

Main points of difference between Bhamati and Vivarana schools

Bhamati	Vivarana
1. Avidya has jiva as locus and the conditioned Brahman as content.	1. Avidya has the pure (unconditioned) Brahman as locus and content.
2. The mind is the instrument for realization.	2. The mahavakya itself generates realization.
3. The study of Vedas, yajna, etc., lead only to vividisha, the desire to know Brahman.	3. Yajna, etc lead to jnaana.
4. There is no injunction for Sravana.	4. There is niyamavidhi for Sravana.
5. The limitation theory is accepted in respect of the nature of the jiva.	5. The reflection theory is propounded.
6. There are many primal ignorances.	6. There is only one primal ignorance, but it has different modes.
7. The object of akhanda-akaaravritti is the conditioned Brahman.	7. The object is the unconditioned Brahman.

The difference between the aneka-jiva vaada and the eka-jiva vaada is that according to the former the objective elements, the jivas and Isvara have empirical reality (vyaavahaarika satya), while according to the latter they have only apparent or illusory reality (praatibhaasika satya). Thus in eka-jiva vaada there are only two levels of reality as against three in aneka-jiva vaada.

Madhusudana Sarasvati says in Siddhantabindu that the eka-jiva vaada is the main Vedanta theory. This theory is also called '*drishtisrishtivaada*'. In this view the jiva himself is the material and efficient cause of the universe through his own nescience. All the objects perceived are illusory (like things seen in dream). The delusion that there are many jivas is only due to there being many bodies. Liberation is attained by the single jiva on realization of the self as a result of the perfection of hearing, reflection, etc, with the help of the Guru and the scriptures which are all conjured up by him. The statements about Suka and others having attained liberation are only by way of eulogy.
