perceived or sense organs aren't in contact with that which is to be proven as valid, there inference is helpful. Inference is when we perceive A which is related to B and therefore B is inferred through direct perception of A. The common example taken up is that of inferring fire in the mountain as a result of perception of smoke. The mountain's smoke is directly perceived; wherever there is fire, there is smoke; hence fire is inferred as present in the mountain.

3. Shadbha pramaana – verbal testimony

This is knowledge achieved through words. Such knowledge from words can be classified into two as aaptavachana or words of elderly (learned) people and sruthi or scriptures (which are breath of Brahmaa). That which cannot be perceived or inferred should be proven through shabdha or words (and their meanings).

4. Upamaana pramaana - analogy

Any two entities in the world aren't exactly the same but there can be similarities between two entities with respect to some aspect. Such similarity can be used in order to prove something. For example: the four-legged creature that I perceive now is like a horse; thus it is a donkey,

5. Arthaapatti pramaana – presumption

When we find that the experience doesn't stand good without assumption of something else, then that something else is means of valid knowledge of the experience. For example: we see a person as being fat though not eating much during the day. Therefore we presume that the person is eating at night for without this, he wouldn't fat.

It goes without saying that the experience of the person as fat is directly perceived and without this perception, presumption cannot be applied.

6. Anupalabdhi pramaana – non-existence

That an entity doesn't exist in a particular place is shown through this means of knowledge of non-existence. This is helpful in order to negate the existence of something.

Any entity or experience that has to be proven to be valid needs to be proven through one or more of the above 6 pramaanas. If it isn't proven through even one then that means that

the entity or experience isn't valid. That which isn't valid isn't to be followed as it will lead to happiness but will lead only to sorrow (as it is just a delusion or an illusion).

As mentioned earlier, knowledge is about the objective world and subjective Self. The objective world can be easily proven as that which is temporary as it is constantly changing. The constantly changing world is a matter of perception or direct experience for each and every person. There is no need of any other pramaana to prove that the world is constantly changing. That such a changing world isn't real but just an illusion (while it is perceived) and unreal once its substratum is known is proven easily through anumaana (this has been dealt in a previous magazine – as to how to establish mithyaatva of an entity, which can be applied to the world easily). The scriptures also tell that the constantly changing world doesn't really exist before creation and after destruction. This means that the world just appears as existing in the middle (when it is perceived as existing). But that which doesn't exist in the beginning and at the end definitely doesn't exist in the middle. Hence it is easily proven through logic that the world doesn't exist at all.

Proof for Brahman

As mentioned, proving the world to be an illusion can be very easily established. But does that mean that an entity called Brahman as the substratum of the world exists? Logically such an entity of Brahman as the substratum of the illusory world is required (and does exist) because anything that is illusory exists in a real substratum. The substratum of Brahman is real; therefore it is Existence, Consciousness and Bliss in nature.

The above mentioned pramaanas apply to the objective world as they take into account a knower and a known – pramaanas or means of knowledge serve as the bridge between the knower and the known.

But do these pramaanas apply to Brahman?

Definitely no as in each of these pramaanas there is something that is perceived. But Brahman is not a matter of direct perception and there is no entity that is related to Brahman so that Brahman becomes known indirectly. Thus we will have to come to conclusion that Brahman doesn't exist as there is no proof for Brahman. Let's analyze as to how each of these pramaanas cannot be used to prove Brahman.

Brahman – apratyaksha

Brahman is not pratyaksha or perceived as it is not an object. Brahman is the subject of all objects and hence such a subject is never perceived. Therefore pratyaksha pramaana isn't valid with respect to Brahman.

Brahman – not known through anumaana

Anumaana or inference is when B is perceived and since B is related to A (where there is A, there is B) therefore A is inferred. With respect to Brahman there is no entity that is related to Brahman (as Brahman alone is real and everything else is just an illusion in Brahman). Thus there is no relation of A and B with respect to Brahman. Thus Brahman is not known through anumaana.

Brahman – not known through shabdha

Brahman is not an object of any sense organ, including words. Therefore words cannot define or describe Brahman. Whether these words are words of elderly people or words of scriptures, Brahman is not known through words. If Brahman be known through words of scriptures, then that would make Brahman an object. That which is an object is limited or temporary or unreal. Since Brahman is real and the subject of all objects (by being the substratum of everything) therefore Brahman is not known through words (shabdha pramaana).

Brahman – not known through upamaana

There is no entity other than entity; there is also no entity which is similar to Brahman. Therefore Brahman is not known through upamaana or analogy. Though the scriptures talk about aakaasha being similar to Brahman, it is just due to Brahman being the cause of aakaasha. There cannot be any similarity established between aakaasha and Brahman – if it be so, then Brahman again would become unreal (due to being an object).

Brahman – not known through arthaapatti

Presumption requires something to be perceived which is not valid unless there is an assumption added. In the case of Brahman there is no perception at all (of itself or anything that is related to it). Therefore Brahman is not known through arthaapatti.

Brahman – not known through non-existence

Non-existence also cannot prove Brahman because Brahman always exists pervading the entire world (by being the substratum of the world). Therefore there is no non-existence in any place or time for Brahman.

Conclusion – Brahman not known

Thus we have to conclude that Brahman is not known through any pramaanas. This means that there is no entity called Brahman and it is just a delusion of Vedanta that there is an entity of Brahman which is the subject of all objects, substratum of the illusory world and that which pervades the entire world.

Answering of objections – Brahman known through shastras

Though it was mentioned that shastras also cannot prove Brahman, this statement is wrong. Shastras are the only proof for Brahman. Shastras don't directly objectify Brahman and therefore there is no harm of Brahman becoming unreal (due to being objectified). Shastras indirectly point out to Brahman with respect to the world. Even as a mirror doesn't objectify the face but just points to our own face, similarly shastras point out to Brahman.

How do shastras point out Brahman?

Shastras point out Brahman as the subject of everything, as the substratum of everything and as the mere witness of everything. Shastras again and again repeat that Brahman is the power behind all actions and all perceptions. Whatever exists is due to the Consciousness which is the very nature of Brahman. In all these statements shastras don't objectify Brahman but they only point out to Brahman.

Even when Brahman is said to be Existence, Consciousness and Bliss in nature, Brahman is not directly pointed out but Brahman's nature alone is pointed out. Such mentioning of nature isn't any objectification as such a nature of Brahman cannot be an object of mind or words. Hence though people hear about Brahman being of the nature of Sat Chit Ananda, still they aren't sure about Brahman (and often falter away from the spiritual path due to not understanding this nature of Brahman). Brahman can only be understood as that which alone exists here – that Brahman alone exists is shown through Brahman's nature of Sat Chit Ananda. And such a Brahman also is not objectified as it is the very subject of

everything. The "I" that pulsates inside each one of us is Brahman alone (of the nature of Sat Chit Ananda).

Though Brahman is not an object yet Brahman can be proven through pramaana itself directly, unlike the objections that Brahman isn't subject to pramaana or proof.

Shaastras – source of Brahman

Brahma Sutras say that Brahman is that from which the world has come, that in which the world resides and that unto which the world merges after its destruction. It also says that the source of Brahman is the scriptures.

Scriptures aren't mere texts but they are revelations of various seers who purified their mind and were able to get direct and intuitive experience of Brahman at times of intense meditation or contemplation. Scriptures though are conveyed through texts they aren't mere texts to be just learned or by-hearted. They are truth to be implemented in day to day life. That is when scriptures come to life. That scriptures are thoroughly tested and verified is proven through the huge list of masters who have followed the scriptures and experienced the truth propounded in the scriptures. Thus we can say that scriptures are experiences of realized masters and hence it has validity automatically.

Also Brahman is known through direct and intuitive experience. When a person follows the path prescribed by the scriptures, then the person will be able to realize his own very nature of Brahman. Really speaking, Brahman is the Consciousness that pulsates inside each of one of us in the form of I-exist, I-exist. Thus Brahman is ever proven (nitya siddha) – hence Sankara says that I am ever-pure, ever-enlightened and ever-liberated (Self or Brahman) at all times. Due to ignorance, I feel as if Brahman is unknown. Through scriptural knowledge, ignorance vanishes and I realize my own very nature of Brahman (that nature which was forgotten temporarily). There cannot be any explanation of why this forgetting happened as forgetting didn't ever happen – at all times, I am Brahman alone. Even as water in desert cannot be explained similarly ignorance cannot be explained. If it is experienced, then it is present and leads to sorrow. The moment a person tries to analyze ignorance through learning of the scriptures, that very moment ignorance vanishes and realization dawns that Brahman alone exists at all times.

Brahman – svatah siddham (Self-proven)

Though we can use pramaanas in order to prove Brahman, including shaastras, such proofs are not required as Brahman is self-proven. Saying that Brahman doesn't exist because of lack of proof is like saying that I cannot speak; Brahman alone exists at all times and as pure Consciousness. Such Conscious Brahman need not be proven as it exists of its own. Even if we try to prove such a Brahman we will fail in this effort as there is no pramaana that can objectify the subject of Brahman (Brahman is the subject of everything and hence is never objectified).

Pramaanas are only for people who need validity of Brahman in order to strive towards realization of Brahman. But more important than pramaana here is faith or sraddhaa. If we have faith then we will be able to eventually realize that Brahman alone exists (contrary to initial experience that Brahman doesn't exist and only the world exists). A true sadhaka will believe his own very nature as Brahman and with faith will progress in the spiritual path towards the goal of moksha. Moksha is nothing but ever abiding in one's own very nature of Brahman while ever aware of the truth that the world which is perceived now is just an illusion of names and forms in Brahman.

Brahman – proven but not adviteeya or non-dual

Shaastras clearly talk about one entity of Sat alone existing before creation, without any kind of differences. This Sat is termed as Brahman. So it is very clear that Brahman alone existed before creation and alone will exist after destruction. This means that creation is just an illusion which appears temporarily in Brahman (but doesn't always exist). Moreover there cannot be any differences, logically as well, with respect to Brahman.

If it is argued that the world of sentient and insentient beings proves difference, then that is not the case.

The insentient objects of the world have no existence at all as they are insentient and constantly changing. Sentient beings, as they are called, are nothing but insentient entities with reflection of Consciousness. It isn't required to accept multiple Consciousness to support multiple sentient beings because it can be explained by one Consciousness alone. Scriptures also say that even as one fire, one air enters into this world and takes up different form, similar is the case with one Brahman taking up different forms. These different forms are what are commonly called as jeeva which is association of Consciousness (which is reflected in the intellect) with insentient objects of the world. Really speaking it is

one Consciousness that appears in different adjuncts of body, mind, intellect. Even as one space appears as different due to adjuncts of pot, room etc. similar is the case here as well. Logically as well as from scriptural statements, it is clear that Brahman alone really exists. Anubhava or direct experience also proves in the state of deep sleep that one Brahman alone really exists and duality just comes and goes. If a sadhaka follows the path of knowledge as prescribed by the scriptures then such a sadhaka will be able to directly experience this non-dual reality of Brahman.

Sruthi, yukti and anubhava clearly prove Brahman and hence Brahman has praamaanyam (validity). Above all, Brahman is the Consciousness that pulsates inside each one of us and hence Brahman's proof is ever there, self-proof and doesn't really require any other proof.

Conclusion

Realization or moksha is the ultimate goal of life. This is through knowledge of the subject of everything. This subject of everything is termed as Brahman. Knowledge requires pramaana or valid means of knowledge. With respect to Brahman, there is no need of any proof as Brahman is self-proven (that which pulsates inside as I-exist, I-exist, that Consciousness is Brahman). But if there need be proof in order to develop faith in the spiritual path, then shaastras prove Brahman beyond any doubt. Unlike other pramaanas shaastras are tested and verified by many masters and can be directly experienced by each one of us as well.

In order to implement knowledge through constant contemplation of the truth that Brahman alone exists here, it is essential to have faith. And faith can be gained through pramaanas. This article serves to show that Brahman has praamaanyam or validity. To put in different words, Brahman alone has validity as everything apart from Brahman is just an illusion in Brahman.

May we all strive to understand the validity of Brahman so that through implementation of knowledge in the form of constant contemplation of Brahman as pervading the entire world so that we will be able to realize our very nature of non-dual Brahman and thereby will be able to ever rejoice in bliss here and now itself.

Anumaanas used

ब्रह्मणः प्रामाण्यमस्त्येव, श्रुत्युक्त्यानुभवेभ्यः सिद्धत्वात्, सुर्यवत् ।१।

brahmaṇaḥ prāmāṇyamastyeva, śrutyuktyānubhavebhyaḥ siddhatvāt, suryavat|1|

1. There is proof or validity for Brahman, due to being established/proven through sruthi, yukti and anubhava, like Sun.

ब्रह्म अस्त्येव, प्रत्यक्षत्वात् अपरोक्षत्वाच्च, अग्रेस्थितः घटवत् ।२।

brahma astyeva, pratyakṣatvāt aparokṣatvācca, agresthitaḥ ghaṭavat|2|

2. Brahman exists alone, due to being perceptual and directly experienced in nature, similar to a pot right in front.

ब्रह्म अद्वितीय एव, निरपेक्षत्वात् अन्यस्यनिषेदाच्च, स्वप्नद्रष्टावत् ।३।

brahma advitīya eva, nirapekṣatvāt anyasyaniṣedācca, svapnadraṣṭāvat|3|

3. Brahman is non-dual alone, due to being absolute in nature and due to negation of anything else, like the dreamer.

Summarizing Sloka

ब्रह्मैव सततं सिद्धं श्रुत्युक्त्यादिप्रमाणेन ।

अद्वितीयं च तद्रूपं अन्यो नास्तिकदाचित् हि ॥

brahmaiva satataṁ siddhaṁ śrutyuktyādipramāṇena|
advitīyaṁ ca tadrūpaṁ anyo nāstikadācit hi|

Brahman alone exists always; proven through pramaanas of sruthi, yukti etc. Brahman's nature is non-dual as definitely there is nothing other than Brahman.

Chathussutra Prakaashah

Shareeraka Nyaaya Sangraha

Second Sutra

जन्माद्यस्य यतः

janmādyasya yataḥ

(Brahman is) that from which creation etc. (creation, protection and destruction) of the world happens.

Purvapaksha

Brahman is the creator-protector-destroyer of the world – this is thatastha or upalakshana of Brahman.

Due to the below reasons, this lakshana is illogical/invalid and Brahman cannot be defined:

1. Since only upalakshana is given, svaroopā lakshana of Brahman is not known and impossible.
2. Svaroopā of Brahman which is non-dual and infinite goes against upalakshana of being creator-protector-destroyer of the world.
3. Illusory world cannot have upalakshana.
4. If Brahman qualified by Maya is the creator-protector-destroyer of the world then the world becomes Brahman (and therefore definition is not required or not valid).

We saw in the previous magazine the three types of lakshanas in depth. Now let us look into the objections raised by the purvapakshin answered by the siddhantin.

Literal Translation of the work

There (in the matter of this discussion), even as "that which is at the end of this branch, that is moon" and "that is shining gloriously is the moon" thus upalakshana and svaroopā lakshana explain the specific moon, similarly the mentioned cause-hood of the world's material and efficient causes being established that which is instrumental for the birth etc. of the world that Brahman thus, even though illusorily being the cause of the world's birth etc. like "that which shines like silver is nacre"; and through Brahman's words (of explanation) of non-dual, infinite in order to explain about oneself (to point to oneself), cause-hood of the world is Brahman thus giving upalakshana and again its cause-hood due

to Maya, that itself becoming Brahman the lakshana of pure Brahman as existence, bliss etc. are propounded – thus through the two lakshanas, it is shown that Brahman which is to be known is ascertained. It has been mentioned in bhashya "its ascertaining/determining sentence is through blissful etc." thus.

Two lakshanas

Though we have seen what are the two lakshanas previously, still explaining it briefly – the two lakshanas are upalakshana or thatastha lakshana and svaroopalakshana. Upalakshana is when definition of an entity with respect to another entity whereas svaroopalakshana is definition of the entity through its nature. Upalakshana isn't valid always as it is relative (related to another entity) whereas svaroopalakshana is always valid as it is the very nature of the entity (without being related to anything else).

Example of svaroopalakshana is that fire is fiery/hot in nature. Thatastha lakshana is "the house on top of which crow is sitting is the house you are looking for" – here we find that this definition isn't always valid as the crow will fly away after sometime.

With respect to Brahman, svaroopalakshana is that Brahman is of the nature of existence, consciousness, bliss, Brahman is non-dual and infinite. Thatastha lakshana of Brahman is that Brahman is the cause of the world (that from which world has come, that in which world resides and that unto which the world merges after destruction). Since the world itself isn't eternal therefore thatastha lakshana is not eternally valid.

Two lakshanas with respect to moon

Prakashatman gives beautiful example in order to show the two lakshanas here. The example is with respect to moon. The upalakshana in order to define moon is also the nyaaya called Chandra shaakha nyaaya. A mother wants to show her small child the moon. But the child cannot directly look at the sky and the moon. Therefore the mother points out a nearby branch and through the end of the branch, moon is pointed out. The child thus sees the moon clearly. In Vedanta, Brahman is not directly pointed out as it is impossible to think about Brahman as our minds are initially filled with thoughts about the world (which is contrary to Brahman). Therefore Brahman is pointed out through the well known and experienced world. Brahman is mentioned as the cause of the world. This cause-hood isn't the real nature of Brahman but just upalakshana as the world itself isn't real.

Prakashatman defines the moon's upalakshana as that which is at the end of the branch and svaroopta lakshana as that which shines brightly. These two lakshanas are not contrary to each other even though the upalakshana is not real (as the branch will not always be present). Both have their purposes and this should not be misunderstood.

Brahman's Upalakshana

The upalakshana of Brahman is that it is the cause of the world. The constantly changing world requires a changeless substratum. This changeless substratum is the cause of the world – that from which the world has come, that in which the world resides and that unto which the world merges at its time of destruction. Upalakshana of Brahman is essential and apt for initially defining Brahman because Brahman is totally unknown and the world alone is known. Directly pointing out to something totally unknown is futile. In order to point out the unknown, something that is known has to be used. Therefore the known world is used to point out to the unknown Brahman. In other words, the near world is used to point out the far away Brahman.

It is important to understand the purpose of upalakshana. If we aren't able to understand this purpose of upalakshana then we will be led to doubts, confusions and arguments. Such logical arguments will lead nowhere as they serve nothing at all except to boost the intellect and the ego. Brahman is beyond intellect, ego and logic. If intellect, ego and logic are used in the right way (as prescribed by the shastras) then they will lead us to Brahman (and moksha). Various masters of the past have been able to use all equipments in order to realize Brahman – their focus was on Brahman and not mere logic for the sake of logic.

Upalakshana is required in order to point out Brahman which is totally unknown as the substratum of the entire world. Without upalakshana, it will also be impossible to take our focus completely from the external world to the substratum of Brahman. Unless focus from the world shifts to Brahman, there will be attachments pending with the world – then spirituality will be futile. As AMMA says, such spirituality will be like filling a pot which has a hole on the side with water. It doesn't matter how much we fill the pot with water as water will leak from the pot. Similarly spirituality becomes futile unless attachment to the world vanishes. When Brahman is mentioned as the cause-substratum of the world, then we realize that the world is temporary-sorrowful and insignificant in nature. Also we learn that there is something beyond or bigger or better than the world. If we have wisdom, then we will stop seeking the world and seek Brahman.

Brahman's Upalakshana of illusory world – valid

Purvapakshin said that the upalakshana of Brahman being the cause of the world is invalid because the world itself is illusory. This is not true because the upalakshana of Brahman does serve a purpose even though the world is invalid. Prakashatman beautifully says that the upalakshana of a nacre being that in which silver is seen is valid – similarly the upalakshana of Brahman as being the cause of the world is valid. This is because the world is currently experienced. As long as the world is experienced by an ignorant person, upalakshana is valid even if ultimately the world is negated (said to be unreal in nature).

Since the scriptures target ignorant people therefore upalakshana even though it is about the illusory world is valid. This upalakshana serves the purpose of taking the ignorant person away from the illusory world unto its substratum of Brahman (which is the cause as well of the illusory world). Even as mentioning of the desert as the cause of water or mirage, dreamer as the cause of the dreamer etc. are valid similarly Brahman as the cause of the world is valid alone.

Upalakshana – due to Maya

Upalakshana of Brahman is only as a result of Maya as Maya creates duality. Duality alone is the basis of the world. And when the world is there, then upalakshana of Brahman as the cause of the world is there. Thus we can say that Maya is the reason for Brahman's upalakshana. Such upalakshana is required (as explained earlier) in order to get rid of the illusion of Maya.

Even as getting out of magic of a magician, we need to understand that the magician is the cause of the magic similarly in order to get out of Maya we need to understand Brahman as the cause-substratum of the illusory world. If we just say that magic is unreal therefore there is no need of getting rid of it, then we will be deluded by the magic and will not be able to overcome it. Similarly if a person says that the world is illusory and therefore we don't need upalakshana or even Brahman then such a person will be deluded by Maya over and over again (thereby experiencing nothing but sorrow alone). Therefore it is essential to use the upalakshana to go from the illusory world to Brahman and thereby through realization of Brahman we will be able to get rid of the notion that the world is real (and will be able to ever rejoice in bliss in Brahman).

Maya is that which doesn't really exist. But it is beyond all logic and it makes the impossible possible as we see the entire world being created out of nothing and yet appearing to be very real (and often more real than real Brahman).

Pure Brahman – devoid of Maya

Ultimately Brahman is beyond even Maya. This means that Brahman is beyond being the cause of the illusory world. Such cause-hood is temporary yet required in order to go beyond the world and reach the very nature of Brahman.

Upalakshana of Brahman is mentioned in order to take the sadhaka from the illusory world to Brahman. This doesn't mean that svaroopalakshana of Brahman is not there. Brahman's very nature is Existence, Consciousness and Bliss. Brahman is non-dual in nature and infinite as well. This svaroopalakshana of Brahman is well known and well proven through scriptures, logic and experience. By nature Brahman is beyond everything and it exists alone (of its own). Hence scriptures say that before creation, Brahman alone existed – one without a second. During creation as well Brahman alone exists. Differences or duality is as a result of names and forms which are created by Maya. Maya uses time, space and causation in order to make duality appear very real. But even as the dream world doesn't exist, similarly this entire world (and Maya) don't exist at all. Whatever exists is Brahman and Brahman alone.

Since Brahman alone always exists therefore svaroopalakshana of Brahman is valid or proven through direct experience. Since this Brahman always exists therefore it is of the nature of Sat or Existence. Sat cannot exist of its own without light of Consciousness falling upon it. Since Brahman always exists therefore Consciousness has to always fall on Brahman. This is possible only when Brahman is of the nature of Consciousness. That which always exists is infinite in nature and therefore blissful in nature. There cannot be anything apart from this one entity for then it would be relative and will cease to be infinite and always existing in nature. Thus Brahman is non-dual in nature (Brahman alone always exists).

Thus it is clearly proven that Brahman's svaroopalakshana is present and valid. And also that upalakshana of Brahman is valid even though it is about the illusory world and is due to Maya.

No contrary-ness between two lakshanas

Purvapakshin argued that there is contrary-ness between upalakshana and svaroopalakshana. Such contrary-ness is not at all there. Since Brahman's upalakshana is being the cause of the illusory world, therefore this doesn't harm the non-dual nature of Brahman in anyway. This is similar to desert being the cause of the illusory water seen in it.

Ultimately svaroopalakshana alone is valid but upalakshana is required in order for sadhakas to progress from the world to Brahman and such a upalakshana because of being with respect to illusory world doesn't contradict svaroopalakshana. And upalakshana also doesn't become invalid with respect to the illusory world because it is valid from the perspective of ignorance (or initial perspective of sadhakas who are experiencing the world and want to attain moksha or eternal bliss).

Purvapakshin argued that if Brahman qualified by Maya is the creator-protector-destroyer of the world then the world would become Brahman. This argument is accepted by us. It is true that the world is Brahman. But the world isn't Brahman, as it is experienced now – the names-forms duality-filled world is never Brahman. But the world is Brahman in its essential nature. Even as the dream world is definitely the dreamer as the substratum of the dream world, similarly this world is Brahman alone as the substratum. But the world as such isn't Brahman even as the dream world as such (filled with dualities) isn't the dreamer because it doesn't even really exist.

Upalakshana of Brahman assumes Brahman to be qualified by Maya. But this doesn't affect Brahman as Maya isn't real. Therefore this also doesn't affect the very nature of Brahman even as the dream world doesn't affect the dreamer as it isn't real.

Conclusion

Thus all arguments of the purvapakshin have been answered and Prakashatman concludes by saying that Brahman which is to be enquired has thus been determined through upalakshana (and svaroopalakshana as has been pointed out through quotation from Sankara's bhashya).

We have to remember that Brahman is the cause-substratum of the world and ultimately Brahman is of the nature of Sat Chit Ananda Anantha and Adviteeya (Existence,

Consciousness, Bliss, Infinite and non-dual). Through contemplation of this, we will be able to realize Brahman and thereby will be able to ever rejoice in bliss.

Summary of second sutra

We have come to the end of the analysis of the second sutra as per the work of Prakashatman.

That Brahman which is to be enquired has two lakshanas:

- Upalakshana of Brahman being the cause-substratum of the world
- Svaroopalakshana of Brahman being of the nature of Sat Chit Ananda

Through determination of Brahman's nature, we will be able to contemplate on Brahman as non-dual reality behind the world and thereby will be able to realize Brahman and ever rejoice in bliss.

May we all strive to remember that Brahman alone exists as the substratum of the world and as pure Consciousness which pulsates inside us as I-exist, I-exist so that through contemplation we will be able to ever rejoice in bliss here and now itself.

निगमनं

ब्रह्मणो लक्षणं सिद्धं मिथ्याजगदधिष्ठानरूपत्वात् जगतो जन्मादिकारणत्वाच्च ।

brahmaṇo lakṣaṇam siddham mithyājagadadhiṣṭhānarūpatvāt jagato janmādikāraṇatvācca |

उपलक्षणं तु जन्मादिकारणत्वम् ।

upalakṣaṇam tu janmādikāraṇatvam |

स्वरूपलक्षणं अद्वितीयानन्तादिशब्देन दर्शितम् ।

svarūpalakṣaṇam advitīyānantādiśabdēna darśitam |

उपलक्षणं न स्वरूपस्य विरुद्धं मिथ्याजगतः आश्रयत्वात् ।

upalakṣaṇam na svarūpasya viruddham mithyājagataḥ āśrayatvāt |

Avidyaa Prakaashah

We have seen in the previous couple of magazines illogicality of avidya with respect to its support (asraya), its veiling of Brahman (tirodhana), its nature (svarupa) and its indeterminability (anirvachaniyatva).

Asraya

The purvapakshin says that avidyaa cannot be supported by Brahman because Brahman is self-luminous in nature and will lead to duality (as avidyaa becomes another entity). Avidyaa also cannot be supported by jeeva who himself isn't real and dependent on avidyaa itself for his very existence. Thus, the purvapakshin concluded that avidyaa is illogical and so is the system of Advaita Vedanta which bases itself on avidyaa.

The siddhantin replied saying that the support for avidyaa is Brahman alone as there isn't any real entity apart from Brahman. And since avidyaa isn't real therefore duality isn't affected at all. Avidyaa since it is just a matter of experience for an ignorant person and really not real therefore it doesn't cause any harm to self-luminous nature of Brahman (and also doesn't lead to duality or another real entity like Brahman).

Tirodhana

The purvapakshin said that veiling of Self or Brahman is not possible as Brahman is self-luminous in nature. That which ever shines and is Consciousness in nature can never be veiled. Thus avidyaa can never veil Brahman and therefore avidyaa itself is purposeless (avidyaa is that which veils the Self, so says Advaitin).

The siddhantin replied saying that avidyaa is only for person who is ignorant. Really speaking avidyaa doesn't exist and it cannot ever veil Brahman. And it doesn't ever veil Brahman. But for an ignorant person, the Self appears as veiled by ignorance. This is from an empirical view point. After realization of Brahman through knowledge (which removes ignorance), a person realizes the ultimate view point that Brahman alone exists. Even as light is seemingly veiled by darkness and Sun is veiled seemingly by clouds, similarly the Self is veiled by ignorance (from an empirical view point). Until knowledge of the shastras (that Brahman alone exists) dawns a person experiences ignorance (which is proven through direct experience for an ajnaani) and since ultimately Brahman alone exists, therefore there is no illogicality whatsoever.

Svarupa

The purvapakshin said that avidyaa's nature cannot be neither bhaava (existence) nor abhaava (non-existence). It cannot be bhaava because then it can never vanish (or be nullified or negated) and it cannot be abhaava because it isn't something merely non-existent (or lack of something) by being experienced (by ignorant people). It goes without saying that an entity cannot be both bhaava and abhaava. Thus avidyaa's nature cannot be determined and therefore the system which bases itself on avidyaa is illogical.

The siddhantin answered by saying that we say that avidyaa isn't abhaava and hence term it bhaava. It is neither bhaava nor abhaava but it appears as existing for an ignorant person (ultimately for a knower it doesn't exist at all). Terming avidyaa as existing (or bhaava rupa) is just for teaching purposes alone. Ultimately avidyaa has no reality at all and it just appears as existing in my Consciousness (Consciousness is changeless whereas avidyaa is changing - this itself means that avidyaa is just an illusion in Consciousness, temporarily appearing but ultimately not existing).

Anirvachaniyatva

The purvapakshin said that avidyaa which is said to be anirvachaniya by advaitin is illogical. This is because an entity has to either sat or asat. There cannot be postulation of a third type of entity and proving that such an entity is also not possible. And that which cannot be explained is illogical and therefore it is destroyed (by itself). When avidyaa gets destroyed then the system of Vedanta itself becomes illogical.

The siddhantin answered by saying that there are two levels of reality – one is ultimate perspective or paaramaarthika and second is empirical or vyaavahaarika. From ultimate perspective avidyaa doesn't exist as one Brahman alone exists; from an empirical viewpoint, avidyaa appears as existing. But since empirically as well avidyaa appears as existing, it cannot be asat (as asat has no existence whatsoever). Avidyaa also cannot be sat as it will vanish after knowledge dawns. Thus it is that which appears as existing while experienced but doesn't really exist. Such an entity is termed as indeterminable or indescribable. And such an avidyaa is postulated only for an ajnaani (who alone directly experiences avidyaa). Ultimately avidyaa doesn't exist at all (this is realized through knowledge which destroys non-existent avidyaa in the form of "there is no avidyaa at all existing" and therefore there is neither illogicality nor destruction of either avidyaa or Advaita Vedanta.

Pramaana

The purvapakshin argued that avidyaa isn't proven through any pramaana – it doesn't stand pratyaksha or anumaana. It doesn't stand scriptural support as well because scriptures talk about the world as real. The world which is the effect of avidyaa and is illusory or unreal isn't supported in the scriptures. Thus having no valid means of knowledge, avidyaa is invalid or is delusion alone. Thus the system of advaita Vedanta also falls apart.

Siddhantin answered the objections by saying that avidyaa is a matter of direct experience for ignorant people. That which is a matter of direct experience is already proven and therefore it doesn't require any other proof for its existence but if required, avidyaa can be proven through other pramaanas as well. Sruthi also supports avidyaa and says the world is temporary which itself means that the world isn't real. Though ultimately avidyaa is unreal still it is valid and proven for an ignorant person. The system of advaita Vedanta itself is in order for ignorant people to realize Brahman. Just because avidyaa is unreal ultimately doesn't mean that it doesn't exist or the system is invalid. Even as after knowing that there is no water in desert, still water is seen, similarly after knowing that avidyaa doesn't exist even if avidyaa's effect of the world is seen there is no fault at all as it just appears as existing. The knowledge that it doesn't exist but Brahman alone exists will make a person ever rejoice in bliss (doesn't really matter if non-existent avidyaa appears as existing or not).

Let's now see the next illogicality with respect to avidyaa.

6. nivartakAnupapattiH- Illogicality with respect to the remover of avidyaa (avidyaa being removed by knowledge of Brahman)

निर्गुणात्मनाज्ञाननाशनम् ।

नास्तिसर्वदा ऐक्यभावनात् ॥२१॥

nirguṇātmanājñānanāśanam |
nāstisarvadā aikyabhāvanāt ||21||

21. Destruction of ignorance through attribute-less Brahman cannot happen ever, due to notion of oneness (identity).

ज्ञानभावनं ब्रह्मणः कुतः ।

भाववर्जितः स्वात्मरूपतः ॥२२॥

jñānabhāvanam brahmaṇaḥ kutaḥ |
bhāvavarjitaḥ svātmarūpataḥ ||22||

22. How can notion of knowledge be there for Brahman which is devoid of any notion and as one's own very Self? (means there cannot be).

सर्वव्याप्तब्रह्मैवभावनम् ।

(ज्ञाननाशितं ब्रह्मभावनम् ।)

मानसस्स्थितिः नैवस्वात्मनः ॥२३॥

sarvavyāptabrahmaivabhāvanam |
(jñānanāśitaṁ brahmabhāvanam |)
mānasassthitiḥ naivasvātmanaḥ ||23||

23. Notion that I am Brahman which is all pervasive is a state of the mind and not a state of the Self (this notion is knowledge and it destroys ignorance – it can destroy ignorance as ignorance also is an illusion in the mind alone – notion of Brahman which is notion-less is possible as pervading the entire world).

अन्धकारवत् नास्तिसर्वदा ।

ज्ञानबाधितं तन्मनो भ्रमः ॥२४॥

andhakāravat nāstisarvadā |
jñānabādhitam tanmano bhramaḥ ||24||

24. Ignorance doesn't exist at all times like darkness. It is destroyed or sublated by knowledge and is just a delusion of the mind.

Slokas

The first two slokas explain the illogicality with respect to anirvachaniyatva of avidyaa. The first two slokas (21st and 22nd) thus are purvapaksha statements whereas the last two (23rd and 24th) slokas answer the objections and the siddhantha or advaitic view-point.

Avidyaa – removed by knowledge

Advaita Vedanta says that avidyaa is removed by knowledge. Knowledge here is knowledge of Brahman. Brahman is by nature nirguna or without any attributes. This is because Brahman is of the nature of Sat Chit Ananda. That which exists at all times has to be nirguna in nature else guna will limit it and therefore it will be temporary (anitya and asat). Therefore Brahma is nirguna. This Nirguna Brahman is the cause-substratum of the illusory world that we currently perceive.

Knowledge of Brahman also isn't knowledge as a different entity but knowledge of Brahman as one's very nature of Self (Consciousness that pulsates inside as I-exist, I-exist). Thus knowledge of Brahman as our own very nature of Self removes ignorance (ignorance is not knowing one's very nature of Brahman).

Purvapakshin – knowledge of nirguna is not possible

Knowledge is knowing an entity. This entity thereby becomes an object. An object consists of various qualities which are used in order to know the entity. But with respect to Brahman there is knowing possible as Brahman is without any attributes and Brahman is devoid of objectification. Since nirguna Brahman cannot be known therefore remover of ignorance is not at all there.

Ignorance is removed by knowledge of Brahman (which is nirguna), says Advaitin. This is not possible as knowledge of Nirguna Brahman itself is not possible.

Purvapakshin – knowledge not possible due to identity

Knowledge is in the plane of tripiti – the three of subject, object and action. With respect to knowledge, the tripiti is the knower who is the subject, the object is that which is to be known and knowledge is the medium through which the knower knows the object (known). But such tripiti is invalid when the knower and the known are the same. Where the object of knowledge is the subject alone, there is no knowledge really possible – whom to know, what to know, why to know and how to know.

Advaita Vedanta says that Brahman is one's own very nature of Self or Consciousness. Such a Brahman cannot be known as it is one's own very nature. To still say that Brahman as one's own very nature is to be known is as stupid as saying that I should know myself to be existing – there is no knowledge possible in this case as there is no distinction between knower and known.

If it be argued here that Brahman is not known and hence knowledge is required, then we ask – is already known Brahman known or is Brahman newly known? If it be answered that already known Brahman is known then the process of knowing is futile as Brahman is already known (leading to siddha saadhanataa dosha – fault of mentioning that which is already established). If it is answered that Brahman is newly known then such knowledge of Brahman will not eternal because it is newly known. Therefore such knowledge doesn't lead to eternal bliss or moksha but it will only lead to temporary happiness which will vanish after a period of time.

Now if it be argued that Brahman to be known is with qualities then we ask, are qualities of Brahman real or unreal? If qualities are real then they can never be removed and this will lead to duality (thereby defeating non-duality). If qualities aren't real then their removal is futile as they don't even exist (we have to say that removal of unreal qualities isn't just futile but impossible). Even if by some way this impossible removal of qualities is accepted still that would take us back to step one (where we were before assuming qualities to be real) – this means that it wouldn't get rid of sorrow at all but will lead to the delusion that sorrow is removed.

Purvapakshin – avidyaa's removal is not possible through knowledge

Advaitin says that avidyaa is removed through knowledge of Brahman. But since knowledge of Brahman itself isn't valid therefore removal of such knowledge of Brahman is also impossible. Thus avidyaa cannot be removed at all, as per what the advaitin says.

If it be argued that avidyaa is removed through ever-present Self or Brahman then we ask – was Brahman there or not there before avidyaa's removal that it now leads to removal of Self? Brahman being present before avidyaa's removal shows that avidyaa cannot be removed by Brahman. Brahman being not present before avidyaa's removal would make Brahman something newly created and such removal will not be eternal (as it is newly created, therefore it will be destroyed as well). If it be argued that Brahman appeared as

veiled before and this veil is removed thereby leading to removal of avidyaa, then we ask as to what is this veil? Is this same as avidyaa or different? If same then it leads to aatmaashraya dosha (pointing to oneself – avidyaa's removal leading to avidyaa itself). If different, then we will have to keep assuming another entity in order to remove avidyaa – this will keep on going thereby leading to infinite regression or anavasthaa dosha. Thus ever-present Self or Brahman cannot be removed of avidyaa.

Now if we say that karma or bhakti etc. are the remover of avidyaa then that goes against the basic tenet of Advaita that avidyaa is removed through knowledge of Brahman. It is therefore like one killing oneself and advaitin himself making his system invalid. Therefore there is no other remover of avidyaa than knowledge of Brahman.

Thus it is proven that knowledge of Brahman cannot be remover of avidyaa and there is no other means of removal of avidyaa thereby making avidyaa ever present. Thus the system of Advaita itself collapses as the phala or prayojana of removal of avidyaa isn't valid (and there is no prayojana at all).

Siddhantin – Brahman both nirguna and saguna

All arguments against Advaita are raised as a result of misunderstanding of the basic tenets of Advaita. Advaita accepts two levels of reality – first is the empirical viewpoint and the second is the ultimate viewpoint. Ultimately Brahman alone exists whereas empirically the external world is accepted as existing. These two levels don't contradict each other though ultimately everything is negated in Brahman. Maintaining ultimate perspective in the mind, a person will be able to lead a blissful life amidst all the problems in the empirical world (knowing that the world doesn't really exist and Brahman alone exists).

Ultimately and by nature Brahman is nirguna or without any qualities as Brahman is eternal and Brahman alone exists (nothing apart from Brahman exists). But empirically the world has to be explained for the sadhaka who is still in ignorance. Therefore empirically Brahman is said to be the cause of the world – this Brahman is with all qualities. Such qualities-filled Brahman also helps in concentration or meditation (and through seeing this one form as pervading the world, to get rid of dual notions in the mind). Nirguna Brahman alone is the substratum of the world though when mentioned as the cause of the world Brahman appears to be with qualities (or saguna). This is similar to a dreamer appearing as a king in the dream world. Thus the king is the cause of the dream world but ultimately the dreamer

is not a king (all such qualities of the dreamer which were associated with him in the dream world aren't real).

If we don't understand that Brahman though essentially is nirguna in nature but appears as saguna too, then many concepts of Advaita Vedanta will not be properly understood.

Siddhantin – Knowledge of Brahman, in the mind

When it is said that knowledge of Brahman is remover of avidyaa this knowledge is in the mind alone. Ignorance also is in the mind therefore knowledge of Brahman in the mind removes the ignorance in the mind even as light removes darkness. All the while the ever-present Brahman is a mere witness to everything.

The argument that knowledge of nirguna Brahman is not possible is also not true as Brahman becomes nirguna when it pervades the entire world. Thus contemplation of Brahman as pervading the entire world is the remover of ignorance.

This knowledge, as mentioned, is in the mind and doesn't in anyway affect the ever-present Self or Brahman which is of the nature of pure Consciousness (and that which pulsates inside as I-exist, I-exist).

Siddhantin – Identity in order to get rid of dual notions

Identity of Brahman with one's own Self is in order to get rid of dual notions or the notion that duality is real. This notion that duality is real leads to sorrow (through attachments and aversions). The moment a sadhaka contemplates that I am Brahman, that Brahman which pervades the entire world that very moment duality vanishes and along with it all sorrows as well. It cannot be argued that such a contemplation of Brahman as one's own Self is just an illusion or just imagination because it is the truth. That which pulsates inside as I-exist, I-exist, that Consciousness alone is Brahman.

Siddhantin – knowledge of forgotten Brahman removes forgetting (ignorance)

It is illogical to say that I forgot my own very nature of Brahman but still it did happen for ignorance is directly experienced. Thus through remembrance of the truth that I am Brahman, ignorance is removed and a person realizes his own very nature of Brahman. There is no illogicality at all here if we remember as to that ignorance is unreal.

Hence it is said that ignorance is just a delusion of the mind. Like darkness, ignorance doesn't exist at all. It only appears as existing for an ignorant person. The moment knowledge dawns that Brahman alone exists, that very moment ignorance vanishes and a person will be able to ever rejoice in bliss.

Thus it has been proven that knowledge of Brahman as removing ignorance is valid alone as it only is in the mind whereas at all times ultimately Brahman alone exists. Even as alum removes dirt in water and itself vanishes similarly knowledge of Brahman in the mind removes ignorance and itself vanishes thereby showing the ever-present Brahman as one's very nature of pure Consciousness.

Conclusion

Avidyaa or ignorance is itself unreal but appears as real for a person who is experiencing it. There need be no proof for avidyaa which is evident for an ignorant person. Avidyaa is removed through knowledge of Brahman in the mind. This knowledge of Brahman is possible as Brahman is all-pervasive (and anything can be imagined in the mind). Such knowledge of Brahman gets rid of ignorance and thereby reveals the ever-present blissful Brahman as our own very nature of Self.

The arguments that removal of ignorance isn't possible has been proven wrong. Ignorance being removed by knowledge is valid alone as ignorance is just an illusion in Brahman even as water in desert. Even as water in desert is removed through knowledge of desert similarly knowledge of Brahman removes ignorance and thereby a person realizes the ever-present non-dual reality of Brahman.

May we all strive to remember at all times that Brahman alone exists so that through this knowledge we will be able to get rid of illusory ignorance and thereby will be able to ever rejoice in bliss here and now itself.

Anumaana used by purvapakshin and siddhantin

Purvapakshin

अविद्यायाः निवर्तकानुपपत्तिः सत्यं, निर्गुणब्रह्मणोज्ञेयाभावात् ब्रह्मात्मैक्यभावनाच्च, वन्ध्यपुत्रवत् ।

Avidyaa's illogicality with respect to removal (by knowledge) is true, because of lack of being known for nirguna Brahman and due to the notion of identity of Brahman and Atman (Self), like mother of a barren woman.

Siddhantapakshin

अविद्यायाः निवर्तकोपपत्तिः सत्यमेव, ब्रह्मणो मिथ्याजगदधिष्ठानरूपज्ञानस्य युक्तियुक्तत्वात् ज्ञानस्य च मनो लक्षणात् अज्ञानस्य मिथ्यात्वात् ज्ञानेन निवारणरूपत्वाच्च, अन्धकारवत् ।

Avidyaa's logicity with respect to removal is truth alone, as it is logical for knowledge of Brahman as substratum of illusory world, knowledge being a quality of the mind, ignorance being an illusion and ignorance being of the nature of removed through knowledge, like darkness.

Vairagya Saptakam

ॐ वैराग्यसप्तकं

om vairāgyasaptakam

वैराग्यं द्विविधं प्रोक्तं साधनं चेति ज्ञानस्य ।

परापरा च तद्वेद सहायकं मुमुक्षूणां ॥१॥

vairāgyam dvividham proktam sādhanam ceti jñānasya
parāparā ca tadveda sahāyakam mumukṣūṇām||1||

1. Vairagya is spoken of as two types and is the sadhana for knowledge. Para and Aparā are the two and they are helpful for mumukshus.

अपरा जगतदोशदर्शनं हि प्रसिद्धा च ।

वैराग्यं तु यतः ज्ञानं लक्षणं विश्वमिथ्यात्वं ॥२॥

aparā jagataddośadarśanam hi prasiddhā ca
vairāgyam tu yataḥ jñānam lakṣaṇam viśvamithyātvaḥ||2||

2. Aparā is definitely “finding fault with the world” and famous also (knowing the world to be temporary and sorrowful). And this vairagya is that from which knowledge is attained of the nature of the world’s illusoriness.

(Aparā vairagya is split into four which are defined in the next slokas)

प्रश्नरूपेणविश्वस्य ज्ञानाल्लभेत वैराग्यं ।

यत् यतमाननामं तत् प्रथमेतिविदुर्प्राहुः ॥३॥

praśnarūpeṇaviśvasya jñānāllabheta vairāgyam
yat yatamānanāmam tat prathametividurprāhuḥ||3||

3. That vairagya which leads to knowledge about the world through questions, that is called yatamaana and it is the first, thus say learned people (first of Apra vairagya).

व्यतिरेकं द्वितीयं च रागद्वेषस्यबोधेन ।

ज्ञायते हि यतः सुष्ठुः प्रतिबन्धास्तु सर्वा हि ॥४ ॥

vyatirekaṁ dvitīyaṁ ca rāgadveṣasyabodhena |
jñāyate hi yataḥ suṣṭuḥ pratibandhāstu sarvā hi ||4||

4. And second is vyatireka from which through knowledge of attachment and aversion, a person clearly knows about various obstacles, definitely.

एकश्च प्रतिबन्धः यत् ज्ञात्वा कर्म तु सर्वाणि

क्रियते तत्तृतीयं हि एकेन्द्रियेति चोच्यते ॥५ ॥

ekaśca pratibandhaḥ yat jñātvā karma tu sarvāṇi
kriyate tattṛtīyaṁ hi ekendriyeti cocyate ||5||

5. That is third and named as ekendriya where knowing that just one obstacle alone remains, all actions are performed.

चतुर्थं च (सर्वेन्द्रिय) वशीकारं मन्सेन्द्रियसंयमः ।

ततो रागप्राप्तिश्च मोक्षस्सुलभरूपेण ॥६ ॥

caturtham ca (sarvendriya) vaśīkāraṁ mansendriyasamyamaḥ |
tato rāgaprāptiśca mokṣassulabharūpeṇa ||6||

6. Fourth is vasheekaara which is control of the mind and the sense organs. And as a result of this, attachment (to Brahman) and moksha is attained very easily.

ब्रह्मानुरक्तिरूपा च दायका तु परा साक्षात् ।

मोक्षस्तिथिरनायासं अनन्तरं हि वेगेन ॥७॥

brahmānuraktirūpā ca dāyakā tu parā sāksāt |
mokṣassthitiranāyāsam anantaram hi vegena ||7||

7. Para is of the nature of love towards Brahman and giver of moksha directly without effort; and simultaneously (after para is attained) and quickly.

Anukramaanika Nirdesham

1. Editorial – a general message
2. Praamaanya Siddhi - an analysis of praamaanya or validity of Brahman.
3. Chathussutra Prakaashah - a multi-part series on illumination of the first four sutras of Brahma Sutra through learning of the work of Shaareeraka nyaaya sangraha of Prakashatman.
4. Avidyaa Prakaashah - a multi-part series with written slokas explaining the illogicality of avidyaa as per Sri Bhashya and the answering of the same.
5. Vairagya Saptakam - explanation of different types of vairagya through a simple set of slokas. This section is dedicated to original work written but not explained in depth in order to help sadhakas in reflection of the concepts themselves.

1. Comments
2. Suggestions
3. Corrections (word, sloka, content etc.)
4. Would like to see specific content
5. Would like to contribute (through research from websites, don't need to write up the content yourself)

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