CONCEPT OF GOD IN ĀSTIKADARŚĀNAS OTHER THAN NYĀYA VAIŚEṢIKA

SĀNKHYA

Sānkhyā system is introduced by Kapila. It is one of the oldest systems of Indian philosophy. This system does not accept God and advocate dualism. Sānkhyā Pravachana-Sūtra which is available now is a work of later origin. It is considered to be a work belonging to the fourteenth century A.D. It revives theism. Kapila composed his Sānkhyā sūtra, certainly before Buddha but unfortunately it was lost. Now Īśvarakṛṣṇa's Sānkhyakārika is the earliest available text belonging to Sānkhyā system. It is the most popular work of this system. The word Sānkhyā consists of two meanings. One is the right knowledge and the other is number. This system is predominantly intellectual and theoretical. By right knowledge- they mean the knowledge of the difference of the Puruṣa from the Prakṛti. By number- they mean that dealing
with twenty-five categories. Isvarakrsna is the representative of the classical Sānkhya system. He belonged to the fifth century. A.D. Sānkhya maintains dualism between Puruṣa and Prakṛti. This system advocates the plurality of Puruṣa and is silent on God.

Sānkhyas are Satkāryavādins - that the Karya or effect exists in its reasons- Kāraṇas. Satkāryavāda is of two kinds - Pariṇāmavāda and Vivartha-vāda. Sānkhya includes in the first - Pariṇāmavādins. According to them matter or prakṛti undergoes change and new effect come into existence. All material effects are the modification of Prakṛti. The effects pre-exists in the Prakṛti. If comes out of Prakṛti at the time of creation and returns to it at the time of dissolution. Prakṛti is considered as the root-cause of the world of objects. Here creation means manifestation (āvirbhāva) and destruction means dissolution (tirobhāva). Prakṛti is the first principle and it is called 'Pradhāna'. Prakṛti is neither conscious nor intelligent. The products are caused relative, dependent, many and are temporary. They undergo production and destruction. But the Prakṛti is uncaused, independent and
eternal. It is devoid of production and destruction. According to Sāṅkhya, consciousness can not be regarded as the source of the inanimate world. They says that an intelligent principle cannot transform itself into the unintelligent world. Prakṛti is said to be the unit of three guṇas-viz Sattva, Rajas and Tamas.

The principle of all pure consciousness is Puruṣa. He is the soul, the self, spirit, subject, the knower. The other twentyfour categories can not be Puruṣa. Puruṣa itself is transcendental, consciousness. He is the knower of all knowledge. It is subject and never be the object. It is the peaceful eternal, the neutral seer and silent witness. It is beyond time and space. It never undergoes change and has no activity. The body the senses the mind and intellect are all means to realize the end of the Puruṣa. All compound objects exist for the sake of the Puruṣa. Sāṅkhya believes in the plurality of the Puruṣa.

Sāṅkhya Puruṣas are subject to qualitative monism and quantitative pluralism. All selves are essentially alike. But
they are numerically different. They establish the plurality of Puruṣa, because the sensory and motor organs are different in different souls. If plurality is not accepted then the birth and death of a person will effect every body equally and the pain and pleasure also will be the same. Like this bondage and liberation of one soul will effect every soul. Activity and sleep of one soul will make all person active or sleep. Though the emancipated souls are all alike and differ only in number as they are all beyond the three Guṇas, the bound souls relatively differ in qualities also ie different persons possess different qualities.

Kapila treated of the soul under the name of Puruṣa and the primordial matter under the name Prakṛti and both the Puruṣa and Prakṛti are eternal. He says that the soul experiences pleasure and pain owing to its connection with matter. The soul is released when it realizes itself to be totally unconnected with the Prakṛti.

The Sāṅkhays are the believers in an unseen Puruṣa (subject) and an unseen Prakṛti (objective substance).
There is no doubt that they are considered to be atheists, so far as the existence of an active God, ie. a maker and ruler of the world is concerned. They first examine the instruments of knowledge or Pramāṇas which man possesses. These are perception, inference and verbal authority. None of these can give us the knowledge of a supreme being, as the personal creator and ruler of the world. Kapila does not mention God in his sutras. But he also does not prove the non-existence of the Supreme. Kapila did not even mention the Supreme Īśvara, the Lord the creator and ruler of the world.

We can't say that Kapila is Nihilist or Nāstika. He recognised in every man a soul which he called Purusha or subject, or spirit. Without Puruṣa Prakṛti or the Primordial matter can't act ie. the Prakṛti remain dead, motionless and thoughtless. It is only through presence of this Puruṣa, Prakṛti is able to create or evolute. All this movements are temporary. The highest object of Kapila’s philosophy is to make Puruṣa turn his eyes away from Prakṛti so as to stop her acting and to regain for himself his oneness, his alone, his independence and his perfect bliss.
The twentyfive tattvas accepted by Sāṅkhya pilosophy are - Prakṛti, Mahat, Ahankāra, manas, five sensory organs, five motor organs,, five atoms, five mahābhūtas and the last one Puruṣa. The first product of the Prakṛti is called mahat. Mahat is cosmic in its nature. Mahat produces Ahankāra. Ahankāra is the principle of individuation. It generates self-sense - abhimāna. Ahankāra is of three kinds 1) When Sattva predominates then the Ahankāra is Sattvika or Vaikārika 2) When tamas predominates then the Ahankāra is tāmasa or Bhūtādi. 3) When rajas predominates it is Rājasa or Taijasa. The mind arises from the Sattvika Ahankāra and it is the central sense-organs. It is not atomic or eternal. Buddhi, Ahankāra and manas are called internal organ or antahkaraṇa.

The Sattvika Ahanakāra produces, besides manas the five sensory and the five motor organs. The five senses are the functions of the mind and are derived from Ahankāra. From the Tāmasa Ahankāra the five subtle essences arises. These are called 'Tanmātras.' Evolution is the play of these twenty four tattvas in combine to Puruṣa. Puruṣa is mere spectator
and beyond evolution. This puruṣa is neither a cause nor an effect Prakṛti is only the cause and not effect Mahat, Ahankāra and subtle elements are both causes and effects. The sensory and motor organs and five gross elements and manas are only effects³.

If the 'I' cognition resides in the 'self' as an attribute of ego then the question arises what is the locus of 'I' ness in relation to God (Īśvara) as ascribed in the upanishads tradition. 'I cognition' could certainly be accepted an attribute of conscience and ego when God is conceived as consciousness conditioned by conscience on as consciousness conditioned by ego. It is acceptable that 'I'-ness in God is not to be imposed from outside but it belongs to God from within. This is notable that ego, a modification of causal matter (Prakrti) is not 'I'- cognition but self is I-cognition. Besides 'I-intellect' is God as evidence by the Upaniṣadadic tradition. This knowledge is regarded as right knowledge because misapprehension of any sort is impossible in omniscient God. Therefore 'I-ness' as described in God could not be an imposed one. By accepting imposition of the I-ness
on God, one indirectly accepts the existence of ego at the time of Godly Supreme determination and an account of the non-existence of ego in God, apparent -'I' ness in God has got to be accepted as belonging to the misapprehension of God.

The ego in Sānkhya is not different from each individual self. They accept three fold ego 1) Pure ego associated with goodness and virtue (sāttvika) 2) Dynamic ego with passion and pride (rājasika) and 3) ego as experienced in ignorance and inertia (tāmasika). According to Sānkhya, Puruṣa are different from each other and is without any modification (nirvikāra) but not without attributes (nirdharmaka).

Classical Sānkhya is hirīṣvara or atheistic Sānkhya Sutra is divided into four parts namely Samādhipāda, Sadhanāpāda. Vibhūtipāda and Kaivalyapāda, Samādhipāda deals with the nature and aim of concentration, Sadhanāpāda deals with means to realize the aim of concentration. The third vibhūtipāda deals with the supernatural powers which can be acquired through yoga. The fourth
Kaivalyapāda describes the nature of liberation and the reality of the transcendental self.

**Bondage And Liberation According to Sānkhya**

According to Sānkhya life is full of three kinds of pain viz. Ādhyātmika, Ādhibhoutika and Ādhipadaivika. Ādhyātmika includes all mental and bodily sufferings. It is due to intra-organic psychophysical causes. Ādhibhoutika is due to extra organic natural causes like men, beasts, birds and thorns etc. Ādhipidaivika is due to supernatural causes like planets, ghosts, demons etc. The complete cessation of all these three sufferings is the end of Sānkhya system. This is the 'Summum bonum', 'apavarga' or Puruṣārtha of this system.

Puruṣa is absolutely free from merit, demerit, bondage and liberation, time and space. Bondage is due to the non-discrimination or ignorance of self and non self-liberation causes from the right knowledge or discrimination of these. Ignorance is the cause of bondage. This can be removed by knowledge⁴. Sānkhya says two kinds of liberation Jīvanmukti and Vidēhamukti.
The liberated souls differ only in number as they are all beyond the three guṇas. The bound souls relatively differ in qualities also ie different gunas are in different persons

**YOGA SYSTEM**

Patanjali is the founder of this philosophical system. The word ‘yoga’ means union ie., the union of individual soul with universal soul. According to Yoga’s system, the word ‘yoga’ means spiritual effort to attain perfection through the control of the body, senses and mind. This yoga is attained by right discrimination between Puruṣa and Prakṛti. Yoga says Viveka Jñāna leads men to liberation. Yoga believes in God as the highest self distinct from other selves. They accept all the twentyfive tattva accepted by Sankhyas along with Īśwara. that is why Yoga is called ‘Śesvarāsāṅkhya’ or theistic Sāṅkhya. Sāṅkhya and Yoga are connected philosophies. While Sāṅkhya is on the theoretical side, Yoga is on its Practical side.

The word Sankhya is connected with knowledge and Yoga means spiritual action. Yoga accepts the epistemology of
Sāṇkhya system. As Sāṇkhya Yoga accepts three Pramāṇas—Perception, inference and verbal testimony. It is already mentioned that they also accept the twenty-five principles of Sāṇkhya system and more over these they accept God as the highest self distinct from other selves.

The universe is uncreated and eternal. But undergoes changes. It is called Prakṛti in its nominal state. It is associated with three guṇās. There are innumerable embodied individual souls in Samsāra. The Yoga accounts for creation by the two agencies of God and Avidya. Through the force of Avidya Prakṛti transform into mental and material world. God removes the obstructions offered by Avidya.

**Literature**

Patañjalis Yoga Sutra is the oldest text book of the Yoga school. Yoga Sutra consists of four parts. The first part treats of the nature and aim of Samādhi. It is called Samādhipāda. The second part explains the means to attain this end, it is named Sadhanāpāda. The third deals with supra normal
powers which can be acquired through Yoga. This is called Vibhūtipāda. The fourth describes the nature of liberation and the reality of the transcendental self. It is called Kaivalyapāda. Vyasa wrote a comentry on the Yoga Sūtra. It was about fourth century A.D. It gives standard explanation of the principles of Yoga. Vācaspati wrote commentary on Vyāsa’s commentary. It is called Tattva Vaiśāradi. Bhoja’s Rajamārtanda also belongs to Yoga system. Vijñānabhikṣu’s Yogavārttika and Yogasārasamgraha are the other works in this system.

Yoga is said to be Citta Vṛttinirodhāḥ. Citta mentioned here is the internal organ of Sānkhya. (Citta means the union of buddhi, ahankāra and mind). It is the Antaḥkaraṇa. It is the first parinama of Prakṛti. It has the predominance of sattva and in itself is unconscious. It is nearest to Puruṣa and has the power to reflect the puruṣa, so it appears to be conscious. When Citta relate to other objects it accepts the form of that object. This appearance is called vṛtti. The consciousness of Puruṣa illuminate this form and then it is called Jñāna. Puruṣa is pure conscious and is free from
any limitations. In union with Citta, Puruṣa appears to be undergoing change and modification. When Puruṣa realizes that it is isolated and a passive spectator, he stops to identify himself with Citta and the light is taken back from Citta. And Citta’s modifications fall to the ground. Cessation of the modifications of the Citta through meditation is called Yoga. Perfection means the return of Puruṣa to its original. Puruṣa is eternally pure and transcendental consciousness. It is reflected Citta.

According to Yoga, Kaivalya is the extreme end of human life. To attain this end they advocate the means of Aṣṭānga Yoga. Through Aṣṭānga yoga they means the control over the body, mind and sense organs. It is the eightfold path of discipline. These eight paths are Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna, and Samādhi. Yama is abstention from injury through thought word or deed. Ahimsa, satya, asteya, brahmacarya, and aparigraha. Niyama is self culture and includes external and internal purification. Āsana is steady and comfortable posture.

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Prāṇayāma is control of breath and deals with regulation of inhalation, retention and exhalation of breath. Pratyāhāra is control of the senses and consists in withdrawing the senses from their objects. Dhāraṇa is fixing the mind on the object of meditation. Dhyāna means meditation and consists in the undisturbed flow of thought round the object of meditation. Samādhi is the final step in Yoga. It means concentration. Supra-conscious concentration is the highest form of Yoga. Those who attain it cannot retain it longer. Immediately after this the body breaks and obtains complete liberation. This is the absolute independence or Kaivalya in Yoga system. It is the supreme goal of Jīva.

**Place of God in Yoga System**

Yoga generates some supra-normal power. Patañjali makes devotion to God as one of the aids of Yoga. God is an object of meditation at the same time it helps for realisation of the goal by removing the obstacles. Theism is an integral part of Yoga Philosophy. A personal God serves the practical purpose. According to Patañjali God has a perfect
nature. Patañjali proves the omniscience of God by means of the law of continuity. When the germ of omniscience reaches its height of perfection we get the omniscient God. God is considered as the guide of the evolution of Prakṛti.

Patañjali says that the Vedas are said to be authoritative because God composed them. Yoga gives some evidence for making Ṭīvra the source of the Vedas. Patañjali treats God as special kind of self, untouched by the taint of imperfection and above the law of Karma. God lives freely without worldly existence, and is in eternal bliss without merit and demerit. He is unaffected by suffering. God is ever free. It can not be confused with freed souls, which were once bound. Liberated souls have no further relation with the world.

God is everlasting in connection with world. God is endowed with super power, wisdom and goodness. When prakṛti begins a fresh evolution and the Puruṣa emerges then, Ṭīvra resolves as a great teacher. According to Yoga goal of human aspiration is not union with God, but the absolute
separation of Puruṣa from Prakṛti. Devotion to God is one of the means to achieve ultimate freedom. God is only a particular self and not the creator preserver or destroyer of the universe. Neither does he reward nor Punish men. Isvara facilitates men to liberation but not give it directly. There is a legend that Yoga introduced God to fashion or catch the attention of the public. But it is not acceptable. The reality of God is seen in the purified life of man. The witness of God is the religious experience of man. Patañjali treated God in its practical side. Later Yogins have taken its theoretical side also. They have tried to prove his existence as a necessary philosophical speculation. According to Patañjali God is a special kind of Puruṣa free from pain, actions, effects and impression.

He is omniscient, omnipotent and omnipresent Yoga accept God as the incarnation of perfection, purest knowledge, teacher of ṛṣis and of the Veda. ‘Aum’ is his symbol. Yoga gives some proofs for the existence of God. Vedas are the first and foremost proof on existence of Iswara because it states the existence of Him. Law of continuity also
alludes that there must be the highest limit of knowledge which is God. God is responsible for the association and dissociation of Puruṣa and Prakṛti. Devotion to God is the surest way of obtaining concentration and thereby liberation.

The end of human life is not considered as union with God but it is the knowledge of the difference of Puruṣa from Prakṛti. Yoga system give most importance to spiritual discipline. It is not against any of the Indian system other than cārvāka. Yoga gives us a practical path of purification and self-control which is most important for realizing the true nature of man.

**PŪRVA MĪMĀMSA**

Jaimini is the founder of this system. The beginning of Mīmāmsa may be traced to the veda itself, where we can see expression of doubt regarding the rules of ritual and doctrine. The aim of Pūrva Mīmāmsa is to examine the nature of dharma. It gives importance to practical side of
Vedas. The philosophical speculations found in this system are subordinate to the ritualistic purpose. For the sake of dharma they accept the reality of soul and regard it as a permanent being possessing a body. It is in this soul the result of the acts acquire. The Vedas say about the act of sacrifice, and the results of performing them. The central theme of Mīmāmsa is the transcendent importance of dharma in its ritualistic sense. Different thinkers interpreted this philosophy in different ways; but they all give importance to the supreme principle ie. dharma. The aim of Pūrva Mīmāmsa is to establish the validity and authoritativeness of the vedas. It is polytheistic and it accepts the realistic view of the world.

**Literature of Pūrva Mīmāmsa**

The Mīmāmsa sutra is the earliest work of this system. It sums up the general rules which were in use. It describes the different sacrifices and their purpose of performing. There are twelve chapters in it. The first chapter is of philosophical value. It discusses the sources of knowledge and the validity of the vedas. Jaimin justifies every part of the Vedas. Šabara
Svāmīna is the chief commentator of Jaimini’s sūtra. His commentary is called Śābara Bhāṣya. This work is the main basis of all later Mīmāṃsā works.

Kumārila Bhatta commented on both Jaimini Sūtra and its Bhāṣya. His work is divided into three parts viz. Slokavārtika, Tantravārtika and Tuptīka. The first part is commented upon by Pārthasārathi Pārthasārathi’s another work is Śāstradīpika. Prabhākara Guru wrote a commentary on Śābara Bhāṣya named Bṛhati. Bṛhati is commented upon by Śālikānātha. He has also written another treatise named Prakaraṇa Pancika.

**Pramanas in the Pūrva Mīmāṃsā system**

Jaimini admits only three Pramāṇas: perception, inference and verbal testimony. Its commentators added Upamāna, Arthāpatti and Anupalabdhi to this system. Prabhākara added upamāna and arthāpatti and Kumarila adds anupalabdhi to this system. The teaching of Prabhākara Guru and Kumarila are later on known after their names as ‘Gurusect’ and ‘Bhātta sect’ respectively. Perception is by
contact of the object and sense organs, manas and sense organ and self and the manas. Perception is of two kinds determinate perception and indeterminate perception and both are valid. If a certain fixed relation between two things were known before, perceiving any one of these the ideas of other thing arises. This cognition of other thing is called inference. Inference is also divided into two by Śabaraswāmin, namely Pratyakṣato dṛṣṭa and sāmānyato dṛṣṭa. Example for the first is "smoke and fire". Example for the second is 'sun's motion and its changing position in the sky. The chief aim of Mīmāṁsa is to know the nature of dharma. In order to know dharma, they accept authoritativeness to Vedas.

The performer of Jyotiṣṭoma will go to heaven- This knowledge is not perceptual or inferential. This knowledge is derived from the Vedas. So to know the Vedic dharma they accept vedic testimony as a valid source of knowledge. Vedas are eternal. This itself is śabdāpramāṇa. Comparison or Upamāna is the next Pramāṇa. Similarity is the basis of Upamāna. Knowing the similarity of a well known object in
certain unknown object from the words of an authoritative person, one is able to know the unknown object related to that particular name if he visualises that object. For example on seeing the similarity of the cow in the Gavaya one is able to make out that it is the Gavaya if he had known before. The Gavaya possesses similarity of the cow.

Arthāpatī or implication is that the assumption of a thing through the perception of another thing related to that object. eg. Devadatha is fat but he did not eat at day time. It means that he eats at night. Implication is of two types viz. Srauta and Drśta. The above said is the example for Drśta arthāpatī; the example for srauta arthāpatti is - a person is alive and he is not at home, It assumes that he is somewhere else. Anupalabdhī non apprehension is the last pramāṇa in the pūrva Mīmāṃsa system. The absence of a thing is apprehended by anupalabdhi pramāṇa. When we say there is no jar in this place we are stating that there is the absence of jar. The absence of jar can not be perceived so they accept non apprehension also as a menas of valid knowledge. The above said pramāṇas are accepted by the Pūrva Mīmāṃsakas.
Theory of Validity of Knowledge

Prabhākara defines valid knowledge as apprehension (anubhūti). He advocates triputisamvit ie the knower, known and knowledge are given simultaneously in every cognition. Validity of knowledge is intrinsic. Memory depends on prior cognition. It is not considered as a valid knowledge Kumārila syas valid knowledge is that which is the apprehension of an object which is produced by causes free from defects. It must not be contradicted by the subsequent knowledge. Mīmāṃsaka upholds the theory of svataḥ prāmāṇyavāda. It mean that knowledge is self valid or intrinsically valid. Knowledge in self is valid in respect of its origin (utpatti) and ascertainment (Jñāpti)

Mīmāṃsaka advocates Pulrealistic realism. They believe in reality of the individual souls and of the external world. There are individual souls as much as living bodies and there are liberated souls. The Vedas are authorless and authoritative. They did not admit the periodic creation and dissolution. God is not accepted. Āpadeva and Laugākṣibhāskara, the later Mīmāṃsakas try to bring in God.
They accept seven categories viz. Substance (Dravya), Quality (Guṇa), Action (Karma), Generality (Sāmānyya), Inherence (Paratantrata) Force (Śakti) and Similarity (Sādṛśya). The name Inherence as Paratantrata and admits Śakti and Sādṛśya extra categories.

Self is considered as the substance which is the substratum of consciousness. It is the real knower, enjoyer and agent. Self is eternal omnipresent ubiquitous and infinite. The body is different from soul and is the vehicle of enjoyment. Senses are the instruments of enjoyment. Consciousness is not regarded as the essence of the self. Knowledge is not eternal. Self is revealed as the subject of knowledge.

Kumārila sets forth the theory of cognizedness of object-jñātatāvāda while Prabhākara propounded the theory of Triputīpratyakṣavāda simultaneously revelation of knower, known and knowledge. Kumārila syas that self consciousness is a later and higher state of consciousness. Consciousness can be inferred indirectly through the cognizedness or jñātatata
Jaimini gives most importance to Dharma so this system is called 'Dharma-Mīmāṃsa. His Mīmāṃsa Sūtra starts with the enquiry of Dharma\textsuperscript{13}. Jaimini gives a definition of Dharma in his Mīmāṃsa Sūtra an injunction or command which impels men to action\textsuperscript{14}. Dharma is the first Puruṣārtha\textsuperscript{15} among the four Puruṣārthas. Dharma and Mōkṣa deal with true spirituality Artha and Kāma deal with ordinary common morality. They are learnt by worldly intercourse, while Dharma and Mōkṣa are revealed only in the Veda. The earlier Mīmāmsakas did not believe in Mōkṣa. They believed only in dharma.

Attainment of heaven was their ideal. But later Mīmāmsakas belived in apavarga instead of heaven. But they both aimed in Mokṣa as the ultimate end of human life.

**UTTARA MĪMĀMSA**

Uttara Mīmāmsa of Bādarāyaṇa itself is known as Vēdānta. Vēdānta means the end of the Veda. It contains the doctrines setforth in the closing chapter of the Vedas. They are called Upaniṣads. The Vēdānta Sūtra is an exposition of
the doctrine of Brahma. So it is called Brahma Sutra. It also deals with embodiment of the unconditioned self. So it is called Śārīraka Sūtra also. Bādarāyaṇa in his Uttara Mīmāṃsā describes the philosophical and theological views of the Upaniṣads.

The chief commentators of Vedānta Sūtra are Śāṅkara, Rāmānuja and Mādhva. They interpreted the sūtra in the light of their own opinions, and later on the commentaries were known as their own systems of philosophy. Śāṅkara propounded the idea of Advita. Rāmānuja established Dvita Siddhānta and Mādhva established Viśiṣṭādvaita.

Vedantasutra is the fundamental work of this system. It contains four chapters-each having four parts (Pādas) The first chapter deals with the central theory of Vedānta i.e. the theory of Brahma. The nature of Brahma, its relation to the world and the soul etc are dealt with. The second chapter is to meet with the objections and rival theories gives an explanation of the nature of the dependence of the
world on God and gradual evolution from and reabosrbtion into him. The nature of soul, its attributes its relation to God, body etc. and its own deeds are also dealt with. The third chapter discusses the means to attain Brahma-Vidya. It gives an account of rebirth. The last and fourth chapter deals with fruits of Brahma Vidya.

According to Bādarāyana Veda is eternal. There are two sources of knowledge Śrutī and Smṛti. By Śrutī he means Upaniṣad and by Smṛti - Bhagavadgīta, Mahābhārata and Manusmṛti.

Puruṣa and Prakṛti are modifications of a single reality and not independent substance. Brahma is considered as the highest reality. He is the original support and end of the world. He has the qualities of Omniscience, Omnipotence, Purity, Truth of purpose and light of the soul. They accept the omnipresent God as occupying a limited space. According to Bādarāyana soul is jñāḥ

Individual soul is an agent. It does not undergo birth and death. These are only to the body. Brahma is in the individual
soul but is untouched by the character of the Soul. Jīva is subject to pain but not the Brahmā. The embodied self acts and enjoys, acquires merit and demerit, affected by pleasure and pain, but the highest self is not affected by all these and are free from all evils. The will of God is the cause of the world. God is all blissful. God is the causal agent of right and wrong conduct. The ultimate end of the individual is the attainment of the self. He believes in Jīvanmukti or liberation in life. Brahmajñana puts an end to karma. creation, ruling, dissolution of the universe belongs to God alone.

**Vedānta Theistic**

The Upaniṣadic doctrine does not exclude belief in a personal God. It is not prevailingly theistic. Indian theism has a separate history that developed in two main directions before the beginning of the Christian era. viz Śaivism and Vaiṣṇavism.

In the Viśiṣṭādvaita the chief difficulty in interpreting the Upaniṣads is in reconciling statements that identify
Brahman with the individual soul and the physical universe with those that distinguish it form the same. The relation between a substance and its attribute. The relation between two substance, that is spiritual. The relation between Brahman and soul is of between two substance. So that they are the body of which the soul is God. The God is the central principle of both individual soul and the physical world. Everything can neither exist nor be thought of without Him. Rāmānuja interprets soul as intelligent knower.

According to Rāmānuja the Brahman, the soul and the physical world all are different and equally eternal. They are at the sametime quite inseparable. In the Upaniṣads God is described as “The inner controller and immortal” of both the individual soul and the world. Prakṛti is not independent of God. It is described as the body or garment of God. The whole of the physical world in its infinite variety, evolves out of it under the guidance of God.

Dharma - Bhūta - Jñāna belongs to God and the individual souls and is entirely dependent upon them. It has been
described as "attributive intelligence'. Since God and soul, which are independent relatively to it are also of the nature of intelligence. The entity attributive intelligence is all pervading in the case of God and accounts for his omniscience. In the case of liberated souls too 'attributive intelligence' is all pervading. The Jīva is different from God, but not independent of Him. Jīva is the 'prakāra' of God and is an accessory to him. It is not the transformation of God. Jīva is coeval with God (like- prakṛti) but not identical with God. It is looked up on as Gods 'body' in as much as God is immanent in, acts upon and guides it from the inside. God is the qualified substance. It is omnipresent and Jīva is atomic in nature.

God is immanent principle of prakṛti as well as of individual Souls. According to Rāmānuja God exists for himself, while eventually matter and souls exist for His sake. God together with the Soul and matter is an organic whole. Just as the Soul with its physical body is an organic unity. God, like the individual Souls is of the essence of intelligence, self revealing and knows objects through Dharma- Bhūta
Jñāna. God is free from all defects and is possessed of all auspicious qualities. He is omniscient, omnipotent and omnipresent. He is also all merciful and it is through his grace that man attains salvation.

God is the author of the universe. He is not merely the efficient cause of the universe; He is also represented as its source or material cause since there is nothing external to Him from which it could come into being. Here God is the sole cause of the universe. As cause in this comprehensive sense, God has as his body the souls and matter in their unmanifest form, and as effect, he has them as his body in their manifest and diversified form.

Rāmānuja admits only three pramāṇas: - perception, inference and verbal testimony. Verbal testimony itself is the Veda. There are two portions of Veda the first relating to rituals and the second that relating to Brahma the highest reality. The second portion deals principally with the nature of God. And the first treats of the modes of worshipping Him. According to Rāmānuja, every word eventually signifies the
supreme God. In a language all words are signs to remind
the wise man of God, as all objects are for him windows
through which to see God. In the sentence ‘Tattvamasi’ the
word ‘Tat’ finally denotes God having the entire universe as
his body. and ‘Tvamasi’- God having the individual Soul as
His body. The import of the proposition as a whole is
accordingly the identity of the embodied in birth viz God.

ADVAITA OF ŚANKARĀCĀRYA

The great achievement of Śankara is the establishment of
Advaita system. Knowledge of the supreme spirit is
considered as the chief end of human life. Its aim is freedom
from rebirth. Śankara is of view that individual souls are
manifestation of Supreme Soul. Śankara admits supremacy
of a personal God. This individual God is the cause of
freedom and bondage of individuals.

The means for acquiring Brahma Jñāna is described in the
Brahma Sūtra. The highest kind of religion according to
Śankara is the possession of God-vision. Attainment of truth
of the self is considered as the ultimate end of the individual
Soul. Brahma itself develops into the universe and remains transcendent. Sankara opines that Brahma produces the world without undergoing any substantial change. The state of released soul is the identification with Brahma (universal self).

According to Sankara the ultimate reality is Brahma. And it is pure consciousness. It does not consists of any attributes or categories of intellect (nirguna and nirvishega) Brahma in association with Maya appears as the qualified Brahma. It is known as Saguṇa Brahma as Saṁśeṣa Brahma or Apara Brahma. It is Isvara. He is the creator, Preserver and destroyer of this world. Jīva or individual soul is the combination of this subject and object.

Subject is pure consciousness and object is internal organ or antahkaraṇa. Maya or Avidya is the absence of knowledge. This is different from existent and non existent, real or unreal. When the unity of Jīva with Paramātman is realized, then Maya or Avidya perishes. The world is the creation of Isvara. According to Sankara Jīvanmukti is the
union of Jīva with Brahmaṇa. It is attained after the destruction of the body.

Brahman only is the ultimate real; the world is unreal. The individual soul is not different from Brahmaṇa. Sankara uses the words Brahmaṇa, supreme self, Paramātman etc. in the same sense. Likewise the words Māya, Avidya, Ajñāna, Adhyāropa, Anirvacanīya, Adhyāsa are used in the same sense. The Brahman reflected in Māya is Ṣvāra and Brahman reflected in Avidya is the Jīva.

Brahman is real and independent while māya is neither. It is material and unconscious. It is the inherent potency (sakti) of Brahman, beginningless, positive in nature (bhāvarūpa). It is indiscernible and indefinable because it is not real or unreal or both real and unreal. It is having phenomenal and relative character. Its nature is of superimposition. It can be removed by right knowledge.

Brahman is the ultimate reality it is unique, not having a dual. The Brahman conditioned by Māya, known as Ṣvāra is the personal aspect of Brahmaṇa, which is impersonal. God is considered as Apara Brahmaṇa and Brahmaṇ as Para
Braḥman. It is beyond speech and mind. God in Advaita is sat-cit-ānanda. He is the inner ruler (Antaryāmi) He is the creator sustainer and destroyer of the universe. He is the soul of souls and nature. Everything movable and immovable, visible and invisible, perceptible and non-perceptible, words and their meaning, in the universe is derived from this and the final resting place of anything and everything in this universe also is Himself. He is the forcing power of moral life. Truly telling, He is all is all. According to Śaṅkara, God is not a real object but it is an idea, or an article of faith. Vedas are only the proofs for the existence of God. God alone is real and He is not a real creator. Creation is only his appearance. According to Sankara Īśvara is qualified Braḥman. And knowledge of this Braḥman (Saguṇa Braḥman) leads to eternal bliss. Śaṅkara gives supreme importance to the revealed truths of the Vedas. He says Vedas as the breath of God.

**VIṢĪṬĀDVAITA OF RĀMĀNUJA**

In this system Braḥman and individual soul are same but there are some qualification (viṣeṣa) in the Braḥman. So it is
called Viśiṣṭādvaita. Rāmānuja is the founder of this system. The material world and individual soul have their own existence. They are not the same as of Brahmān. Rāmānuja accepts three means of valid knowledge—perception (Pratyakṣa) inference, (anumāna) and scripture (āgama). The individuals alone are real. Yogic perception is not treated as a means of valid knowledge. Sruti or scripture is the highest reality. It is the sole cause of the world. God creates objects for the enjoyment or suffering of the individual. It is in accordance with the merits and demerits in him.

Rāmānuja accepts the plurality of the bodies and there is difference of soul to each body. In Viśiṣṭādvaita Hari (viṣṇu) is Īśvara. Hari along is the supreme Lord. Individual spirits are treated as souls. And the visible world is not real. According to Rāmānuja, God is a concrete whole which is an organic unity qualified by diversity. He is the immanent inner controller. Rāmānuja says three things as ultimate and real. They are matter, souls, and God. The matter and souls are dependent on God. God is qualified by matter and souls. God
is free from all external differences. Even though God is free from homogeneous (sajātā-īya) and heterogeneous (vijātā-īya) differences, He possess internal (Svagata) difference. Because his organic body is made of matter and Soul. He is full of all good qualities - Existence, Truth, Goodness and Beauty, knowledge and bliss, lustre, love and power. Rāmānuja identifies God with the absolute Brahma or a qualified unity. God is considered as the whole universe matter and souls. At the time of creation, the subtle becomes gross and the unembodied Souls except nityamukta become embodied according to their good or bad activities (Karma). During Pralaya, God remains as the cause with subtle matter and unembodied souls forming His body. Soul is identical with God and shares omniscience and bliss. But he is different from God. There is a unique relation between God and the individual soul. The soul is absolutely dependent on God.

Bondage of the soul is due to the ignorance and Karman. Due to Karman the soul becomes associated with particular body, senses, mind and life. To gain release, the soul has to be disconnected from the obstacles of Karman.
DVAITA OF MĀDHVA

Mādhva, founder of the Dvaita Siddhānta, states the difference between soul and God. While Sānkara says that God and soul are one, Rāmānuja also accept the unity but he says God is qualified Brahma. But Mādhav says that God and soul are different. He establishes a five fold difference ie between God and soul, between soul and soul, between soul and matter, between God and matter and between matter and matter. He accepts the existence of God and He is known through scriptures. He also says that the Vedas are authorless. God is considered as the great teacher 'Mahopādhyāya' of the vedas. God only is independent soul and matter are dependent on Him. He is considered as the creator preserver and destroyer of this universe. He is having a transcendent body as the inner ruler of the body, He is immanent Like Rāmānuja, Mādhva also calls God as Hari. This Hari (God) is a perfect personality and Lord of Karma. Bhakti is the only means to realize or please Him. God manifests himself in incarnations. Lakṣmi is also
introduced as the power of God. There are numerous individual souls. They are atomic in size. The nature of the Soul is conscious and blissful. The eternal souls are of three kinds - eternally free, freed and bound (nityamukta, mukta, and baddha) Mādhva advocates dualism and does not believe in qualified absolutism. He rejects the relation of inseparability and the distinction between substance and non substance. Matter and Souls are not considered as the body of God. They are different from each other and from God Rāmānuja teaches the qualitative monism and quantitative pluralism of the Souls. At the same time Mādhva says about quantitative and qualitative pluralism of souls. Mādhva regards God as the efficient cause of the world. Material cause is Prakṛti. God creates the world out of Prakṛti. Liberated souls are different from God it only gains some similarity to God and can not enjoy the full bliss of God. The bliss enjoyed by the liberated souls are Sālokya - same residence, sāmīpya - nearness, sārūpya - same external body and sayūjya entering into the body of God partially sharing His bliss.
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