

Ashrayanupapatti

- **Where does Avidya reside**

Avidya resides at Jeeva → Not possible

1. Since Jeeva itself is created by Avidya, Jeeva cannot be Ashraya for Avidya
2. If you say Avidya got due to Jeeva and Jeeva got due to Avidya, it is Anyonyashraya Dosha.

Avidya resides at Brahma → Not possible either because

1. Brahma who is Swayamprakashaka cannot be Ashraya for Avidya. (Like darkness cannot cover the sun). Or else
2. If Avidya is at brahma, Brahma can no more be Brahma.
3. If by force Avidya covers Brahma also, then it can never be removed.
4. If Brahma Himself cannot remove this Avidya, how the simple knowledge that Brahma is the knowledge can remove Avidya for the rest (Jeeva, Prakriti etc.)
5. If by virtue of Knowledge that Brahma is the true Knowledge, Brahma is seen, Brahma is not the knowledge, but the known. This is self contradicting. Since all the knowns are Jadam, Brahma becomes Jada.
6. Knowledge shall never entertain Avidya. How Brahma can entertain Avidya.
7. Brahma swaropa Gyana, Brahma Vishayaka Vakya Janya Gyana – Since both describe Swayamprakashatva of Brahma they can't be different. Hence one of them cannot be Avidyanivartakam and the other is not. If you say that in the later there is a Vishesha is being Vakya Pramana Janya Gyana, if the original is not Avidya nivartaka, the pramana Janyatva cannot be Avidya Nivartaka. (is to say if you

are not Brahma, by assuming you are Brahma you cannot become Brahma)

8. Since it is postulated that Satyatva, Svayamprakashakatva are not Dharmas of Brahma but integral to Swaroop, He cannot be devoid of it by Avidya
9. Brahma is not known by Gyana but Gyana itself. Then how some other Gyana will describe Brahma

Avidya does not reside in Jeeva:

- If one says both Brahma and Avidya, both are beginning less, (beejankura nyaya) it is not possible. In beejankura nyaya one comes from the other and both will be having end. Only the process continues. In our case we cannot say Jeeva or Brahma will be destroyed. If they are destroyed then for whome the Moksha is ?
- One cannot say Avidya cannot be known by any logic or means, such thing cannot exist.

Avidya doesn't (cannot) reside in Brahma:

- Who will remove this Avidya. Is it Brahma Swaroop Gyana or Brahma describing pramana gyana. It cannot be Brahma Swaroop Gyana. If it is Brahma describing pramana gyana, the Dosha Janya Brahma will have normal Aakaara, Abnormal Aakaara when reflected in any object. Here the normal Aakara gets reflected whereas the abnormal will cover. Once the abnormal is removed, normal is also removed. Here Brahma pramana Gayan who is covered cannot get any thing other than Brahma Swaroop. How does it get removed. Why Brahma Swaroop Gyana **itself** protect itself getting covered by Avidya. If Brahma cannot protect itself getting covered how can Brahma is pure real knowledge. Then even the Brahma Pramana Janya Gyana also cannot be covered by Avidya. In case if Oyester/Silver example, Since some property of Silver is reflected in Oyester the Brahma came. It will go when eyes sees no Silver in Oyester. Similarly the Pramana Gyana Cannot remove Avidya.

- If you say Brahma had Satyatva etc. These were not received by you and got Brahma. After the Pramana Gyana This is gone. This cannot be said because, Brahma cannot have Satyatva etc. Which are attributes and separate from Brahma. Since they are integral to Brahma, like Brahma Swaropa cannot remove Avidya, Pramana Gyana also cannot remove Avidya.
- Abhigya → First Knowledge
- Pratyabhigya → Subsequent knowledge for identification as the earlier object. Since there is difference in time and place, hence they can't be compared to Brahma Nivartaka and Brahma Vishayaka Gyana.
- If Brahma becomes Ashraya for Avidya, since it cannot remove it; Brahma shall reflect in Pramana gyana for removing it. If that pramana Gyana removes Avidya, Brahma becomes Jadam. Oyester example will not be applicable since they are Jada where as Brahma is Swayam Prakashaka. Hence **Brahma** cannot reside in Brahma.
- Suppose you say that the Knowledge that other than Brahma is Nitya will remove the Avidya, tell me, whether it is against Brahma Swaropa Agyana or universe satyatva roopa Agyana the first one is not possible since they are different subjects. Brahma swaropa Agyana means, thinking that Brahma is sadviteeya. If one knows that, that dwiteeya is Mithya then he will be removed of sadviteeya Brahma. However, sadviteeyam is not characteristic of Brahma but Swaroopam and is Swayamprakashakam. Hence the ignorance of sadviteeyatva and its removal are not possible. Suppose you say since Adviteeya Dharma in the Brahma is not known, the knowledge that universe is unreal is required, it is not correct Brahma cannot have Dharmas if Brahma is "known" only these Dviteeya or Adviteeys will be seen. However Brahma is not "known" but knowledge.

Tirodhanupapatti

Tirodhana → To see that brahma doesn't have Prakashakatva → not possible since Prakashakata is there always for brahma
→ To see that Brahma's prakashata is lost → since Brahma itself is prakashakata (prakashakata is not its Dharma), Prakashakata destruction means Brahma's destruction only.

Prativadi → Similar situation is applicable for Jeeva as per Visisthadvaita. How do you say.

Answer → Jeeva also due to Avidya is getting ignorance of Aatma Dharmas (Gyanatva etc.) However, Aatma Dharma are not lost. They are always there. However in Advaitin case since there are no Dharmas for Brahma, it leads to destruction / loss of Brahma itself.

Prativadi → Dharma Bhoota Gyana is also Nityam like Aatma then, how it is lost.

Answer → Dharma Bhoota Gyana is 'Dravyam' and not Gunam. This undergoes expansion and contraction due to Avidya. However Gyana is Nitya only. This is not the case in Advaita.

Anirvachaneeya Anupapatti

Poorva Paksha → Avidya is neither can be said as there or not there (like rope and serpent)

Siddhanta → There cannot be anything like that and there can't be any pramana for such thing.

→ In fact if Avidya is defined like that Brahma is also Avidya only (which is there when Gyana is there and not there when Gyana is covered by Avidya.)

→ This similar Jaina matha which says this argument also correct and that argument is also correct such path is not acceptable for Aastikas.

→ In the example of rope and serpent, defect doesn't lie in rope or serpent but at the seer.