VEDĀNTA
Among the Vedānta Schools, it is in Advaita school that the Transcendental Mind, Universal Mind, and the Individual Minds are clearly demarcated. Brahman i.e. Suddha Caitanya is Transcendental mind, Tīvra i.e. Sagunabrahman is Universal Mind, and Jīvas are Individual Minds. However, one has to remember that these are not ultimate. It is only Suddha brahman i.e. Suddha Caitanya that is ultimate, the other two are only projected and functional.

1 Advaita envisages two entities as basically beginningless viz Brahman and Avidyā. These broadly represent the Mind and Matter. Avidyā, though, ultimately not real and not definable either as real or as unreal, it consists of Sattva, Rajas and Tamas as the Prakṛti of Sāṁkhya. Therefore, it corresponds to the primordial matter. It

1  बस्तु सच्चिदानन्दमपि ब्रह्म । अज्ञानादिसकल्जडंसूहच्छसं ।ः ।

वे. सा. 33
has two powers viz Āvaranaśakti and Vikṣepaśakti. By Āvaranaśakti it conceals the true nature of Brahman and by Vikṣepa sakti it sets into motion the cosmic process of the projection of Ākāśa etc. It is the latter role of Avidyā that leads to the full development of the matter i.e. the objective side of the Universe.

Samaśti and Vyaśti view Points

²This Avidyā is one from Samaśti i.e. collective functioning point of view and many from Vyaśti or individual point of view. These two view points may be compared to the notions of forest and individual trees. As forest trees are one collectively, and as trees these are many individually.³ The Brahman i.e. Śuddha Caitanya with the adjunct of the Samaśti aspect of Avidyā projected as Īśvara i.e. Saguna Brahman. This Īśvara is omniscient, omnipotent,

²इदमज्ञानं सम्भविष्यन्त्यभिप्रायेण वनमित्येकत्वविभिदेशो यथा वा जलानां सम्भविष्यन्त्यभिप्रायेण जलाशयं इति तथा ज्ञात्वेन प्रतिभासमानानं जीवगम्यानां सम्भविष्यन्त्यभिप्रायेण तदेकत्वविभिदेशः।

वे. सा. ३५,३६

³एतदुपहितं चैतन्यं सर्वज्ञतं सर्वेश्वरसर्वभानिन्त्यत्वादिपृणकमथक्षमन्तर्याम्यो अगत्त्कारणं मीलवरता इति च व्यपदेष्यते सकलानावपूर्देशान्तः।

ईशवरेऽरथ समापितरिखितकारणत्वविभिदेशसारं अनन्तः प्रचुरस्वाभिकोशवद्यादिकवाच्चाचान्दयकोशः सर्वावपूर्देशन्तः सुप्रभृत्व हृद स्थूलस्व-क्षमप्रायंव्यस्त्यान्ति च उच्यते।

वे. सा. ३८ ३९।
immanent in all, and the creator. He is Kāraṇa śarīra and Ānanda-damaya Kos’a. By the Vyāstli aspect of Avidyā the Suddha Caitanya is projected as Prājña. His knowledge is limited, he is not omnipotent, he is not immanent in all. While Īśvara represents Universal Mind, the Prājña represents Individually Mind. Just as the forest and the trees are not different the Īśvara and Prājña are not different.

It is Āvaraṇas’akti that conceals the true nature of Brahman and projects the ‘Aham Ātma’ or Self with the attributes Kartṛtva, Bhoktṛtva, Sukkhitva, duṣkhítva etc. The Vikṣepas’akti provides...
subtle body and gross body to the Self. 7 The subtle body consists of five Jñānedriyas, Buddhi, Manas, five Karmendriyas, and the five Prāṇas. Buddhi 8 is that state of the modification of Antahkarana when it has determinate knowledge. Manas is that state of the modification of Antahkarana when it organises and analyses the experience. These two are the functions of Antahkarana. There are two more viz Citta and Ahaṁkāra. Citta is remembering while Ahaṁkāra is appropriation of experience to one-self.

8 i) बुद्धिनाम निद्रयातीतिकारणवृत्ति: वे. सा. 65

II) यनो नाम संकल्पविकलपात्मकान्त: करणवृत्ति: वे. सा. 66

III) अनुसरणात्मकान: करणवृत्ति: चित्रम् वे. सा. 68

IV) अभिमानात्मकान्तकरणवृत्ति: अहंकार: वे. सा. 69

V) यदे पुनराक्षाः विदितसतिकारोकारो मिलितेभ्य उत्पद्यन्ते। वे. सा. 53,54

9 i) अनया आवृत्तयत्वन: कर्तृवायाप्रकृतिरसुखितवदुःखितायिन्सारसुभावनापि भवति। वेष्येश्वरशक्तिस्तु स्वशक्त्याकाशायिन्यके परमुद्राववति। वे. सा. 72

111) अर्थ हथाहत्त्रिको जीव इत्युथवते। वे. सा. 73

11व्यस्त्व ज्ञानेनिन्त्रिये: सहित सन्यन्त्रयकोषो भवति। वे. सा 74

V) हृद प्राणादिपंचक कर्मेनिन्त्रिये: सहित सत्प्राणादिपंचकोभवति। वे. सा.
Buddhi together with Jñānedriyas constitutes Viññānamayakośa. Manas with Jñānedriyas constitutes Manomayakos'a. The five Karmendriyas and the five Prāṇas constitutes Prāṇamayakos'a. The Viññānamayakos'a plays the role of an agent, Manomayakos'a is the instrument, Prāṇamayakos'a leads to action. These three kos'as together constitute Sūkṣmas'arīra i.e. Subtle body.

At this stage of Sūkṣmasarīra also there are Samaṣṭi and Vyaṣṭi view points. Caitanya with the samasti aspect of Sūkṣma s'arīra is called Hiranyagarbha, Sūtratma and Prāṇa. With the Vyaṣṭi aspect it is called Taijasa.

The gross body arises by the process of Pañcīkaraṇa. There are four kinds of gross bodies viz. Those that are born of womb, the egg, the moisture and the seeds. At this stage also there are Samaṣṭi and Vyaṣṭi view points. The Caitanya with Samasti...
aspects is called Vaiśvānara, Virāt, and with Vyāṣṭi aspects is called Viśva. Thus, we have Isvara Hiranyagarbha and Vaiśvānara representing Kāraṇa, Sūkṣma and Sthūla stages from Samaṣṭi point of view, and Prāṇa, Taijasa and Viśva representing the same from Vyāṣṭi point of view.

Among the Kos'as Ānandamaya corresponds to Kāraṇaśārīra, Viññānamaya, Manomaya and Prāṇamaya represent Sūkṣma S'ārīra and Annamaya represents Sthūla S'ārīra.

Avaccheda Pratibimba and Ābhāsa Therioes of Jīva

In Advaita Suddha Caitanya is the only reality. This projects as Isvara and Jīva. 

12 As to how these are projected different writers on Advaita hold different views. Broadly three views are held. These are Avachcheda vāda, Pratibimbavāda, and Ābhāsavāda. According to Avachcheda vāda Brahman is not Avachchhina that is to say not conditioned by any adjunct in his pure form. But

12) लाचूपेतेखणिज्ञ आपासे वातिक्षुम चः संस्कृष्णशासीरकृतं प्रविभिन्ध स्त्वेभ्यते।
अवचछेदोऽपि: प्रवेशः। अन्यप्रबन्धे नान्यत्राभासायनामे। अपासः। प्रतिविभिस्तः प्रसिद्धः
एव।

अहैतुरासोः: 7

11) बस्मुर्खायस्तानको-यथायामः: परिणामस्तदसमस्ताको विवर्त्त्व्रृत्वा
कारणसृष्टिक्षणोऽयायामः: परिणामस्ताहितववृत्त्वा विवर्त्त्व्रृत्वा।
सिद्धान्त कोठा संग्रहः: 1-13

111) अजानानश्रीपूर्णं चैतन्यं जीवः। अविद्वाकार्यमुद्धुपरिहितं चैतन्यं जीवः।
बुद्धिर्प्रतिविभिभसं चैतन्यं जीवः। अजानानश्रीपूर्णं चैतन्यं जीवः।
अहैतुरासोः: 10
as Isvara he is conditioned with the adjunct of Maya while the Jivas are conditioned with the adjuncts of Antahkaranas. According to Pratibimbabhava Brahman reflected in Maya is Tsvara while Jivas are his reflections in Antahkaraṇa. According to the third view, neither there is conditioning nor there is reflection but like the son of Kunti being taken as the son of Radha without any conditioning or modification, Brahman is mistaken to be as Tsvara and Jīva due to Avidyā. According to this view the metaphor of reflection and conditioning do not correctly represent the position. In any case the Advaita position is that the transcendental mind is projected as Universal Mind and the Individual Minds at the empirical level.

Drk and Drṣya

13 Advaita categorises the Universe into two categories viz Drk the seer and Drṣya the seen. The observer and the observed. The Knower and the known, Strictly speaking the Drk is still more
a deeper level than the seer or knower. Drk is pure consciousness itself which is of self-revealing nature. This pure consciousness projects itself as Isvara and Isvara Sākshi, and Jīva and Jīvasākshi. It is at this stage that the subject object bifurcation begins. The Caitanya starts playing three roles at this stage viz Pramāta the knower, Pramāṇa the means of knowledge and Prameya- the objects to be known. Caitanya underlines all these and sets in motion the interplay. When one observes a certain object and comprehends it, a unity is achieved in the underlying consciousness. The consciousness underlying knower the means of knowledge and the known is in confluence and the knower comprehends the object. The underlying consciousness is named as Pramāṇa Caitanya, Pramāṇa Caitanya and Viṣayacaitanya. It is all unfolding of underlying Caitanya that constitutes comprehension in Advaita. For Advaita the matter is only a projection of the mind. Even the epistemological process is a projection of the mind. Such projection is of two levels viz Mūla avidya and Tūla avidya. It is by Mula avidya aspect that the projection of Īsvara, Jīva and Jada takes place. Tūla avidyā is responsible for all empirical functions.
within this frame work of Īśvara, Jīva and jāda world.

Dṛṣṭīrsṇṭi and Sṛṣṭīrsṇṭi Theories:

In respect of the methodology of such a projection two views have developed viz. Dṛṣṭīrsṇṭi-vāda and Sṛṣṭīrsṇṭi-vāda. According to Dṛṣṭīrsṇṭi-vāda appearance of objects to Jīva is the creation of them. That is to say, there are no objects outside apart from the appearance of them. The Jīva himself is both Nimittakāraṇa and Upādāṇa Kāraṇa for these. The Ajñāna that conceals the true nature of Jīva projects him as the knower and also projects the so called objects as known. This is comparable to dream experience. In the dream the observer himself projects the dream objects and observes them. The entire objective world is Prātiśṭita or mere appearance according to this view.

According Sṛṣṭīrsṇṭi-vāda, however, the objects are not the projections of Jīva's Ajñāna but are the projections of Vikṣepa'sakti of Īśvarajñāna. Īśvara is the creator of these objects while Maya or

15) इष्टमेव च दृष्टिसृष्टिवादार्थमाच्यते । अत्रिमन्त्रिः च पक्षे जीव एव ।
स्वाजात्वशाध्याग्निदुपादानं निमित्तच । दृष्टियोगच सर्व प्रातीतिकमः देहाधाराच्छ ।

सिद्धान्त-बिन्दुः 69
Ajnana is Upadanakarana, Jiva experiences the objects that were already created by Isvraa.

Paramarthika, Vyavaharika and Pratibhasika Levels

Jiva himself is envisaged at three levels viz Paramarthika, Vyavaharika and Pratibhasika. At Paramarthika level he is pure consciousness, at Vyavaharika level he is empirical self undergoing the experiences of the waking state. In the dream and when he has erroneous knowledge of Sukti as Rajata he functions at Pratibhasika level. Thus he functions at three realms in these three ways.

In Advaita, satta or existence itself is envisaged at three levels viz Paramarthika satta, Vyavaharika satta and Pratibhasika satta. It is only Brahman i.e. pure consciousness that exists at Paramarthika level. Here, existence and reality coincide, while at other two levels the existence is only in a secondary sense. Jiva and Jada have only Vyavaharika satta. This is because, these are not ultimate. Dream objects and those that appear in erroneous experience have only Pratibhasika satta, that is to say, these only

16 कालयेइ ज्ञातवृक्षेप्रतीतिसमयेतथा ।
बाधापावतपदार्थानो सत्त्वैविभ्यमिष्यते ॥
सातिवकं ब्रह्मणसत्त्व व्योपदेव्यत्वप्रभारितम् ।
रूपनादेर्षजातस्य प्रतिचारितामिष्यते ॥

अद्वैतमूद: 61
appear. Jīva functions at Vyāvahārika and Prāti bhāsika levels in the respective way. Therefore, these three orders of existence and three ways of functioning of Jīva are named accordingly. At all these levels it is mind or consciousness that is the real participant in the experience and the matter is only a projection or manipulation of the Mind in Advaita. Therefore, Advaita can be designated as the philosophy of the Mind.

The Individual Mind or the functional empirical Self in Advaita has the following aspects: Caitanya as its Adhisthāna or base, līṅgadēha or Sūkṣmaśāriṅra as a psychic and subtle physical structure of it. This psycho-physical structure obtains a tinge of Caitanya and functions as Jiva or empirical Self. This tinge is variously explained as Avachteha, Pratibimbha and Ābhāsa.

Advaita finds it hard to explain the position in two respects viz the nature of association between Avidyā and Caitanya i.e. Brahman so as to evolve Īśvara and Jīva, and the nature of association between Brahmana and Avidyā so as to evolve the world. The first one is managed by the theories of Avachcheda, Pratibimbha etc mentioned above. In respect of the second the question is raised as to what is the Upādana Karāṇa of the world? In this respect also different views are expressed. These are:

(1) 'Suddha brahman is upādānakaśana and Maya is only dvārakāraṇa
or medium.

(2) Tāvāra is upādāna.

(3) Māyārakti is upādāna.

(4) Brahman is upādāna for the phenomenal world and Jīva for dream etc apparent.

(5) Jīva is Upādāna for the entire world (Driṣṭisṛṣṭivāda)

Whatever is the view, Advaita is reluctant to consider consciousness alone as the upādāna for the material world or avidya non-conscious alone as the upādāna for the material world. This is because, pure consciousness cannot undergo any change or modification and the non-conscious cannot act on its own.

Parināma and Vivarta.

This problem of Brahman or pure consciousness being Kūṭastha i.e. changeless and the evolution of matter needing the change is solved in Advaita by positing two types of transformation, viz. Parināma and Vivarta. Parināma is actual modification or change while Vivarta is only projection. For instance, when a lump of mud is changed
into a jar it is Parināma or actual modification but when a rope is mistaken to be a snake it is only a projection or mental transformation. This is Vivarta. It is by this type of transformation that Brahman appears as Jīva in Jagat. Such a transformation does not affect Brahman in any way. Such Vivarta type of transformation gives rise to Nāma and Rūpa, name and forms. The entire world consists of Nāma and Rūpa only. Advaita thinks of five features for everything viz Asūbhāti, Priyām, Nāma, and Rūpa i.e. existence, luminous nature, blissful nature, name and form. Among these five the first three are the features of Brahman or pure consciousness while the last two are the features of the world.

It is already stated that Caitanya reflected in Antahkāraṇa constitutes Jīva in Advaita. The modification of this Antahkāraṇa leads to cognition. The cognition is a function of Antahkāraṇa i.e. Antahkāraṇavṛtti. This is of four types viz Doubt, determinate cognition, appropriation of knowledge to oneself, and remembering.

18 अवस्थि भावित विविध रूपं नामचेतयस्यपंचकम्।
आद्यत्र वेदात्मस्य जगद्धृत्वं ततो क्षयम्।

19 तेनाच्च वृत्तिक्षुचुर्विधा संस्यो निन्द्यो गर्भस्यप्रणालिताम् ज्ञानवच्छेदकत्वाय बृहस्ती ज्ञानवेदोऽध्येयः।

दुर्ग, दृष्टि बिबेक 43

वेदान्त परिभाषा 13
These are called Samṣaya, Niśchaya, garva and Smaraṇa respectively. Depending upon these functions the Antaḥkaraṇa also is given four names Manas, Buddhi, Ahaṃkāra and Citta.

Besides cognition, desire, faith, imagination etc psychic states are also the functions of Antaḥkaraṇa. Antaḥkaraṇa itself functions both as agent and instrument in respect of cognition and other psychic states.

Pramāṇas In Advaita

Advaita accepts six Pramāṇas viz Pratyakṣa, Anumāna, Upamāna, Śabda, Arthāpatti and Anupalabdhi. In Pratyakṣa Savikalpa and Nirvikalpaka Varieties are accepted. But the nature of these differs form that of Nyāyavaiśeṣika. So far as Savikalpaka is concerned there is not much difference. But the Advaita concept of Nirvikalpaka is altogether different. It is the non-relational cognition i.e. Sāṃsarga Anavagāhi Jnana. The cognition

201) तद्विज्ञानतत्प्रत्ययमेव न तु केवलान्वयिः

11) तत्व प्रत्ययं द्विविद्य सविकल्पकनिर्विकल्पकथेदात्। तत्त सविकल्पकं बैशिष्ट्यवायणाः। यथा “पर्यथ्यं ज्ञानामि” इत्यादि ज्ञानम्। निर्विकल्पकं तू संसासन्निविष्कीर्ति ज्ञानम्। यथा “सोक्यं देवदतः” “तत्वपति” इत्यादि वाक्यान्त्यं ज्ञानम्।

च. प 33
obtained by ‘Tat tvam asi’ is given as its example. Here, the listener cognises his own true nature in a non-relational way through this instruction. The process of perception as unfolding underlying Cāntanya of Pramāṇa, Pramāṇa and Prameya is already explained.

In respect of Anumāna Advaita does not accept either Kevelanvayi or Kevala Vyatireki. Advaita concept of Upamāna more agrees with Bhatta Mimamsa than Nyāyaśvaīśēṭika.

Acceptance of Jahad-ajahad laksanā to manage the interpretation of ‘Tat tvam asi’, the concept of Akhaṇḍārtha are the special points in respect of Sabdapramāṇa.

Advaita goes by the Svataḥprāmaṇya theory in respect of the validity of knowledge and Anirvāchanīya-Khyāti theory in respect of truth and error. But the important point to be noted in respect of Advaita epistemology is that the entire epistemological equipment is useful only at Vyāhaṇarika level. The ultimate reality viz Brahman is beyond epistemological reach. Even the S'ruti has to withdraw at that level. Discovering one's own true nature is the goal in Advaita.

Advaita metaphysics, epistemology and psychology are based on the foundation that Brahman i.e. pure consciousness is the only reality and the rest is a projection on it due to Avidya.
VIŚIŚṬĀDVAITA

The Viśiṣṭādvaita concept of the mind has its own special features. In Viśiṣṭādvaita Tīśvara is Universal Mind while Jīvas are Individual Minds. In Viśiṣṭādvaita cādācādvidvijñāta brahman is the ultimate reality. It is a complex entity. It consists of Cit, Acit, and Tīśvara. The Cit and Acit are different from Isvara but are inseparably connected with him. This inseparable relation is called Aprāthak siddhi sambandha i.e. in separable relation. In this relation these are not equal partners Tīśvara is Sesin while cit and Acit are S'esa, that is to say Tīśvara is principal while Cit and Acit are subordinate to him. Tīśvara is like S'arīrin while Cit and Acit are like S'arīra. Thus their relation is that of S'arīra-S'arīrībhaiva. Just as S'arīra entirely depends upon S'arīrin Cit and Acit entirely depends upon him, Jīvas are Cit, Prakṛti etc other categories are Acit.

In Viśiṣṭādvaita categories are worked out in another way, Firstly, Dravya and Adravya are stated to be the two
Dravyas are six viz Prakṛti, Kāla, Śuddhasatva, Dharmaḥtajña, Jīva and Tīṣvara. These Dravyas are further grouped into jāda and Ajaḍa. Prakṛti and Kāla are jāda. Ajaḍas are again of two types viz Pratyak and Parāk. Jīva and Tīṣvara are Pratyak while Nityavibhūti and Dharmaḥtajña are Parāk.

The concept Svayamprakasatva in Viśiṣṭadvaita

Jīva and Tīṣvara are Svayaṁprakāsa in the sense that these know themselves as well as others, while Nityavibhūti and Dharmaḥtajña are Svayaṁprakāsa in a limited sense. These reveal others but are not able to know themselves. In Viśiṣṭadvaita Tīṣvara and Jīva are conscious beings while Nityavibhūti and Dharmaḥtajña are not conscious but reveal others like light. This has a bearing on the Viśiṣṭadvaita concept of mind.
The Adravyas are ten viz Satva, Rajas, Tamas, Sabda, Sparśa, Rūpa, Rasa, Gaṇḍha, Saṃyoga and Sakti.

In some texts another classification of the categories is also shown as Kevaladravya, Kevalaguṇa, and Udbhayarūpa. Thus, there is no rigidity in classification of the categories. What is important is that the nature and functions of these categories have to be understood in different ways.

Common characteristics of Īśvara and Jīva

In Viśiṣṭadvaita Jīva and Īśvara have certain common characteristics and certain special characteristics. Pratyaktva, Ātmatva, Ātmatva and Kartṛtva are common to both Īśvara and Jīva. Pratyaktva is self consciousness, Ātmatva is possessing knowledge, Ātmatva is possessing a body and being different from the body, Kartṛtva is taking initiative for action. These are common to both Īśvara and Jīva.

24. जीव: प्रत्यक्षत्वस्वभावतत्त्वात्रात्मात्मवादीनीश्वरजीवसाधारणानि लक्षणमानि।

य.प. ती. 67
Nature of Jīva

25 Jīva is anu or atomic. Jīva is defined as one who is cetana and anu, or cetana and Śeṣa. 26 He is different from body, senses, Manas and Prāṇa. Though Jīva is anu he functions through the entire body by means of Dharmabhūtajñāna. Not only he is able to function throughout one body, he can function through many bodies also. Liberated Jīvas and Saubhāri etc privileged persons function through many bodies.

Jīva is eternal, there are many Jīvas. He is self luminous, blissful, agent and enjoyer. He is Sarīra from the point of view of Īśvara and Sarīrin from the point of view of his own Sarīra 27 These Jīvas are three types viz Nitya, Mukta, and Baddha. Ananta, gaurūḍa, Viśvākṣaṇa etc deities are Nitya Jīvas. Those who are still in transmigration are Baddhas while the liberated one’s are Muktas.

Jīva functions through Jñānendriyas and Karmendriyas. Manas is a Jñānendriya. Thus, there are six Jñānendriyas according to Viśistādvaita. Manas is located in the heart Buddhī, Ahmākāra,
Citta etc are the other names of Manas. The Indriyas emerge from Śātvika aspects of Ahaṁkāra. It is Prakṛti that provides the objects of enjoyment, the means of enjoyment, and place for enjoyment of Jīvas.

The concept of Suddha Sattva

So far as the liberated Jīva is concerned such enjoyment is provided by Suddhasattva. This is also called Nityavibūti. The concepts of Nityavibhūti-and the concept of Dharmabhūtajñāna are the special contributions of Viśistadvaita to Vedānta metaphysics. This Suddhasattva is not jaḍa. It is Svayaṁprakāśa i.e. Self revealing but not Self conscious. That is why its nature is stated to be Parāk. The Sattva of Nityavibhūti is different from the Sattvaguna of Prakṛti. It is actually found in that area where in the Prakṛti consisting of three gunas is not found. It is not Cetana though it is Self revealing. It is blissful. In fact it is called Ānanda area. It has five Aprākrīta powers. Therefore it is called Panchāṣṭākṣī.

28 Saṁśītakāṁkaraopadānānante śr̥tyamānītrīyāpyamītīnītrīyālaṁkāropam ।

Y. M. Tī. 35

29 Suvānasesvānam kriyagrahyabhūtiirikskyate sati jātvyatvārthānāṁ abheṣaṇa svayambhūkāraḥ ca sa vijnātī saṁśāyāyābhāvātāṁ vṛttānāṁ chetvāmsāvikalpādhyayābhīṣogkarkaṁbhāgadṛṣṭānroṣāḥ ca bhavati ।

Y. M. Tī. 45
viz Svarupataḥ, Dharmabhūtaḥ, and Vigrāhā. 33 He has five forms viz Parā, Vyūha, Vibhava, Antaryāmin and Arcāvata. His bodies in these forms are Apākarita. 34 The Nityavibhūti that provides bliss to Īśvara, Nityajīvās and the liberated is of four kinds. viz Āmoda, Pramoda, Sammōda and Vaikuntha. Detailed account of these is given in Viśistādvaita classics.

Dharmabhūta-jñāna

In Viśistādvaita two kinds of jñāna are accepted -viz Svarūpa-jñāna and Dharmabhūta-jñāna. Svarūpa-jñāna of Īśvara and jīva is the very Svarūpa of these two respectively. 35 Dharmabhūta-jñāna is Acetana but Svayamprakāsa like Prabhā i.e. light. It is both dravya and guṇa. The Dharmabhūta jñāna of Īśvara and Nityajīvas is Nitya and Vibhuh. In case of the jīvas that are still in transmigration it is concealed. In the case of liberated it is manifest.
again. It can be contracted and expanded. It moves out through the senses and gets in touch with the objects. It is Dravya because it gets contracted and expanded and it is guna because it serves the purpose of Atman. Jīva which is anu function through the entire body through Dharmabhūta jñāna. The liberated, function through many bodies and also through this.

37 The expressions Prajñā. Saṁvit, Dhi, Buddhi etc convey this Dharmabhūta jñāna only. Sukha, Duḥkha, Icchā, Dveṣa etc are also the different forms of this Dharmabhūta jñāna. Similarly cognitions obtained through Pratyakṣa, Anumāna etc, the feelings like love, hatred, greed, jealousy, anger, dejection etc, ethical attitudes like friendship, Compassion, Detachment etc and even Bhakti and Prapatti are the forms of Dharmabhūta jñāna. Thus, all cognative, emotive and ethical psychic states are included under Dharmabhūta jñāna in Viśistādīvaita.

Īsvara has infinite number of auspicious qualities. These are Jñāna, Śakti, Bala, aisvarya, Viṛya, Vātsalya etc countless. But
ultimate means of liberation.

Pramaṇas

Viśiṣṭādvaita accepts only three Pramaṇas viz Pratyakṣa, Anumāna and Sabda. Two types of Pratyakṣa viz Nirvikalpaka and Savikalpaka are accepted. But these are defined differently. Seeing an object of a class for the first time is Nirvikalpaka and seeing other members of the same class subsequently is Savikalpaka. In both cases the objects are cognised as qualified only. Viśiṣṭādvaita does not accept the cognition of an object without its attributes.

The theory of the truth and error Viśiṣṭādvaita is known as Satkhyātivāda. According to Viśiṣṭādvaita, there is no error in principle, since all objects contain all other objects to a limited extent because of the Trivṛttkaraṇa base of all objects. Therefore, Rajata is also present in Sūkti in a very limited way. Hence taking Sūkti as Rajata is based on the fact to a limited extent. This is

40 पक्षप्रत्ययोरेव प्रोक्ताध्ययनवेन स्वीकारान् ।
41 निर्विकल्पकस्विकल्पकपिन्यः प्रत्यक्षं द्विविधमु ।
    अर्थाचेतनमनवाचीनं चेति ।
    अनवाच्चीनं इन्द्रियानिपेशं ।
42 सर्व ज्ञानं स्वतं एवं प्रमाणं स्वप्रकाशं च ।

च. म.दी 65

य. म. द. P 5
य. म. दी. 59
य. म. दी. ढम.
**Svatantra and Paratantra**

Dvaita Vedanta advocated two categories in the Universe viz Svatantra and Paratantra. Brahman the supreme God alone is Svatantra and Jiva and Jada are Paratantra. That which is independent in respect of its essential nature, functions and comprehension is independent - is Svatantra and those that depend upon the supreme God in these three respects are Paratantra, that is to say these are Paramatmatahtra.

Both Paramatma and Jiva are conscious being i.e. Cetana. The nature of both is Sat, Cit, and Ananda. The relation between the two is that of Bimba-Pratibimbabhvaha. The implication of this relation is that Jiva is entirely dependent upon the God and is Similar to him. Just as Pratibimba of an object reflected in a mirror is similar to its Bimba and dependant upon it, similarly Jiva is similar to the God and entirely dependent upon him.
The supreme God is the Transcendental Mind as well as the Universal Mind. He is transcendental, because, he is beyond Prakṛti, and he is Universal Mind in the sense that being Antaryāmin he knows all, regulates all, he provides knowledge and in fact, every aspect of the Jīva and Jada’s functioning is due to him only. He is both personal and impersonal. He possesses infinite number of qualities. Therefore, he is conveyed by all words each word conveys an attribute. There is none who is similar or superior to him. Though he is beyond ordinary epistemological reach he can be cognised by devotion and his ordinary grace. Cognising him is termed as Aparokṣa jñāna i.e. direct cognition. Therefore, when it is stated that he is beyond cognition it should be taken in the sense that he cannot be fully cognised. Thus, Dvaita envisages a Universal Mind that directs and regulates the Individual Mind, that is an archetype for Individual Minds that enable the
Individual Minds to get their inner bliss manifested. The Universal Mind is the Mind par excellence that could be cognised by meditation, devotion and the grace.

Concept of Sāksīn.

Jīvas are the Individual Minds. These are Aṇu. These are fitted with a subtle body. Besides the usual Indriyas, Jīva has an inbuilt sense known as Sākṣi Indriya. The external senses provide only Vṛtti jñāna. This Vṛtti jñāna relates to the external objects. But the psychic states like Sukha, Duhkha etc are comprehended by Sākṣi Indriya only. Jīva knows himself by means of this Sākṣi Indriya. The time is also known by Sākṣin. Every experience has a reference to the Time. All experiences are ultimately referred to Sākṣin. Therefore, it is Saksin that comprehends the time. Jivas are many. Temperamentally these are three types viz noble, evil, and mixed. Dvaita distinguishes between Yogijñāna and Ayogijñāna, and also. Daiva, Āsura and Mānuṣajñāna. From this it is clear that

451) सुखादिविषयं स्वरूपपूर्तं चैतन्येनिन्द्रियं हि साक्षीत्युच्यते ।

न्या सू 258

11) स्वरूपेनिन्द्रियं साक्षीत्युच्यते । तत्स्य विषयः आत्मस्वरूपं तदार्थम् वनः तद्रूतस्यः
कालः अव्याकृताकारार्म ।

प्र. प. 98
obtaining knowledge is not merely a mechanical process. The temperament and inner nature also count in obtaining the knowledge. Distortion in knowledge is not only due to defects or inadequacy in the mechanical requirements of knowledge but it is also due to the knower's nature and temperament. Thus the subjective element is also introduced as a factor.

Further, God and certain personalities of higher level can know without turning their attention especially. This is known as Anilocanajñāna. Paying particular attention may be necessary for ordinary beings but for higher personalities it is spontaneous.

Svarūpajñāna and Vṛtti-jñāna

Knowledge is of two types, Svarūpajñāna and Vṛtti-jñāna. Svarūpa jñāna is the very nature of Jīva while Vṛtti jñāna pertains to the outside objects. The psychic states such as Sukha Dukha etc are also of Vṛtti type. Only Svarūpasukha is of Svarūpa type. Svarūpajñāna and Svarūpasukha are comprehended by Sākṣin. This Sākṣin grasps Ātman, his attributes, Manas, its functions, Kāla and Avyākṛtākasa. It is a higher level of comprehension than...
senses and Manas.

Dvaita also accepts Savikalpaka and Nirvikalpaka forms of knowledge, Dvaita accepts only three pramanas viz Pratyaksha, Anumana and Agama. Other Pramanas like Upamana, Arthapatti etc are included under these only. Dvaita theory of truth and error is known as Abhinavanyathakhyati theory. According to this theory what is really absent is taken as present. In the instance of Sukti being taken as Rajata- the latter is absent but felt as if it is present. Such a feeling is caused on account of similarity.

Dvaita gives utmost importance to the concept of Bhakti. Bhakti is not merely the love of god but realisation of his greatness also. Mahatmya jñana and Sudrdhasneha together constitute Bhakti, Prasadi.e. God’s grace is another important concept. Ultimately it is the grace of the God that liberates the soul.

The concept of Avidya is also found in Dvaita. But its nature and
purpose are altogether different. Avidyā is not Mithyā. It is true. It conceals the true nature of Brahman and also that of Jīva.

It is removed by the knowledge and the grace of god. Brahman is only Nimittakāraṇa or Agent. He is not Upādānakāraṇa. Both in Advaita and Viśiṣṭādvaita, Brahman is considered both as Nimittakāraṇa and Upādānakāraṇa but in Dvaita he is considered only as Nimitta kāraṇa. The main reason for this is, Dvaita is extremely reluctant to consider Cetana as the material cause of Acetana and vice versa.

Prakṛtī and Aprakṛtī levels in theistic Schools of Vedānta

Both Viśiṣṭādvaita and Dvaita are theistic schools of Vedānta. For the theistic school man's world and God's world both are true. Both God and men function in both the world's. God functions in both these all the time while men function in this world when they are bound and in God's when they are released. Therefore, the theistic schools have to explain the nature and functions of the Mind in

48 बिज्जासोत्सवझानजादत्तत्तन्त्रादादेस्वयुः घ्यते।

अनु व्या 11-1
both the worlds. The whole set up of Self, Manas, sense etc has to be formulated in such a way that it is available in both the worlds. Therefore, they have thought of Prākṛata and Aprākṛata forms of these. When Jīva functions in this world, he has Prākṛata equipment. That is to say his body, senses etc are made of Jaḍapraṇātis. When he functions in the other world he assumes Aprākṛata body senses etc, thus, there is an empirical psychology and a spiritual psychology. The psychic states such as Sukha, Icchā etc are at both the levels. But their nature is different, one is Prakṛata, the other is Aprākṛata. But Duḥkha, Maṅsārya etc evil psychic states are absent in the other world. Thus while in Advaita, the Jīva looses his individuality in Dvaita and Vīśistādvaita he moves to a higher name. Liberated individual Minds are in closer contact with the Universal Mind. These do not perish.

The concept of Sākṣi is a distinct contribution of Dvaita to Indian epistemology and psychology.