

bAdha- definition

'bAdha' is a technical term in advaita vedAnta which is used in a specific sense by all writers on advaita from Sri Sankara onwards. The actual definition of this term is given in vedAntaparibhAshA which is the authoritative work on such matters. The following is the definition:--

The destruction of an effect is of two kinds. In one the destruction is together with that of the material cause, and in the other the material cause remains intact. The first is *bAdha* or sublation, and the second is *nivRtti* or cessation. The cause of the first is the realisation of the truth of the substratum, brahman for, without that, Nescience, which is the material cause, is not removed. The cause of the second is the rise of a contrary mental modification, or the removal of defects, like the cessation of a pot by the blow of a club, in which case the material cause of the pot, namely, clay, still remains. Another example is, when a person first sees a snake in a rope and subsequently thinks that it is not a snake, but a crooked stick. In this case also the material cause, ignorance of the rope, remains and so there is only *nivRtti* or cessation of the illusion of a snake, and not *bAdha*. If he realizes that it is only a rope, then there is *bAdha* because the ignorance of the substratum, rope, has also been removed.

The same definition has also been given in *vivaraNa* of *prakASAtman* and in *vivaraNaprameyasangraha* of *svAmI vidyAraNya*. The definition is:

ajnAnasya svakAryeNa saha tattvajnanena nivRttiH bAdhaH-

This is translated as follows:--

“Sublation (*bAdha*) is the termination, by means of the cognition of truth, of Nescience together with its effects”.

It follows from the above that when brahman is realized there is *bAdha* or sublation of Nescience along with its effect, the world.

advaita vedAnta has, like any other science, its own terminology and consequently its own technical terms. The meaning of such technical terms has to be understood by seeing in what sense writers in samskrit on advaita have used them. Other such technical terms are *upAdhi*, *prAjna*, etc. The term 'upAdhi' has a totally different meaning in *NyAya*

philosophy from that given to it in advaita. The word 'prAjna' has a meaning in mANDUkya upanishad which is quite different from the dictionary meaning.