

CHAPTER -6

CONCLUSION

1. Study of the Vedanta Darśana

Vedanta (*Veda* + *anta*) means the ending part of the Vedas. It is a specific reference to the *Upaniṣads* and the philosophy they contain. Vedanta is one of the six *Darśanas* or philosophies of Hinduism. It is also known as *Uttara Mīmāṃsā* or *Brahma Mīmāṃsā*. The first systematic study of philosophy seems to have been done by Bādarāyaṇa in the *Brahmasūtras*. The school derives its philosophy mainly from the Vedas in general as well as the *Upaniṣads*, *Brahmasūtras* (also known as *Vedantasūtras*), and *BhagavadGītā*. They are the foundational texts of the school of Vedanta and are collectively identified as the *Prasthānatrayī*.

The principal concepts of Vedanta include the nature of reality, the forms of Parabrahman, Brahman, *māyā*, *īśvara*, and *ātman* or *jīva* and their relationship. Moreover, it encompasses the cause of creation, nature of bondage, means of liberation, states of consciousness, self-purification, transmigration of *ātman*, and the practice of *yoga* and meditation. We analytically studied all these topics here on the basis of the *Prasthānatrayī Svāmīnārāyaṇa Bhāṣyas* and the *Vacanāmṛta*.

2. New Era of Darśana Tradition

Parabrahman Svāmīnārāyaṇa's *Siddhānta* (doctrinal philosophy) is the Akṣara-Puruṣottama *Darśana* or Akṣarapuruṣottama Vedanta or *Svāmīnārāyaṇa Darshan*. Through its revelation, Parabrahman Svāmīnārāyaṇa provided a unique, unprecedented contribution to Vedic knowledge. Whatever he taught in his time is still available in the form of the *Vacanāmṛta*, a prominent scripture of the *Svāmīnārāyaṇa* faith. His successors, Akṣarabrahman Guṇātītānanda Svāmi, Brahmasvarūpa Bhagatajī Mahārāja, Śāstrījī Mahārāja and Yogījī Mahārāja

continued this legacy. Continuing the philosophical work of his ancestors Gurus Brahmasvarūpa Pramukha Svāmi Mahārāja spread Svāmīnārāyaṇa's teaching throughout the world. Through his wish and blessings, Mahāmahopādhyāya Sādhu Bhadreśadāsa authored commentaries (*bhāṣyas*) on the *Upaniṣads*, *Bhagavad Gītā* and the *Brahmasūtra*.

3. The Theme of the Thesis

Two centuries later, commentaries (henceforth *bhāṣya*) in the *Svāmīnārāyaṇa* School were written and unequivocally acclaimed. The author of the *Svāmīnārāyaṇa-Bhāṣya* Sādhu Bhadreśadāsa claims that this *bhāṣya*, on the *Prasthānatrayī*, represents the eternal Vedic ideology proclaimed by Bhagavān Svāmīnārāyaṇa. Essentially, Bhagavān Svāmīnārāyaṇa has evidently elucidated all his fundamental philosophical principles in his *Vacanāmṛta*. The *Vacanāmṛta* is the most authentic scripture of the *Svāmīnārāyaṇa* faith. It is a historical monument that was compiled in the physical presence of Svāmīnārāyaṇa.

When we talk about the principles, which were given by Svāmīnārāyaṇa two hundred years ago, are authored today into the scholastic way on the base of *Prasthānatrayī*, it provokes many issues regarding the authenticity of the teaching of Svāmīnārāyaṇa and the principles shaped by the Bhāṣyakāra according to the *Prasthānatrayī*. The period of two hundred years is enough to change the phenomenon of social, religious, and moral aspects of any particular region. Consequently, these changes can also be perceived in the various other writings, which stand at two different and vast time zone.

This thesis comparatively analyzes the principles between the *Vacanāmṛta* and the *Prasthānatrayī-Svāmīnārāyaṇa-Bhāṣyam* of Sādhu Bhadreśadāsa to determine to what proportion the *Bhāṣyam* accords with the principles of Bhagavān Svāmīnārāyaṇa encoded in the *Vacanāmṛta*. Therefore, by critically analyzing

Sādhū Bhadrēśādāsa's commentaries in light of Bhagavān Svāminārāyaṇa's *Vacanāmṛta*, this thesis intends to bring forth a valid finding as below. We will now review the central principles of the Akṣarapuruṣottama *Darśana* that have been covered within this book.

4. The Essence of the Thesis

Before we move to provide an analysis of all the chapters, let us present the essence of both the *Prasthānatrayī* Svāminārāyaṇa Bhāṣya and the *Vacanāmṛta*. Collectively we use the term 'Svāminārāyaṇa Darśana' for them:

- The Akṣara-Puruṣottama *Darśana* or Svāminārāyaṇa Darśana is distinct and independent from *Advait*, *Vishishtādvait*, *Dvait*, *Shuddhādvait* and all other *darśanas*.
- The Svāminārāyaṇa Darśana is the name of the philosophical doctrine established by Parabrahman Svāminārāyaṇa.
- The Svāminārāyaṇa Darśana is the essence of Parabrahman Svāminārāyaṇa's teachings; it is the essence of the *Vacanāmṛta*.
- Epistemologically, the Svāminārāyaṇa Darśana accepts all *pramāṇas* which are helpful to know Akṣarapuruṣottama. Akṣarapuruṣottama are the ultimate knowers, by their grace, all type of knowledge is imbibed by *jīvas* and *īśvaras*.
- Metaphysically, this *darśana* asserts the eternal distinction between the following five ontological entities: Parabrahman, Akṣarabrahman, *māyā*, *īśvara*, and *jīva*.
- Parabrahman and Akṣarabrahman transcend *māyā*, whereas *jīvas* and *īśvaras* are in the clutch of *māyā*.
- Akṣarabrahman serves through the following four forms: (1) *chidākāśh*, (2) the divine abode of Puruottama, (3) the personal form forever in the service of Puruṣottama within Akṣaradhāma and (4) the present manifest Guru.

- Puruṣottama Parabrahman is supreme, the all-doer, forever with a form, eternally divine, forever manifest through the Akṣarabrahman Guru, and possesses infinite virtues.
- The Svāmīnārāyaṇa Darśana is the *brahmavidyā* of the *Upaniṣads*, the *adhyātmavidyā* of the *Bhagavad Gītā*, and the *brahmagnān* of the *Brahmasūtra*.
- The essential message of this *darśana* is to become *brahmarūpa* and offer *upāsanā* and *bhakti* to Puruṣottama with *dāsbhāva*.
- The essence of *sāadhanā* is to please Bhagavān by becoming *akṣararupa* (*brahmarūpa*) and offering *bhakti* to Puruṣottama with *dāsbhāva*. This *bhakti* is accompanied by attributes such as *dharma*, *jñāna*, and *vairāgya* to Puruṣottama with *dāsbhāva*.
- Within the *Svāmīnārāyaṇa* word, the term Svāmī refers to Akṣara and the term ‘Nārāyaṇa’ refers to Puruṣottama Parabrahman. The terms ‘Svāmīnārāyaṇa’ and ‘Akṣara-Puruṣottama’ are synonymous.
- According to the teachings of Parabrahman Svāmīnārāyaṇa himself, the terms Svāmī and ‘Akṣara’ found within “Svāmīnārāyaṇa’ and ‘Akṣara-Puruṣottama refer to Guṇātītānanda Svāmī, whereas the terms ‘Nārāyaṇa’ and ‘Puruṣottama’ refer to himself, Sahajānanda Śrīhari.
- One thoroughly realizes the Akṣara-Puruṣottama *Siddhānta* and attains ultimate *mukti* (liberation) through the firm association with the *Akṣarabrahmasvarupa* Guru.
- The Svāmīnārāyaṇa Darśana accepts two types of *mukti*
 1. *Jīvanamukti* and 2. *Videhamukti*.
- The Akṣara-Puruṣottama *Darśana* continues as a thriving and living *darshan* today through the creation of thousands of *mandirs* and the continuous practice of its traditions, which include wearing a *kaṇṭhi*, performing daily *pujā*, and offering daily prayers. Today, under the leadership of Pragaṭa

Brahmasvarūp Maṃhata Svāmī Mahārāja, hundreds of thousands of devotees continue to strengthen their conviction in the Akṣara-Puruṣottama *Darśana*.

5. Analysis of Chapters

5.1 Chapter 1

This is an introductory chapter, which provides the foundation to understand the philosophical principles found in the Svāminārāyaṇa *Darśana*.

SN	TOPIC	ENUNCIATION	FINDINGS
1.	Vedic <i>Darśana</i> Tradition	1. <i>Sāṃkhya Darśana</i> 2. <i>Yoga Darśana</i> 3. <i>Nyāya Darśana</i> 4. <i>Vaiśeṣika Darśana</i> 5. <i>Karmamīmāṃsā Darśana</i> 6. <i>Vedanta Darśana</i>	<i>Darśana</i> is a sincere, mature, and diligent spiritual reflection aimed at attaining the ultimate truth. Over time, this contemplation resulted in the gradual emergence of various streams of philosophical thought within India.
2.	Vedanta <i>Darśana</i>	1. <i>Advaitā Darśana</i> (Ādi Śaṃkara) 2. <i>Viśiṣṭādvaita Darśana</i> (Rāmānuja) 3. <i>Dvaita Darśana</i> (Madhvācārya) 4. <i>Dvaitādvaita Darśana</i> (Nimbārka) 5. <i>Śuddha Advaitā Darśana</i> (Vallabhā)	The <i>Upaniṣads</i> are known as Vedanta. Therefore, the school of philosophy that is based on the <i>Upaniṣads</i> is the Vedanta <i>Darśana</i> . The essence of the <i>Upaniṣads</i> is <i>brahmavidyā</i> .

		6. <i>Acintyabhedābheda Darśana</i> (Caitanya Mahāprabhu)	
3.	<i>The Prasthānatrayī</i>	1. <i>The Upaniṣads</i> 2. <i>Śrīmad Bhagavata Gītā</i> 3. <i>The Brahmasūtras</i>	<i>Prasthān</i> means a <i>śāstra</i> that establishes principles, and the suffix <i>trayī</i> indicates a quantity of three. The three <i>śāstras</i> which comprise the <i>Prasthānatrayī</i> are the <i>Upaniṣads</i> , <i>Śrīmad Bhagavata Gītā</i> , and <i>Brahmasūtras</i> . These <i>śāstras</i> are named <i>prasthān</i> because it is only through them that philosophical principles are established (<i>prasthāpan</i>).
4.	The Svāminārāyaṇa Tradition	1. Life and Work of <i>Bhagavān Svāminārāyaṇa</i> 2. Philosophy 3. <i>The Vacanāmṛta</i> 4. <i>The Guruparamparā</i>	Parabrahman Svāminārāyaṇa provided a unique, unprecedented contribution to Vedic knowledge. Whatever he taught in his time is still available in the form of the <i>Vacanāmṛta</i> , a prominent scripture of the Svāminārāyaṇa faith. His successors, Akṣarabrahman

			Guṇātītānanda Svāmi, Brahmasvarūpa Bhagatajī Mahārāja, Śāstrījī Mahārāja, Yogījī Mahārāja, Pramukha Svāmi Mahārāja and Mahanta Svāmi Mahārāja continued this legacy.
5.	The <i>Prasthānatrayī-</i> <i>Svāmīnarayan-</i> <i>Bhāṣya</i>	1. The commentator 2. Characteristics of the commentary 3. <i>The Svāmīnarayan-Siddhānta-Sudhā</i>	Sādhu Bhadreśadāsa has vested meticulous effort in authoring the commentaries on the <i>Prasthānatrayī</i> and has succeeded in advancing the field of Vedanta philosophy.

5.2 Chapter - 2

5.2.1 Analysis on the Basis of Epistemology

In Indian philosophies, *pramāṇa* is the means which can lead to knowledge and serve as one of the core concepts in the Indian epistemological system. The focus of *pramāṇa* is how correct knowledge can be acquired, how one knows, how one doesn't, and to what extent knowledge pertinent about someone or something can be acquired. Here, we present a brief analytical study of the *Prasthānatrayī* Svāmīnārāyaṇa Bhāṣya and the *Vacanāmṛta* on the basis of epistemology.

This chapter focuses on the Indian *Pramāṇa* tradition, which is concerned with the means and criteria of valid empirical knowledge and correct cognition. Although all the famous and traditionally accepted *pramāṇas* in the Indian philosophical

systems are analyzed here on the basis of the *Vacanāmṛta* and the Svāminārāyaṇa Bhāṣyas, such as perception, inference, verbal testimony, analogy, etc. this chapter aims to decipher some unique stars in the sky of epistemology. In this manner, as far as the number of *pramāṇas* is concerned, the *Svāminārāyaṇa* tradition harbors different attitudes. For example, the *Prasthānatrayī* Svāminārāyaṇa Bhāṣya clearly mentions the significance of *pramāṇa* (BSSB-1/1/1, 1/1/3; KeUSB-1/3; BUSB-2/4/5). However, like Svāminārāyaṇa, the Bhāṣyakāra is not bound with the fixed numbers of *pramāṇa*. He averred- “ब्रह्मब्रह्मपरौ प्रमाणशतकैर्मायाऽधिपौ कीर्तितौ” (SSS- *Maṅgalam* – *abhyarthanā*-1).

Along with this, the *prāṇāyāma* of *pramāṇa* also depends on Akṣarabrahman and Parabrahman along with the Guru. They are indeed determinant and cause of all *pramāṇa* and *pramā* (knowledge). They are the cause of intellect that obtains knowledge and provides knowledge to a seeker and is knowable. Their grace is indispensable to attain true knowledge. The discussion between logic, *śāstra*, and the Guru also provides a special feature to this chapter. At the end of this chapter, *khyātivāda* of the *Svāminārāyaṇa* School is presented as well.

S.No	PRINCIPLES	THE <i>VACANĀMṚTA</i>	THE SVĀMINĀRĀYAṆA BHĀṢYA
1.	<i>Meyadhīnā mānasiddhiḥ</i>	Parabrahman knows everything about the past, the present, and the future. He doesn't need any means. Means are meant for <i>māyic</i> .	Parabrahman doesn't need the <i>indriyas</i> or sense organs for attaining knowledge since his knowledge is self-proven.

2.	Acceptance of <i>Pramāṇas</i>	Not fixed numbers. In fact, ultimate knowledge is important. Every means of knowledge is important which leads us to the knowledge of Brahma-Parabrahman.	Hundreds of means are welcomed if they are worthy to attain knowledge of Brahman and Parabrahman.
3.	Ultimate source of knowledge	By the grace Brahma-Parabrahman, his <i>indriya</i> and <i>antaḥkaraṇa</i> become divine. Then only he attains the ultimate knowledge.	Akṣarabrahman and Parabrahman along with the Guru, are determinant and the cause of all <i>pramāṇa</i> and <i>pramās</i> (knowledge).
4.	<i>Pramāṇa</i> of Parabrahman in human form	Knowing Parabrahman perfectly means knowing the manifest form of Parabrahman.	Due to Parabrahman's resolution that He incarnates on earth and the seeker becomes able to obtain his true knowledge.
5.	Perception	Parabrahman then divinizes his cognitive and conative senses. So, a devotee gets correct knowledge of Parabrahman and the world.	The <i>Bhāṣyakara</i> says about Parabrahman- behold all the entire creation, animate, inanimate, and whatever else you would like to see – all at

			one place in My (Parabrahman's) body.
6.	Inference	Svāminārāyaṇa was a protagonist both of intellect and intuition but rejected logic as an ultimate means.	He used a superb variety of logic yet asserted that the highest knowledge is beyond suppositional reasoning.
7.	Verbal Testimony	The scriptural testimony is regarded as the best guide for the knowledge of Brahma-Parabrahman.	Scripture-verbal testimony is the most reliable source (<i>pramāṇa</i>) among all the epistemological means.
8.	Guru	The <i>satpuruṣa</i> (Akṣara-Guru) is the scriptures personified, and hence, he alone can unveil the meanings and implied sense of the scriptural words.	Akṣara-Guru is highly extolled both for understating the correct meaning and implications of the scriptures.
9.	Analogy	Used to understand mystical and profound spiritual philosophy.	Helps as a base for a seeker to fulfill his spiritual understanding.
10.	<i>Pramā</i>	Knowledge is understood as definite, doubt-free, truthful, awareness of the thing, episode or concept,	Knowledge, which is characterized by the knowledge of the five entities: <i>jīva</i> , <i>īśvara</i> ,

		especially about the true nature of five ontological realities.	<i>māyā</i> , <i>Brahma</i> , and Parabrahman, as they truly are.
11.	Process of attaining knowledge	When the <i>vr̥tti</i> of the <i>indriyas</i> enter the object, the mind and <i>jīva</i> also go along with the <i>vr̥tti</i> ; then, the object is seen and fully recognized.	Firstly, the <i>indriyas</i> connect with the object, then with the mind resulting in knowledge.
12.	<i>Khyāti</i>	Accepts the erroneous knowledge and worldly things as being real.	We accept <i>khyāti</i> in erroneous knowledge.

5.3 Chapter - 3

5.3.1 Analysis on the Basis of Metaphysics

In this chapter, the metaphysics of the *Svāminārāyaṇa* School is analyzed based on the *Vacanāmṛta* and the *Svāminārāyaṇa Bhāṣyas*. Metaphysics is related to the study of the eternal ontological entity or entities in a particular belief system.⁷⁸² *Svāminārāyaṇa* reveals straightforwardly, “From all the Vedas, *Purāṇas*, *Itihāsa* and *Smṛti* scriptures, I have engendered the principle that *jīva*, *māyā*, *īśvara*, Brahman and Parameśvara are all eternal.” (Vac. Gad. 3/10) *Svāminārāyaṇa Bhāṣya* confirms, “जीवेश्वरमायाब्रह्मरूपमुक्तादिसर्वेभ्यः परभूताद् ... अक्षरात्.... परभूतः ...परमात्मा ।”⁷⁸³

In the history of world philosophy, this is indeed a matchless principle of the *Svāminārāyaṇa* School. It has been analyzed as a critical factor in this chapter, which provides elucidation on each entity with its nature, form, and function.

⁷⁸² Brahmadarśandāsa Sādhu, *Vacanāmṛta Rahasya*, op.cit., p.2

⁷⁸³ Sādhu Bhadrēśadāsa, *Mundaka Upaniṣad* 2/1/2,

Moreover, the chapter defines a clear distinction and relation among these ontological entities. The creation, sustenance, and dissolution of the cosmos are discussed, and Parabrahman and Akṣarabrahman elaborated as its cause with critical argumentations. In addition to this, a deep narration of Akṣarabrahman as transcending *māyā* is the most novel contribution to this chapter. We present a brief analytical study of the *Prasthānatrayī Svāminārāyaṇa Bhāṣya* and the *Vacanāmṛta* on the basis of metaphysics.

S.N.	PRINCIPLES	THE VACANĀMṚTA	THE SVĀMINĀRĀYAṆA BHĀṢYA
*	Five eternal ontological entities	Parabrahman Puruṣottama Bhagavān, Akṣarabrahman, <i>māyā</i> , <i>īśvara</i> , and <i>jīva</i> - these five entities are eternal	<i>Jīva</i> , <i>māyā</i> , <i>īśvara</i> , Brahman and Parameśvara are all eternal.
1.	<i>Jīva</i>	The <i>jīva</i> has three bodies: <i>sthūla deha</i> , <i>sūkṣma deha</i> , and <i>kāraṇa deha</i> .	The <i>atman</i> which resides in the body is affected by its three bodies: <i>sthūla deha</i> , <i>sūkṣma deha</i> , and <i>kāraṇa deha</i> , and also with three states of it: <i>jāgrata avasthā</i> , <i>svapna avasthā</i> , and <i>susupti avasthā</i> .
2.	<i>Īśvara</i>	It is known as <i>īśvara</i> due to its significant powers. That Virāṭa Puruṣa is just like this <i>Jīva</i> , and his actions are	<i>Devas</i> fall in the <i>īśvara</i> category.” In addition, Parabrahman creates realms therefore they can

		also similar to that of the <i>jīva</i> .”	enjoy the fruits of their <i>karmas</i> .” Like the <i>jīva</i> the <i>īśvaras</i> also have three bodies. They are involved in the creation of the world.
3.	MĀYĀ	<i>Prakṛti</i> is characterized by the three <i>guṇas</i> , and by both insentience and sentiency. It is eternal, indistinct, the field of all beings and all elements, including <i>mahattattva</i> , and God’s divine power.	<i>Māyā</i> ’s three <i>guṇas</i> ; <i>sāttvika</i> , <i>rājasika</i> , and <i>tāmasikaguṇa</i> , are experienced by all.
4.	Akṣarabrahman	Puruṣottama is greater even than Akṣara, who is greater than all else. Moreover, God - who is Puruṣottama - forever remains present in Akṣaradhāma.	Parabrahman is greater even than Akṣara, the greatest. Parabrahman is entirely present and graciously active through the Akṣara - <i>brahmasvarūpa</i> Guru.
5.	Parabrahman	Thus, the governor of all activities and the lord of all is one Parabrahman. Therefore, God is definitely one, and no one can become like him.	It is not possible that there would be more than one God. Infinite miraculous deeds happen through only one ontologically supreme entity Parabrahman.

5.4 Chapter – 4

5.4.1 Analysis on the Basis of Spiritual Endeavour

This chapter deals with the spiritual endeavor or *sāadhanā* a seeker has to perform in order to attain the ultimate reality. Bhagavān Svāminārāyaṇa and his *gunātīta sādhus* have lived and taught a unique and practical path of spiritual *sāadhanā* that leads to the realization of *ātman*, Brahman, and Paramātmā. We made this *sāadhanā* as our subject matter and analyzed it through the Svāminārāyaṇa Bhāṣya in light of the *Vacanāmṛta*. The primary tool described here is a distinction and significance of self-effort and God's grace. The chapter explicitly corroborated it. Then we moved to enunciate the most fundamental factor of the *Svāminārāyaṇa sāadhanā*, *Brahmabhāva*, which includes every spiritual *sāadhanā*. To become *brahmarūpa* and offer *upāsanā* to Parabrahman is the prominent *sāadhanā* of the tradition. Further, we have described *ekāntika dharma* and its components (*dharm*, *jñāna*, *vairāgya*, and *bhakti*). Refuge (*āśraya*), *dīkṣā*, *niyama*, general *sāadhanā*, and atonement were the central points of discussion in this chapter.

Our *sāadhanā* chapter provides a detailed description of the importance of the *Brahmasvarūpa* Guru by which all aspirants can succeed in their spiritual quest and experience the ultimate bliss of God. We, now, present a brief analytical study of the *Prasthānatrayī* Svāminārāyaṇa Bhāṣya and the *Vacanāmṛta* on the basis of spiritual endeavor.

SN	PRINCIPLES	THE VACANĀMṚTA	THE SVĀMINĀRĀYAṆA BHĀṢYA
1.	Grace and Self-Effort	Hence, personal endeavor itself is the	Guru and God's grace is important to apply all other

		greatest of all spiritual endeavors for attaining liberation. One who has such virtues, can attain God's grace.	spiritual endeavors. By their will, an aspirant can achieve everything.
2.	<i>Brahmavidyā</i>	With such understanding of BP, one should develop oneness between one's <i>jivātman</i> and that Brahman and worship Parabrahman while maintaining a master-servant relationship with Him. With such understanding, <i>brahmajñāna</i> also becomes an unobstructed path to attaining the highest state of enlightenment.	By which Akṣara and Puruṣottama are truly known is called <i>brahmavidyā</i> . By identifying <i>brahmavidyā</i> as the means towards realizing these two ontologically distinct entities, the Akṣarapuruṣottama Doctrine is understood as an expression of <i>brahmavidyā</i> .
3.	Oneness with the Brahman	The <i>jīva</i> realizes, 'My self is Brahman, which transcends and is free from <i>māyā</i> .' If one associates with Brahman through continuous contemplation in this manner, the <i>jīva</i>	<i>Ātmagrihīti</i> , which is known as the firm oneness with the Akṣarabrahman Guru, is the most prominent spiritual endeavor of all spiritual endeavors to complete <i>upāsanā</i> towards God.

		acquires the virtues of Brahman.	
4.	The Role of the Guru	For a person who desires his own liberation, nothing in this world is more blissful than God and the Guru. Therefore, just as a person has <i>ātmabuddhi</i> towards their own body, they should similarly have <i>ātmabuddhi</i> with God and His <i>santa</i> .	All actions, thoughts and intentions of the aspirant are now imbued with a spiritual awareness of the Guru and thus take on a wholly devotional character and spirit. This frees the aspirant of his/ her <i>karmika</i> bondage.
5.	<i>Śaraṇāgati</i> (refuge)	Accepting the firm refuge of God is the single, greatest endeavor amongst all spiritual endeavors for pleasing God.	complete relinquish all <i>dharma</i> s (i.e, duties as conceived by you) and seeking God alone as unfaltering refuge. He shall assuredly release you from all sins.
6.	<i>Upāsanā</i>	All greatness is achieved through the force of the <i>upāsanā</i> of God. Without <i>upāsanā</i> , though, nothing can be accomplished	<i>Upāsanā</i> is a type of devotion. In this devotion, there is constant remembrance of God. That is the root of all endeavors.

7.	<i>Bhakti</i> (Devotion- Worship)	<i>Bhakti</i> , an intense love for God which is devoid of all desires for fruits, and which is accompanied with an understanding of God's greatness.	Intense and singular love towards God coupled with the glory of Him is called <i>bhakti</i> in the scriptures.
9.	<i>Sāadhanā</i> for Daily Life	God is pleased the most by <i>satsaṅga</i> . It alone puts an end to all worldly ties and attachments.	In this way, the <i>mantra</i> shows that through the <i>Satsaṅga</i> of the <i>Brahmasvarūpa</i> Guru, <i>adhyātma vidyā</i> becomes fruitful in true sense.

5.5 Chapter – 5

5.5.1 Analysis on the Basis of Soteriology

Soteriology is the study of the divine accomplishment of the salvation⁷⁸⁴ of humanity. In Indian philosophy, soteriology can be defined as attaining *mokṣa*. This chapter explains the fruit, the ultimate goal of the spiritual endeavors performed by a seeker. Within the Akṣara-Puruṣottama *Darśana*, devotees have a relationship with Akṣara and Puruṣottama in the *sāadhanadaśā* and also after attaining *mukti*. *Mukti* is defined as becoming *Akṣararūpa* and offering *bhakti* to Puruṣottama with *dāsabhāva*. Thus, even in the state of *mukti*, one, upon becoming *brahmarūpa*, continuously offers *upāsanā* to Puruṣottama with *dāsabhāva*.

⁷⁸⁴ Definition of salvation: Oxford, 2nd ed. 1989: "The saving of the soul; the deliverance from sin and its consequences"

Considering it in the background, the chapter discusses the nature of bondage and liberation. *Jīvanmukti* and *videhamukti* have been elucidated. Moreover, by the oneness with Brahman, one does not become Brahman or Parabrahman after becoming a *jīvanmukta* or *videhmukta*. This topic is corroborated with a large series of arguments. The way to the abode (*Arcirādi mārga*), the state of *mukti* in the abode, *brāhmī tanu* (body of a *mukta*), the relation between God and a *mukta* is discussed at length in this chapter. This chapter provides an efficient analysis of those prominent principles regarding soteriology described in the Svāminārāyaṇa Bhāṣya and the *Vacanāmṛta*.

S.N	PRINCIPLES	THE <i>VACANĀMṚTA</i>	THE <i>SVĀMINĀRĀYAṆA BHĀṢYA</i>
1.	<i>Mukti</i>	Only when one constantly associates with Brahman, through contemplation - as previously described - is that attachment broken.	By acquiring this <i>brāhmīsthiti</i> (<i>brahmabhāva</i>) one attains liberation and experiences God's bliss.
2.	Bondage	This <i>māyā</i> of the <i>jīva</i> , i.e., the <i>kāraṇa</i> body, is attached so firmly to the <i>jīva</i> that they cannot be separated by any means whatsoever.	Therefore, true knowledge is hidden due to ignorance in the form of a causal body of <i>māyā</i> .
3.	What is Oneness?	<i>Jīva</i> never becomes Brahman or Parabrahman in any state. The oneness with AB is qualitative oneness only.	This means that the worshipper of the Brahman gains the qualities of Brahman. They do not, however, become

			ontologically one with the worshipped Brahman.
4.	Jīvanamukti	When the devotee has kept their mind at the holy feet of God in this manner, they do not have to die to attain the abode of God - they have attained it while still alive.	When all desires clinging to the heart of one perish, then the mortal becomes immortal and here attains Brahman. The <i>Śruti</i> itself establishes the principle of <i>jīvanamukti</i> .
5.	Videhamukti	We also wish to join the ranks of the <i>Akṣararūpa muktas</i> and go to Akṣaradhāma to forever remain in the service of God with a <i>brahmi tanu</i> .	The <i>brahmarūpa</i> devotee continuously offers <i>upāsana</i> to God till their death. After their death, he enters the abode of God and gets the divine <i>Brāhmika</i> body by the wish and grace of Him.
6.	<i>Arcirādi Marg</i>	After such an <i>ekāntik bhakta</i> leaves their body and becomes free of all influences of <i>māyā</i> , they attain Akṣaradhāma via <i>Arcirādi marg</i> .	<i>Devayana</i> or <i>arcirādi mārga</i> is the actual way through which the liberated <i>ātman</i> goes to the abode of God.
7.	<i>Upasya-Upasaka Relationship</i>	This devotional relationship between Parabrahman and the liberated <i>ātman</i> s is thus	Despite being similar in appearance to God, <i>muktas</i> are the servant devotees of Parabrahman.

		referred to as the ‘ <i>svāmi-sevaka sambandha</i> ’.	
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6. Ultimate Conclusion

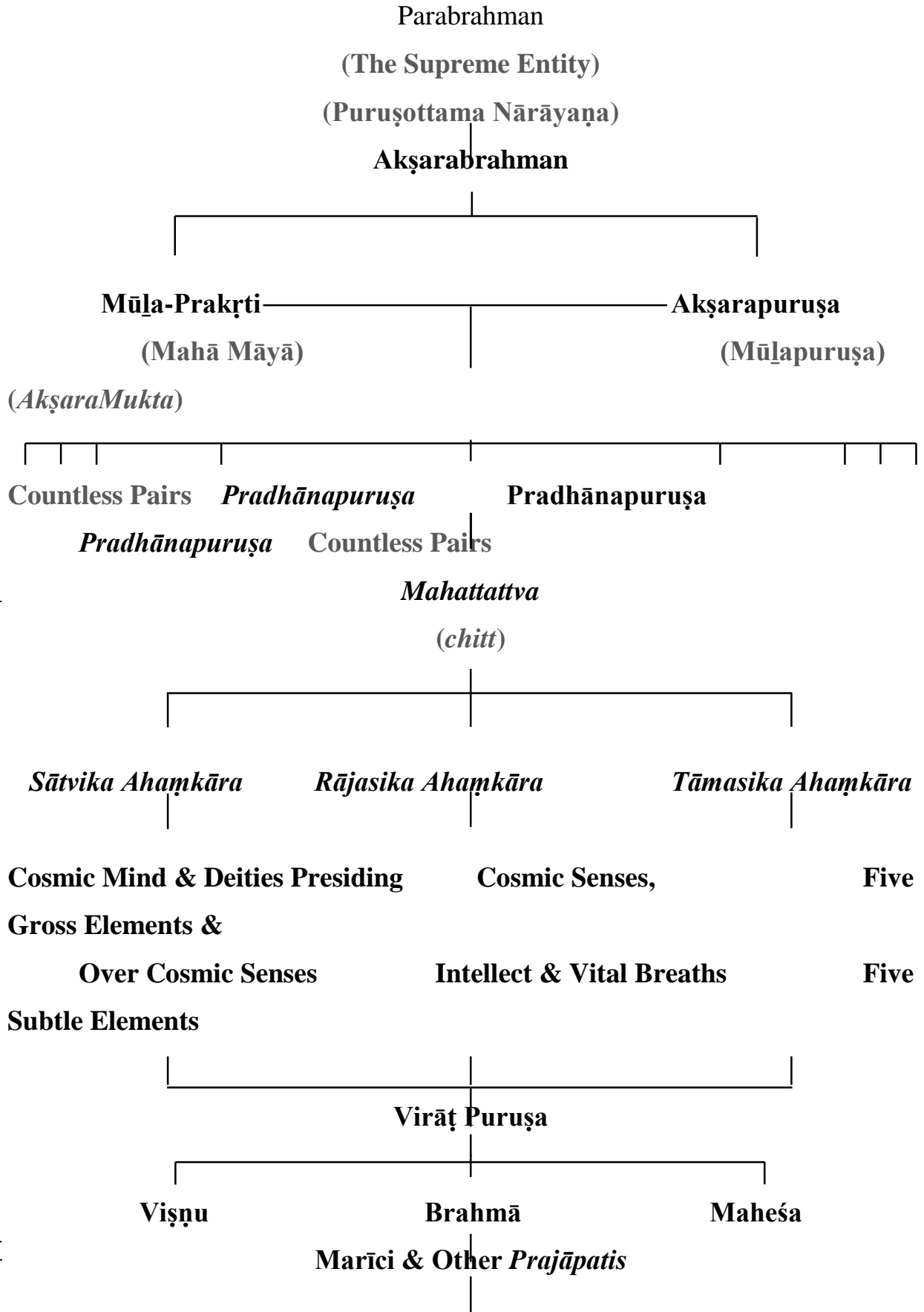
The prominent aim of this study was to analyze the principles narrated in the *Prasthānatrayī-Svāminārāyaṇa-Bhāṣya* in the light of Svāminārāyaṇa’s *Vacanāmṛta*, since the *Vacanāmṛta* is a principal sacred text of the *Svāminārāyaṇa Saṃpradāya* (religious tradition) delivered by Parabrahman Svāminārāyaṇa himself. After two hundred years of Svāminārāyaṇa’s time, the *Prasthānatrayī-Svāminārāyaṇa-Bhāṣyam* were authored by Sādhu Bhadreśadāsa. So far, after providing the first introductory chapter, we have analyzed and assessed the main doctrinal interpretations provided within the *Svāminārāyaṇa-Bhāṣya* and the *Vacanāmṛta* according to these four main factors: epistemology, metaphysics, spiritual endeavors, and soteriology.

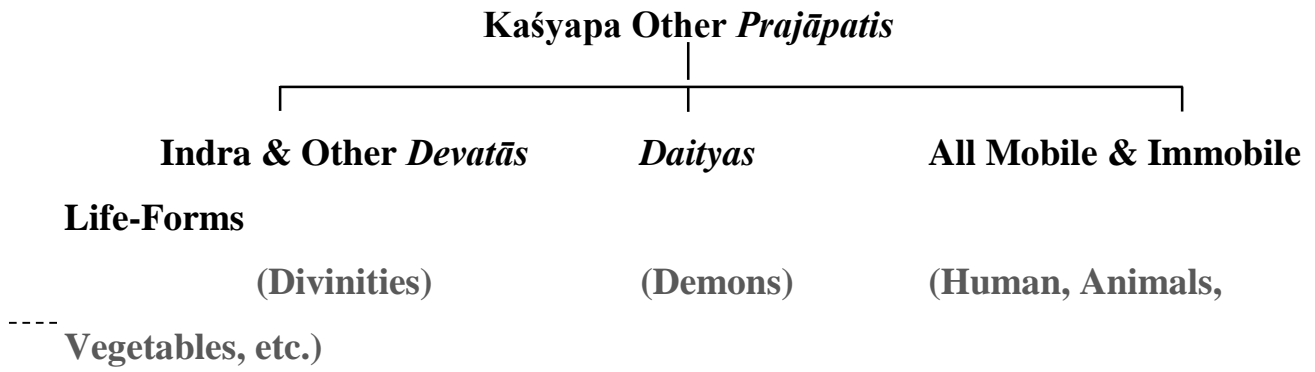
The current study accumulated several factors where both scriptures propagate the same idea. After analyzing a number of examples, the findings clearly suggest that the *Svāminārāyaṇa-Bhāṣya* thoroughly follows the *Vacanāmṛta*’s principles. We can conclude by saying that Sādhu Bhadreśadāsa has put the philosophical principle of Svāminārāyaṇa found in the *Vacanāmṛta*, in a scholastic way. In this way, after following the proper vedāntika process and analysis, we find that the Svāminārāyaṇa Bhāṣyas follow the principles of the *Vacanāmṛta*. In other words, in both scriptures, the principles are the same. Thus, we reject the null hypothesis, which echoed earlier that there is no relation between these two scriptures.

Moreover, readers will be glad to know that for the first time in the history of the Indian philosophy, the *Prasthānatrayī-Svāminārāyaṇa-Bhāṣyas* were analyzed on the foundation, the *Vacanāmṛta*, on which the entire *saṃpradāya* is standing. The

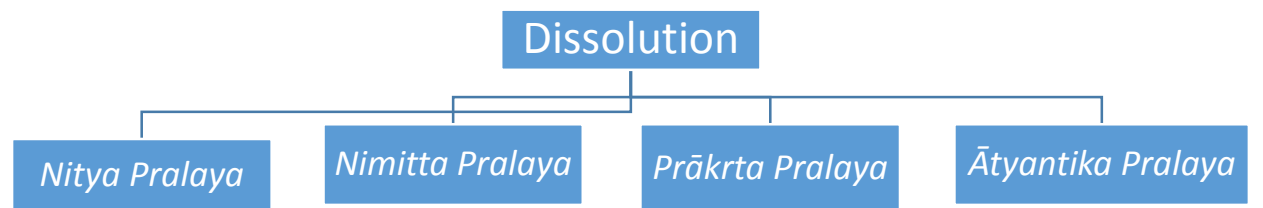
findings of this study have many important implications for those who intend to conduct research on the *Svāminārāyaṇa-Darśana*.

THE PROCTOLOGICAL PROCESS [UTPATTI SARGA]





Four types of Dissolutions (Pralays)



Fourteen lokas and their inhabitants within each brahmāṇḍa

	<i>Loka</i>	Inhabitants
14	Satyaloka / Brahmaloka	Brahma
13	Tapaloka	
12	Janaloka	Bṛghu and other sages
11	Maharloka	Aryam and other ancestral divinities
10	Svargaloka / Indraloka	Indra and other <i>devatas</i>
9	Bhuvarloka	Impure <i>devatas</i>
8	Mṛtyuloka	Humans
7	Atala	
6	Vitala	<i>Daityas</i>
5	Sutala	
4	Talatala	
3	Mahatala	Nocturnal creatures
2	Rasatala	
1	Pātāla	Serpents