

TABLE OF CONTENTS

	Pages
CERTIFICATE	ii
DECLARATION.....	iii
ACKNOWLEDGMENT	iv
PREFACE	vi
ABSTRACT	viii
VISION.....	xvii
TABLE OF CONTENTS	xviii
CHAPTER – 1	1
INTRODUCTION.....	1
1. Vedic <i>Darśana</i> Tradition	1
2. <i>Darśana</i>	2
2.1 <i>Sāṃkhya Darśana</i>	2
2.2 <i>Yoga Darśana</i>	3
2.4 <i>Vaiśeṣika Darśana</i>	5
2.5 <i>Karmamīmāṃsā Darśana:</i>	6
2.6 <i>Vedānta Darśana</i>	7
2.6.1 Branches of the Vedānta <i>Darśana</i>	7
2.6.1.1 <i>Advaitā Darśana</i> (Ādi Śaṅkarācārya)	8
2.6.1.2 <i>Viśiṣṭādvaita Darśana</i> (Rāmānujācārya).....	8
2.6.1.3 <i>Dvaita Darśana</i> (Madhvācārya).....	9
2.6.1.4 <i>Dvaitādvaita Darśana</i> (Nimbārkaācārya)	10
2.6.1.5 <i>Śuddha Advaitā Darśana</i> (Vallabhācārya).....	11
2.6.1.6 <i>Acintyabhedābheda Darśana</i> (Caitanya Mahāprabhu)	12
3. Vedic <i>Darśana</i> Tradition and the <i>Prasthānatrayī Śāstras</i>	13
3.1 What are <i>Śāstras</i> ?	13
3.2 <i>Prasthānatrayī</i>	13
3.2.1 The First <i>Prasthāna</i> : The Upaniṣads	14
3.2.2 The Second <i>Prasthāna</i> : <i>Śrīmad Bhagavad Gītā</i>	15
3.2.3 The Third <i>Prasthāna</i> : The <i>Brahmasūtras</i>	16

4. Bhagavān Svāminārāyaṇa and His Tradition.....	17
4.1 Life and Work of Bhagavān Svāminārāyaṇa	17
4.2 In Gujarat.....	19
4.3 Unique Prayer	20
4.4 Purity in Festival.....	21
4.5 Women's Upliftment	22
4.6 <i>Sādhus</i> of Svāminārāyaṇa.....	23
4.7 Savior of Gujarat	24
4.8 Philosophy	25
4.8.1 An Introduction to the <i>Vacanāmṛta</i>	26
4.8.2 A Historical Document	27
4.8.4 Method of Discussion.....	28
4.8.5 Preaching Through a Profound Experience	28
5. Guruparampara in <i>Svāminārāyaṇa</i> Faith: A Live Philosophy	29
5.1 Guṇātītānanda Svāmī Mahārāja	29
5.2 Bhagatī Mahārāja	30
5.3 Śāstrījī Mahārāja.....	30
5.4 Yogījī Mahārāja.....	31
5.5 Pramukha Svāmī Mahārāja	31
5.6 Mahanta Svāmī Mahārāja	32
6. <i>Prasthānatrayī-Svāminārāyaṇa-Bhāṣya</i>.....	32
6.1 The <i>Bhāṣya</i> Tradition	32
6.2.1 Sādhu Bhadrēśadāsa (the Commentator or <i>Bhashyakara</i>)	33
6.2.2 The <i>Prasthānatrayī- Svāminārāyaṇa - Bhāṣya</i>	34
6.2.3 Characteristics of the Commentary.....	35
6.2.4 <i>Svāminārāyaṇa-Siddhānta-Sudhā</i>	38
6.2.5 Opinions:	39
7. Conclusion	40
 CHAPTER – 2	 42
ANALYSIS ON THE BASIS OF EPISTEMOLOGY.....	42

1. <i>Pramāṇamimāṃsā</i> (Epistemology)	42
1.1 Epistemology in Vedic Tradition:	42
1.2 Acceptance of <i>Pramāṇa</i> in Various <i>Darśana</i> Traditions:	43
1.3 <i>Pramāṇas</i> : Basic Introduction	44
1.3.1 Perception	44
1.3.2 Inference	45
1.3.3 Verbal Testimony	45
1.3.4 Analogy and Similarity	45
1.3.5 Presumption	46
1.3.6 Non-cognition	46
1.3.7 Suppositional Reasoning	47
2. Analysis	47
3. <i>Mānādhīnā Meyasiddhiḥ</i>	49
4. <i>Pramāṇas</i> in the <i>Svāminārāyaṇa</i> School.....	52
4.1 Numbers of <i>Pramāṇa</i>	52
4.2 <i>Laukika Pramāṇas</i> Fail to Realize Eternal Entities	53
4.3 The In-contaminate Source of Knowledge	57
4.3.1 The cause of <i>Pramāṇa</i> and <i>Pramā</i>	57
4.3.2 Parabrahman's Innermost Will	61
4.4 Grace to <i>Pramāṇas</i> : The Divine Birth on Earth	63
4.4.1 Perception	67
3.4.1.1 The Divine Sight	71
3.4.1.2 Imperceptible Became Perceptible	74
4.4.2 Inference	75
3.4.2.1 Importance of Inference	76
3.4.2.2 The Limitations	77
3.4.2.3 Logic is not Everything.....	80
4.4.3 Verbal Testimony	84
4.4.3.1 Significance of Verbal Testimony.....	84
3.4.3.2 The Vedic Texts.....	85
3.4.3.3 The Most Authentic Scripture – The <i>Vacanāmṛta</i>	87

3.4.3.4 A Tribute to Veda Vyāsa	89
3.4.3.5 Āpta-Vākya Pramāṇam	91
3.4.3.6 Unknowable Becomes Knowable.....	92
3.4.3.7 The Guru Who Interprets the Śabda	95
4.4.4 Analogy	99
3.4.4.1 A Simple Way to Understand	100
3.4.4.1.1 In the <i>Brahmasūtra</i> -	101
3.4.4.1.2 In the <i>Upaniṣad</i> :	101
3.4.4.1.3 In the <i>Gītā</i>	102
5. <i>Pramā</i>	105
5.1 What is <i>Pramā</i> ?	105
5.2 Realistic Epistemology.....	106
5.4 Classification of Ultimate <i>Pramā</i>	110
5.5 The Process of Attaining Knowledge	112
6. The Ultimate Knowers.....	114
7. <i>Khyāti</i>	115
7.1 <i>Cid-Acid Khyāti</i>	116
7.2 <i>Cid Khyāti</i>	117
7.3 <i>Acid Khyāti</i>	119
8. Conclusion of the Analysis.....	122
 CHAPTER 3	 125
ANALYSIS ON THE BASIS OF METAPHYSICS	125
1. JĪVA	128
1.2 Different from the Body	131
1.3 Ātman-Body Relation	133
1.4 The Nature and Form of the <i>Jīva</i> ?	134
1.5 Multiplicity and Atomicity.....	136
1.6 Atomic size.....	137
1.7 Dependency.....	138
1.8 Is the <i>Jīva</i> a Component (<i>Aṃśa</i>) of Parabrahman?	139

2. ĪŚVARA	140
2.1 Common Characteristics of <i>Jīvas</i> and <i>Īśvaras</i>	141
2.2 Distinction.....	142
Īśvara's form	143
2.3 <i>Īśvaras</i> ' Bondage	143
2.4 How <i>Īśvaras</i> Work:	144
2.5 The Relation Between <i>Īśvaras</i> and Parabrahman	145
3.1 <i>Māyā</i> is Real.....	149
3.2 Three <i>Guṇas</i> of <i>Māyā</i>	150
3.3 Insentiency and Sentiency	151
3.4 Eternal and Indistinct.....	152
3.5 Material Bedrock of All Beings and Things.....	153
3.6 Power of Parabrahman	153
3.7 Ignorance	154
3.8 <i>Māyā</i> and the Creation of the Universes.....	155
3.8.1 The Real Creator and Cause	158
3.8.2 Purpose of the Creation	159
3.8.3 Sustenance	160
3.8.4 Dissolution	161
4. AKṢARABRAHMAN	164
4.1 Akṣarabrahman is not Parabrahman.....	167
4.1.1 The <i>Upaniṣad</i>	169
4.1.2 The <i>Brahmasūtra</i>	172
4.1.3 The <i>Bhagavad-Gītā</i>	173
4.2 The Nature of Brahman	175
4.2.1 The Creator, Sustainer, and Destroyer of the Universe	175
4.2.1 <i>Satyam, Jñānam, Anantam</i>	177
4.3 Forms of Akṣarabrahman.....	177
4.3.1 Akṣarabrahman as <i>Cidākāśa</i>	179
4.3.2 Akṣarabrahman as Parabrahman's Abode	183
4.3.3 Akṣarabrahman as <i>Sevaka</i> in Akṣaradhāma	189

4.3.4 Akṣarabrahman as <i>Brahmasvarūpa</i> Guru	191
5. PARABRAHMAN.....	197
5.1 One Without Second.....	197
5.2 <i>Sarvoparī</i> : Parabrahman as Supreme.....	198
5.2.1 Lord and <i>Ātman</i> of All Beings	198
5.2.2 Source of All <i>Avatāras</i>	203
5.3 <i>Kartā</i> : Parabrahman as Omni-agent.....	206
5.3.1 Parabrahman is the All-Doer and All-Cause.....	206
5.3.2 Efficient Cause and Material Cause	208
5.3.3 All-doer Still Non-doer	213
5.4 <i>Sākāra</i> : Parabrahman as Having Form.....	214
5.4.1 Eternal Form.....	215
5.4.2 Parabrahman in Human-Like Form	216
5.4.3 Parabrahman Possesses a Human Form yet Divine.....	220
5.5 <i>Pragaṭa</i> : Parabrahman as Manifest	224
5.5.1 The Uniqueness of the Manifestation	226
6. Conclusion.....	228
CHAPTER – 4	229
ANALYSIS ON THE BASIS OF SPIRITUAL ENDEAVOUR.....	229
1. Spiritual Endeavor (<i>Sāadhanā</i>)	230
2. Grace and Self-Effort	232
3. <i>Brahmavidyā</i>	238
3.1 Knowledge for Information and Knowledge for Transformation	240
4. <i>Brahmabhāva</i>	242
4.1 Oneness with the <i>Brahmasvarūpa</i> Guru.....	243
5. The Role of the Guru in <i>Sāadhanā</i>	246
5.1 Ideal for <i>Sāadhanā</i>	247
5.2 To Attain <i>Brahmabhāva</i>	248
5.4 For the Supreme Devotion Towards Parabrahman.....	250
5.5 To Understand the <i>Śāstras</i>	251

5.6 The Way to Serve the Guru	252
5.7 Warning	254
5.8 Is the Guru the Ultimate Goal?	255
6. Śaraṇāgati (Refuge)	257
6.1 Guru-śaraṇāgati.....	260
6.2 The Process of <i>Āśrayagrahaṇa</i>	262
6.3 Is <i>Āśrayagrahaṇa</i> Important?	265
7. Upāsanā.....	267
7.1 The meaning of the Akṣara-Puruṣottama <i>Upāsanā</i>	270
7.2 What to Understand in <i>Upāsanā</i>	273
7.2.1 Guṇātītānanda is Akṣarabrahman	273
7.2.2 Puruṣottama's Self Revelation.....	274
8. Physical <i>Sādhana</i>	274
8.1 <i>Niyamas</i>	276
8.2 <i>Sevā</i>	279
8.3 Austerities	281
9. <i>Dikṣā</i>	282
9.1 <i>Dikṣita</i> Housholder's <i>Niyamas</i>	282
9.1.1 Meat Eating	283
9.1.2 Liquor	283
9.1.3 Theft	284
9.1.4 Addictions	284
9.1.5 Adultery	285
9.2 <i>Dikṣita</i> Renunciate's <i>Niyamas</i>	285
9.3 Relaxation in the Observance of <i>Niyamas</i>	288
9.4 Atonement.....	289
10. Bhakti (Devotion-Worship).....	290
10.1 Intense Love Due to Glory	292
10.2 The Way to Learn <i>Bhakti</i>	293
10.3 <i>Bhakti</i> Purifies the Self	296
10.4 <i>Pativrata</i> - <i>Bhakti</i>	298

11. <i>Ekāntiki Bhakti</i>	301
11.1 Components of <i>Ekāntiki-Bhakti</i>.....	308
11.1.1 <i>Dharma</i>.....	308
9.1.1.1 Novel Contribution Towards <i>Varṇa-Āśrama</i>	310
11.1.2 <i>Jñāna</i>	312
9.1.2.1 <i>Ātmaniṣṭhā</i> Alone is Not Sufficient	313
11.1.3 <i>Vairāgya</i>	315
12. <i>Satsaṅga: Sādhana</i> for Daily Life	318
12.1 <i>Satsaṅga</i>	318
12.2 Virtues Helpful in Spiritual Progress	322
12.3 <i>Śraddhā</i> (Patience, Faith)	324
12.4 <i>Sravaṇādi-Sopānas</i> (Steps for Grasping Knowledge).....	324
12.5 <i>Viveka</i> (Discernment).....	325
12.6 <i>Gunagrāhaka-Drṣṭi</i> (Perceiving Virtues of Others).....	326
12.7 <i>Antardṣṭi</i> (Introspection)	326
12.8 <i>Divyabhāva</i> (Divinity)	327
12.9 <i>Niṣkapaṭabhāva</i> (Undeceivedness).....	328
12.10 Prayer.....	329
13. Conclusion.....	329
 CHAPTER - 5.....	331
ANALYSIS ON THE BASIS OF SOTERIOLOGY.....	331
1. The Threefold Pains.....	332
2. The General Conception of <i>Mokṣa</i>	334
3. The Ultimate Goal.....	335
4. Mukti Mimāṃsā in the Svāminārāyaṇa School.....	336
4.1 The Nature of Bondage	341
4.2 The Nature of Liberation	345
5. Does <i>Jīva</i> Become Akṣarabrahman Through This Oneness?.....	350
5.1 An Objection	352
5.2 The Response.....	353

5.3 Qualitative Similarity	355
5.4 Possessing <i>Brahmabhāva</i>	355
5.5 Intense Adoration	355
5.6 Summary.....	356
5.7 The True Intention of <i>Sāmānādhikaranyā</i>	356
5.8 The Semantics of ‘Being Brahman’	357
5.9 The Semantics of <i>Atmarūpa</i>	358
5.10 The Various Semantics of ‘ <i>Eva</i> ’	359
5.11 The Essence	360
5.12 ‘Brahmarpanam’	360
5.13 Summary.....	360
6. <i>Jīvanamukti</i>	361
6.1 Experience of <i>Jīvanamukti</i>	368
6.2 Is <i>Jīvanamukti</i> Possible While living?	374
6.3 Why Does the <i>Jīvanmukta</i> Live on Earth?	378
7.1 <i>Arcirādi Mārga</i> : The Way to the Abode of Parabrahman	383
7.2 Is Oneness With Parabrahman Possible?	386
7.3 The Body of a <i>Mukta</i> in <i>Akṣaradhāma</i>	389
7.4 <i>Upasya-Upasaka</i> Relationship.....	399
7.5 The Role of <i>Muktas</i> in <i>Akṣaradhāma</i>	404
8. Some Clarity Regarding <i>Mukti</i>	407
8.1 Two Kinds of <i>Mukti</i>	407
8.2 Is <i>Jīvanamukti</i> The First Step for <i>Videhamukti</i> ?	407
8.3 The Place Where the <i>Brāhmika</i> Body is Attained	407
8.4 The Service in <i>Akṣaradhāma</i>	408
8.5 Number of <i>Muktas</i> and Their Arrangement	408
8.6 Nothing to Achieve More Than That of <i>Mukti</i>	409
8.7 Equality	410
8.8 No <i>Nitya Mukta</i>	410
8.9 No Return from <i>Akṣaradhāma</i>	410
8.11 No Deficiency in <i>Akṣaradhāma</i>	411

8.12 The Concept of <i>Dāsatva</i>	412
8.13 Persistence of Atomic Nature of <i>Jīva</i>	413
8.14 Attainment of Akṣaradhāma and Other Realms	413
 CHAPTER -6	416
CONCLUSION	416
1. Study of the Vedanta <i>Darśana</i>	416
2. New Era of <i>Darśana</i> Tradition	416
3. The Theme of the Thesis	417
4. The Essence of the Thesis	418
5. Analysis of Chapters	420
5.1 Chapter 1	420
5.2 Chapter - 2	422
5.2.1 Analysis on the Basis of Epistemology	422
5.3 Chapter - 3	426
5.3.1 Analysis on the Basis of Metaphysics	426
5.4 Chapter – 4	429
5.4.1 Analysis on the Basis of Spiritual Endeavour	429
5.5 Chapter – 5	432
5.5.1 Analysis on the Basis of Soteriology	432
6. Ultimate Conclusion	435
 THE PROCTOLOGICAL PROCESS [UTPATTI SARGA]	437
APPENDIX	439
GLOSSARY	445
BIBLIOGRAPHY	459