CONCEPT OF GOD IN NYAYA PHILOSOPHY

ĀTMAN IN NYĀYA PHILOSOPHY

According to Nyāya the universe has certain elements which are not corporeal. These are our cognitions, desires, feelings of pleasure pain etc. They are considered as the qualities of the substance called the soul or Ātman. This soul or ātman cannot be known by perception, because it has not the quality of the sense object contact. The modern school of Nyāya says that soul can be perceived through mental perception. It is also known through inference and verbal testimony.

Goutama in his NyāyaSutra includes ātman in the second category prameya or the object of valid knowledge. Of these the first Prameya-Ātma is the knower of everything, omniscient and the perceiver of all (पर्वतनुभावि).
In the Tarkasamgraha, Īśnambhatta describes Soul as the substratum of knowledge. It is of two types. Human Soul and Supreme Soul. Of these the supreme Soul is the all powerful, omniscient God devoid of pleasure and pain. The Human Soul is having pleasure and pain. And it is different in each body (ज्ञानाधिकरणमात्मा सहितविध: जीवात्मा परमात्मा वेति। तत्र परमात्मा ईश्वरः सर्वेण: एकयेव। जीवस्तु प्रतिशारीं भिन्नो विभुः। नित्य च।)

In the Nyāya Siddhāntamuktāvali, Vātsyāyana says that the soul is the inspirer of the organs etc, for an instrument requires an agent. आत्मेन्द्रियादेशित्ता करणं हि सकर्तृकम्। The body has no sentiency, for it is not found in dead bodies. Sentiency is manifested through the organs in the body. If the body has sentiency - one cannot account for the recollection in old age of things that have been seen in childhood. The body of an old man is entirely different from the one that he had in childhood. The sense organs also cannot be called as the Soul. The sense organs are directed under the control of the soul. It is the Soul that confers unit on the various kinds of apprehensions. If the sense organs are the soul, the memory could not take place. Even when the object seen and the eye
are both destroyed, the knowledge that “I have seen” remains and so this knowledge is not a quality of either, the outer objects or the senses. It is the quality of soul.

The mind too is not sentient. Since the mind is atomic and since medium dimension is a necessary factor of perception. When knowledge pleasure etc, arise in the mind it will be impossible to perceive them.

The Soul is eternal partless and pervaded everywhere. It has no beginning and no end. They are Paramamahat parimana in shape and infinite in number. If the individual Souls are not infinite in number, everybody would be conscious of the feelings and thoughts of everybody else.

Soul accepts body for experiencing the result of the action done by it in the previous birth. Acceptance of body is called birth. When the result of action ends, the body collapses. This is called death. Goutama says- पुनर्जन्तत्वः प्रेत्यजन्ती. It means that being again after death. The continuous cycle of births and deaths is to be viewed as without beginning but
ending in liberation. Liberation is the absolute deliverance from suffering तद्भन्त्विमोक्षोपवर्गः ie the absolute release from the worldly pain. The process of getting the release is explained by from the worldly pain Gautama. The aphorism explaining the process of liberation is- दुःखजन्म प्रवृत्तिदोषमिथ्यज्ञानानां उत्तरोत्तरायाये तदन्तरायायायादपवर्गः:

On the attaining of tatvajnana or real knowledge, the wrong knowledge perishes. When wrong knowledge perishes the dosas or attachment etc perishes. When the Dosas are perished the pravr̥tti or adṛṣṭa perishes. When adṛṣṭa perishes the birth will not occur. If there is no birth there is no sorrow. This kind of absolute absence of sorrow is called release.

Nyāya Vaiśeṣika emphasises that the ultimate goal of human life is emancipation (mokṣa). They are uncompromisingly theist and strongly declares that contemplation (manana) of God is contributory to emancipation. One can understand the chain between contemplation and salvation only when he accept the principle of Adṛṣṭa. God is accepted
as the guiding principle of this adṛṣṭa. Existence of adṛṣṭa is due to the postulation of God as the supervisor of actions done by men. The world by life is a mixture of happiness and misery. We do not know the causes for this happiness and misery. As every effect is having causes the experiences of happiness and misery should also possess causes. Thus we have to accept the adṛṣṭa. Adṛṣṭa is produced as the result of the good and bad actions. The aggregate of dharma and adharma is called as adṛṣṭa. By good deeds one acquire dharma and by bad deeds adharma. God knows such phenomena are everybody is adṛṣṭa and everybody attains the result of their deeds according to the wishes of God. God is only an instrumental cause as far as the production of the world is concerned The Nyāya Vaiśeṣika realists asserts the fundamental principle of causality. An uncaused event is a contradiction of causality. An event which occurs free from any prior contingency is logically inadmissible. The uniform regularity of succession of any two events brings about the validity of causal relation. If the causal relation is not accepted then the event should happen at any time and there
will be no specific time for an event to come out. But the regular practice is that particular events happen at a particular point of time. If there is no cause which accounts for the emergence of that event at that definite point of time, it may just happen at any point of time, earlier or later. The cause prevents the effect from happening at any time other than when it exactly happens. And the cause determines the character of an event. According to Nyāya Philosophy origination is warranted by perceptual cognition. It would be unreasonable to contradict it.

What is non-existent or void is destitute of any manner of practical efficiency (अर्थक्षणाइतिकत्व). Naiyāyikas assert that the occasionalness (कादावित्तकत्व) of an event presuppose a preceding limit (avadhi) which is described as the cause. The objects are non-existent prior to its production and it is only at a particular point of time that it is brought into existence. The antecedent fact that comes in that stage is technically called the cause. So it is clear that cause is unavoidable for production. The principle of causality can adequately explain the contingent character of the effect. Naiyāyika does not
accept the Svabhāvavāda of cārvakās. According to Svabhāvavāda an effect is produced by its own self. The Nyāya Vaisesīka, being theists, strongly protest against the theory of natural origination (Svabhāvavāda). This gives rise to the postulation of a supreme cause, The natural origination is incompatible with the occasionalness.

Svabhāvavāda does not and can not satisfactorily explain the occasionalness of a phenomenon. It is only then that an effect emerges when all the conditions assemble. If any one of the cause is absent all the conditions assemble. If any one of the cause is absent, the effect does not come into existence. In the Nyāyakusumāñjali, Udayana states that the invariability is the essential characteristic of causality and in the absence of this invariability, causality can never be upheld.

The theory of spontaneous origination leads us to a complete indeterminism. If is also proved that causality is the demand of rationalism.
The Naiyāyikas does not accept ‘Sakti’ - an unseen latent potency that is accepted by the Sānkhyas.

The Naiyāyikas does not accept the Svabhāvavāda. According to Cārvākas it is only the characteristic feature of the effects to be produced. This results in the assumption that products are uncaused. The Naiyāyikas say that the combination of two atoms forming a dyad and the adṛśta, an unconscious principle are operated any when they are guided by a sentient being who is God (धर्मार्थमौ बुद्धिमत्त्वाकारणाधिष्ठि तौ पुरुषस्योपभोगं कुरुत: करणत्वाद् वात्स्यादिविवत्). An axe cuts the wood only when it is used by a person. This person is an individual Soul and the individual Soul can not have Omniscience. So it is not possible for him to know the nature of adṛśta which is responsible for the combination of atoms resulting in the production of different effects. Thus the Omniscient God who renders the operation acts according to the adṛśta. According to Naiyāyika the individual soul is not omniscient and it did not possess the capacity for cognising adṛśta. The knowledge of God is eternal and that the knowledge of the
individual soul is transient. The God (paramātma) and the individual Soul (Jīvātma) are different ie Nyāya accepts Dvaita Siddhānta. God is the supervisor of the adṛṣṭa, which inheres in the individual soul. There is a relation between God and adṛṣṭa of the individual soul. Adṛṣṭa is a quality of the individual Soul. And the individual soul is the substratum of adṛṣṭa. God is related to adṛṣṭa of the individual Soul, the relation is inherence - in-the-thing-in contact⁴. (Samyukta- samavāya)

God is related by contact with atoms, the atoms and individual souls are mutually related by contact and adṛṣṭa inheres in the individual Soul. The relation existing between adṛṣṭa and God turns out to be one of contact-cum-contact-cum-inherence. The adṛṣṭa can not itself give rise to any effect. It can only be operated by an intelligent person. The will and volition of God are eternal virtues and in the case of empirical agent it is not so. The postulation of God as an intelligent agent, who operates the adṛṣṭa is not without foundation. According to the Naiyāyikas adṛṣṭa is an insentient principle and it cannot work independently. So
there is a need of a sentient principle to guide it and that sentient being is God.

The self is inferred from the causes which are desire, aversion, motivation, pleasure, suffering and knowledge. The self that is inferred from these probans is permanent. According to the Bhaṣyakāra, the denial of a permanent self amounts to the denial of the self itself.

NATURE OF GOD

Gods creative urge depends on dharma and adharma of individual soul. He will have to wait until individual deserts (dharma and adharma) became competent to fructurate. (Sakhalu pravartamāno dharmādharmanyah paripākakālam apekṣate NVP 950) Naiyayikas hold God as the intelligent agent of the phenomenal world. God possesses direct cognition and will (aparokṣajñānacikīrṣavattva). So the Naiyāyika conceives God as the creator of this universe. God has direct intuition and desire to create. God has unimpeded and unbounded desire and His will is free from error (kleśa) this error is due to attachment, aversion, and stupor (rāga, dveṣa, moha)
God is free from all these three errors He can do whatever He desires. There is the existence of knowledge and will in God. Uddyotakara did not agree with the posting of volitional effort in God, while others accept it in God. God does not consist of any psycho-physical organism and his creative nature is not contingent on volition. So Uddyotakara does not find any necessity of postulating volition in God.

At the time of cosmic rest (pralaya) the atoms tie separated from one another and when God creates they are conjoined due to action and the dyads are produced. According to ādayana divine volition generates motion in these atoms. He asserts that the atoms serves the same purpose in regard to God. The atoms may be looked upon as the physical apparatus of God. Actually Naivyikas did not believe in the physical nature of God. Udayana here says it only to meet the contention of the opponent that kṛti is understood only with reference to a physical body. According to Goutama physical body is the locus of effort and sense-organs. (ceṣṭendriyārthaśrayaḥ sāriṇam No. 1-1-II)
The physical body is also the locus of the experience of pleasure and pain. God has no enjoyment of pleasure or pain and the enjoyment in the atoms should not be explained as an effort on the part of God. God does not possess any sense organ and atoms are not the object of divine sense organs. So it is not possible to take atoms as the body of God. Uddotakara says that God is disembodied being. Srīdhara in his Nyāya Kanḍali says that God is not an unqualified identity. In his opinion god is possessed of six qualities viz number - (sankhya) magnitude, (Parimāṇa) separateness (prthaktva) conjunction (samyoga) and disjunction (vibhāga) as the general attributes (samānyaguṇa) and knowledge (jñāna) as the special attribute (viśeṣaguṇa). Some Vaisesikas do not ascribe desire (iccha) and volition (prayatna) to God. They say that God’s intuition is his unassailed creative activity and the purpose of desire and volition is served thereby. (Īśvaropi buddhiguṇatvāt ātmaiva, Na Ca Sadguṇādhikaranaḥ caturdasa guṇādhi karaṇād gunabhedena bhidyate, muktātmābhi vyabhicārāt) (Nyayakandali - P.10)
Vātsyāyana in his Nyāyabhāṣya says that God is a special type of self possessed of attributes (Guṇaviśiṣṭam ātmāntaram Īsvarah. (Nyabhaon NS -IV 1.21) ) He attributes God with merit (dharma) and absorption (samādhi). He is also possessed of eight aiśvaryas - viz. anima, garima etc..

Uddyodakara doesnot accept that God possess merit. According to him God possesses seven attributes five general attributes, common to all substance and cognition and desire as two special attributes to God. (Sānkhya, Parimāṇa, Prthaktva, samyoga and vibhāga jñāna, icca. God’s desire is unaffected and unhindered and relates to every object. Vācaspati admit the attribute of eternal volition to God. Jayanta admits merit and bliss as attributes of God. Raghunātha śiromaṇi admits God as the seat of eternal bliss.

ETERNITY OF HIS KNOWLEDGE

God doesnot need a physical organism God’s volition and desire are eternal. God’s volition is eternal and uncaused. The Naiyāyika holds that God’s knowledge, desire and
volition are all eternal varieties (buddhivad iccāprayatnāv api tasya nityau - NVTT P 956) un caused volition in God is not conditioned on knowledge and desire. Agenthood (kartṛtva) consists in the possession of knowledge desire and volitional urge. Jñānacikīṛṣāprayatnasamavāya lakṣaṇatvāt (NVTT P 956) God is held as the sentient agent behind this creation, he must possess volition inorder to justify the emergency of his creational activity. God being possessed of eternal volition, must be sentient and God is proved as omniscient and is having the knowledge of all objects. Knowledge is an essential condition of desire and volition. Desire and volition stand as distinct qualities of the self from knowledge. The world is created through the volition of God and this volition is related to an object. Udayana says that volition unspecified by an object can never be creative. The purpose which is served by volition is that it generates activity in its own content (svaviśaya- nīśṭta - vyāpārasya janakaḥ) volition can never be directly specified by an object. It requires he assistance of knowledge volition which regulates the activity of our life (Jñāmyoni - prayatna)
certainly relates to an object, but during deep sleep (suṣupti) consciousness does not inhere in the individual soul. According to Nyāya Vaiśeṣika consciousness is only an attribute and not the essence of the soul. In the state of deep sleep the individual soul remains unconscious but respiration and beating of heart continue as usual. This activity of our vital organs is due to volition. In order to create activity, such volition does not require the assistance of knowledge. So it is no wrong to hold that God’s will and volition do not require the aid of knowledge in order to be related to an object. Udayana did not accept the condition of such vital activity as a type of volition ([Jīvanayoniprayatnavat viṣayavyavastta bhaviṣyatīti cet na jātyantaratvat (ATV P 837)] He argues that if it were volition it would certainly require the assistance of knowledge and desire. The Nyāya - Vaiśeṣika school admits of three types of volition desire (pravṛthi) aversion (nivṛthi) and vital function (Jīvanayonikṛti)
MONOTHEISM

All the systems of philosophy assert that the supreme Being is one. There is no evidence for the plurality of God. So monotheism is the true conception of God. If plurality of God’s is accepted it is impossible to accept their omniscient and omnipotence. And it will be impossible to explain the origin of the world. So it is more logical and precise to postulate one God instead of many omniscient and omnipotent beings. Again if the plurality of Gods were accepted then all the Gods must bring out their duties on time and there must be a leader or president to control them. All the other Gods must obey Him. Then it must be accepted that other Gods are subordinates or inferior to Him in quality. and omniscient gods will be guided by a single principle of action by their eternal wisdom. So there is no necessity of asserting plurality of Gods.

Naiyāyikas asserts God-the intelligent agent who is responsible for creation is a unitary entity. God, being a unitary entity by itself is proved his omniscience and
omnipotence. The supreme agent of the universe is one and not many. The vedic utterance supports the unity and omnitience in God. India never favoured polytheism. The key word of Indian theology is not plurality but unity and oneness. Monotheism is the cream of Indian thought.

THE NYĀYA CONCEPT OF SOUL

The Nyāya believes in the technology-creation. The material cause of this universe are eternal atoms of the five elements and the efficient cause is God. Nyāya is recognized as a definitive treatment and this is on the arguments for the existence of God. The infinite individual souls are co-eternal with atoms. And God is co-eternal with atoms and souls, and is external to both. Nyāya advocates atomism spiritualism, theism, realism and pluralism, creation means combination of atoms and destruction means dissolution of these combination. And this is through the unseen power working under the guidance of God.

According to Nyāya Vaiśeṣika God’s role turns out to be that of a general condition of all action and in particular the
agent who sets the world in motion at the beginning of each cycle by bringing about the first collision of atoms. The earliest formulators of these theories did not occur to the technical aspects of God's functioning. The Nyāya Vaiśeṣika postulate a super self God, Who can fulfill the requirements. God play a very special role in the Nyāya Vaiśeṣika philosophy.

SOUL - DIFFERENT FROM SENSES AND BODY

Soul is different from the senses because we can identify an object through both sight and touch ie eye and skin. The identity of a thing through touch that has been previously seen is possible, only if the soul is different from the sense organs. There is a fixed relation between a sense and its object eg. colour and eye, touch and skin, smell and nose,. It is the sense that apprehend the objects. So there is an opinion of the opponents that there is no need for assuming a soul distinct from the sense organs. This is not right. According to Nyāya the soul is certainly different from the sense organs. It is true that there is a fixed relation between
a sense and its objects, but the sense can not apprehend more than one object, but the soul can apprehend many objects that is He can see colour, smell the odour, touch the cold, hot etc. Hence the soul confers unity on the various kinds of apprehension and so is different from the senses each of which can apprehend only one object.

If the body were the soul there should be release from sins as soon as the body was destroyed. But in reality a person is not freed from sins although his body is destroyed, is as much as the sins persue him in his subsequent births. Hence the body is not soul.

**SOUL - DIFFERENT FROM MIND**

According to some soul is not different from the mind. One can see an object by eye and touch it by skin. The agent which sees the object and touches it is different from both the eye and skin. They consider the agent as mind. This is not acceptable, the agent is not mind, because the agent sees by the eye, touches by the skin, hear by the ear and think by the mind. So mind is only an instrument or sense organ. So
have to admit the agent the soul, over and above the instrument mind. More over the mind cannot be the agent as it is atomic in nature (Aṇu). And an atomic agent cannot perform such diverse acts as seeing, hearing, knowing, feeling etc. From this we can perceive that mind is only an agent and it is entirely different from the soul.

SOUL THE DWELLING PLACE OF KNOWLEDGE

Knowledge is not a natural quality of the body because it does not continue as long as the body does knowledge neither belongs to sense nor to its object because it continue even on their destruction. If knowledge had been a quality of the sense, it could not continue after the sense had been destroyed. But knowledge exists as memory even after the sense has perished hence the sense is not the abode of knowledge and knowledge does not abide in an object of the sense and does not belong to the mind. Mind is atomic in dimension and two or more things can not be known simultaneously. So we have to conclude that mind is only an instrument of knowledge. So by the principle of exclusion, knowledge must be admitted to be quality of the soul. Two
or more things are not perceived simultaneously although the soul which perceives them is all pervading.

**SOUL IS IMMORTAL**

Soul is immortal in as much as we find in a child joy, fear, grief which arise from the memory of things previously experienced. A new born child manifests joy, grief etc. So we have to assume that these are from the memory of the previous experience. The things which used to excite joy, fear and grief in past life continue to so in this life. The memory of the past proves the pre existence of the soul. If we do not admit the eternity of the soul, then occurs the loss of the result of done action-and gain of the result of undone action. A man who has committed certain sins, may not suffer its consequences in the next life. Unless there is a soul continuing to the next life, there will not be propriety in experiencing the result done in the previous birth. A man suffering the consequence of action which he never did in this life unless we believe that his soul did the action in his previous life
NYĀYA VAIŚEŚIKA CONCEPT OF LIBERATION

The Nyāya Vaiśeṣika aims at liberation. They call liberation as Niḥsreyasa, apavarga or mokṣa. The word apavarge means an end or completion and Niḥsreyasa literally mean having no better. The most important modification of the traditional view of the path to liberation in Nyāya Vaiśeṣika is the introduction of the notion that God must least permit. According to Praśastapāda merit together with Gods injunctions produce the knowledge about reality which is necessary for liberation. Liberation is permanent release from all sufferings. It is Tattvajñāna which leads the soul to liberation.

Nyāya Vaiśeṣika emphasises that the ultimate goal of human life is emancipation (mokṣa). They are uncompromisingly theist and strongly declares that contemplation (manana) of God is contributory to emancipation. One can understand the chain between contemplation and salvation only when he accept the principle of Adṛśta, and God is conceived as the guiding principle of this Adṛśta. Existence of adṛśta is due
to the postulation of God as the supervision of actions done by men. The world is full of experiences which are a mixture of happiness and misery we do not know the causes for this happiness and suffering. But they are not uncaused. We have to accept that the adṛṣṭa the fruits of the actions are the cause for this. The theists has taken sufcient pains to prove that such phenomena are not directly felt by human beings but accrue as a result of our manifold activities. It is clear that the postulation of adṛṣṭa is based upon the principle of causality.

The Nyāya Vaisesika realists assert the fundamental principle of causality. To this philosophy the uncaused event is a contradiction of causality. An event which occurs free from any prior contingency is logically inadmissible. The uniform regularity of succession of any two events brings about the validity of causal relation. It the causal relation is not accepted then the event should happen at any time and there will be no specific time for an event to come out. But the regular experience that particular events happens at a particular point of time neither earlier nor later. If there is
no cause which accounts for the emergence of that event at that definite point of time, it may just happen at any point of time earlier or later. It is the cause which prevents the effect from happening at any time other than when it exactly happens. That is it is the cause which determines the character of an event.

According to the Nyāya philosophy origination is warranted by perceptual cognition and it would be unreasonable to contradict it. What is unreal or void is distribute of any manner of practical efficiency (arthakriyājanakatvā). Naiyāyika asserts that the occassionalness of an event presupposed a preceding limit (avadhi) which is described as the cause.

The objects are nonexistent prior to its production and it is only at a particular point of time that it is brought into existence. The antecedent fact that comes in that stage is technically called the cause ie. cause is unavoidable for production. The principle of causality can adequately explain the contigent character of the effect.
The Naiyāyika does not accept the Svabhāvavada of the cārvākās. According to Svabhāvavāda an effect is produced by its own self. The theists strongly protest against the theory of natural origination (Svabhāvavāda) and thus gives rise to the postulation of a supreme cause. The natural origination is incompatible with the occasionalness of an event. Occasionalness means that an effect sometimes exists and sometimes it does not exist.

The Nyāya Vaiśeṣika presents moral arguments for the existence of God. The Nyaya Syllogism for the existence of God is that- all that which is not sentient fructuates only when guided by some intelligent agent. Adṛṣṭa, being an unconscious principle, is guided by some intelligent agent. In the forming of a dyad, the combination of two atoms are operated by the guidance of the sentient agent. Who is God. Uddyotakara says his Nyāya Vārtika that merit and demerit insentient and they are something like an axe which cannot act itself and acts when activated by a sentient being. The activator of dharma and adharma is God himself.
The individual souls, being not omniscient, are unable to know the nature of adrṣṭa which is responsible for the unification of atoms resulting in the birth of different effects. Thus omniscient God is picturised as the operator of adrṣṭa. Without the aid of a super intelligent being, creation will not take place. The evanescent character of knowledge possessed by the individual soul militates against the possibility of his supervision. The eternity and unimpeded character are the conditions of supervising such unseen entities. The knowledge of God is eternal and the knowledge of individual soul is transcient. The vital difference between God and an empirical agent lies in the fact that the will and volition of the God are eternal while those of individual soul is transcient. The will and volition of individual soul are not eternal. The postulation of God as an intelligent agent, who operates the adrṣṭa is not without foundation. If Adṛṣṭa is considered as sentient principle it is not able to account for the diversity of the phenomenal world satisfactorily. Adṛṣṭa itself is of a unitary character. The units of cause is unable to explain the diversity of the effect and the assumption of adṛṣṭa will serve no fruitful purpose.
Causality is an empirical fact and God is postulated as the final cause of the universe. The world is determined by some intelligent agent since it is looked up on as an event to all intents and purposes. God is viewed as the creator of the universe. The process of inferring God as the creator of the universe is like this - The earth, the sprout and the like are produced by some corporeal author, since they are effects. Čārvaka did not accept the validity of the inference. They say that the Naiyāyika’s attempt to prove an incorporeal author of the universe by means of reasoning does not carry much weight. In reply to this Naiyāyika says that it is not good the denial of inference as a means of knowledge is not acceptable. The existence of atoms or eternal colour which the material cause of gross bodies or the colour inherent in them. It is not able to know the causes of these. For it must be accepted that it is inference which serves this useful purposes. Here also Naiyāyika establishes the universal concomitance of cause and effect as the pivotal basis for the inference for the existence of God as the creator of the universe.
In the early Nyāya Vaisëśika, there is no explicit statement of the divine nature and attributes of God. The Vaisēsika Sutra and Padārthadharmasamgraha do not mention of god. But in the discussion of creation and dissolution, Praśastapāda established the will and desire of God.

Śrīdhara in his Nyāyakanḍali, states that God possessed of six qualities, viz number (Śamkhya) magnitude (praimāṇa) separateness (prthaktva) conjunction (samyagga) and disjunction (vibhāgas) as the general attributes (sāmānyaguṇa) knowledge is ascribed as the special attribute.

Śrīdhara did not ascribed desire (icca) and volition (prayatna) to God. According to Vātsyāyana, God is a special type of self possessed of attributes. Vātsyāyana attributes God with merit (dharma) and absorption (samādhi) He possess of eight aśvarya viz. Āṇīma, laghima, Mahiona gerima, Isitvam, Vasitvam, Prāpti and prakamya. according to Nyāya Vārtikākāra, God does not possessed of merit.
Uddyotakara says that God has seven attributes. Five general attributes common to all substances and cognition and desire as two special attributes. Gods desire is unaffected and unhindered and realities to every object. Raghunātha śiromaṇi, in his Dīdhi on Ātmatattva Viveka admits God as the seat of eternal bliss.

God’s Volition is eternal. He is not in need of a physical organism for his volition. He possesses eternal desire, and the presence of physical organism is not regarded as the necessary condition of eternal desire.

God is the sentient agent behind creation. He possesses volition, that volition is eternal cognition is essential condition of desire and volition. Udayana carya points out that desire and volition, though eternal, requires the assistance of knowledge in order to be specified by a particular object. Desire and volition are distinct qualities of the self from knowledge. Knowledge is by nature directly related to an object, volition and desire are not so. Volition unspecified by an object can never be creative. For, the
purpose which is served by volition is that it generates activity in its own content. (Saviṣayaniṣṭha-vyāpārasya janaṅkāḥ).

Uddyotakara asserts Isvara as the efficient cause of the universe and presents there reasons to establish God as the efficient cause of the universe they are ‘prime matter atoms and fruit of actions become active in as much as they are activated by an intelligent cause, because they are not themselves intelligent like an axe. So they need an intelligent agent to activate them. That intelligent agent, who makes the atoms into action and fruituate them is God. If the atoms act itself it must act always as they always exist.

Reference

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