

Silver Jubilee Publication Series-10

DVAITA VEDĀNTA DARŚANA OF ŚRĪ MADHVĀCHĀRYA



K.T. PANDURANGI

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RASHTRIYA SANSKRIT SANSTHAN

Silver Jubilee Publication Series-19

DVAITA VEDĀNTA DARŚANA

of

Śrī Madhyāchārya

R.T. Pandurangi



RASHTRIYA SANSKRIT SANSTHAN
NEW DELHI

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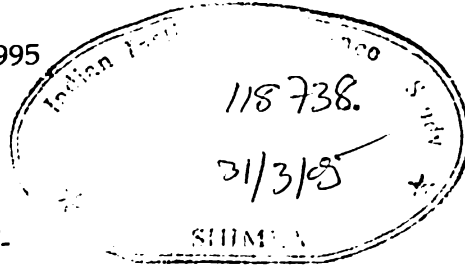
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FOREWARD

I have great pleasure to present this volume of Silver Jubilee Publication Series of the Rashtriya Sanskrit Sansthan to our esteemed readers. The Volume varily represents the goodwill and cooperation, the Sansthan has all along been receiving from the distinguished scholars all over the country.

The Sansthan was established in October, 1970 as an autonomous apex body under the Ministry of Human Resource Development, Govt. of India with a view to promoting, preserving and propagating Sanskrit learning in all its aspects, with special reference to the indepth shastraic learning. Apart from conducting the regular courses of studies at the various constituent Vidyapeethas, it has been bringing out invaluable publications representing dissemination of knowledge contained in the ancient Shastras. With the continued help, encouragement and support from the Ministry of Human Resource Development, Govt. of India the Sansthan has grown by leaps and bounds and has been able to render its services for promotion of Sanskrit learning at national and international levels and is now completing its 25th year. It is quite in the fitness of things that the Sansthan decided to bring out 25 scholarly monographs in commomeration of the Silver Jubilee year of the Sansthan.

The present volume **Dvaita Vedanta Darshana of Sri Madhvacharyas** gives an overview of the different aspects of the dvaita philosophy of Madhvacharyas.

I express my sincere thanks to the learned author. **Prof. K.T. Pandurangi**, former Head of the Department of Sanskrit, University of Bangalore, who has specialized in the different systems of Indian philosophy, especially in Dvaita philosophy of Madhvacharya. He has very kindly contributed a scholarly work on this auspicious occasion in the form of the present book.

I would like to appreciate the services rendered by my colleagues specially **Dr. Savita Pathak** and **Dr. R. Devanathan** for organising the various academic programmes particularly the publication of the Silver Jubilee Publication Series. My thanks are due to **M/s. Amar Printing Press** who have worked hard to bring out the monographs in time and enabled us to release the same on the Valedictory function of the Silver Jubilee Celebrations.

(K.K. Mishra)

Director

Rashtriya Sanskrit Sansthan

New Delhi

Dated 10.10.1995

Preface

I am happy to associate myself with the Silver Jubilee Celebrations of Rāṣṭrīya Sanskrit Sansthan by way of presenting this volume on Dvaita Vedānta Darśana as one of the publications to be released on this occasion.

I had the privilege of being the member of the first executive committee of Rāṣṭriya Sanskrit Sansthāna when it was founded in 1970. I continue to have this privilege now as a member of the present General body of the sansthān.

This volume on Dvaita Vedānta Darśana gives an outline of Dvaita Vedānta in the areas of Metaphysics, Epistemology, Ethics and the Theology of Dvaita Vedānta and Vaiṣṇava religion followed by the followers of Śrī Madhvāchārya. The followers of this tradition are mostly found in Karnāṭaka, Mahārāṣṭra, Āndhra and Tamilnāḍu. A few are found in Vṛndāvana, Chitrakūta area, and Gayā in Bihār.

The Chaitanya-samapradāya is closely associated with Madhva-sampradāya. The Swāmi Nārāyaṇa Sampradāya also has some affinity.

The topics handled in this small volume are very important topics of Indian philosophy. Full justice cannot be made in a small volume of this type. However, I have tried to briefly notice the crucial aspects of these topics so as to enkindle the interests of the scholars and the general readers. I have tried to make the

presentation in a simple and clear way. However, technical terminology and technical presentation cannot be totally avoided in a book on Philosophy.

I had occasions to deliver special lectures on these topics at the Advance centre of Vedānta, Kerala University, Depts of Philosophy of Madras and Pondicherry Universities, Dvaita vedānta Foundation at Bangalore, world religion centre Harward. King's college London, and Tubingen University. The notes prepared for these lectures are utilised for preparing the script of this volume. Since the purpose of this book is limited, these notes are not fully utilised here. I propose to present the deeper implications of these issues and the critical reflections on the same in a larger volume. I thank Dr. K.K. Mishra the Director of Rāṣṭriya Sanskr̥t Samsthāna for giving me this opportunity of presenting this volume as a silver jubilee publication.

K.T. Pandurangi
Formerly Prof. of Sanskrit,
Bangalore University.

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Chapter I

Introduction

Dvaita Vedānta propounded by Sri Madhvāchārya is one of the major schools of Vedānta Philosophy. Śri Madhvāchārya also known as Ānandatīrtha and Pūrṇaprajña was born in a village called Pājakakṣetra about eight miles south-east of Udupi, in the South Kanara District of Karnataka State in India. He lived from 1238 A.D. to 1317 A.D. He took sanṇyāsa when he was only sixteen years old from Achyutaprekṣa a sanṇyāsīn of Ekadāṇḍi Ekānti Vaiṣṇava order. Achyutaprekṣa stayed at Anantesvara temple in Udupi. Madhvāchārya studied the Vedas, Śāstra and Advaita classics like Iṣṭasiddhi from Achyutaprekṣa. He was not satisfied with the advaita interpretation of Upaniṣads, Brahmasūtras and Gītā. He independently studied these and also Itihāsa Purāṇa etc., the entire sacred literature. He undertook a tour of South India, visited the centres of learning and discoursed on his interpretation. He then undertook a tour of North India and went upto Badarikāśrama. He is reported to have presented his Gītabhāṣya to the sage Vedavyāsa himself and received his blessings. On his return journey he visited Bihar, Assam, Bengal, Orissa,

Andhrapradesh, Mahārāṣṭra and North Karnataka. Many scholars became his disciples. He ordained four of them to Sannyāsa. Padmanābhatīrtha and Naraharītīrtha were prominent among them. Padmanābhtīrtha was a prominent scholar at the court of King Mahadeva of Yadava Dynasty and lived in Paithan. He was chiefly responsible for the propagation of Dvaita Vedānta in Karnataka, Andhra Pradesh, Tamil Nadu and Maharastra.

On his return from the first North Indian tour Śrī Madhvāchārya wrote bhāṣyas on Brahmasūtras, the ten principal Upaniṣads and on the first forty hymns of Ṛgveda. He also wrote ten prakaraṇas, a book on meditation and worship and some stotra works. To prepare his Mahābhārata digest he collected a large number of manuscripts to settle the text itself. In addition to Bhāṣya he wrote another commentary on Brhmasūtras viz. Anuvyākhyāna in about two thousand verses. This is on the model of Ślokavārtika of Kumārila and Vākyapadīya of Bhartrihari. In this work he discusses all the major issues of philosophy, reviews the views of all other systems and presents the Dvaita view with detailed arguments and authorities. Thus it is one of the major works of Indian philosophy. On the whole he has composed thirty seven works.

He went on a second tour of North India. He visited Badarikāśrama again. Also went to Kurukṣetra, Varanasi etc., places. He returned to Udipi via Goa. He established a Kṛṣṇa temple at

Udupi, ordained eight Brahmacharins to sannyāsa and established the famous Aṣṭamathas at Udupi. A great Advaita Scholar Trivikrama Paṇḍita became his disciple. This scholar wrote a commentary viz., Tatvaprādīpa on Bhṛāhmasūtrabhāṣya of Madhvāchārya. Padmanābha tīrtha has written a commentary viz., Sannyāyaratnāvalī on Anuvyākhyāna, and also on some prakraṇas. Madhvāchārya lived for seventy-nine years and retired to Badarikāśrama on the 9th day of the bright half of Māgha month in Pingala year.

After Madhvāchārya a few great commentators wrote scholarly commentaries and highlighted Dvaita doctrines. Prominent among them are Jayatīrtha, Vyāsaraja, Raghūttama, Vādiraja, Vidyādhiśa, Rāghavendra, Jagannātha yati and a few others. Haridasa literature has been another feature of Dvaita Vedānta. Great Mystics like Śrīpādarāja, Vyāsaraja, Purandaradāsa, Vijayadāsa, Jagannātha dasa have contributed to Haridāsa literature. This literature is in Kannada language and in the form of Songs. This literature enkindles Bhakti. It has contributed to Indian Music considerably.

II

The Dvaita Vedānta and Vaiṣṇava religion propounded by Madhvāchārya are really a revival of the ancient Pañcharātra Bhāgavata religion with Viṣṇu as Supreme God and the rejuvenation of the philosophy enshrined in the Vedas and

Upanishads. In his works he quotes the philosophical hymns like Nāsadiya sūkta, Vāmadeva sūkta, Puruṣasūkta, Ambhraṇisūkta etc., and shows how the principal tenets of Dvaita Vedānta are enshrined in these. He also shows that the key passages of Upaniṣads 'tat tvam asi' 'Aham Brahma Asmi' etc. support his tenets. To derive his tenets from the sacred literature he adopts a comprehensive view. Upaniṣads alone do not constitute the source of Vedānta Philosophy. The Vedas, Epics, Puraṇas Pancharātra and a host of other sacred literature that do not conflict with these constitute the source of Vedānta Philosophy.

ऋगाद्या भारतं चैव पञ्चारात्रमथाखिलम् ।

मूलरामायणं चैव पुराणं चैतदात्मकम् ।

ये चानुयायिनस्तेषां सर्वे ते च सदागमाः ॥

Before a statement is interpreted the consensus of the entire passage, the entire text, even the entire sacred literature on that issue has to be taken into account. Tātparya and mahātātparya have to be taken into account. Further, there are well laid down canons of interpretation such as upakrama, upasamhāra etc., and śruti, linga etc. These have to be utilised. Thus the Vedānta tenets have to be formulated taking into account the entire sacred literature with appropriate interpretation. The Vedas not only yield ritualistic meaning but also yield philosophical meaning. The latter has to be ascertained with the assistance of Brahmasūtras. The ritualistic meaning constitutes Aparā Vidyā while philosophical meaning constitutes parā vidyā.

ऋगाद्या अपरा विद्या यदा विष्णोर्न वाचकाः ।

ता एव परमा विद्या यदा विष्णोस्तु वाचकाः ॥

Thus Madhvāchārya gives a new orientation to Vedānta literature both in respect of its extent and interpretation. Vedānta is a tradition, not merely a set of texts or a set of select passages i.e., Mahāvākyas. It is a sampradāya. Dvaita Vedānta is a realistic and theistic philosophy. The Brahman of Vedānta is the supreme principle. He is supreme reality, He is supreme God. He is independent, omniscient, omnipotent and omnipresent. He possesses infinite number of attributes. He is absolutely free from the defects and inadequacies. Souls and matter are real but entirely dependent upon the God. The God, souls and matter are distinct from each other.

अशेषगुणपूर्णत्वं सर्वदोषसमुद्भितिः ।

विष्णोरन्यच्च तत्तन्त्रमिति सम्यग् विनिर्णयः ॥

Three important doctrines constitute the foundation of Dvaita Vedānta. (1) Brahman i.e., Viṣṇu is the Supreme and independent reality. (2) Souls and matter are real but entirely dependent upon Brahman the supreme reality. (3) Brahman, souls, and matter are distinct from one another. The entire Dvaita metaphysics, ethics and religion are based on these fundamental positions. A sound epistemology is formulated to sustain these positions and the entire sacred literature is shown to support these positions. In the course of the exposition of these Dvaita tenets a number of

philosophical issues such as the relation between the substance and attributes, the concept of viśeṣa, the theory of causation, the theory of knowledge, truth and error, validity of knowledge, the concept of sākṣin, meaning of words, the theory of sentence meaning, some ethical issues, and the chief areas of religion are discussed.

The designation Dvaita is intended to contrast this system from Advaita. In three important aspects Dvaita is to be contrasted from Advaita viz.,

1. Dvaita concept of Brahman is that of Guṇapurṇa Brahman while that of Advaita is Nirguṇa Brahman.
2. Dvaita concept of the world is that of a real world i.e., Satya Jagat while that of Advaita is Mithyā i.e., Sat-asat-vilakṣaṇa Jagat.
3. Dvaita accepts ultimate difference among God, souls and matter while Advaita accepts only Vyāvahārika difference and denies the very existence of souls and matter. This means that the two tread altogether different paths in their philosophical approach. The designation Tattvavāda is also mentioned in Dvaita works. This contrasts the designation Māyāvāda of Advaita.

A modern writer has suggested the designation Pūrṇa Brahmanavāda. There is no harm if more than one designation is utilised to bring out certain

special aspect of a system. The designation *Prṇabrahmavāda* brings out the fact that the concept of *Guṇapūrṇa* brahman is the central doctrine of this system. The designation *svatantrādvaita* is suggested by another modern scholar. This brings out the fact that the concept of one independent supreme reality is the central doctrine of this system. However, while accepting these alternate designations it should not be forgotten that refutation of *Māyāvāda* i.e., *jagan-mithyātva* and the refutation of *jīvabrahmaikya* are equally vital to the system and the designations *Tattvavāda* and *Dvaita* bring out these roles more clearly.

Chapter II

Dvaita Metaphysics and Ontology

As a system of philosophy, Dvaita has developed its own metaphysics and a scheme of ontology. The main structure of its metaphysics and ontology are largely derived from its source literature viz., the Vedas, Upaniṣads and Pancharātra. However, it is logically chiselled and a systematic metaphysics and ontology are worked out.

The Scope and the Problems of Metaphysics

Metaphysics investigates into the nature of reality or being. It enquires into the causes of the world and the process of creation etc. The scope and the problems of metaphysics are beautifully Summed up in a verse in Śvetāsvatara Upaniṣad

ब्रह्मवादिनो वदन्ति—

किं कारणं ब्रह्म कुतः स्म जाताः जीवाम केन क्व च सम्प्रतिष्ठा ।
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥

What is the source of this Universe? Whence are we born? By what are we sustained and what is our ultimate goal? Guided by whom do we undergo the experiences of pain and pleasure? O

the expounders of Brahman! Tell us the order underlying all this.

This verse gives us a good idea of the scope and the problems of metaphysics and philosophy.

The Śvetaśvatāra also records some views in this regard that were prevalent at that time.

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुषेति चिन्त्याः ।
संयोग एषां न तु आत्मभावात्
आत्माप्यनीशो सुखदुःखहेतोः ॥

The time, the inherent nature, necessity, the chance, the elements, and the Puruṣa have to be considered in this connection. Mere combination of these (non-sentients) is not the cause, as there is a sentient i.e., Puruṣa. Mere Puruṣa is also not the cause, because, he himself cannot regulate his pleasure and pain.

Such speculations on the first cause, and the nature of reality had been going on even at the Ṛgvedic times.

किं स्विदासीदधिष्ठानमारम्भणं कतमित् स्विद् कथासीत् ।

What was the base? What was the material for creating this world—a Ṛgveda seer asks. Such questions are asked all along the Upaniṣads. The answers to these questions have been the basis of vedānta metaphysics.

Similar questions were raised in the west also by Aristotle, Plato and a host of philosophers. As a result several metaphysical views were developed

in the west. Idealism, Realism, Phenomenalism, Empiricism, Existentialism etc; were developed. It is not very safe to equate the metaphysical views of different systems of Indian philosophy with these western views since these western terms have developed with altogether different modes of speculation and different background of thought systems. However a broad comparison could be made to indicate a particular shade or line of metaphysical approach. Keeping this in mind we may say that Jaina, Sāṃkhya, Nyāya, Vaiśeṣika, Dvaita and Viśiṣṭādvaita systems of Indian philosophy are realists while Mādhyamika, Yogācāra schools of Buddhism and Advaita are idealists. However, so far as vyāvahārika satta level is concerned Advaita does accept the existence of the objects as distinct from the individual mind. Therefore, it is not idealism in the western sense of the term, bhoktā and bhogya are considered as distinct at vyāvahārika level in Advaita.

The Main Features of Realism

Presently we are concerned with realism. Dvaita Vedānta is a realistic school of vedānta philosophy. The main feature of the realism is that it accepts the objective world as real, that is to say, the world is not a mere mental projection. It is there in space and time as different from the mind. The Universe consists of three terms viz., the knower, the known i.e., objects, and the knowledge. The Universe is not merely a bundle of consciousness or ideas projected as mind and matter. Another feature of

realism is that behind these finite and temporary objects of the world, there is an infinite and permanent substance supporting all these finite and temporary things. Some schools of realism accept this substance and consider the finite and temporary as the evolutes or subordinate categories to it. While other systems, without going to the depth of an infinite ground, categorise the things of the world into certain categories, some of these categories are considered as eternal and the other non-eternal. On the basis of these they work out a realistic system of metaphysics. The Nyāya Vaiśeṣika for instance is satisfied by classifying the things of the world into certain categories such as substance, qualities, motion, universals etc. and is not interested in an overall substratum or a regulating agency. Sāmkhya is also satisfied with two categories. The universe is classified into only two broad categories viz., Puruṣa and Prakṛti. It is not interested in an overall Supreme and supervising agency or a regulating agency to regulate the functions of puruṣa and prakṛti. However, these two systems are realists since the categories envisaged in these systems are not mere mental projections.

The Realism of Dvaita Vedanta—the Concept of a Supreme Reality

It is Dvaita Vedanta that is realistic to the core. Dvaita Vedanta envisages a first principle of reality which is an independent substance. It is independent in the sense it is self supporting, self

activating, and self cognising. स्वरूपप्रवृत्तिप्रमितिषु परानधीनम्
 It is not only self supporting but it lends support to all others, activates all others, and cognises all others. Therefore, all others are dependent upon this. These others are paratantra i.e., Paramātmatantra. Thus Dvaita categorises the whole Universe into two categories viz., svatantra and paratantra. i.e., independent and dependent. The svatantra category does not depend upon others for its very essential nature, functions and cognition while paratantra categories depend upon this for their essence, function and cognition. One is infinite while the others are finite. Both finite and infinite are real. The finite and dependent categories are as much real as the infinite and the independent category. The term un-real is used in two senses. (1) Factually absent. (2) Value-less and temporary. The finite and dependent things are not factually absent like a barren woman's son. The second sense is only metaphorical. Temporary and value-less things are not false in the sense that they are factually absent. These are loosely called unreal to suggest that these are temporary and not of higher value.

These two factors of Dvaita realism viz. (1) acceptance of an independent supreme reality that is self-supproting, self-activating and self-cognising and (2) Acceptance of the objective world and the finite things of the world as dependent reals have a great bearing on its moral and social philosophy. The world in which we live is not a mere illusion nor is it to be discarded with contempt. Our

presence and involvement in this world is an opportunity for our spiritual progress and full development of our innate personality which is blissful. All of us, being regulated by one Supreme Being, have a fraternity. Our love and loyalty to the Supreme Being has to be accompanied by our love and loyalty to our fellow beings who love and are loyal to him. To live in a real world under the guidance of a Supreme Being gives us a sense of stability and a sense of belonging.

Reality of the Objective World

The objective world is not mere appearance. It is not a projection of the mind. It is distinct from its knowledge or experience. We have true experiences and false experiences. The experience of a flower as flower is true experience. The experience of a rope as snake is false experience. In the second instance there is super-imposition i.e. *āropa*.

The snake is superimposed on the rope. Therefore, the snake is not real. A real is defined as that which is not superimposed तत्त्वमनारोपितम्. The objective world is not superimposed on any. It is experienced by us as it is. A few of our experiences may go wrong. In all such cases some or other defect can always be traced. But by and large our experiences reveal the objects as they are. Therefore, the objective world is real.

Criteria of Reality

Now, how to distinguish the true from the false experiences? Well, false experiences are sublated by later experiences. For instance, the experience of a rope as snake is sublated later; when one moves near the rope one finds that it is not a snake but only a rope. But in the instance of 'a flower known as flower there is no sublation later.' Therefore whether a certain experience is true or not can be ascertained by the fact of its being sublated or otherwise later. Its truth confirms the reality of its object. Thus *abādhyatva* or non-sublation or non-contradiction is a criterion of reality. This is epistemological criterion. This may be positively put as *प्रमाविषयत्व* i.e., the object of a valid experience. An object of a valid experience is a real object.

In addition to this criterion, there are two more criteria of ontological nature. The presence of the object concerned in space and time i.e., *देशकालसम्बन्धित्वम्* is another criterion. The flower that is experienced as flower is found at the place and time where it is experienced. This is not the case with the snake. The snake appeared over the rope but is not actually found in that place at that time. Therefore, the flower is *देशकालसम्बन्धि* while snake is not. It is only the appearance of the snake over the rope but not the actual presence of it. Therefore, the flower is real but not the snake.

Another criterion of reality of an object is *अर्थक्रियाकारित्व* i.e. leading to the expected results. For

instance, when one observes water, he can fetch it, drink it, and can get his thirst quenched. On the other hand if one observes a mirage, feels it to be water, tries to fetch it or drink it and get his thirst quenched he will fail. Therefore, the water in the first case is objectively true while in the second case it is not. Thus arthakriyākāritva or leading to expected practical results is another criterion.

To sum up

(1) a real is that which is not superimposed

(2) the criteria of reality are : (a) अबाध्यत्वम् non-contradiction (b) देशकालसम्बन्धित्वम् presence in space and time (c) अर्थक्रियाकारित्वम् leading to certain expected practical results. So far as abādhyatva is concerned Advaita also agrees that it is a criterion of truth. But in respect of the other two देशकालसम्बन्धित्व and अर्थक्रियाकारित्व Advaita does not take these as the criteria of ultimate truth. These two affirm only vyāvahārikasattā according to Advaita. In the case of abādhyatva also it is contended that it is only Brahman that is abādhyā in the full sense. The world is sublated at the time of liberation. Dvaita disagrees with this view. There is no proper ground to say that the world experience is sublated at the time of liberation. There is also no reason to limit the scope of the two grounds viz., देशकालसम्बन्धित्व and अर्थक्रियाकारित्व to the so called vyāvahārika level. When the three criteria of reality are fulfilled the object concerned is real.

Objections against the reality of the world

Now we will examine the contention of those who insist on the world being not real. The world is the object of limited experience. The things of the world are finite and temporary. The world is not sentient also. Therefore, the world is not real. Thus the non-reality of the world is urged on three grounds. viz., (i) दृश्यत्व i.e., being an object of limited experience. (ii) परिच्छिन्नत्व i.e., things of the world are finite and temporary in nature (iii) जडत्व i.e., the world is non-sentient.

Our experience of the things of the world reveals that these are the limited objects. The very fact that these are the objects of our limited experiences shows that these are limited and finite. Reality is vast and it is beyond our ordinary comprehension. Therefore, दृश्यत्व i.e., the fact of the objects of the world being the objects of our experience itself is the ground to say that these are not real. Reality is beyond the knower, known and the knowledge set up.

The second ground which is already implied in the first is the finite nature of the things of the world i.e., परिच्छिन्नत्व These are limited or conditioned both by space and time. No conditioned objects can be real.

The third ground is that the world is jaḍa or non-sentient. Only चेतन is the real but not jaḍa i.e., achetana. Thus just as three criteria are laid down for ascertaining the reality by Dvaita, three grounds

are urged to counter the reality of the world by the advaitin.

Now let us examine these grounds.

An object being an object of limited experience may reveal its limited nature or the limited capacity of the knower but it does not indicate the unreality of the object concerned. The experience of a flower as flower may reveal the flower as a limited object but it does not make it unreal. This is because this experience is not sublated or contradicted. Further, Brahman is also an object of knowledge or experience. Unless Brahman's knowledge is admitted no liberation is possible. Now Brahman is real. He is not considered as not real on the ground that he is an object of knowledge or experience. Therefore, there is no reason to consider the world as not real on the ground that it is an object of experience.

The second ground viz. परिच्छिन्नत्व is also not a proper ground. By being conditioned by space and time an object will not be unreal. An object of limited duration is a temporary i.e., non-eternal object. Simply because it is not eternal it cannot be un-real. Eternity and reality are different concepts. An eternal is necessarily real. But a real is not necessarily eternal.

The third ground जडत्व is also not sound. A jaḍa or material object is not unreal for that reason. It is real as material object. There is no special ground to say that only sentient i.e., chetana entities are real. So long as the three requirements

of reality viz., (i) अवाध्यत्व i.e., non contradiction (ii) देशकालसम्बन्धित्व i.e., being present in space and time. (iii) अर्थक्रियाकारित्व i.e., leading to the expected practical results are fulfilled, the object concerned is real. Thus both Brahman and the world are real. The souls also are real and distinct.

Śruti supports the reality of the world

Dvaita Vedānta is not merely a speculative system of philosophy, it derives its doctrines from the Vedas, Pancharātra and Itihāsa Purāṇa. Madhvāchārya is particular about showing that his doctrines are supported by the sacred literature. Therefore, in connection with जगत्सत्यत्व i.e., the reality of the world we may note a few passages that are frequently quoted by him.

१. यच्चिकेत सत्यमित् (R. V.)
२. याथतथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः (Isāvāsya)
३. अथैनमाहुः सत्यकर्मैति सत्यं हि एव विश्वमसौ सृजते ।
२. ॐ वैद्यम्याच्च न स्वप्नादिवत् ॐ

These passages clearly establish the reality of the objective world. In this connection it may be noted that the expressions मिथ्या, मायामय, स्वप्नसंरूप etc., are also sometime used with reference to the world. But the import of these expressions is different. These do not indicate the unreality of the world.

मिथ्यात्वोक्तिस्तु वृथात्वात्, अतात्त्विकत्वोक्तिस्तु विकारित्वात्, मायामयत्वोक्तिस्तु प्राकृतत्वात् ।

Similarly, the world is described as स्वप्नसदृश only to indicate its perishable nature and dependent nature.

अनित्यत्वविकारित्वपारतन्त्र्यादिहेतुतः ।

स्वप्नादिसाम्यं जगतः न तु बोधनिवर्त्यता ॥

Thus Dvaita is emphetic about the reality of the objective world.

The Supreme Reality : Brahman-Viṣṇu

While initiating our discussion on the Dvaita concept of reality we stated that Dvaita accepts an independent principle which is Supreme reality. We also stated that it is self-supporting, self-activating and self-cognising. It is this स्वतन्त्रतत्त्व that is the foundation of Dvaita metaphysics. It is also the foundation of Dvaita Theism and Religion. The Supreme reality and the Supreme God are one in Dvaita Vedanta. Therefore, it is a theistic and realistic system of philosophy. Brahman of Vedanta and Viṣṇu of Vaiṣṇava Religion are one. Both these words convey the Supreme and Independent reality. A deep study of the nature of this Supreme Reality cum Supreme God will reveal its features as a central metaphysical principle and also as a central principle of theism. It is difficult to separate these features. Therefore, we will mention both the features and point out the metaphysical or religious implications as the case may be.

The two important features of this supreme and independent principle are—it is Guṇapūrṇa and Doṣavarjita, that is to say, it is full of

auspicious attributes and absolutely free from any drawback. It is infinite i.e., Pūrṇa. Four of its attributes are repeatedly stressed in the Scriptures. These are सत्, चित्, आनन्द, आत्मा. It is real, it is conscious, it is blissful and it is the Supreme Lord of all. आत्मा stands for स्वामी. In this connection we may note the following Śruti passages.

१. सत्यं ज्ञानमनन्तं ब्रह्म
२. विज्ञानमानन्दं ब्रह्म
३. यः सर्वज्ञः स सर्ववित्
४. पूर्णमदः पुर्णमिदम् ।

The designation भगवान् given to this Supreme and independent reality especially indicates six attributes.

ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः ।

भगवच्छब्दवाच्यानि विना हेयैः गुणादिभिः ॥

His ज्ञान, आनन्द, etc. qualities should not be taken in the ordinary sense. These are अलौकिक i.e., अप्राकृत.

अलौकिकोऽपि ज्ञानादिः तच्छब्दैरेव भण्यते ।

ज्ञापनार्थाय लोकस्य यथा राजेव लोकराट् ॥

He is सर्वशब्दवाच्य. This doctrine of सर्वशब्दवाच्यत्व is very important and has a bearing on सर्वगुणपूर्णत्व concept. Every word conveys a certain attribute. God possesses all attributes. Therefore, all words convey the God as possessing the relevant attribute. This doctrine also solves another problem. In Upaniṣads the first cause is described by many words. All these words cannot be taken as referring

to different entities and many entities cannot be treated as the first cause and the Supreme Principle. Therefore, these different words have to be taken as referring to one and the same supreme principle and the first cause. The expressions like अक्षर, प्राण, आकाश, etc., do refer to one and the same Supreme Principle. This is because all the attributes conveyed by these different expressions are present in this Supreme Principle and it is सर्वशब्दवाच्य. This Supreme Principle is Brahman i.e., Viṣṇu. Several Śruti passages clearly bring out this.

- (a) १. वासुदेवो वा इदमग्र आसीत्
 २. एको नारायण आसीत्
 ३. न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।
- (b) १. सर्वे वेदाः यत्पदमामनन्ति
 २. वेदैश्च सर्वैः अहमेव वेद्यः
 ३. नामानि सर्वाणि यमाविशन्ति तं वै विष्णुं परममुदाहरन्ति
 ४. यथा नद्यः स्यन्दयानाः समुद्रायणाः समुद्रमाविशन्ति
 एवमेव एतानि नामानि सर्वाणि पुरुषमभिसंविशन्ति ।

Brahman is the Agent but not the material cause

The next important feature is that this Brahman i.e. Viṣṇu is the cause of all—sustains, regulates, destroys all, gives knowledge, conceals the true nature, causes bondage and liberates all. Thus, this Supreme Principle is responsible for all the states of all dependent beings.

उत्पत्तिस्थिति संहाराः नियतिर्ज्ञानमावृत्तिः ।

बन्धमोक्षौ च पुरुषात् यस्मात् स हरिकराट् ॥

An important point to be noted here is that when brahman is stated to be the cause it is not meant to say that he is the material cause. He is an efficient cause. Brahman is कर्ता i.e. Agent only but not उपादानकारण i.e. material cause. In Advaita and Viśiṣṭādvaita Brahman is considered both as Nimittakāraṇa and Upādānakāraṇa i.e. अभिन्ननिमित्तोपादान. But Dvaita consider Brahman only as निमित्तकारण i.e. Agent. Now to consider Brahman as उपादानकारण there are two difficulties. 1. Brahman is चेतन i.e. a conscious being, while the objective world is अचेतन i.e. non-sientient being. No chetana can be the material cause for achetana.

न चेतनविकारः स्यात् यत्र क्वापि द्यचेतनम् ।

न अचेतनविकारोपि चेतनः स्यात् कदाचन ॥

Further, Brahman has not विकार i.e. change. Brahman does not undergo any modification. But a material has to undergo modification. Therefore, Brahman is only the Agent. Prakriti is the material cause. This prakriti being achetana cannot proceed to create on its own. It is activated by God.

प्रकृतेः स्वतः परिणामसामर्थ्याभावात् तदनुकूलतया तां प्रविश्य
महदादिरूपतया तां परिणमयति । प्रकृतिपरिणामादनन्तरं आत्मानं च
महदादिप्रेरणाय आत्मानं च बहुधा करोति ।

God activates prakriti and the evolution of Mahat tatva etc., takes place. At each step of evolution God enters and enables the next step to come up. This is clear from the Śruti passages तत् सृष्ट्वा तदेवानु प्रविशत्. There is no विकार i.e. modification

for God. It is by his will that God creates the world. It is prakriti that undergoes modification.

इच्छामात्रं प्रभोः सृष्टिरविकारस्य सर्वदा ।
स्वदेहादिच्छया विश्वं भुक्तपूर्वं जनार्दनः ॥
ससर्ज मातापितृवदूर्णनाभिवदेव वा ।
प्रधानं परिणामीशो निर्विकारः सदैव हि ॥

The fact of God utilising prakriti as the material cause does not limit his freedom in anyway. Prakriti is entirely dependent upon God. In fact all entirely depend upon God, for their very essential nature and functions. The God is Supreme Reality and all other beings are dependent realities.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

The primordial matter, actions, time, the very nature of all beings, souls, all these exist and function by the grace of God. He invests them with their respective capacities and enables them to function in respective ways.

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।
एक एव महाशक्तिः कुरुते सर्वमञ्जसा ॥

Therefore, God utilising Prakriti as material cause to create the world does not limit or compromise his independence.

सहकारिभिरारम्भे न स्वातन्त्र्यं विहन्यते ।
तत्स्वभावप्रवृत्त्योश्च स्वाधीनत्वव्यवस्थितेः ॥

Brahman is Guṇapūrṇa

Another important question in respect of Brahman is, whether he is Saṅga or Nirṅga. It is already stated that according to Dvaita he is Guṇapūrṇa. Those who raise this question have a logical difficulty in mind. If we say Brahman is Saṅga, then, he is describable in certain terms. An entity that is describable in certain terms is finite and limited to those terms only. Brahman is infinite and unconditioned by any attributes. This difficulty is raised with the impression that Brahman's attributes are few and limited. But according to the Guṇapūrṇa concept of Brahman he has infinite number of attributes and each attribute is limitless. Therefore, there is no question of his infinity being affected by his attributes.

Another question raised in this connection is—what is the relation between Brahman and his attributes. This involves the large question of the relation between the substance and attributes. Firstly, attributes are of two types : 1 यावद्द्रव्यभावि and 2 अयावद्द्रव्यभावि—those attributes that last so long as the substance continues, and those that perish before. So far as Brahman's attributes are concerned these are यावद्द्रव्यभावि. The relation between the substance and such attributes is abheda. These are inseparable. However, these are distinguishable. Therefore, this abheda is designated as सविशेषभेद. That is to say it is a kind of abheda that permits भेदाव्यवहार. To account for this the concept

of विशेष is envisaged in Dvaita. In the case of यावद्द्रव्यभावि attributes the relation is भेदाभेद.

God Has Form

Since the Supreme Reality i.e. Brahman is the Supreme God in Dvaita, another question also may be raised here-whether the God has form or he is formless. He is described both ways in śruti passages. These have to be reconciled. According to Dvaita he has no prakṛita form. He is above prakṛiti and therefore, has no prakṛita form.

१. प्रकृत्यादिप्रवर्तकत्वेन तदुत्तमत्वात् नैव रूपवत् ब्रह्म

२. न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसम्भवा ।

However he has अप्राकृत form. 1. आनन्दरूपममृतम्
2. सहस्रशीर्षा पुरुष 3. रुक्मवर्ण कर्तारम् 4. विश्वतचक्षुरुत विश्वतो मुखम्
He has ज्ञानानन्दात्मकशरीर ।

His nature is अव्यक्त. But he reveals himself to अपरोक्षज्ञानिन् by his अचिन्त्यशक्ति.

This Supreme God has vyūha forms and incarnations also. Since he has aprakṛita body, he has head, arms etc. limbs also. He is one but assumes innumerable forms. However there is absolutey no difference among his various forms. All are Pūrṇa or infinite. There is no difference between his body and limbs also. He is one integrated whole independent and supreme reality. His being one and also having many incarnations and forms is also explained by विशेष.

God being infinite cannot be fully described nor he can be fully understood. This does not

mean that he cannot be described or cannot be comprehended at all. Through devotion and proper meditation he can be comprehended and he can be described to an extent.

नातिवेद्यो न चावेद्यः तस्मात् स परमेश्वरः ।

पश्यन्तोपि न पश्यन्ति मेरोः रूपं विपश्चितः ॥

Just as the Meru mountain is seen but it is not fully seen. God is seen but not fully seen. He cannot be understood by mere logic, not by mere discourses. He can be comprehended only by his grace.

1. नैषा तर्केण मतिरापनेया ।

2. नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

The Śruti passages यतो वाचो निवर्तन्ते etc. only indicate that he cannot be fully comprehended. It does not mean that he cannot be described or understood at all.

Philosophically the concept of Brahman—Viṣṇu provides a Central reality which is the foundation of all other aspects of reality. Theistically it provides a Supreme God. This Brahman-Viṣṇu is immanent and transcendent. Therefore, he organises and regulates the whole world without being affected by it in any way.

Dvaita Scheme of Ontology

The dependent category is broadly classified into souls and matter. We will first take up matter. Prakṛiti is the primordial matter. Out of this Prakṛiti

arise the three guṇas i.e. Satva, Rajas, and Tamas at the commencement of the creation. This Prakriti is the material cause of the physical world. It is eternal and pervasive. It provides subtle bodies i.e. sukṣmaśarīra to the soul. The three guṇas give rise to Mahattatva which constitutes the body of Chaturmukha Brahmā. A portion of Satvaguṇa continues to be pure Satvaguṇa, while rajas and tamas get mixed in a certain proportion with other two guṇas. Pure Satvaguṇa provides bodies to the liberated for their sports. Mahat tatava gives rise to ahamkāra tattva. This process continues and the evolution of Buddhi, Manas, Indriyas, Tanmātras and Panchabhūtas takes place. After these stages, the organised world i.e. Brahmānda emerges. From the list of these evolutes of Prakriti it is clear that the Prakriti provides us (1) Subtle bodies (2) Senses (3) Organised physical world i.e. brahmānda and (4) Pure satva body for the liberated. The gross body, of course, is provided by the elements i.e. panchabhūtas.

All this material set up is not merely the evolution of a dead matter. The various presiding deities or abhimānidevatas also take charge of these evolutes. The Supreme God, of course, enters into, directs, and controls at all stages. Thus, Dvaita metaphysics is not merely a metaphysics of dead matter but of the close co-operation of the spirit and matter. Otherwise the question remains as to why the blind matter should undergo this evolution. The Sāmkhya had no answer for it.

The whole process of creation is not a manipulation of matter alone.

Prakriti i.e. primordial matter is eternal. Though it undergoes modification it never perishes completely. In addition to Prakriti, Avyākritakāśa i.e. space, kāla i.e. time, varṇas and Vedas are eternal. But these get into certain conditions such as mūrta sambandha, vikāra, pravāha etc., at the time of creation. Thus, in a way, these are created functionally.

The Concepts of Space and Time

Acceptance of space and time as real entities is another feature of Dvaita realism. Space and Time are not mental projections. These are not बुद्धिपरिकल्पित. Further, these are not inferred. Time is not inferred by the movement of the Sun; nor the space is inferred by our finding room to move. These two inferences are begging the question type. All our experiences necessarily involve a reference to space and time. Therefore, the knower knows the space and time without negotiating through any sense or inference. We have ability to directly experience certain things without negotiating through the senses. This is known as साक्षिन् in Dvaita. We will explain the nature of साक्षिन् further under epistemology.

Jivas i.e. Individual souls

Now we go to the souls. The souls consist of सत् चित् आनन्द. Souls are प्रतिबिम्ब of God. The concept of Bimba-pratibimba involves two points (1) The

Pratibimba is similar to Bimba (2) Pratibimba is entirely dependent upon Bimba. Souls i.e. Jivas fulfil these two requirements. Since jivas also consist of सत् चित् आनन्द these are similar to God.

These entirely depend upon God for their very existence, functioning and cognition. These are completely controlled by God in all respects.

Jivas are atomic in their dimension but still they can function throughout the body by their chit quality.

1. अणुर्हि एष आत्मा
2. अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते अंशैः शरीरव्याप्तत्वात्
3. यथा आलोकस्य प्रकाशगुणेन व्याप्तिः ज्योतीरूपेण अव्याप्तिः ।
एवं चिदगुणेन व्याप्तिः जीवरूपेण अव्याप्तिः ।

Jiva has direct experience of itself as 'I'. Jiva undergoes the experience of joy and sorrow. He is the doer and enjoyer under the control of God.

1. कर्तृत्वभोक्तृत्वशक्त्युपेतं साकारं देहादिव्यतिरिक्तं रूपम् अहमिति साक्षिसिद्धम् ।
2. अहमित्येव यो वेद्यः स जीव इति कीर्तितः ।
स दुःखी स सुखी चैव स पात्रं बन्धमोक्षयोः ॥

Jivas are different from the God. The Śruti and Sūtra declare this difference very clearly.

1. द्वा सुपर्णा सयुजा सखाया
2. ॐ पृथगुपदेशात् ॐ

The Śrutis that appear like declaring identity indicate their similarity only—ॐ तद्गुणसारवात् तद्व्यपदेशः ॐ । परमात्मसदृशानन्दादिगुणस्वरूपत्वेन जीवस्य गौणवृत्त्या अभेदव्यपदेशोपपत्तेः ।

Jīva has two kinds of Upādhi i.e. adjuncts. One is internal and the other is external. The external upadhi is eliminated at the time of liberation. The internal upadhi is of the very nature of Jīva. This is the ground for the Jīva to be the pratibimba of God.

1. जीवोपाधिर्द्विधा प्रोक्तः स्वरूपं बाह्य एव च ।
बाह्योपाधिर्लयं याति मुक्तावन्यस्य तु स्थितिः ॥
सर्वोपाधिविनाशे तु प्रतिबिम्बः कथं भवेत् ।
2. उपाधेश्चैव नित्यत्वात् नैव जीवो विनश्यति ।

We will discuss some more features of Jīvas under Dvaita ethics and Dvaita religion.

Pluralism of Dvaita

Pluralism is another important aspect of Dvaita realism. The God, souls and matter are different from one another. The souls are different from each other. Different entities of matter are also different from each other. These differences are grouped into five-fold differences viz. (1) Difference between God and souls. (2) Difference between the soul and the soul. (3) Difference between God and matter. (4) Difference between the souls and matter. (5) Difference between the entities of matter.

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा
जीवभेदो मिथश्चैव जडजीवभिदा तथा
मिथश्च जडभेदोऽयं प्रपञ्चो भेदपञ्चकः ॥

This difference is real. It is not super-imposed or temporary. Difference is an internal attribute of

each entity. Each entity has its unique nature. This distinguishes it from all others.

Those who do not accept bheda i.e. difference as real, raise the following objections. Bheda i.e. difference is always between two terms. Unless one knows the two terms one cannot know their difference. But unless one knows the difference between the two terms one cannot know the two terms as two terms. Therefore, there is anyonyāśraya i.e. reciprocal dependency in comprehending bheda. Hence, bheda i.e. difference is merely a mental projection and it has no reality.

धर्मप्रतियोग्यपेक्षया भेदासिद्धिः । भेदापेक्षं च धर्मप्रतियोगित्वम् ।

This objection is not valid, because, difference is nothing but the unique nature of the object concerned. When we say A is different from B all that we mean is A has its own uniqueness and B has its own uniqueness. To understand the uniqueness of A it is sufficient if one observes A. As soon as one observes A one will understand that it is a unique entity, that it to say, it is different from all other entities. Only to specifically distinguish it from a certain other entity, say B, a reference to B is necessary. We have to make a distinction between the difference in general, and the difference from a given entity. The difference in general is understood along with the understanding of the very object. It does not depend upon understanding of any other particular correlative, while the understanding of the difference from a particular object may need a reference to

that object. Thus, the understanding of difference as such does not involve any reciprocal dependency or anyonyāsraya.

1. प्रायः सर्वतो विलक्षणं पदार्थस्वरूपं दृश्यते ।
पदार्थस्वरूपं भेदः । यदि न स्वरूपं भेदः तदा पदार्थे दृष्टे सर्वतो
वैलक्षण्यं तस्य न ज्ञायेत ।
2. स्वरूपेण गृहीतो भेद एव तु ।
अस्याममुष्मादिति पुनर्विशेषणैव गृह्यते ॥

Pluralism is an important aspect of Dvaita realism. Not only the independent and dependent categories are different from each other, the sub-categories within dependent categories are also different from each other. This pluralism of Dvaita metaphysics raises the question as to how to have the concept of a unified structure of the whole cosmos. How to relate independent and dependent categories, different dependent categories, substance and qualities, members of a class of things and so on. To meet these questions Dvaita has developed certain relations, relational categories and concepts.

Firstly, the independent and the dependent are related by what is known as Bimba-pratibimba-bhava relation. The Supreme Reality which is independent is Bimba while dependent realities are pratibimba. A pratibimba is similar to Bimba and controlled by it. The souls i.e. Jīvas are similar to Bimba i.e. God in sat, chit and ananda aspects and are controlled by him. That is to say, these are dependent upon him for their very existence, functioning and cognition. Thus the Jīvas are the

pratibimbas of the God i.e. the independent reality in the full sense. The objective world is similar to the independent and Supreme Reality in sat aspect and is entirely controlled by him. Therefore, it is related with the independent by what may be termed as तदधीनत्व. Thus these are different but unified. All the souls have bimba-pratibimba relation in a hierarchical way. Therefore, these are also different but connected. The different categories are also appropriately connected. The substance and attributes are connected by abheda relation the in case of yāvaddravya-bhāvi attributes and by bhedābheda relation in the case of ayāvaddravya-bhāvi attributes. The category viśeṣa is accepted to account for bhedavyavahāra even though the relation is abheda. The bhedābheda vyavahāra is also managed by this viśeṣa. When it is observed that the substance and certain attributes are inseparable but are distinguishable, a capacity to display the distinction in spite of inseparability has to be envisaged in the substance concerned. This capacity is termed as viśeṣa in Dvaita. Similarly certain attributes are inseparable while present but perish later. These cannot be considered as totally inseparable. Both separability and inseparability, have to be accounted for. Therefore, bhedābheda is conceived as their relation. The Substance concerned has a capacity to display this. This is termed as Viśeṣa. There are a few more contingencies wherein the concept of Viśeṣa is utilised. Its basic purpose is to manage bhedavyavahāra in the cases where there is abheda

but *bhedavyavahāra* is also found. Such *abheda* is called as *saviśeṣābheda*.

Dvaita accepts *sāmānya* but it is present in each individual separately. It is on the basis of the similarity among such *sāmānya* found in a group of things that class notion is formed. Though Dvaita is not interested in enumerating the categories in the *Nyāyavaiśeṣika* fashion, to put the things in the familiar fashion one may say that there are ten categories viz. *Dravya*, *Guṇa*, *Karma*, *Sāmānya*, *Viseṣa*, *Viśiṣṭa*, *Amśi*, *Śakti*, *Sādrisya*, and *Abhāva*. We may note that *samavāya* is dropped, *viseṣa* is altogether of a different nature, *śakti*, *sādrīśya*, *viśiṣṭa*, and *amśi* are added. Therefore, Dvaita scheme of categories is considerably different from that of *Nyāya-vaiśeṣika*. Some categories accepted in *Mīmamsā* are accepted while one or two more are added. If we go to the details of the subdivisions of *Dravya* etc. the difference between *Nyāya-Vaiśeṣika* and Dvaita becomes more clear. Therefore, the impression of some people that Dvaita follows *Nyāya Vaiśeṣika* pattern of categories is not justified.

Dvaita Theory of Causation

Before we close our discussion about Dvaita metaphysics and ontology we will notice Dvaita theory of causation. In Indian tradition, particularly among the realistic schools of philosophy, two theories of causation are prevalent viz. (1) The theory of *parināmavāda* i.e. the theory of evolution (2) The theory of *Ārambhavāda* i.e. the theory of

creation. The Sāmkhyas go by the first while the Nyāya vaiśeṣikas go by the second. These theories are also known as सत्कार्यवाद and असत् कार्यवाद. According to satkāryavāda the effect oil is already present in the oil seed. Therefore, their theory is known as satkāryavāda. However, the Nyāyavaiśeṣikas argue that it is not present. It is only the cause that is present and not the effect. No jar is present in the clay, nor the cloth is present in the threads.

Both are partly correct. When the Sāmkhya says that oil is present in oil seeds all that he means to say is that the stuff that is necessary to produce the oil is present. But the very oil is not present. On the other hand when the Nyāya vaseshika says that the oil is de novo created he only means that the conversion or the modification of the oil stuff into oil is brought about. The position is that the stuff of the effect is present at the cause stage but its conversion has not yet taken place. Keeping these two aspects of the position in mind Dvaita has formulated the सदसत्कार्यवाद theory of causation. कारणात्मना सत् and कार्यात्मना असत् is the Dvaita view.

From the above brief summary of Dvaita metaphysics and ontology it is clear that,

1. Dvaita accepts a supreme independent principle of reality : Brahman - Vishnu.
2. Dvaita considers the individual souls and the objective world as real.

3. Dvaita accepts difference among the God, souls and the world.
4. Dvaita accepts certain special categories like *viseṣa*, *śakti*, *sādrīśya* etc.
5. Dvaita adopts *sadasatkāryavāda* theory of causation. *Prakṛiti* is considered as *upādāna* i.e material cause and the God as Agent i.e *Kartā*.

Chapter III

Dvaita Epistemology

Epistemology deals with the nature of knowledge, means of knowledge, validity of knowledge and such other problems that are connected with the theory of knowledge. The epistemology of a philosophical system has close bearing on its metaphysics and ontology and vice-versa.

Nature of knowledge

The first question in respect of knowledge is, what is its ontological status? Four views are prevalent in Indian philosophy in this respect. These are :

1. Knowledge is the very essence of the knowing self.
2. Knowledge is a quality or an attribute of knowing self.
3. Knowledge is a modification or a state of the internal organ antahkaraṇa or manas.
4. Knowledge is an activity of the knowing self.

Advaita, Nyāya Vaiśeṣika, Sāṃkhya and Pūrvamīmāṃsā have adopted these four positions

respectively. Dvaita has accommodated the first three positions in a harmonious way.

The Concepts of Sākṣin and Svarūpajñāna

Dvaita accepts two types of knowledge viz. Svarūpajñāna and Vṛttijñāna. The first one is the very essence of the knowing self as well as an attribute of it. The second one is a modification or a state of antaḥkaraṇa i.e. Manas.

This second i.e., Vṛttijñāna is generated through the operation of senses, inference, and verbal communication. It is meaningful and purposeful only when it is witnessed by sākṣin. Svarūpajñāna is the direct cognition by sākṣin. In fact, sākṣin is another name for the knowing self itself. The knowing self acts both as an Agent and an instrument in respect of Svarūpajñāna. In its capacity as an instrument it is called sākṣin. This sākṣin directly cognises the very knowing self, its qualities such as pleasure and pain, antaḥkaraṇa manas and its modifications Vṛttijñāna, Vṛttisukha etc. It also directly cognises space and time.

चेतनस्वरूपेन्द्रियं साक्षीत्युच्यते । तस्य विषयाः आत्मस्वरूपं तद्दर्माः
सुखादयः भावरूपाविद्या मनः तद्गतयः ज्ञानसुखाद्याः
कालोऽव्याक्ताकाशश्चेत्यादयः ।

To cognise these no negotiation through the senses is necessary. In respect of the objects of senses, inference and verbal communication, first vṛttijñāna of these takes place and then it is witnessed by sākṣin.

Dvaita does not accept two stages of perception as nirvikalpaka and savikalpaka. No perception of an attributeless object is possible. Therefore there is no such stage as nirvikalpaka in sense perception.

Memory is Valid Knowledge

Knowledge is classified into valid knowledge, erroneous knowledge, and doubt. Memory is also considered as valid knowledge. It arises from mānasa pratyakṣa. Novelty or being first experience is not a consideration for validity. It is only non-contradiction that assures validity. Since the un-mutilated memory represents the experience concerned unmistakably it is a piece of valid knowledge. Correct memory is not contradicted later. Therefore, it is as much valid knowledge as the first experience. The sanskāras function as a relation between the objects and the Manas in the case of memory.

1. स्मृतेरपि प्रमाणत्वेन लोकवेदयोः संव्यवहारात् ।
2. बहिरिन्द्रियनैरपेक्ष्येण अतीताः पदार्थाः मनोविषयाः । स्मृतिः फलम् ।
मानसप्रत्यक्षजा स्मृतिरित्युक्तेः । तत्र संस्कारः सन्निकर्षरूपः ।

Kevalapramāṇa and Anupramāṇa

Pramāṇa i.e., instrument of knowledge is defined as यथावस्थितज्ञेयविषयीकारित्वम् that which enables to comprehend the objects as they are. यथार्थज्ञानं केवलप्रमाणम् knowledge itself plays this role directly. Therefore it is called केवलप्रमाणम् The Senses, inference, and verbal communication lead to vṛttijñāna and assist to comprehend the objects. Therefore, these are called Anupramāṇa. The

relation between the knowledge and the objects is viṣayaviṣayībhāva.

Hierarchy of Knowledge

Dvaita envisages the यथार्थज्ञान of all objects on the part of God without any effort. This privilege is extended to Lakṣmi with the restriction that she shall not know the God fully. It is further extended in a descending order with more and more restrictions upto yogins. There is no need of vṛttijñāna for the God and Lakṣmi since they perceive everything directly. Therefore, vṛttijñāna commences from yogins only. They will have both svarūpajñāna and vṛttijñāna depending upon the nature of the object concerned and the utilisation of the senses or otherwise. Svarūpajñāna will always be yathārtha upto Muktiyogya souls. In case of others it depends upon their innate nature. Svarūpajñāna is always sakṣipratyakṣa type.

Some special points of Dvaita theory of knowledge

From the above details some important epistemological points emerge.

1. All objects are cognised by the God at all time. This leads to the important position that the presence of the universe is not merely ontological but it is also epistemological.
2. There is a higher state of cognition that takes place without effort. At other levels the element of effort is introduced in varying degrees.

3. The innate nature of the knowing self has a bearing on the validity of the knowledge gained.
4. There are degrees of clarity in knowledge. These points have a far reaching bearing on the very structure of epistemology and need to be noticed by modern philosophers. Epistemological process is not merely a mechanical process of the instruments of knowledge but the very nature and status of the knower is very relevant in this connection.

Pratyakṣa, Anumāna, and Āgama are the three Anupramāṇas. Sākṣipratyakṣa is already discussed under svarūpajñāna and kevalapramāṇa. Therefore, only Mānasapratyakṣa and Bāhyendriyapratyakṣa come under the pratyakṣa in Anupramāṇa.

The Process of Perception

Dvaita does not work out a very elaborate scheme of relation between senses and objects for the purpose of pratyakṣa as Nyāyavaiśeṣikas do. There is only one relation that is samyoga i.e., contact. The senses are the products of taijasa ahamkāra. Therefore, they can reach their respective objects through their Raśmi i.e., a kind of rays. Every sense organ is capable of revealing its objects and also the absence of that object. For the perception through the senses a four point contact is necessary. These four points are :

1. The knowing self.
2. The Manas
3. The sense concerned and
4. The object concerned.

The attention of the Manas is a must. The most important point for the perception to be valid is, there should be no defects or inadequacy of any kind. The sense, the contact, the placement of object etc., should all be free from defects.

Inference-Some special points introduced by Dvaita

In respect of inference, Dvaita makes good many improvements in the structure of syllogism, in the requirements of inference, in grouping the fallacies and so on. अनुमान is defined निर्दोषोपपत्तिरनुमानम्. The two important requirements of Anumāna are व्याप्ति and समुचितदेशवृत्तित्व। हेतुसाध्यसामानाधिकरण्य i.e., the presence of साध्य and हेतु in one place is not a must. If the two are present in their appropriate places that is sufficient. साहचर्य हेतो साध्येन सम्बन्धमात्रं विवक्षितं न तु सामानाधिकरण्यमेव ऊर्ध्वदेशो वृष्टिमान् अधोदेशे नदीपूरात्। Therefore, पक्षधर्मता is not necessary. Dvaita does not consider व्यतिरेकव्याप्ति useful for deriving the inference. Dvaita also does not consider the necessity of all five steps for a परार्थानुमान. All Hetvābhāsas are neatly brought under two-विरोध। and असङ्गति. Anumāna is grouped as साधनानुमान and अकार्यकारणानुमान. It is also classified as साधनानुमान and दूषणानुमानतर्क. is brought under दूषणानुमान. Thus Dvaita has made a number of improvements in respect of Anumāna.

Āgama Pramāṇa—Some Special points in Dvaita.

Āgama i.e., verbal communication is the third Anupramāṇa. It is of two kinds : Pauruṣeya and Apauruṣeya. Āgama is defined as निर्दोषः शब्दः. According to Dvaita, words convey the individual objects only. They do not convey the class characteristic. Similarity is the ground on which the same word is employed to all the objects of a class.

व्यक्तयः एव वाच्याः समयप्रतिपत्तौ तु सादृश्यमुपधानम् ।

The meaning of the word is learnt through introduction but not necessarily through वृद्धव्यवहार. In a sentence the individual words convey their meanings as syntactically connected with the appropriate other words in a general way in the first instance, and the specific items are conveyed by the relevant words. This theory of sentence meaning is known as सामान्यान्विताभिधानवाद. Bhatta Mīmāṃsakas and Nyāya Vaiśeṣikas go by अभिहितान्वयवाद while prābhākaras go by विशेषान्विताभिधानवाद. However, Dvaita goes by सामान्यान्विताभिधानवाद which is free from anyonyāśraya defect pointed out against the Prabhākara view. Dvaita goes by the theory of इष्टसाधनता but also points out that in the ultimate analysis there is no difference between इष्टसाधनता and कार्यता. Madhvāchārya declares.

कार्यता च न काचित् स्यात् इष्टसाधनतां विना ।

1. Acceptance of व्यक्ति as the meaning of the word.
2. सिद्धे व्युत्पत्ति

3. सामान्यान्विताभिधानवाद
4. इष्टसाधतायाः विध्यर्थत्वं are the special contributions of Dvaita to शब्दप्रमाण.

Apauruṣeya Literature

Vedas constitute the Apauruṣeya Āgama. The main ground to accept the apauruṣeya literature as a source of knowledge is to account for the knowledge of dharma and adharma etc. moral virtues, and the knowledge of the objects that are beyond sense perception. This apauruṣeya literature is eternal and infallible. Its validity is intrinsic.

The Areas of Pratyakṣa and Śruti

A special point of Dvaita in respect of Pramāṇa, particularly, Pratyakṣa and Āgama is, the areas of the two are clearly demarcated. All those that are capable of being perceived by the sense belong to pratyakṣa area. All those that are beyond senses belong to Āgama area. In each of these areas, the respective pramāṇa is upajīvyā while the other is upajīvaka. Whenever, there is a conflict between upajīvyā and upajīvaka the former will prevail over the latter. Thus, in respect of the matters where pratyakṣa is upajīvyā Āgama has to be appropriately interpreted. Where Āgama is upajīvyā, pratyakṣa has no voice.

लौकिके व्यवहारेऽत्र प्रत्यक्षस्योपजीव्यता ।

तत्रत्यक्षस्य विरुद्धार्थे नागमस्यापि मानता ।

आगमैकप्रमाणेषु तस्यैव हि उपजीव्यता ।

Apauruṣeya Āgama has to be properly interpreted in order to arrive at its correct import. The correct purport of Śruti has to be determined by Upakrama, upāsamhāra etc., determinatives of purport. The aid of Śruti, linga, vākya, prakaraṇa etc., also has to be taken into account. In addition to yoga, rūḍhi and yogārūḍhi there are Vidvad Rūḍhi and Mahāyoga. Through these all words convey the God only. His innumerable attributes are conveyed by the words. All Vedic words convey God by Paramamukhyavṛtti. Even स्वर, वर्ण, घोष etc. convey God only. All Vedic passages are तत्त्वावेदक. It is not correct to group the Vedic passages as तत्त्वावेदक and अतत्त्वावेदक as is done in Advaita. Bhedhaśrutis such as द्वा सुपर्णा etc., clearly convey जीवेश्वरभेद. The ऐक्यश्रुति s convey similarity of God and souls, primacy of God, and independence of God. These do not convey identity i.e., जीवब्रह्मैक्य

- (i) सादृश्याच्च प्रधानत्वात् स्वातन्त्र्यादपि वाऽभिदाम् ।
आहुरीशेन जीवस्य न स्वरूपाभिदां क्वचित् ।
- (ii) स्वातन्त्र्ये च विशिष्टत्वे स्थानमत्यैक्ययोरपि ।
सादृश्ये चैकवाक् सम्यक् सावकाशा यथेष्टतः ।

As already stated the entire Veda has philosophical meaning and conveys the God. Supremacy of lord Viṣṇu is the chief purport of the Vedas and the entire sacred literature.

The theory of truth and error

Before we close our discussion of epistemology we have to discuss two important problems :

1. The theory of truth and error.
2. The validity of knowledge.

There are five theories of truth and error in Indian Philosophy. But we will mention only two to contrast the same with Dvaita theory of truth and error. One is Nyāya Vaiśeṣika theory. According to this theory, in a shell-silver experience, on seeing the shell, the observer mistakes it to be silver because of the similarity between the shell before him, and the silver seen by him earlier. This is known as अन्यथाख्याति theory i.e., the theory of mistaking one for the other. According to this the silver seen earlier is introduced in this experience through the samskāra of the silver experienced earlier or by jñānalakṣaṇā pratyāsatti. Consequently the shell before the observer which is really characterised by Śuktitva is observed as characterised by Rajatatva.

The second theory is that of prābhakaras. According to prābhakaras, the observer on seeing the shell remembers the silver seen earlier. He gets the perceptual experience of the shell as 'Idam' in a general way and the memory of the silver. Since these two take place in quick succession he fails to understand the difference between what he is seeing and what he is remembering, because of the quick succession of the two. This theory of prābhakaras is known as Akhyāti theory.

Dvaita does not agree with these two explanations. In the first case, it is difficult to explain how the silver seen earlier could be introduced as the content of the present perceptual experience, since the content of the perceptual experience has to be

in contact with the eye. What is present to the mind by the samskāra or jñānalakṣaṇā pratyāsatti cannot be the content of the perception.

In the case of the second theory, the memory of past experience cannot provide the content of the present perception. Memory has always a reference to the past time and place. If those references are eliminated, then, it is not memory at all. Therefore, Dvaita disagrees with both the Nyāya vaiśeṣika and the Pabhākara theories of truth and error.

According to Dvaita, in shell-silver experience, silver is not actually presented as a content either by the transfer of characterising attribute as contended by Nyāya Vaiśeṣikas or by memory as held by Prabhākaras. It is the very shell that is wrongly referred as silver. The silver as such is absent. The shining nature of the shell, its similarity with the silver, the defective eye sight are responsible for this wrong reference. Silver is not the content i.e., viṣaya here. It is only उल्लिखित i.e., referred. We have to distinguish between विषय and उल्लिखित. It is the shell that is विषय but it is silver that is उल्लिखित. Silver as such is not present. It is not introduced either by samskāra or by memory. It is असत्. Therefore, it is a case of असतः रजतस्य सत्त्वेन प्रतीति, but not शुक्तेः रजतत्वेन प्रतीति. The अन्यथाख्याति involved here is असतः सत्त्वेन प्रतीति type. Because of this new way of explaining अन्यथा ख्याति the Dvaita theory is named as अभिनवान्यथाख्याति theory. According to this theory the similarity between the shell, and the

silver, the shining nature of the shell the defective eye, the distance etc. contribute to the notion of silver which is actually not present before. The अन्यथाख्याति here is of the nature of an absent being mistaken to be present but not the present being mistaken as the presence of another. Thus, it is a new way of explaining अन्यथाख्याति ।

The Validity of Knowledge

Now Let us take up the problem of the validity of knowledge. In this connection four views are current in Indian Philosophy.

1. The sāmkhyaś hold that both प्रामाण्य and अप्रामाण्य are intrinsic i.e., स्वतः.
2. The Nyāya Vaiśeṣikaś hold that both need external factors i.e., both are परतः.
3. The Buddhists hold that अप्रामाण्य is स्वतः and प्रामाण्य is परतः.
4. The Dvaita view is that प्रामाण्य is स्वतः and अप्रामाण्य is परतः.

According to Dvaita the Validity of knowledge is intrinsic. The instruments of knowledge produce the knowledge as valid only. It is already stated that the defectless instruments are the instruments of knowledge.

To make the knowledge valid no additional factor is necessary.

ज्ञानजनकातिरिक्तजनकानपेक्षत्वमेव उत्पत्तौ स्वतस्त्वम्,

However, in the case of अप्रामाण्य in addition to the instrument of knowledge, some or the other defect i.e mutilation or inadequacy is necessary. Therefore, अप्रामाण्यं परतः । अप्रामाण्यं दोषसहकृतेन्द्रियादिभिः उत्पद्यते । This is in respect of the generation i.e., उत्पत्ति of प्रामाण्य and अप्रामाण्य. Similarly in respect of the ascertainment i.e., ज्ञप्ति. The ascertainment of प्रामाण्य is स्वतः that is to say by the same means by which knowledge is ascertained its validity is also ascertained. According to Dvaita it is Saksin that ascertains the knowledge as well as its validity. But in the case of अप्रामाण्य the aid of परीक्षा i.e., verification is necessary. Because of this अप्रामाण्य is stated to be परतः

Ordinarily to know is to believe. No body halts and hesitates to act when he gets some knowledge or experience. When the mechanism of generating the knowledge is free from the defects, the knowledge generated is valid and it is comprehended as such. This is the general rule. But when there is some or the other defect in the mechanism of generating knowledge, the knowledge generated is faulty. However, the knower will not automatically know that it is faulty. He tries to act upon it and fails. Then only he realises its drawback. All our experiences duly generated are valid. But only when there is some fault in the mechanics that produce knowledge it is mutilated. This mutilation is traced through the failure. Our confidence in the validity of knowledge ordinarily is not disturbed by such occasional

failure or hypothetical possibility of failure. The exceptions prove the rule. Simply because our experiences go wrong in a few cases we cannot disbelieve our experience. In all such cases where our experiences fail we can always trace a defect. Therefore, an experience is *prima facie* true. No other verification is necessary in each case. But when the knowledge fails to lead to the expected results one has to trace the defect. Thus it is only अप्रामाण्य that is परतः. So far as प्रामाण्य is concerned it is स्वतः. The Sakṣin comprehends the knowledge as well its validity.

From the above brief account of Dvaita epistemology the following special points of Dvaita epistemology emerge.

1. Dvaita considers knowledge itself as the direct means of knowledge, and names it as केवलप्रमाण
2. Dvaita envisages two types of knowledge स्वरूपज्ञान and वृत्तिज्ञान
3. The concept of साक्षिन् is a special contribution of Dvaita to Indian epistemology.
4. A hierarchy of knowledge from God to yogins is envisaged. The degrees in clarity of knowledge is also envisaged.
5. A number of improvements are suggested in the structure of syllogism.
6. A detailed methodology of interpreting Śruti is worked out.

Chapter IV

Dvaita Ethics

The Scope and the Problems of the Ethics :

Every philosophical system develops an ethical system of its own. The broad features of ethics are common to different philosophical systems and religions. But each religion and philosophy develops its own ethical values. Therefore, it is necessary to study the ethics of each religion and philosophy with its own perspective.

The subject matter of ethics is human character and human conduct. Ethics does not deal with human character factually but it deals with it with reference to a value system. Psychology analyses human character and human conduct merely factually. But ethics evaluates them with reference to a value system.

Similarly, sociology analyses the social institutions, social customs and social practices historically and factually. But ethics evaluates them as a medium for the expression of human goodness.

No doubt, ethics cannot ignore the findings of Psychology and Sociology. But it cannot be subservient to them. It has to regulate psychological impulses and social malpractices. It has to lay down

certain normative principles to regulate them. It has to assist the expression of human goodness both as an individual and as a member of the society fully.

Ethics is not dissociated from religion. Ethics is a part and parcel of religion. Ethics has metaphysical roots also. The very question as to what is the source of the urge for ethical conduct is a metaphysical question. Therefore, every system of philosophy and every religion has to evolve an ethical system of its own and prescribe a code of conduct. In Dvaita, for instance, the souls being entirely dependent on God, and God regulating all their activities has to be kept in mind while understanding its ethical system. The souls being grouped as noble, evil, and mixed has a good deal of bearing on Dvaita ethics. Dvaita does not believe that everyone is inherently good, and evil is due to external contaminations only. Dvaita holds that certain souls are inherently good while certain others are inherently evil. This has a great bearing on Dvaita Ethics.

1. The ethical or moral principles.
2. The moral traits.
3. Freedom of will and moral responsibility.
4. Moral lapses.

Hedonism and Rationalism :

In the first area of moral principles, the first question is, what is the ruling principle behind the moral behaviour? What principle provides an urge

in man to behave morally well. Why man undertakes good or bad activity? In this connection two approaches are found :

1. Hedonistic. 2. Rationalistic.

There are a few more approaches like utilitarianism etc., but these ultimately boil down to one or the other of the above two. According to the first approach i.e. Hedonism, man's conduct is directed by his self-interest, his happiness. He will act in pursuit of his self-interest, his pleasure his इष्ट. This approach is known as इष्टसाधनतावाद in Indian Tradition. The second approach i.e., Rationalistic approach, holds that man's conduct is directed by a certain sense of duty. A certain sense to be reasonable to his fellow-beings and all others with whom he has to deal. This is known as कार्यतावाद in Indian Tradition.

The concepts of ideal self interest and ideal duty

Dvaita harmonises these two approaches by developing the concept of ideal self-interest and linking it with the concept of ideal duty. The ideal self interest is to serve the God, इष्ट भगवान्. That conduct in life which enables one to serve the God is the ideal conduct. This kind of इष्टसाधनताज्ञान is the driving force behind the moral conduct of man. Such a conduct can never be unreasonable to one's fellow-beings. This kind of conduct has to be pursued with a sense of duty. Therefore, this is also based on a sense of karyatā or duty. Thus इष्टसाधनता and कार्यता mingle here. What is hedonistic

in the sense of ideal self-interest is also rationalistic in the sense of ideal. Thus, Dvaita does not see any dichotomy between hedonistic and rationalistic approaches, if only, by hedonism the ideal self-interest is understood and by rationalism ideal duty is understood. This ideal self-interest is to serve the God to obtain spiritual happiness through his grace.

The ideal self-interest is not to achieve this or that worldly success but to achieve spiritual progress. This spiritual progress, however, is not the negation of worldly progress. It is not at all the negation or cessation of worldly activity. It is a value-oriented undertaking of the worldly activity so as to make it the means of spiritual progress. Undertaking the worldly activities with a spirit of dedication to God eschewing the motivation of mere immediate petty results is value-oriented activity.

स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमो धर्मः तद्विरुद्धः
सर्वोप्यधर्मः ।

Such value-oriented activity is called कर्मयोग. It is also called निवृत्तकर्म or निष्कामकर्म.

निष्कामं ज्ञानपूर्वं तु निवृत्तमिह चोच्यते ।

निवृत्तं सेवमानस्तु ब्रह्माप्येति सनातनम् ॥

The activity undertaken with enlightenment and without narrow self-interest is called निवृत्तकर्म. One who undertakes निवृत्तकर्म reaches the God. The karmayoga taught in Gita is of this type.

There are four aspects of Karmayoga viz.,

1. विहितकर्मानुष्ठान 2. श्रवणादिद्वारा परमात्मज्ञान
3. संन्यास 4. त्याग

The first one includes the duties appropriate to one's Varṇa and Āśrama. That is to say the activities connected with one's personal and social responsibilities. A careful study of Varṇāśrama Dharma will reveal that the activities that are essential to discharge one's personal and social responsibilities, are prescribed under this scheme.

Apart from varṇāśrama duties there are sādharmaṇadharmas such as satya, ahimsā etc., moral duties and general social duties like नानाजनशुश्रूषा. These also come under विहितकर्मानुष्ठान।

The second aspect of Karmayoga is Paramātmajñāna. As stated earlier all our worldly activities i.e., personal and social, have to be oriented to be the means for our spiritual progress. Attainment of spiritual happiness has to be the urge behind all our activities. This means that one has to have the knowledge of the highest spiritual principle, the supreme principle i.e., God. Therefore, acquiring his knowledge is an essential part of Karmayoga. The third aspect of Karmayoga is sannyāsa. This term does not mean renunciation of activities. It means the renunciation of narrow motives. The fourth aspect of Karmayoga is tyāga. This term also does not mean the rejection of activities. It means the offering of the results of one's activities at the feet of God.

In this way the concept of Karmayoga makes room for the enlightened worldly activities, spiritual progress and spiritual happiness. The urge for the moral and social conduct of man is his enlightened self-interest, that is to say his interest in his spiritual progress and spiritual happiness. Therefore, Dvaita ethics may be termed as spiritual hedonism. Since a deep sense of duty in terms of Karmayoga has to be developed for this purpose and since this includes the urge to discharge one's duty towards his fellow-beings the element of rationalism is also sufficiently present in Dvaita ethics. In fact the two i.e., Hedonism and rationalism are harmonised here. The philosophy of duty and the philosophy of happiness merge here.

Grounds for the morally good and bad conducts.

Now, the next question is, why this self interest and the sense of duty remain unenlightened and unexpanded in some people. Why is it even mutilated and perverted in certain people? The concept of self-interest is not noble in all people. It is ignoble also in some people. It is wavering in many.

Here two explanations are possible.

1. Certain instincts and impulses of man, and certain environmental pollutions will misdirect the man and he formulates wrong conceptions of his self-interest.

2. Basically men are of two types viz. good-natured and evil-natured. Some have the inbuilt evil instincts and evil impulses while others have inbuilt noble instincts and noble impulses. Accordingly the two formulate the conceptions of their self-interest differently. Their ideas of pleasure differ. It is also likely that the environmental conditions sometime make the noble to behave ignobly and the ignoble to behave nobly temporarily. But the basic fact of inherent inclinations one way or the other remains. This is called *yogyatā* or *svabhāva* or *Hatha* in Dvaita tradition. It is this that formulates the concept of self-interest of each one which in its turn formulates his moral behaviour. Subject to this basic it is further influenced by the environmental factors.

Man's behaviour being controlled by his instincts, impulses, pressing appetites, fascination for certain ideas, strong prejudices, strong ideologies is not unknown in ethics. Both hedonists and rationalists agree that these do control man's behaviour and therefore, he does not always act correctly. But the question is whether these are only due to circumstances and are controllable or there is something innate in man that leads some in the noble direction and the other in the ignoble way. To much of the dismay of the naive believers in the goodness of all men, Dvaita holds that there is something innate in man that directs some in the noble way and the others in the ignoble way. Dvaita envisages even a third group of mixed or wavering nature. This innate nature is called

yogyatā or svabhāva which is the very nature of the person concerned. Dvaita envisages three types of souls viz. noble, mixed and ignoble. This is one of Dvaita tenets and their metaphysical position in respect of the souls. Naturally this has a bearing on Dvaita ethics.

Freedom of Will and Moral Responsibility :

The next important ethical problem is that of freedom of will and moral responsibility. If everyone is regulated by his innate nature where is the freedom of will and moral responsibility? His fate is determined by his yogyatā or innate nature. Another encumbrance for the freedom of will and moral freedom is God. Dvaita is the theistic school of philosophy. God is the supreme controller in Dvaita philosophy. The very agency i.e., kartritva of the souls is controlled by the God. Whether man does good deeds or bad deeds the God is behind it. Man conducts himself as directed by the God. Man has no choice. He has no moral freedom or freedom of will. Therefore, no moral responsibility can accrue to man. Thus two factors control man's moral behaviour according to Dvaita. viz., the God and the innate nature of each soul. Therefore, Dvaita has to face the charge of determinism on two grounds.

All theistic schools of philosophy have to face the second problem viz., God controlling man's behaviour. Therefore, let us consider this problem first. No doubt the God regulates the man in all respects, at all times, and in all ways. But he is

pleased to allow the man to choose his activity. This is because God himself has prescribed through the Scripture the Do, and Do not i.e., Vidhi and Niṣedha. It is God's desire that man should respond to these Do's and Don's. Therefore, he allows freedom of will to man to respond to these vidhi and niṣedha enjoined in the Scripture. The injunctions of Śāstra are something like a father asking his son to salute him and other elders, and not to stretch his leg at any person. The son may or may not respond. Naturally the son has to take the responsibility to the consequences of his responding or otherwise. Here we have an example of regulating as well as permitting. Thus, the regulation by God does not take away the freedom of will or moral responsibility.

Further if a person is conscious that he is directed by the God he will never proceed to do evil deeds. He knows that the God will never direct him to do evil deeds. He proceeds to do evil things only when he forgets that the God is directing him. Naturally moral responsibility accrues to him for transgressing the God's will.

Regarding the encumbrance of the innate nature controlling man's moral conduct, and the absence of the choice for him, Dvaita adopts a hard line. The innate nature of man is not known to a man so long as he is in transmigration, that is to say, when he is still functioning in this world. Nobody will be inclined to brand himself as an ignoble man. Ignoble behaviour is sometimes

possible even on the part of a man who is noble due to the association of wrong men, wrong thoughts and such other external factors. Therefore, in a normal society everyone should have the courage and confidence to think himself to be a good man. With the confidence of one's nobility one can always choose right activity. If he does not act rightly he must take the responsibility. If he says that it is his innate nature that leads him in the other direction he says something which he does not know. The innate nature is not known when one is still in transmigration. He is finding an excuse to shirk his moral responsibility. Every man is likely to lapse into ignoble acts by environmental pollution. He has to exercise his will to avoid such a pitfall. In a normal society there is no observable ground to name A as noble and B as ignoble in their very nature. Everyone should try to exercise his will in the right direction. None should have diffidence either about his goodness or the goodness of his fellow members. But if he persists in his ignoble conduct, if he is not interested in his improvement and shows his finger to the doctrine of innate nature as preventing him from being good, Dvaita does not regret for him. He has either correctly guessed his nature or makes it an excuse to shirk his moral responsibility.

The grouping of souls is a metaphysical position and the moral principles have to be worked out within the framework of this metaphysical position. The freedom of will granted is naturally utilised by men according to their innate nature. Freedom

of will to respond to Vidhi and Niṣedha is granted to both the noble and the ignoble souls. They naturally use it as per their innate nature.

Finally we have to find out as to what is meant by the freedom of will and whether it is possible if the two encumbrances were not there.

By freedom of will it may be meant that a rational exercise of one's will without any pressure or restrictions or without any interference by anyone else. Such a freedom seems to be an impossible task. Man is not merely a rational being but he is also an emotional being. His actions are not only guided by the reason but also by the emotions, impulses and the interests of various kinds. Whenever he exercises his will to act in a certain way he has the pressure and the interference of these. The guidance given by these is not necessarily morally good. Therefore, no action of a man morally good or not is a result of a free will. Therefore the choice is between a better guided will and a wrongly guided will but not between a free will and an interfered will. Naturally a man who wills for his activities with the awareness that the God is directing him will be more free from the pressures of his emotions, impulses etc., than the man who claims to act on his own judgement.

Similarly he who acts as per his innate nature is more free from the emotions, pressures and the interference of others. His innate nature is more

natural to his emotions etc. Whether nature is noble or evil is a different matter.

Cultivation of Moral Virtues

Now we come to the item of the cultivation of moral virtues—kill not, lie not, steal not, be not sensuous, be clean in body-mind and words, are the five cardinal virtues enjoined in Manusmṛti for all irrespective of their caste, age, sex and stage of life.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एवं सामाजिकं धर्मं चातुर्वर्ण्येऽब्रवीत् मनुः ॥

Dvaita goes by Manusmṛti and other Dharmaśāstra works in this respect. While describing Daivī sampat, Gītā adds many more moral traits that are to be carefully cultivated. Courage, temperance, straightforwardness, compassion, humility, refraining from backbiting, steadiness of mind and so on. Cultivation of all these moral traits is a part of one's religious life.

Developing moral virtues is an essential requirement for eligibility for spiritual pursuit. नाविरतो दुश्चरितात् नाशान्तो नासमाहितः । Respect for superiors, love for equals and compassion for the less—उत्तमेषु भक्तिः स्वसमेषु आत्मवत्स्नेहः स्वाधमेषु दया are especially laid down. Service of the people at large is particularly mentioned. निषिद्धत्याग i.e., avoiding the prohibited is also a part of one's moral progress.

Faith in God is the Foundation of Dvaita Ethics. Astikya or faith in God is not merely a religious virtue but is a moral virtue also. In fact without

morality faith in God has no meaning. All Do's and Dont's are meaningful only if these are undertaken in dedication to God and with the awareness that the God is the director and regulator of all these activities.

स्मर्तव्यः सततं विष्णुः विस्मर्तव्यो न जातुचित् ।
सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ॥

Faith in God is the foundation of Dvaita ethics. Man should start all activities with the faith in the God and dedicate them to him.

From the above exposition of Dvaita ethics the following points emerge-

1. Dvaita harmonises hedonism and retionalism. Its ethics may be described as spiritual hedonism.
2. Freedom of will and moral responsibility are to be understood within the frame-work of the overall control of God and the innate nature of souls.
3. Cultivation of moral traits is essential both for the good life here and the spiritual progress.
4. Faith in God is the foundation of Dvaita ethics and the dedication to the God is the goal of ethical life.

Dvaita ethics is well stated in the Gītā verse

मत्कर्मकृत्पश्यमः भद्रक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

Chapter V

Dvaita Religion

The Scope of Religion

Religion is a set of beliefs and practices. It is a system of faith and worship. It is belief in God and obedience to God for the improvement of oneself and benevolence to fellow-beings.

God is the central object of faith in a religion. Therefore, the concept of God evolved in a religion is very important for its appeal to humanity.

Dvaita Concept of God

While discussing the metaphysics of Dvaita, the concept of God in Dvaita is already discussed in detail. As already stated it is very difficult to separate the metaphysical features and the theistic features of the concept of God. Therefore, most of the features of the concept of God in Dvaita are already mentioned. However, we will recapitulate such of the features which are essential to understand the theistic and religious aspects.

Dvaita concept of God has two important features viz. गुणपूर्ण and निर्दोष. God is full of auspicious attributes and is flawless. He is

सृष्ट्याद्यष्टकर्ता सर्वज्ञ, सर्वशक्तिमान्, सर्वान्तर्यामिन्, सर्वनियामक and so on.

He is सर्वोत्तम and स्वतन्त्र. All others are entirely dependent upon him. He is साकार but has no prakṛta form. He has अप्राकृत form.

In connection with the concept of God in a religion an interesting question is sometimes raised viz., whether there is only one God or there are many Gods. Dvaita position is, there is only one God. There are other deities but they are not God. Right from Chaturmukhabrahmā down to Agñi all are Jīvas i.e., individual souls holding the offices of deities. According to Dvaita none of them is given an equal or superior status to Lord Viṣṇu. They are all entirely dependent upon Lord Viṣṇu. They hold the offices of deities. But the God who is supreme and independent is only one. It is this doctrine that is declared in the Śruti एकमेवाद्वितीयं ब्रह्म. अद्वितीय means समाधिकरहित and एक means the supreme.

Vyūha and Avatāra Forms of God.

In Dvaita the Vyūha forms of old Pāñcharātra religion viz., अनिरुद्ध, प्रद्युम्न, संकर्षण, वासुदेव, नारायण are accepted. In fact the Vaiṣṇavism of Dvaita is the revival and rejuvenation of ancient Pāñcharātra-Bhāgavata religion. Pāñcharātrasamhitas are considered as authoritative literature in Dvaita. There were two traditions of Pāñcharātra religion viz., Brahmasampradāya and Śrī Sampradāya. Vaiṣṇava religion of Dvaita is the revival of

Brahmasampradāya while the Vaiṣṇava religion of Rāmānuja is the revival of Sri sampradaya.

The ten incarnations viz., Matsya, Kūrma etc., have an important place in Dvaita. The twenty-four forms of Viṣṇu viz., Keśava Nārāyaṇa, Mādhava etc., are well known. Apart from these well known forms there are many more forms of Lord Viṣṇu that are described in the sacred literature. In fact Lord Viṣṇu has infinite forms.

An important point to be noted in connection with the forms of Lord Viṣṇu is, all these refer to only one God i.e., Viṣṇu. These forms are not different either from Mūlarūpa or from each other. One should not think of any difference among different forms of God. There is also no difference between the God and his attributes, God and his limbs. God is one intergrated whole. He is (स्वगतभेदवर्जित) He is (पूर्ण). To think of any difference among different forms of the God, his attributes and limbs is a Śruti declares.

(i) नेह नानास्ति किञ्चन

(ii) मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति

All words convey the God

It is already stated that all words convey the God. The words that exclusively convey the God such as Viṣṇu, Nārāyaṇa etc., are not applicable to others at all. But other words convey Viṣṇu by परममुख्यवृत्ति and the respective other deities or objects by मुख्यवृत्ति. For instance, the word शम्भु or धूर्जटि conveys Viṣṇu by परममुख्यवृत्ति and Śiva by मुख्यवृत्ति.

Dvaita Religion

Therefore, the names of other deities also primarily the names of Lord Viṣṇu and secondarily the names of the other deities. Similarly the names of the other objects also convey Lord Viṣṇu primarily and the objects concerned secondarily. Each word conveys certain attribute of the God. Those who talk of निर्गुणब्रह्म take the stand that nothing can be the predicate of God. But Dvaita takes Brahman as गुणपूर्ण. Every predicate is first the predicate of Brahman and then only it is a predicate of the respective other entities. Even the words like दुःखी, बद्ध etc., convey the God, because such persons are under the control of the God. तदधीनत्व is one of the grounds for the employment of the words.

The Other Deities

In Dvaita, the other deities of Veda and Āgama tradition are accommodated as परिवारदेवता. Many of these deities are assigned certain supervisory responsibilities and these are called अभिमानिदेवताs. Among these deities, it may be noted that the deities of śaiva tradition viz., Śiva Parvati Subrahmaṇya and Gaṇeśa are accommodated. The place of Śiva is fairly high. He is next only to Chaturmukhabrahmā, Vāyu and their spouses. He supervises Manas i.e. mind. Vāyu or Mukhyaprāṇa has a special place in Dvaita tradition. He is the chief assistant of Lord Viṣṇu. He directs and regulates all our senses and activities. God is especially present in him. He is supreme among the souls. He is the preceptor for all. He helps the souls at the time of liberation by removing the

subtle body. Nobody can get liberation without his grace and the grace of God.

The Bondage

Jīvas are of the nature सत्, चित्, and आनन्द. However, this true nature of Jīvas is conceived during the state of संसार i.e. transmigration. The contamination of Prakṛti or jaḍa matter is bondage and overcoming this contamination is liberation. भूतबन्धस्तु संसारो मुक्तिः तेभ्यो विमोचनम्। Attaining one's true nature is liberation.

मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः

An interesting point of Dvaita is that both bondage and liberation are due to God's will. God puts the jīvas under bondage in order to help them to undertake the effort for the spiritual progress and attain their true nature which is blissful. Before creation the jīvas are in a dormant state. Transmigration is an opportunity given to them by God to achieve their spiritual emancipation.

विम्बरूपी श्रीहरिः स्वरूपमेव निमित्तीकृत्य जीवेन सह भूम्यन्तरिक्ष-
स्वर्गादिषु पुनः पुनः विहृत्य अल्पमेव सुखं तस्य अवेक्ष्य असहमानः
स्वरूपभूतमच्छिद्रं सुखं दातुं तत्प्रतिबन्धकप्रकृतिबन्धानुन्मुच्य—

Thus bondage is primarily due to the will of God and it is his will that is only capable of removing it.

बन्धको भवपाशेन भवपाशाच्च मोचकः

The will of the God being the primary cause of the bondage, certain other factors of bondage follow. There are :

बन्धस्तु ईश्वरेच्छाऽविद्याकामकर्मलिङ्गशरीरं त्रिगुणात्मकं मनः
स्थूलशरीरमित्यादि ।

God's will, avidyā, kāmakarma, subtle body, manas, gross body constitute the bondage. Among these, avidya onwards all constitute the bondage of matter or Prakṛti in various forms. But, there is an important psychological factor abhimāna i.e. egoism that is the base of bondage. Because, the body sense etc., the material factors being jaḍa by themselves will not cause pleasure or pain. It is abhimāna the egoism that is responsible for the pleasure or pain.

न चैतावतापि शरीरेन्द्रियविषया भोगदानाय अलम् । सुप्त्यादौ तद-
दर्शनात् । विचार्यमाणे अभिमान एव मुख्यं बन्धकम् ।

The body senses etc. are present in the deep sleep state but there is no pleasure or pain at that time. Therefore, it is abhimāna that is the ground of bondage.

This abhimāna is of various types. Jīva is really not an independent agent but he thinks to be so when in bondage. This is कर्तृत्वाभिमान. Similarly he is not an enjoyer independently, he is not a master of either the means or the results independently. But he thinks to be so when in bondage. Further, he will not have the correct perspective of his goal or the means for it. He thinks the petty worldly achievements as his goal and the means for these as the means of the goal.

कर्तृत्व-भोक्तृत्व-कारकस्वाम्य-फलस्वाम्य-स्रक्चन्दनवनितादि
अपुरुषार्थे पुरुषार्थत्व- तत्साधनाभिमानं सर्वथापि परिहर्तुमशक्यम् ।

It is this abhimāna that the God removes to liberate the soul.

श्रीहरिरेव अभिमानं पराकृत्य मोचयति ।

Bhakti, Jñāna, and Prasāda

Before we go to the details of religious practices we have to consider an important aspect of Dvaita approach to the religious life. Dvaita assigns suitable places to karma, jñāna, bhakti and prasāda and does not see any conflict between karma and jñāna. It gives highest place to Prasāda. We have already discussed Dvaita concept of Karmayoga and pointed out that it is the performance of one's prescribed duties with devotion and dedication that constitutes one's dharma. Now, we will discuss bhakti, aparokṣajñāna, and Prasāda.

Bhakti is very essential to obtain God's knowledge and grace. Bhakti is defined as

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।

स्नेहो भक्तिरिति प्रोक्तः तया मुक्तिर्न चान्यथा ॥

Bhakti is love of God with the realisation of his greatness. It is not merely an emotional or psychological act of love but it is full realisation of the greatness of the God. Māhātmyajñāna and sneha together constitute bhakti but not mere sneha.

ज्ञानस्य भक्तिभागत्वात् भक्तिर्ज्ञानमितीयते ।

ज्ञानस्यैव विशेषो यद् भक्तिरित्यभिधीयते ॥

This jñāna content of the bhakti is fully explained as:

ब्रह्मरुद्ररमादिभ्योऽप्युत्तमत्वं स्वतन्त्रतम् ।
 सर्वस्य तदधीनत्वं सर्वसद्गुणपूर्णताम् ॥
 निर्दोषत्वं च विज्ञाय विष्णोः तत्राखिलाधिकः ।
 स्नेहो भक्तिरिति प्रोक्तः सर्वोपायोत्तमोत्तमः ॥

This bhakti has to be developed by the stages as भक्ति, पक्वभक्ति, परिपक्वभक्ति and अतिपरिपक्वभक्ति. These stages of bhakti lead to अपरोक्षज्ञान and ultimately lead to प्रसाद. Bhakti has to continue even after liberation. Bhakti after liberation is called.

Vairāgya is an aid to bhakti. It is not a negative concept of mere non-interestedness in worldly objects. But it is developing highest interest in God realising the inferior nature of other things.

प्राणबुद्धिमनःखात्मदेहापत्यधनादयः ।

यत् सम्पर्कात् प्रियाः आसन् ततः कोऽन्वपरः प्रियः ॥

Worship and Other Religious Practices

To achieve variagya and bhakti various religious practices are prescribed. All religious prescribe certain rituals, worship, austerities, study of religious scriptures and advocate to obtain the grace of Guru and God.

Dvaita had its own system of worship. Sāligrāma has a very important place in the Vaiṣṇava religion of Dvaita. Pratima or icons of Lord Viṣṇu, his various incarnational forms are worshipped. In this connection it is important to note that God should be worshipped and meditated upon as present in the Pratimā. The very Pratimā should not be mistaken to be the God. He is

present because by the rituals of Pratiṣṭhā etc., his presence is obtained in the same. Depending upon the capacity of the worshipper, various types of worship are prescribed.

अग्नौ क्रियावतां विष्णुः योगिनां हृदये हरिः ।

प्रतिमासु अप्रबुद्धानां सर्वत्र विदितात्मनाम् ॥

Those who offer sacrifices worship the Lord through the fire, those who go by the meditation worship the God at their heart, those who are still in the initial stages worship in the Pratimā and those who have the capacity to realise the God everywhere worship him everywhere.

Among the austerities prescribed in Vaiṣṇava religion of Dvaita, Ekādaśī i.e., observing fast on the eleventh day of each half of the month according to the Hindu calendar is very important. Viṣṇupañchaka and a number of other austerities are prescribed. Charity is another important item. Vaiṣṇava religion of Dvaita prescribes its own marks on the forehead, arms and the body. Gopichandana lines and the marks of śankha chakra, etc., emblems of Lord Viṣṇu are put as their religious marks.

Meditation and the Study of Scriptures

Upāsanā i.e., meditation has a very important place. The very study of the scripture is one form of Upāsanā. Meditation is another form.

सोपासना च द्विविधा शास्त्राभ्यासस्वरूपिणी ।

ध्यानरूपा-पराचैव तदङ्गं धारणादिकम् ॥

To have the conviction of correct knowledge is as much important as to have un-perturbed contemplation. Therefore, the study of the Scripture is also considered as Upāsanā. Considering the study of the Scripture as Upāsanā is as old as Taittirīya Upaniṣad.

स्वाध्यायप्रवचन एवेति नाको मौद्गल्यः तद्धि तपः तद्धि तपः ।

While meditating upon the God his qualities have to be brought to the mind. All should meditate upon him as आत्मा that is, as 'O my lord', then, some can extend it to three more qualities viz., सत् चित् and आनन्द. Then, one should meditate upon the four qualities of the God viz., सत् चित् आनन्द and आत्मा. Further, the qualities indicated by the two important designations of the God viz., ब्रह्म and भूमा are to be added. These are पूर्णगुणत्व and पूर्णसुखत्व respectively. These two qualities must be brought to the mind while meditating with the four qualities mentioned above. This meditation of God bringing his qualities to the mind has to go on with increasing number of qualities depending upon the capacity of the meditator.

सच्चिदानन्द आत्मेति मानुषैस्तु सुरेश्वरैः ।

यथाक्रमं बहुगुणैः ब्रह्मणा तु अखिलैः गुणैः ॥

Eligibility for the Religious and Spiritual Life

To guide to develop religious consciousness and to live a religious life certain guidelines are laid down in each religion. In this connection the very eligibility requirements laid down for the spiritual life in Dvaita serve as good guidelines.

Three requirements for the eligibility for spiritual life are laid down. These are (1) Cultivation of शम, दम etc., moral virtues (2) study of the scripture, (3) विष्णुभक्ति devotion to lord Viṣṇu. Among these विष्णुभक्ति is most important. Faith in God is the basic requirement for the religious life. The faith finds its expression in devotion. Therefore, it is devotion that is laid down as a necessary requirement for the religious and the spiritual life. To live a truly religious life taming of senses and emotions is very important. Our emotions lead us into wrong directions. Therefore, one has to moderate them. This could be done by the cultivation of शम दम etc. Therefore, this is laid down as another requirement. Faith and regulating of emotions could be sustained only on the foundation of knowledge. Therefore, the study of the Scripture is also laid down as a requirement for the spiritual life. Now, in respect of the study of the scripture, the intellectual equipment of all will not be the same. Therefore, it is sufficient if one studies the Scripture to his capacity. Therefore, in respect of the study of the Scripture, three levels are stated viz. (1) वेदाधिकार (2) तन्त्राधिकार (3) नामाधिकार. To study the Scripture at the Veda level, at Itihāsa-Purāṇa level and at least at the level of the recitation of God's name, Dvaita declares that even the lowest in their social status are eligible for the religious and the spiritual life.

अन्त्यजा अपि ये भक्ताः नामज्ञानाधिकारिणः

Good Moral and Social Life

Cultivation of शम, दम etc. is very essential. A good moral life is a necessary pre-condition for a religious and spiritual life.

- (1) नाविरतो दुश्चरितात् नाशान्तो नासमाहितः
- (2) शान्तो दान्तः उपरतः तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्येत् ।

Good fellowship and brotherly feeling with all is equally essential for a religious and spiritual life.

समेषु स्वात्मवत् स्नेहः सत्सु अन्यत्र ततो दया ।
कार्यैवमापरोक्ष्येण दृश्यते क्षिप्रमीश्वरः ॥

Respect for all and much more so to worthy people is necessary.

आदरः सर्वजन्तूनां संसिद्धो हि स्वभावतः ।
ततोऽधिकः स्वोत्तमेषु तदाधिक्यानुसारतः ।
कर्तव्यो वासुदेवान्तं सर्वथा शुभमिच्छता ॥

No injury to be inflicted to anyone.

पिपिलिकावधादीनि क्षुद्रपापोदितानि च ।
पापमस्थिमतां हत्या फलचौर्यादिरेव वा ॥

All prohibited acts have to be avoided.

निषिद्धकर्मणां त्यागः स्वधर्मस्य कृतिस्तथा ।
सर्वदेवाप्रमत्तश्च पश्येदेव हरिं परम् ॥

Thus, morally good life constitutes an important aspect of religious and spiritual life.

The Concept of the Preceptor

Above all these aspects of religious and spiritual life, गुरु भक्ति and गुरुप्रसाद are most important. There

are two types of Guru viz., नियतगुरु and अनियतगुरु. Anyone who gives some knowledge is अनियतगुरु. while one who knows the spiritual capacity and the innate nature of the disciple and imparts the appropriate knowledge is नियतगुरु.

- (1) शिष्यस्वरूपं सम्यग् ज्ञात्वा तद्योग्य विशिष्टभगवद्रूपविषयक विद्यो पदेशकर्तारः नियतगुरुवः ।
- (2) स्वोत्तमाः सर्वेऽपि गुरुवः ब्रह्मपर्यन्तम् । मोक्षार्थमनुज्ञाप्रदत्वात् ।
- (3) अनियतगुरुस्तु भगवत्तत्त्वोपदेष्टारः

Importance of Mukhyaprāṇa

In Dvaita tradition, Mukhyaprāṇa or Vāyu is the Guru for all. He is the chief messenger of God.

भूभारहरणे विष्णोः प्रधानं हि मारुतिः

He has the highest knowledge and the highest devotion. Therefore, he is Jīvottama.

तत्त्वज्ञाने विष्णुभक्तौ धैर्ये स्थैर्ये पराक्रमे
वेगे च लाघवे चैव प्रलापस्य च वर्जने ।
भीमसेनसमो नास्ति सेनयोरुभयोरपि
पांडित्ये च पटुत्वे च शूरत्वेऽपि बलेऽपि च ॥

Hanumān, Bhīma and Madhva are the three incarnations of Mukhyaprāṇa. Lord Hari is especially present in Mukhyaprāṇa.

- (1) वायुर्निलममृतम्

it is Mukhyaprāṇ who takes the liberated souls to Lord Viṣṇu.

- (1) स एनान् ब्रह्म गमयति
- (2) विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया ।

Dvaita Religion

Madhvāchārya declares himself to be an incarnation of Mukhyaprāṇa. These three incarnations of Mukhyaprāṇa are described in Pavamāna Hymns and Balittha hymn of *Rigveda*. With the help and blessings of such a Guru one has to overcome bondage and attain liberation.

Travel after the death

Finally we will discuss eschatology and liberation. Eschatology deals with the travels after death and the condition after the death. Liberation deals with the condition after the removal of bondage.

The path of the travel after death of such souls which are still in transmigration is called धूमादिमार्ग while of those who are liberated is called अर्चिरादिमार्ग. There are two types of persons who travel by Dhūmādimārga. Those who are destined to go to heaven and those who are destined to go to hell. Both of these first go to the moon after their death. These assume वासनाशरीर after leaving their स्थूलशरीर at the time of death. Moon is the landing place for them for one year. Then they go to heaven or the hell as the case may be, by the respective routes. Detailed accounts of these routes are given in the theological texts.

Liberation

Those who are ripe for liberation travel by अर्चिरादिमार्ग. The process of liberation has four steps viz. कर्मक्षय, उत्क्रान्ति, मार्ग and भोग.

कर्मक्षयस्तथोत्क्रान्तिः मार्गो भोगश्चतुष्टयम् ।

फलं मोक्ष इति प्रोक्तः क्रमात् पादेषु चोदितः ॥

When one obtains अपरोक्षज्ञान his past deeds will vanish. This is karmakṣaya. When leaving his last body his soul comes out through ब्रह्मनाडी. This is utkrānti. The अर्चिरादि path is मार्ग. Detailed account of this अर्चिरादिमार्ग is given in Upaniṣads. By this path the souls who are ripe for liberation go to satyaloka of Chaturmukha Brahmā and remain there until the close of प्रलय and then attain liberation. After liberation they will have भोग according to their capacity.

प्रलयावसाने भगवदनुज्ञाताः भिन्नलिङ्गशरीराः जीवाः श्वेतद्वीपं गत्वा तत्रस्थं भगवन्तं दृष्ट्वा तदनुज्ञाताः स्वस्वयोग्यतानुसारेण पृथिव्यामन्तरिक्षे स्वर्गे महारादौ सत्यलोके वैकुण्ठादौ च आनन्दमनुभवन्तः तिष्ठन्ति ।

In the case of deities, they will not travel by अर्चिरादिमार्ग. They will have laya. There are two ways of laya viz. गरुडमार्ग and शेषमार्ग. Full details of देवताल and तत्त्वलय are given in theological texts of Dvaita.

The bondage consisting of अविद्याकामकर्म etc., will be removed by God's grace only. The Vidya has two aspects viz., स्वगुणाच्छादिका and परमाच्छादिका that which conceals the true nature of jīva and that which conceals the nature of God. This is removed by God by granting his अपरोक्षज्ञान. It is God's grace that is the final means of liberation.

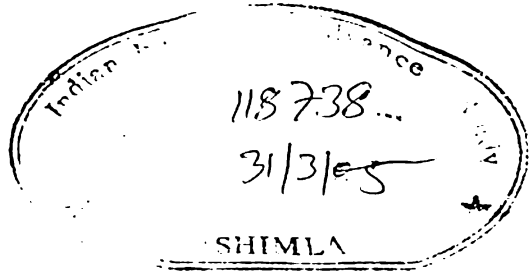
जिज्ञासोत्थज्ञानजात् तत्प्रसादादेव मुच्यते ।

The प्रसाद is obtained by श्रवण, मनन, निदिध्यासन leading to his अपरोक्षज्ञान । भक्ति helps at all stages.

One has to make a beginning with विहितकर्म, develop शम, दम etc., obtain ज्ञान, re-inforce it with bhakti and ultimately secure God's grace and obtain liberation. Dvaita religion provides a highly ethical and humane personal and social life with a spiritual goal. We will close this brief account of Dvaita Vedanta with respectful salutations to Lord Viṣṇu.

सर्वेन्द्रियप्रेरकेण श्रीप्राणपतिनेरितः ।

यद्वोचं वचस्तेन प्रीणातु पुरुषोत्तमः ॥





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