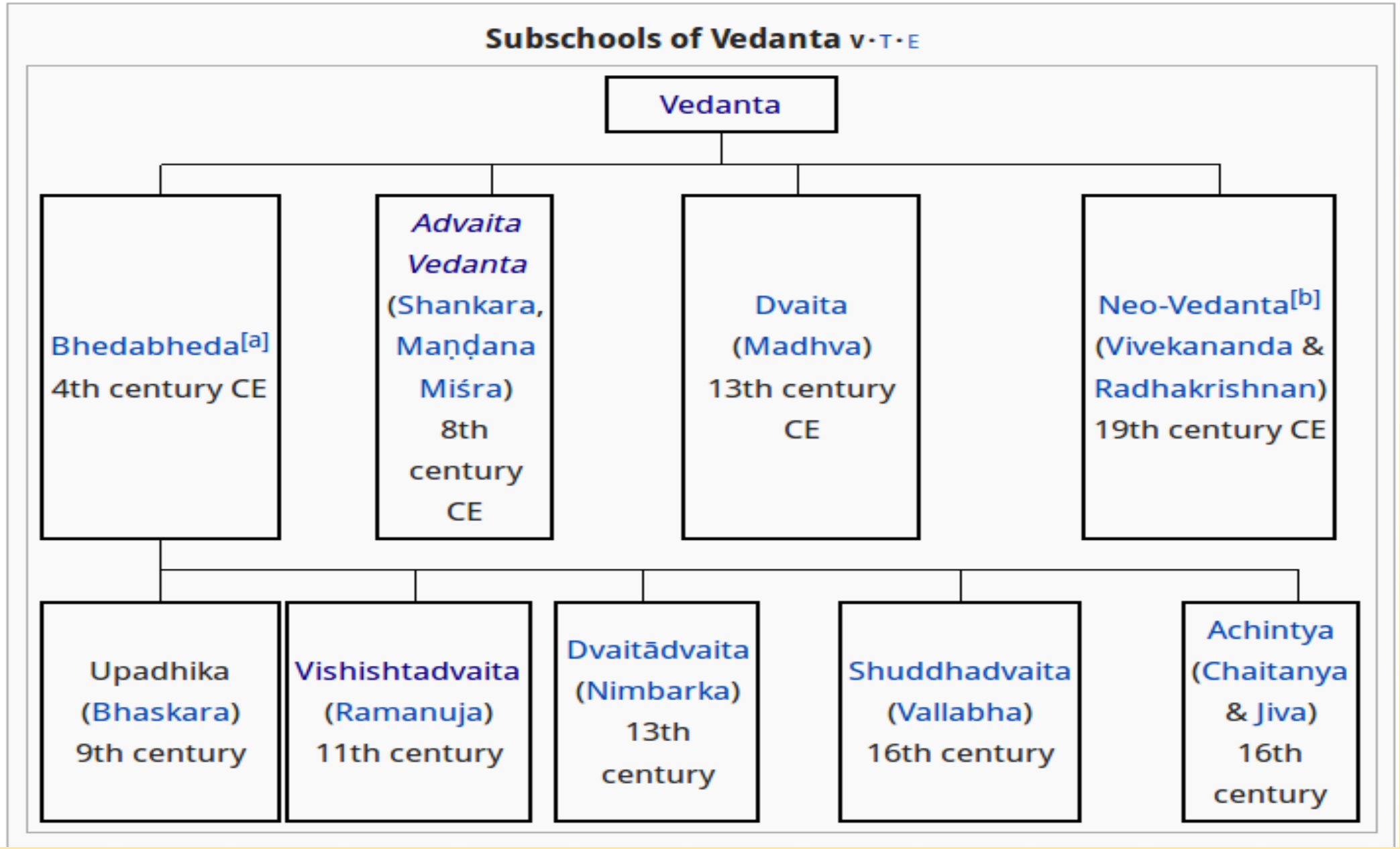
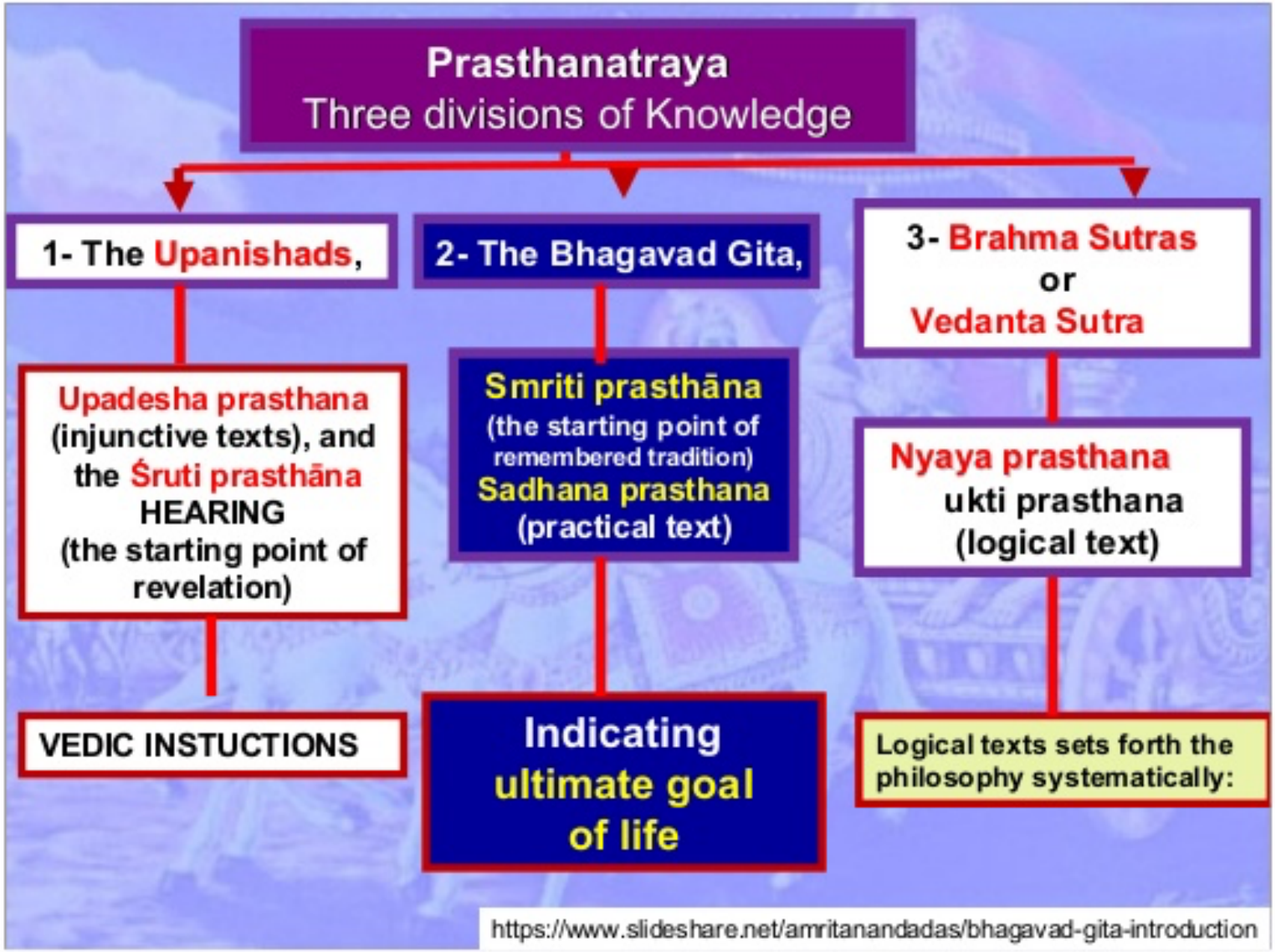
UNIT 4 UTTARA MIMAMSA OR VEDANTA

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Subschools of Vedanta v·T·E
Vedanta
Bhedabheda[a] 4th century CE
Advaita Vedanta (Shankara, Maṇḍana Miśra) 8th century CE
Dvaita (Madhva) 13th century CE
Neo-Vedanta[b] (Vivekananda & Radhakrishnan) 19th century CE
Upadhika (Bhaskara) 9th century
Vishishtadvaita (Ramanuja) 11th century
Dvaitādvaita (Nimbarka) 13th century
Shuddhadvaita (Vallabha) 16th century
Achintya (Chaitanya & Jiva) 16th century


Prasthanatraya
Three divisions of Knowledge
1- The Upanishads,
2- The Bhagavad Gita,
3- Brahma Sutras
or
Vedanta Sutra
Upadesha prasthana
(injunctive texts), and
the Śruti prasthāna
HEARING
(the starting point of
revelation)
Smriti prasthāna
(the starting point of
remembered tradition)
Sadhana prasthana
(practical text)
Nyaya prasthana
ukti prasthana
(logical text)
VEDIC INSTUCTIONS
Indicating
ultimate goal
of life
Logical texts sets forth the
philosophy systematically:
https://www.slideshare.net/amritanandadas/bhagavad-gita-introduction

The concept of Brahman: God

- Brahman is the 'Supreme person' endowed with innumerable supreme and auspicious qualities and devoid of all impure qualities.
- He is the infinite reality by nature and qualities; there is no other supreme reality.
- He is possessed of truth or reality, knowledge and bliss.

Sat

WHAT IS BRAHMAN?

In the sense of being the **Substance** that always grows and assumes the form of the ever-changing world, it is called *Brahman* also, a word derived from the root *bṛh* meaning 'to grow'.

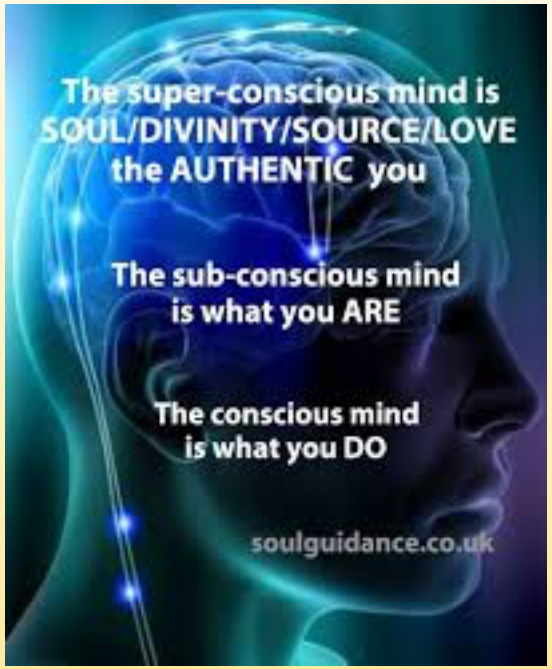
Brahman thus literally means 'that which always grows' or 'the all encompassing one'. The Absolute is the nearest equivalent term in English.

In common usage *ātmā* refers to the **Substance** in individuated beings, and *Brahman* to the universally pervading and changing phenomenon.

Cit

“super-conscious”

- Super- conscious is the realm of consciousness in which our spiritual nature resides. The is the realm of the higher self, the christ self, buddha self, or God self.
- We repress our powerful, positive ,beautiful, divine selves and they reside in the super-conscious. Just as the unconscious can be explored through dreams, meditatio,and other avenues, so can the superconscious be explored and many gifts can be raised to consciousness.
- A surprising number of our physical experiences, including illness, are created by thoughts and feelings that are quit conscious.



Ananda

Ananda or Bliss

- Third intrinsic feature of *Brahman* is Bliss
- It is the infinitude or absence of 'want'
- Realization of the absence of limitation creates all pervasiveness
- Self love is the only real love; Love for others is conditional

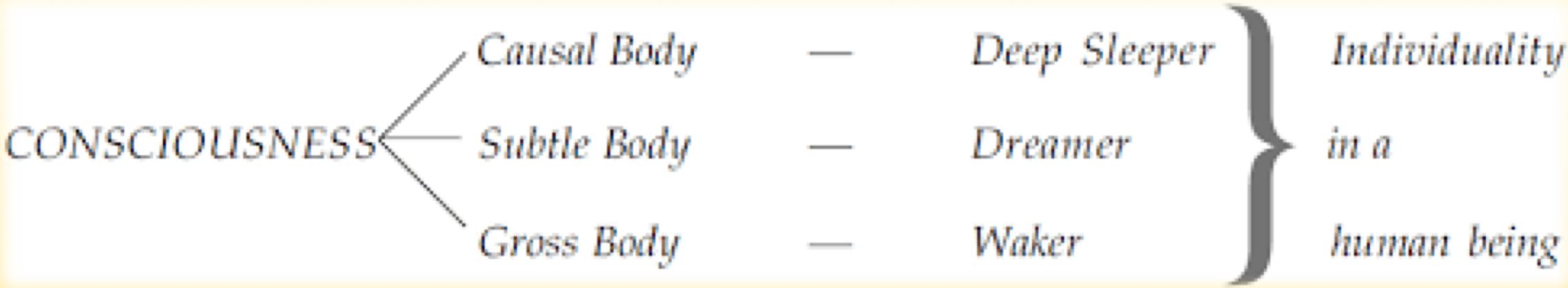
The Psycho-Physical Jiva (the embodied self)

Gross physical body	*sthula sharira*
Subtle body	*sukshma sharira*
5 sense organs	*indriyas*
5 organs of action	*karmendriyas* (voice, hands, feet, excretory and reproductive organs)
Vital breath	*prana*
Intellect	*buddhi*
Ego	*ahamkara*
Sensory mind	*manas*

} *antahkarana*

The Empirical self (Jiva)

- The empirical self is the knower, enjoyer and active agent.
- It acquires merits and demerits and experiences there fruits.
- It is subject to transmigration, lives an embodied life in the empirical world, and is capable of bondage and liberation.
- Though it is non-different from the Atman, the supreme self and immortal in its essential nature, mortality is attributed to it owing to its actions due to nescience.


CONSCIOUSNESS
Causal Body — Deep Sleeper
Subtle Body — Dreamer
Gross Body — Waker
Individuality in a human being

ADVAITA VEDANTA



Shankaracharya's Advaita Vedanta

(788 CE – 820 CE)



Advaita Vedanta.

"Non-Dual" Vedanta. Also called "Monist".

Principal idea is that only Brahman is real, everything else is maya.

Everything that makes you think that you are an individual, with distinct existence, in a world of things, is illusory.

KEY CONCEPTS

BRAHMAN
ATMAN
JIVA
JAGAT
AVIDYA
MAYA
ADHYASA

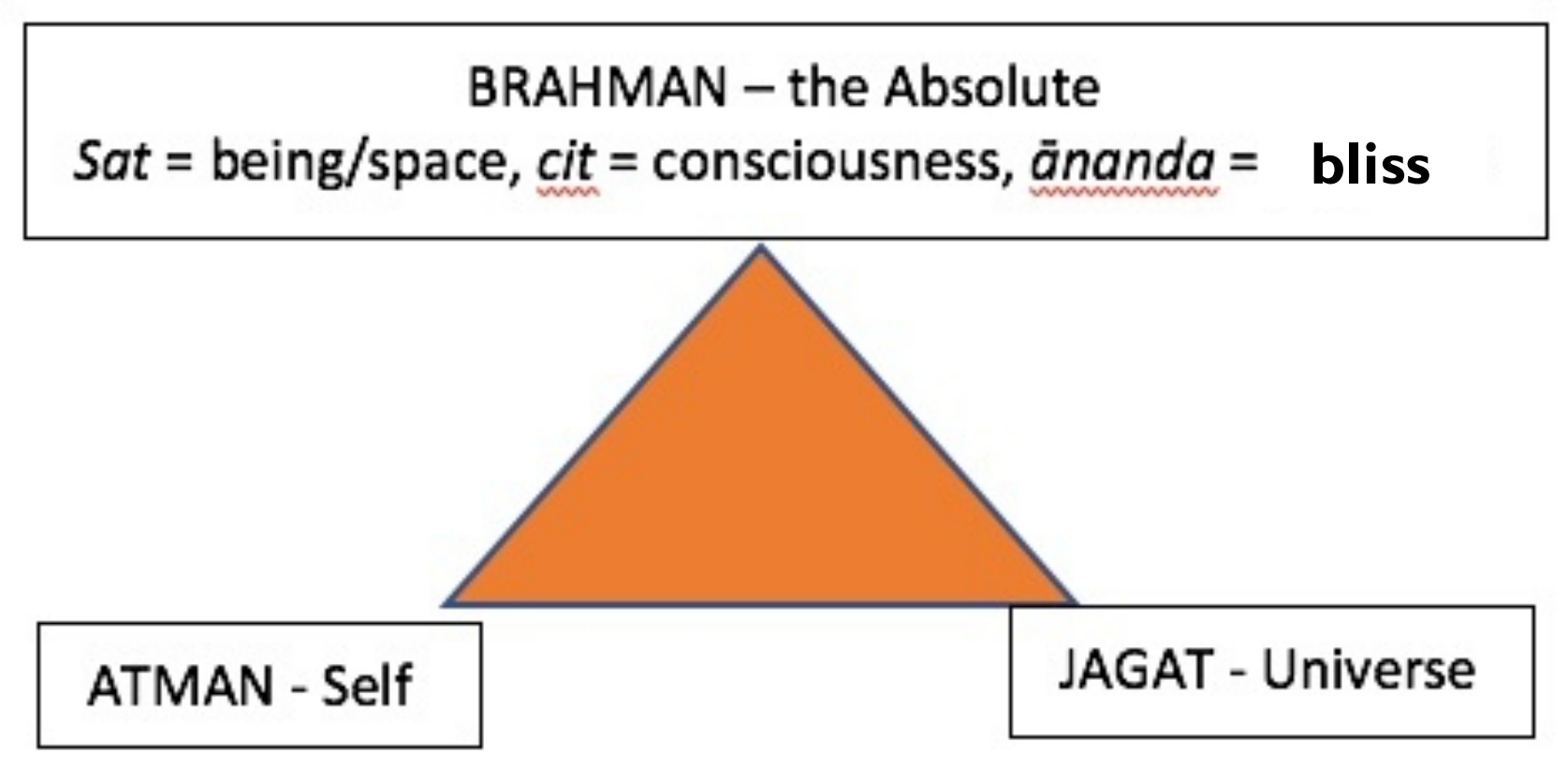
- The fool thinks, 'I am the body';
- The Intelligent person thinks, 'I am an individual soul united with the body.'
- But the The Wise Person, in the greatness of one's knowledge and spiritual discrimination, sees the Self as the only Reality and thinks, 'I am Brahman' *Aham Brahmasmi- I am the Supreme Consciousness*

Brahman (The Absolute) is alone Real; this **world** is unreal and the **Jiva** or the individual soul is non-different (Advitiya) from Brahman

Atman is **self-evident** (*Svatah-siddha*). It is not established by extraneous proofs. It is not possible to deny the Atman, because it is the very essence of the one who denies it.

Avidya- Due to lack of **right knowledge** the unchanging Brahman appears as the changing world because of a superimposition (***Adhyasa***) of non-self (objects) on self (Subject – Brahman)

BRAHMAN ATMAN JAGAT



SHANKARA'S *SATTA TRAYI*

- Reality is three-fold in nature:
- *Pratibhasika Satta*- The unreal world
- *Vyavaharika Satta*- The world is relatively real (The Phenomenal World)
- *Paramarthika Satta*- While Brahman is Absolutely Real

PRATIBHASIKA SATTA

- Dream state consciousness
- Of the 3 **Pratibhasika** is the most unreal. Dream is in Pratibhasika level. In dream we perceive different things. But in a strict sense, dream is not completely unreal because those things, which we see, in dream, have external substratum in the phenomenal world. Take the example of a sky-flower. Even though, no sky-flower exists in the world and thus it is unreal, yet, sky and flower, taken separately, are real things, that we have seen in the external world prior to dreaming. That is, we can dream of only those things which we have seen in the phenomenal world. But in dream, these real things get combined in strange and different proportions, making quite new unreal objects, in dream.

PRATIBHASIKA SATTA

- Thus what we call as dream is not the opposite of the Ultimate Reality because even in dream, elements, which have substratum outside the dream, are present. To say that the dream is unreal, we should be in waking state. We can know the unreality of dream only from the waking state. As long as we are dreaming, we won't understand that dream is unreal. I.e., when we get a 'higher waking knowledge' we will understand that dream is not real and is a little below the common waking experience. But to conclude thus, we must have waking experience. As long as we remain in the dream state, we cannot comprehend the unreality of dream. While being in dream we will continue to think it as real and ultimate. But waking experience will shatter this conclusion.

VYAVAHARIKA SATTA

- Wakeful state consciousness
- **Vyavaharika** is the relative plane of reality. This is the realm of cause-effect and human intellect works here. Phenomenal world is in this level. Everything that exists in this level depends on each other and we cannot say what their essence is. The things in vyavaharika world can be said to exist by itself from the phenomenal, relative point of view. However when a person get Brahma-vidya, the higher knowledge, then phenomenal world things are said to be an appearance. In this condition, we can say that phenomenal world exist because we see them. It can also said to be non-existing because it has no essense and it depends on Brahman for existence. Thus, since, the phenomenal objects exist and non-exist, from the ultimate viewpoint, their state of existence is said to be 'indescribable or maya'.

WHAT IS MEANT BY 'RELATIVELY REAL'?

- If we say that something is only 'relatively real/relative reality', that means that thing depends on another thing for its existence and sustenance. As an example, we know that, our body contains consciousness, and body needs oxygen, food, etc from outside to sustain the consciousness. Also, according to the environmental conditions we may lose our consciousness. So human do not have independent or ultimate existence. We depends on other things for our existence. That is, we have only a dependent or relative existence.

WHAT IS MEANT BY 'RELATIVELY REAL'?

- Thus relative is the one, which depend on another thing for its existence. Every Relative, assumes an Ultimate. This Ultimate can exist by itself without any outside support. That is why it is known as Ultimate. Theologically, a thing which has independent existence is known as God and philosophically it is known as 'Absolute or Ultimate reality or supreme Reality'. According to Advaita Vedanta, only Nirguna Brahman is Absolute. Everything else is relative.
- As per Advaita Vedanta, phenomenal world is only relatively Real. Everything in the phenomenal world depends on each other and thus is essence-less and indescribable or Maya. Phenomenal world is not ultimately real, but only relatively real. Brahman only is ultimate real.

VYAVAHARIKA SATTA

- In short for the one who have realized Brahman, external world is indescribable or Maya. And for those who had not realized Brahman (because of Avidya in them), external world is real, existing and ultimate; i.e., not indescribable or Maya. Dream world and phenomenal world are not in the same level of reality in Advaita Vedanta. The phenomenal world has more reality. We can comprehend the relative nature of phenomenal world only when we reach Paramartika level. Else we will continue to think, phenomenal world is the ultimate and real.

PARAMARTHIKA SATTA

- Deep Sleep State of consciousness
- **Paramarthika** is the ultimate truth level. It only is ultimately real. It can exist by itself without depending on anything. This is spiritual in experience and subject – object duality, cause-effect formula, etc are not here. This is beyond the realm of human intellect. Human intellect cannot comprehend this ultimate level of reality. This can be realized only by direct experience with the help of Brahma-Vidya.

PARAMARTHIKA SATTA

- The Upanishads states that the nature of the Ultimate Reality, paramartha satya, can be expressed only by the word 'Neti, Neti'. This is an attempt to define something by rejecting all other possibilities on what it can be. Since the ultimate should be beyond human intellect, we can spoke about it only by negation statements. When we negate a particular thing, telling it is not akin to Brahman, then we are a step advanced in our attempt to define Brahman. This is almost same manner, when we negate all non-blue colors to reach to the Blue color. i.e., every negation inherit an affirmation.
- Paramarthika is the Ultimate level that everyone can realize. There is no higher level than this. In this level, all plurality vanishes. Only pure monism exists. It is one without a second.

ADVAITA VEDANTA

- The Advaita Philosophy is stated in Sankara's Bhashya interpreting the Mahavakyas
- '*Aham Brahmasmi*'
- '*Tatvam Asi*'
- '*Ekameva Advaiteeyam*'

WHAT IS MAYA?

- Māya in Advaita Vedanta denotes the 'indescribable nature of phenomenal world'. Phenomenal world is not a 'non-existing' thing in Advaita Vedanta. But it is a reality; a relative reality for the one who realized Brahman, and Ultimate Reality for the one who did not realize Brahman.
- The common man thinks that the phenomenal world is real and ultimate and there is nothing to acquire or know after that. But when he acquires Brahma-Vidya, he realizes that phenomenal world is not ultimately real, but dependent on the Brahman and so only relatively real. Brahman only is ultimately real. Brahman exists independently. So for an Advaitin, phenomenal world is not 'non-existent', but it is relatively real. Unless he attained the Brahma-vidya he will continue to think that the phenomenal world is real in itself.

SHANKARA'S DOCTRINE OF *MAYA*

- *Sarvam kahlu idam brahman* - acosmic pantheism
- The Absolute called Brahman alone is Real and the finite manifestations are illusory
- Term *Maya* signifies the illusory character of the finite world
- Shankara explains the *Maya* conception by drawing analogies like,
  - The rope and the snake, the juggler and jugglery, the desert and the mirage , the dreamer and the dream
- Central feature of Vedanta is explained in the line:

  brahma satyam jagat mithya, jivo brahmaiva naparah

  Brahman is the Real, the universe is false, the Atman is Brahman. Nothing else.

CONCEPT OF *MAYA*

- But if our real nature is divine, why then are we so appallingly unaware of it?
- The answer to this question lies in the concept of *maya*, or ignorance. Maya is the veil that covers our real nature and the real nature of the world around us. Maya is fundamentally inscrutable: we don't know why it exists and we don't know when it began. What we do know is that, like any form of ignorance, maya ceases to exist at the dawn of knowledge, the knowledge of our own divine nature.

CONCEPT OF *MAYA*

- The changing world that we see around us can be compared to the moving images on a movie screen: without the unchanging screen in the background, there can be no movie. Similarly, it is the unchanging Brahman—the substratum of existence—in the background of this changing world that gives the world its reality.
- Yet for us this reality is conditioned, like a warped mirror, by time, space, and causality—the law of cause and effect. Our vision of reality is further obscured by wrong identification: we identify ourselves with the body, mind, and ego rather than the Atman, the divine Self.
- This original misperception creates more ignorance and pain in a domino effect: identifying ourselves with the body and mind, we fear disease, old age and death; identifying ourselves with the ego, we suffer from anger, hatred, and a hundred other miseries. Yet none of this affects our real nature, the Atman.

CONCEPT OF *MAYA*

- Maya can be compared to clouds which cover the sun: the sun remains in the sky but a dense cloud cover prevents us from seeing it. When the clouds disperse, we become aware that the sun has been there all the time. Our clouds—maya appearing as egoism, selfishness, hatred, greed, lust, anger, ambition—are pushed away when we meditate upon our real nature, when we engage in unselfish action, and when we consistently act and think in ways that manifest our true nature: that is, through truthfulness, purity, contentment, self-restraint, and forbearance. This mental purification drives away the clouds of maya and allows our divine nature to shine forth.

CONCEPTS OF AVIDYA AND MAYA

- Avidya refers to individual perspective.

  You and I are having avidya (because we do not know our true Nature).

- Maya refers to Universal perspective.

  Brahman is covered/ under the veil by Maya.

- Due to Ignorance or Avidya & Illusion or Maya, we are unable to see the true nature of the Supreme

- In other words, Avidhya is the cause, and Maya is the effect.

  - When you are under Avidhya, you see Brahman and the Universe through Maya. When Avidhya is overcome, then there is no more Maya.

    For when the cause is removed, the effect automatically ceases.

USE OF ANALOGIES TO EXPLAIN CONCEPT OF *MAYA*

- Shankara, used the analogy of the rope and the snake to illustrate the concept of maya. Walking down a darkened road, a man sees a snake; his heart pounds, his pulse quickens. On closer inspection the "snake" turns out to be a piece of coiled rope. Once the delusion breaks, the snake vanishes forever.
- Brahman is seen as the universe in the context of upadhi-s (or avidya or Maya).
- This "context of upadhi-s" defines the subject-object divide in consciousness. It is non-absolute (relative, "ever changing") and hence unreal.
- The effect/correspondence to this divide is the superimposition of duality (ego-world/God), again non-absolute and unreal.
- The upadhi-s or limiting-adjuncts determine the frames of reference relative to which Brahman appears in such and such manner.

WHY AVIDYA & MAYA ARE ANIRVACHANIYA?

- **Indeterministic Response**

  According to Advaita however, the Self/I is the non-dual Reality (brahman) that in the referential context appears divided as ego and world. This conclusion is transcendental, beyond the individual's reach. Itself a product of superimposition and pertaining to upadhi-s, the individual cannot fathom the Self/Brahman nor can it hope to answer questions of "how/why this Real appears thus unreal?" The answer to such questions is "anirvachaniya" - inexplicable. At best, the individual can assess what is truth in the referential contexts: karma, Ishvara, big-bang, etc., or what the scripture says is the underlying Truth (devoid of individuality) of all referential versions of existence.

WHY AVIDYA & MAYA ARE ANIRVACHANIYA?

- **Determinstic response**
  - Duality is real/true in the individual's referential context (vyAvahArika) and yet unreal/non-existent in the "context of Brahman" (pAramArthika), i.e. devoid of the "context of upAdhi-s". In view of this dichotomy, advaita classifies the status of duality as anirvachanIya or indefinable. It exists (as if real) relative to a referential context (individuality) that is concurrent with it and 'vanishes' (into the Real) with the surrender of individuality `in' Brahman. Questions regarding its origin and nature can either be answered within a relative context (for instance, Ishvara, big-bang, etc.) or by simply pinpointing the fact of questioning itself. Why universe? - Because individual. Why duality? - because you see it. It is the avidyA or ignorance of the questioner that this world is.

WHY AVIDYA & MAYA ARE ANIRVACHANIYA?

- **Determinstic response**
  - This type of answer is given because the questions do not belong in the context of brahman. If the questioner retains individuality (as real), the best answer is Ishvara (or karma-karmaphala) and not (nirguNa) brahman - Ishvara brings forth this duality through His power of mAyA and is the antaryAmin (inner controller) of all beings. Such an answer is either a correct reply to a weaker empirical question, or simply a disguised way of saying, "we don't know, ultimately" to those who seek a deterministic response. Duality is an inexplicable fact of experience for the mind experiencing; it is anirvachanIya. The goal is to realize the non-dual Truth/Unity (that "aham brahmAsmi") and not to dwell upon the duality for its own sake; the latter method cannot resolve the problem of ignorance.

THEORY OF VIVARTAVADA

- Gaudapada treats creation as an imaginary event even though it seems to follow a sequential order.
- Badarayana also states that creation for Brahman is a mere lila out of his spontaneity without any extraneous motive. But, Gaudapada, who was aware of the concepts of the real and apparent transformations, develops the doctrine of creation as an illusory transformation of Brahman without recourse to 'vivarta' terminology.
- The followers of Advaita School promoted by Adi Sankara, to whom owing to Maya the world appears as if it is real i.e. distortion or false apprehension of the all encompassing unity of Brahman, use this term 'vivarta' to support the principle of the immutability of reality.
- Vidyaranya reminds us – एकमेवाद्वितीयं सन्नामरूपविवर्जितम्| - that before the creation there existed the Reality, one only, without a second, and without name and form (Panchadasi 5.5).
- This after explaining (in verse 2.59) that with Brahman as its basis, Maya creates the various objects of the world, just as a variety of pictures are drawn on a wall by the use of different colours.
- In other words, "Maya makes it possible for the imagination to attribute different changes to the unchangeable".
- It is, therefore, said that "Maya resembles avidya, the source of common illusions, and described as the principle of cosmic illusion, thus differing from Prakrti of the Samkhyas which is real in the full sense of the term".

THEORY OF TRANSFORMATION

- Parinamavada, is that which pre-supposes the cause to be continually transforming itself into its effects.
- 3 variations – the Satkarya-vada of the Samkhyas,
  - the Prakrti Parinama-vada of the Saiva Siddhanta and
  - the Brahma-Parinama-vada of the Vishishtadvaita Vedanta School of Thought.

- The Svetasvatara Upanishad says: मायां तु प्रकृतिं – "Know Maya to be Prakrti".
- But, both the Samkhya School and the Brahma Sutras base their understandings of the process of transformation for origination of things on the will of the creator.
- Badarayana by stating – नासतोऽदृष्टत्वात् | (Brahma Sutra 2.2.26), declares that Existence does not come out of non-existence. The entire creation is the result of Brahman's will – अभिध्योपदेशाच्च | (Brahma Sutra 1.4.24), and that all transmigratory existence has no beginning - उपपद्यते चाप्युलभ्यते च | (Brahma Sutra 2.1.36).

VISISTADVAITA VEDANTA



THE BHAKTI RENAISSANCE

- Between the 6th and 9th centuries CE devotion to Vishnu-Krishna grew in intensity in South India among many poets and mystics called as alvars
- Many of the great Vedantin philosophers, e.g., Ramanuja and Madhva, were personally committed to and engaged in devotional theism (bhakti), specifically Vaishnavism.
- **Theistic Personalism**: the dualities of the world are transcended by the perfection of a relation between a true, individual self and the Supreme personal being that is the ground of the existence of all souls and all worlds.
- A parallel Bhakti movement focused on worship of Shiva was widespread in India by the 8th century CE, originating in Tamil Nadu. These were known as the nayanmars.
- Many of the great Vedantin philosophers, e.g. Shankara, Vidyaranya, Karyakal Ammaiyar, Lalded, were engaged in devotional theism (shakti) specifically Shaivism
- **Metaphysical Monism**: the apparent dualities of the world are ultimately dissolved into pure undifferentiated consciousness.



Vaishnavas worship Vishnu or any of the avatars associated with Vishnu (such as Rama or Krishna) as the Supreme being.

Bhakti Vedanta

(1) Brahman is a real personal being endowed with auspicious attributes.
(2) The true self of each person is distinct from the true self of others, and each is distinct from Brahman.
(3) Bhakti (love of God) brings about union of the individual soul with the personal Supreme God and moksha.



TIME & PLACE OF RAMANUJA



- Born in a staunch Hindu family (1017-1137 CE), in Sreeperumbatur village near Chennai, ruled by the Cholas.
- Diverse faiths in India then- Saivas, Vaisnavas, Saktas, Bauddhas, Jainas.
- Trained by Yadav Prakash in Advaita, later differed with him.
- Sri Sampradaya was established by Yamunacarya.
- Sang devotional songs composed by the Alwars (5th- 10th Century)

VISHISHTADVAITA OR SRI SAMPRADAYA

- VishishtAdvaita (literally "Advaita with uniqueness; qualifications")
- is non-dualism of the qualified whole, in which Brahman alone exists, but is characterized by multiplicity
- described as qualified monism or qualified non-dualism or attributive monism
- believes in all diversity subsuming to an underlying unity
- through Ramanuja's Veda artha Sangraha we know the line of the philosophers considered to have expounded the VisishtAdvaitic system, the prominent ones are Bodhayana, Dramida, Tanka, Guhadeva, Kapardi and Bharuci and Yamunacharya, Ramanuja's teacher

VISHISHTADVAITA OR SRI SAMPRADAYA

- Ramanuja is the main proponent of Vishishtadvaita philosophy.
- The philosophy itself is considered to have existed long before Ramanuja's time.
- Ramanuja continues along the line of thought of his predecessors while expounding the knowledge expressed in the Upanishads, Brahma Sutras and Bhagavad Gita.
- He contends that the Prasthanatrayi ("The three canonical works"), namely the Upanishads, the Bhagavad Gita, and the Brahma Sutras are to be interpreted in a way that shows this unity in diversity, for any other way would violate their consistency.

Visistadvaita, The term

- 1) Jiva (*cit*) and Jagat (*acit*) are the attributes (Visesanas) of Visnu, and are unified with him.
- 2) The subtle unified principle is the cause and the gross principle is the effect. Causal relation is Advaita, so Visistadvaita.
- 3) This is *a+dvaita* negates *dvaita* after seeing it.
- *Visesa* = difference
- Movement from *acit* to *cit* and from *cit* to Isvara is the natural outcome of Visistadvaita

Concept of Creation

- *Visistadvaita Philosophy* states that World forms the body of Visnu.
- Direct perception doesn't deny/refute existence of world.
- Inference too supports Pratyaksa.
- If world is created by Lord, how would it be unreal?
- Principle of tripartite matter; **Trivritkarana**
- Everything seen, experienced is real.



TATTVA TRAYA

- Ramanuja recognizes **Isvara (God), Cit (Soul) and Acit (Matter)** as ultimate and real
- Cit and Acit are absolutely dependent on **Isvara (God)**
- Cit and Acit are substances in themselves, BUT in relation to God, they become His attributes.

यथार्थं सर्वविज्ञानम्



- **Method of Ramanuja is ontological, not epistemological.Yet in the refutation of Kevaladvaita, he discusses Pramananupapatti and propounds……**
- **Whatever is perceived/experienced is REAL**
- **Everything is created by Him, how would it be unreal!**
- यथार्थं सर्वविज्ञानम्| Practical philosophy.
- स्वप्नदृश्यम्, अलातचक्रं रज्जौ सर्पबुद्धिः, शुक्तिकायां रजतबुद्धिः, जपारागेण स्फटिके संक्रमितः रक्तवर्णः यथार्थः।

Practical approach

- Ramanuja believes that Brahmasutra is later portion of Dharmasutra.
- Mimamsa begins with quest for Dharma अथातो धर्मजिज्ञासा and ends with अनावृत्तिः शब्दात्, last sutra.
- Karma is inevitable. None can escape it.
- Doing duty with dedication unto Visnu, helps release bondages and attain liberation

Concept of Jiva and Moksa

- **Jiva is different from the Lord**
- **Jiva can't become one with the Lord, because…..**
- **Micro- *anutva*. Agent- *karta***
- **Subordinate- *sesatva, angatva,paratantratva, paradhinatva***
- **Supported- *adheyatva***
- **Devotee- *kainkarya, dasyatva*- concept of *saranagati***

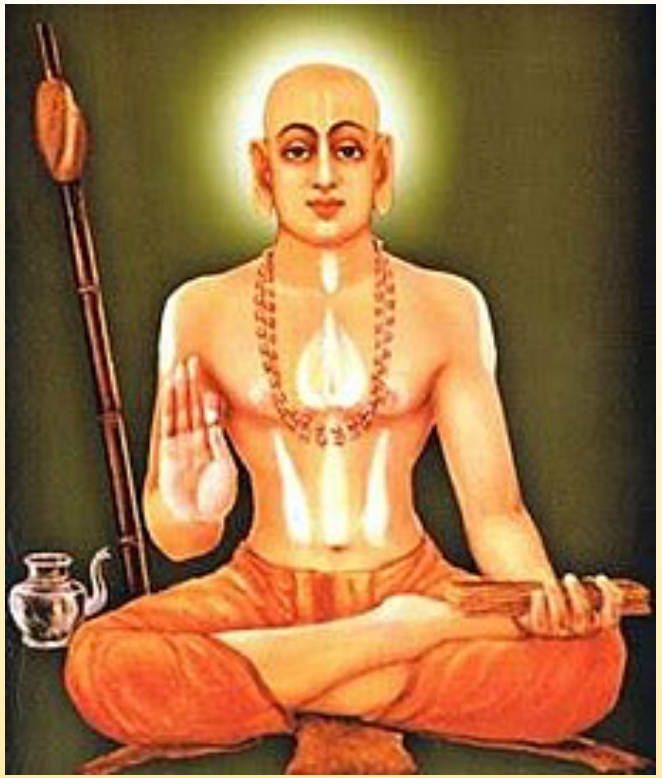
Liberated State

- **Liberation is Bliss and devotee becomes blissful, enjoys the state of bliss, happiness**
- **No identification between the Lord and devotee'**
- **Re interpretation of the *mahavakya***
- **Tat Tvam Asi as tadiyah tvam asi, you belong to Him**

DVAITA VEDANTA



MADHAVACHARYA'S TIME & PHILOSOPHY (1238 TO 1317 CE)



- Madhvācārya was born in Pajaka near Udupi, a coastal district in the present day Indian state of Karnataka 13th-century
- Madhva studied the classics of Indian philosophy, particularly the Principal Upanishads, the Bhagavad Gita and the Brahma Sutras (Prasthanatrayi)
- greatest work is considered to be the Anuvyakhyana, a philosophical supplement to his bhasya on the Brahma Sutras composed with a poetic structure
- He was a critic of Adi Shankara's Advaita Vedanta and Ramanuja's Vishishtadvaita Vedanta teachings
- Madhvācārya's teachings are built on the premise that there is a fundamental difference between Atman (individual soul, self) and the Brahman (ultimate reality, God Vishnu), these are two different unchanging realities, with individual soul dependent on Brahman, never identical

DVAITA PHILOSOPHY

- *Dvaita* (द्वैत) is a Sanskrit word that means "duality, dualism"
- refers to any premise, particularly in theology on the material and the divine, where two principles (truths) or realities are presupposed to exist simultaneously and independently.
- Dvaita Vedanta is a dualistic interpretation of the Vedas which adopt dualism by theorizing the existence of two separate realities.
    1. the only independent reality (svatantra-tattva), states the Dvaita school, is that of Vishnu as Brahman
    2. reality is that of dependent (asvatantra-tattva) but equally real universe that exists with its own separate essence.

DISTINGUISHING FEATURES

- as opposed to monistic Advaita Vedanta, in Dvaita Vedanta, God takes on a personal role and is seen as a real eternal entity that governs and controls the universe
- Like Ramanuja, Madhvacharya also embraced Vaishnavism
- Madhvacharya places God as being personal and saguna, that is endowed with attributes and qualities (in human terms, which are not believed to be able to fully describe God)
- To Madhvacharya, the metaphysical concept of Brahman in the Vedas was Vishnu. He stated "brahmaśabdaśca Viṣṇaveva", that Brahman can only refer to Vishnu
- To him, Vishnu was not just any other deva, but rather the one and only Supreme Being

Dvaitavada

Concepts of Jagat (World- *prapañca* (*pañca* "five") **& Jiva (Self)**

Panchabheda-Five fundamental, eternal and real differences are described in Dvaita school

1. Distinction between god & souls
2. Distinction between god & inanimate world
3. One soul with another
4. Soul and inanimate world
5. One inanimate object with another

Concept of Brahman/God (8 functions)

1. Creation	2. Protection	3. Dissolution	4. Controller of things
5. Knowledge-giver	6.Manifestation of himself	7. Involving the souls in knowledge	8. Deliverance

- God is independent made up of joy and knowledge.
- Souls are distinct from God and from each other
- Direct perception of Hari is moksha.
- Means for liberation.... *vairagya sama saranagati paramatma bhakti*..

THREE SCHOOLS OF VEDANTA DIFFER IN THEIR CONCEPTION OF THE RELATION THEY SEE BETWEEN ĀTMAN / JIVĀTMAN AND BRAHMAN / ISHVARA:

- According to Advaita Vedanta, Ātman is identical with Brahman and there is no difference.
- According to Vishishtadvaita, Jīvātman is different from Ishvara, though eternally connected with Him as His mode. The oneness of the Supreme Reality is understood in the sense of an organic unity (vishistaikya). Brahman / Ishvara alone, as organically related to all Jīvātman and the material universe is the one Ultimate Reality.
- According to Dvaita, the Jīvātman is totally and always different from Brahman / Ishvara.