



ISSN: 3049-2017

IJMH 2026; 3(4): 81-84

© 2026 IJMH

www.themultijournal.com

Received: 29-06-2026

Accepted: 24-07-2026

Publish : 25-07-2026

Dr. Rajesh Kumar Tripathi

Assistant Professor,
Department of Philosophy,
Hansraj College,
University of Delhi.

The Concept of God in Theistic Philosophical thought

Dr. Rajesh Kumar Tripathi

Abstract In the view of this research paper, we will try to understand how we consider the existence of the divine power that regulates or destroys the fundamental foundation of the existence of the universe to be relevant? And what evidence do we present to establish its criteria? We behave ignorantly even after knowing the evidence in their full capacity. In the Indian philosophical tradition, from Cārvāka to Vedānta, and from Vedas to Purāṇas, however, we find such a description of a concept of God, without which we can say that nothing can come into being. If we observe the thoughts of some experimental philosophers, then it can be asserted that the concept of God is just a product of the brain and we define it through the brain, so we try to know God through our inference and discretion. Again, the curiosity arises whether God's existence is reflected as continuing in time or can it be seen as connected to the infinite or beginningless time? Is there a need for different method other than proof to have the knowledge of God? God is proof in himself and the entire creation is under him. While accepting this directly or indirectly, through fundamental criteria, it is not easily proved that the common man has any right over his thoughts, actions or its results. Some invisible power or natural law governs the entire universe. Now the question arises that by which tradition can the knowledge, proof or contemplation of God be determined?

Key-words: God, Vedas, existence, being, knowledge, fundamental, Brahma, Puruṣ, Omniscient, Māyā.

Introduction According to the Gītā, the Upaniṣads non-deceptive thoughts about Brahma are also found in the subject of God, however, the influence of God is more visible in the Upaniṣads concept of non-deceptive Brahma. An attempt is also found in the Gītā to coordinate the two with regard to the idea of God in which He was known by the names Brahma, Viṣṇu, Śaṅkara and was also accepted as a true belief which is beyond both infinity and peace. He is present in every living being as the father and cause of the world and as an indivisible power. In the Gītā, there is a mention of a being which is the fundamental element of all limited things in which God communicates. He is eternal, infinite, immutable, permanent and endowed with all qualities. God is a supreme being, the supreme soul or Paramātmā, which is present in all the three worlds and sustains them.¹ In Nyāya-Vaiśeṣika philosophy, it becomes essential to discuss the existence and nature of God for the foundation of creation and the authenticity of Vedas. The determination of the authenticity of Vedas is not possible in the absence of God. However, for worldly behavior and classical thinking, the existence of God is essential for the authenticity of Vedas. God also determines the results of human actions as a cause of which Nyāya Sūtra presents its argument in this regard.²

Through the discussion of God in Sāṃkhya philosophy, it has been ascertained that God does not reflect the origin or development of creation in the traditional way. Sāṃkhya believes that creation of the universe from God is impossible because it is unreasonable to believe that physical matter has originated from non-physical elements. This belief is not logical, the law of karma is also considered against God. Sāṃkhya is also determined for the eternity and freedom of the soul. No proof can be directly attributed for the existence of God. While Vijñānviśū has tried to establish coordination with Vedānta by accepting the existence of God. God, who is complete, eternal and omniscient, remains the witness

Correspondence:**Dr. Rajesh Kumar Tripathi**

Assistant Professor,
Department of Philosophy,
Hansraj College,
University of Delhi.

of all the actions. In the light of Sāṃkhya philosophy, the belief of God's existence cannot be decided. Sāṃkhya has a negative view about the existence of God, whereas theism is established in Yoga philosophy.³

There is no special place for God in Yoga philosophy as well. It is mentioned that in Yoga philosophy, God has only practical value and almost no theoretical value. It does not have a special role in the origin and development of the universe. Śaṅkarācārya considers the idea of God in Yoga Darśan inadequate in his Brahma Sūtra commentary. In fact, Yoga Darśan does not seem to be logical with the philosophy of God having a body. The aim of human ambition is not in the establishment of God but the complete separate element of man with nature and God is a special man. Īśvar Praṇidhan, which is not the best in the world, is considered to be one of the many ways to concentrate the mind and attain Kaivalya. It does not give man the fruits of his deeds. The idea of Yoga Darśan seems to be very insistent or it can be believed that the idea of Yoga Darśan has been adopted to attract the mind of the common people from the point of view of public morality and the omnipotent whereas the idea of omniscient being is useful for the welfare of living beings which is considered to be the guide and the ultimate Guru of all living beings who helps seekers to realize the elements. Without God, the idea of Indian theistic philosophy is often not established in its original form. God cannot be known by direct evidence and God has no visible gender. God cannot be proved by inference either. God creates the world either bodiless or with a body whose body will be eternal or will be action. There is no work in the eternal body because work is done in the body and is temporary. If God's body is work, then the doer of God is God himself or is there some other entity apart from him? Jayant Bhatt has tried to solve the problem that the work of the earth cannot be prohibited. The work of the earth has not been prohibited in Cārvāka philosophy. Because the Vedas accept the action of creation as it is not unique among other creations. which is not acceptable to any theistic sect, hence all philosophers accept earth as creation. Just as the cause is proved through the reason for the effect by inference, similarly the doer is proved through the reason for the effect through inference evidence. Because without the doer, the result of the work cannot be achieved.⁴

In Nyāya philosophy, the existence of God has been proved on the basis of the unseen. In this world, we know that some people are happy and some people are sad. Some people are sinner and some people are virtuous. After all, what is the reason behind these differences? According to the law of reason, we know that every event has a reason. This difference also did not arise out of nothing. Thus, it is based on the law of karma. Every human being gets the result of his deeds. There is

happiness due to good deeds and sorrow due to bad deeds. Karma is the reason for the happiness and sorrow of a person, which is the rule of morality. A person does not get the result of all the deeds in one life. The result of some deeds is received in this life and the result of some deeds remains accumulated. On this basis, the result of present and past deeds is determined in the future and the result of present deeds is determined in the future. In Nyāya, the storehouse of happiness and misery of good and bad deeds is called invisible. Through this invisible, a person receives happiness and misery from the present and the future. In Nyāya philosophy, the unseen is considered to be unconscious. It cannot itself establish the system of deeds and their results. The unseen requires an intelligent person to do this and the living soul cannot even be the operator of the universe because its knowledge is limited and partial. Therefore, it is necessary to accept the existence of God as an invisible operator. God is truth, omniscient and powerful. God controls the unseen and the presence of God is determined on the basis of moral logic. God has been accepted in various philosophical sects as the creator, protector and destroyer. Even during the time of destruction, in the absence of karma that hinders God's omniscience, God's form remains unobstructed. Like the eternity of God's knowledge, God's qualities are also eternal because his birth happens without the expectation of mind's union. God, who shows compassion to all creatures without any reason, has an eternal quality called Dharma. Thus, the eternal happiness of God endowed with all power is proved. God's effort is also eternal because God does not require the mind to make an effort. The resolution of God is distinct from the thoughts and thoughts of all living beings. In the Āgama, God is considered to be true desire and true resolution, where resolution means effort.⁵

The existence of God in Mīmāṃsā philosophy is highly controversial, therefore it is considered atheistic. On the basis of ancient Mīmāṃsā, the existence of God is unproven or he has not been accepted for worship. Jaimini does not consider it necessary to imagine any additional power like God as the provider of the fruits of karma because according to him, the fruits of karma are obtained only through yajña. Shabar Swami does not believe in any God in the creation of the world. According to his creation, the worldly creation is natural. He does not accept the existence of God as the creator in the Vedas. The Mīmāṃsak accept the opinion of Nyāya regarding God, but some differences are also found. In the view of Prabhakar, all the things in the world are organic and according to him, the world is created and destroyed by the union and separation. The cycle of creation, existence and destruction of the universe continues. Later on, Prabhakar and his followers gradually started believing in the existence of God. They did not accept God as a being.

Mīmāṃsā cannot be called an atheistic philosophy like other atheistic philosophies because according to the saying ' *nāstiko vedanindakah*', those who criticize the Vedas are called atheists.

In Vaiśeṣika Darśan, the proof of Vedas is considered to be under God.⁶ God is the only instrumental cause of the world, not the material cause. Like Ramanuja's Brahma, he does not create the universe from his abdomen like a spider, but creates it from atoms. God has infinite qualities, out of which six qualities are considered to be very important which includes authority, virility, fame, wealth, knowledge and detachment. In Nyāyakusumanjali, Udayan has given eight arguments to prove the existence of God, which have generally been accepted as relevant arguments. In which, God is seen as the integral part of the universe, as relative motions and has also been seen as the basis of vision and morality for the existence of God. Udayanācharya has also given eight different arguments to prove the existence of God.⁷

The Brahma of Advaita Vedānta is attribute less and formless. On practical level, Brahma takes the form of God. Brahma associated with Māyā is considered to be God. God is omniscient, independent, omnipresent, creator, protector, destroyer of the world, eternal, changeable, when Brahma's reflection falls on Māyā, he becomes God. God is also considered to be the presiding deity of the 'law of karma'. God is the one who gives happiness and sorrow to a person according to his deeds, he distributes the fruits of karma. God has been connected to the world by considering Him to be the truth in practical terms. God is complete and one. From the point of view of the world, God has no purpose because God is complete and accepting God's purpose will refute his perfection. Therefore, it can be said that creation is God's play which is a practical existence in which the real existence cannot be proved. In the practical logic, it is said that the basis of the world is a conscious existence. The existence of God cannot be proved. The reason for unity and harmony in the whole world is not intelligence. Hence, the reason for harmony is God. From the practical point of view, God is considered to be the truth and it is necessary to accept God for the clarity of practical life. A person becomes capable in himself by worshipping God. He is the truth, knowledge and infinity, which is the characteristic of form because Mayopahit Brahma is called God. When Māyā is expressed in a subtle form, then its basis is called Brahma. When Māyā is expressed in a subtle form, then its basis is called Brahmā Hiraṇyagarbha. When Māyā is expressed in a gross form, then its basis is called Brahma Vaiśvānar. In this way, God has been considered untrue, whereas Brahma has been considered true and considered Para Brahma.

How can God be explained through manifestation or expressed forms and what is his best form? God clearly

declares that although I am unmanifested, yet only the intellect of people considers me as manifested and does not recognize my true form beyond the personality. In fact, the unmanifested God is known as Nirgun Brahma in the Gītā and the manifested God is known as Saguna, as we also find in Vedānta that Mayopahit Brahma is God and Brahma is Nirgun. In Śāṅkarācārya Advaita ideology also, it is reflected that both forms of God are the same element and he is present in the entire world. It can be said that whatever is present in the entire universe in the form of inanimate and conscious, God is omnipresent in it and the world is surrounded by God. Even while living with God, we should enjoy him with renunciation and not have attachment in it and whose wealth is it?⁸

Vātsyāyana has clarified in the commentary by Nyāya Sūtra that the body is created through karma and the experience of pleasure and pain is also done through this medium. On this, someone says that the man works hard but does not get the result as per the rules, this inference proves that the result of the efforts is dependent and the one who is dependent on it is the power of God.⁹ Therefore, it is proved that God is the reason for the creation of the body and the main reason of the body with which we perform all the tasks is God, that is, God is the provider of the body, that is, the existence of God cannot be denied here also and it can be believed that God is that ontological existence which plays a major role in our entire creation.

Whoever at the end of life it's his body remembering me alone at once attend my nature of this there is no doubt.¹⁰ It is natural for the body that a person wears to end some day or the other because the body never attains permanence, it undergoes constant changes. If a person is involved in the worship of God in his last days, then in such a condition, attainment of God is natural, there is no doubt in this because his love for God is the attainment of God. It has been clarified in Bhagwat Gītā that as we are attached to God, in the same way, we also get our reward naturally, there is no doubt in this.

Conclusion God's knowledge is infinite. The knowledge of the living beings, who are the masters of the senses that can perform the rules and subjects, is also limited. But God, who engages all living beings in actions, is all-powerful and all-knowing. This difference between the living beings and God is proved by the Gītā and the Upaniṣads. The living beings are filled with false attachments and hatred, but God is also free from the advice of pain and action. Paramatmā is different from the living being and is God who is filled with qualities. There is no false knowledge and negligence in him. He is filled with Dharma, knowledge, Samadhi and wealth; hence He is different from the living beings. He is capable of doing or not doing according to his will. He changes the Dharma-Adharma and the roots of the earth etc. residing in

every soul. In this way, He should be understood for the accepted karma-fruit of the man. Hence, God is also considered as the Ātman Puruṣh. Just as a father shows selfless grace to his son, similarly, God also shows grace to the living beings for the world. Hence, it is clear that God is such a universal being who exists in our life as well as beyond our life. Whose power cannot be limited whether we recognize it or not.

References

1. Uttamah Puruṣastvanya Paramātmetyudāhritah Yo Lokatrayamāviśya Vibhartyavya Íśwarah. *Bhagavad Gītā* 15.7
2. Íśwarah káranam puruṣkarmāphalyadarśanāt. *Nyāya Sūtra* 4.1.19
3. *History of Indian Philosophy*, S.N. Dasgupta, Cambridge University Press, 1922, Pp 253.
4. Kartāapynumānādupalapasyate Kartāmantaren Karyā-nupatte. *Nyāyamanjari Part 1*, Chaukhambha Sanskrit Series, Varanasi, 1971, pp. 182.
5. Satyakām Satyasamkalp. *Chāndogyopaniṣad* 8.1.5, Geeta Press, Gorakhpur, Samvat 2063.
6. Tadvachanādamnasya Pramānam. *Vaiśeṣika Sūtra* 1.1.2, Oriental Institute of Baroda, 1961.
7. Kāryayojanādhṛtyadeh Padāt Pratyatah Śruteh Vākyāt Samkhyaviśeṣachch Sādhya Viśvavidayah. *Nyāyakusumanjali* 5.1, Chaukhambha Vidya Bhavan, Varanasi, 1962, pp. 169.
8. Íśavasyamidam Sarvam Yatkincha Jagatyā Jagat Ten Tyakten Bhunjitha Māgridhah Kasya Swaddhanam. *Íśavasyopaniṣad, Śhantipath 1, Upaniṣatsanchayanam*, first section, Chaukhambha Sanskrit Pratishthan, Delhi, 2015, pp. 3.
9. Puruṣoyam Samihmāno nāvaśayam samihāphalam Prāpnoti tenānumīyate parādhīn puruṣasyakarmaphalārādhnamiti yadadhīnam sah íśwarah. *Nyāyadarśanam Vātsyāyanbhāṣya*, trans. Uday Narayan Singh, Chaukhambha Sanskrit Pratishatan, Delhi, 2015, pp. 237.
10. Antakāle cha Māmev smarnmuktva kalewaram, Yah prayāti sa Madbhāvam yāti Nastyatra Samśayah. *Bhagwatgītā*, 8.5.