PART - THREE

EMPIRICAL NATURE OF SELF
CHAPTER 6

DEHATRAYA

1. Introductory Remark
2. Doctrine of Dehatraya
3. Sthūla Śarīra
4. Sūkṣma Śarīra
5. Relation between Sthūla and Sūkṣma Śarīra
6. Karana Śarīra
7. Creation and destruction of Self
8. Jīva in Pralaya
9. Disembodied State of Jīva
1. **Introductory Remark:**

According to Svāminārāyaṇa, the self (jīva) in its wider sense is two fold: higher and lower. The real, pure self is higher self and the self as associated with body, senses and antahkaraṇa is the lower self. ¹ Referring to the higher aspect of the self Svāminārāyaṇa says that the self in its true being (vyatireka) is different from three bodies, four antahkaraṇas and ten senses. ² With reference to the lower aspect of the self he says that, till liberation, it remains inseparably associated with the causal body. ³

According to him, causal body evolves into subtle and gross bodies. ⁴ The subtle and gross bodies, with which the lower self is associated, are all material in nature (māyika). ⁵ Through ignorance the self wrongly identifies itself with them. ⁶ The pleasures and the pains of the body are regarded by self to be its own. ⁷ From this identification arises the empirical nature of the self. ⁸ Thus, there are two aspects of the nature of the self: One, metaphysical (vyatireka); the other empirical (anvaya). ⁹ We have dealt with the metaphysical aspect. Now, we shall proceed
to deal with empirical aspect.

2. Doctrine of Dehatrāya:

According to Svāminārāyaṇa the self experiences the objects of the world through the body.\(^1\) Svāminārāyaṇa has used the terminology of Gītā,\(^2\) and has described the body as the field and the self as the knower of the field (Kṣetra-jña).\(^3\)

According to Svāminārāyaṇa, there are three bodies (dehatrāya): gross (sthūla), subtle (sūkṣma) and causal (karaṇa).\(^4\) We shall, now, proceed to see what Svāminārāyaṇa has to say about these bodies.

3. Sthūla Śarīra:

Svāminārāyaṇa himself raised three questions. One, of how many elements is the gross body constituted? Two, of how many elements the subtle body is constituted?. Three, are these elements equal in both the bodies or are they more or less?\(^1\) And he himself answered these questions. He has said that the gross body is constituted of five gross elements (panca mahābhūtās), namely, earth, water, fire, air and space.\(^2\)
4. **Sūksma Sarīra**

The subtle body is constituted of nineteen elements, namely, five cognitive organs, five conative organs, five kinds of vital air (panca prāṇās) and four internal instruments (antaḥkaraṇās).

5. **Relation between Sthūla and Sūksma Sarīra**

According to Svāminārāyaṇa, when the five elements of the gross body and the nineteen elements of the subtle body remain concomitantly associated, then and then only the body would function. Not otherwise. Svāminārāyaṇa says that the joint functioning of the subtle and the gross bodies is inevitably necessary for experiencing the objects of the world. By mere cavities of sense organs (golakas) the experience of objects is not possible. These cavities of sense organs have got to be associated with the elements of subtle body for experiencing the objects. Without their association with the elements of the subtle body the cavities by themselves cannot function. Therefore, the gross body is said to be constituted of twenty four elements. Similarly when the nineteen elements of the subtle body function with the five elements of the gross body, then only the
for he remains only as self. Thus according to Svāminārāyaṇa, the knower of the self (atmajñānī), one who has self-realisation, is not bound by the actions of his gross as well as subtle bodies.

The twenty four elements, which constitute the gross and subtle bodies are briguṇātmika, because they are evolved from māyā (prakṛti) which is of the nature of three gunas. These twenty four elements are material and non-living (jaḍacidātmaka). But they appear to be living and sentient because of their association with the self.

From this it becomes clear that it is the self and not the body which experiences the pleasure and pain. It the self which is the enjoyer (bhoktā) of the sense-objects. And thus the self is not away from the pleasures and the pains of the body. In other words the self is one with the pleasures and the pains of the body. However, it should be noted that the jīva enjoys the sense-objects through sense-organs. It cannot enjoy these objects independently of sense organs.

6. Karana Sarīra

According to Svāminārāyaṇa, gross and subtle bodies
are beginninglessly associated with the causal body just as the seed is associated with the tree. This causal body is material (māyika) and therefore, ignorant in nature (avidyātmaka). It retains the accumulated impressions of the actions (karmas) of the past births. The causal body of every jīva is constituted of saṅcitakarmas which are the results of the beginningless ignorance of the self. Svāminārāyaṇa maintains that just as a seed has a beginningless association with its husk or the earth has a beginningless association with the smell, the jīva has a beginningless association with the causal body.

The jīva by nature is pure conscious being (caitanya-Vastū), but it is enwrapped by avidyā, that is, the causal body. It is because of this that the causal body is described as the māyā of jīva. This causal body evolves into subtle and gross bodies and, therefore, all the three bodies are called maya of the jīva. According to Svāminārāyaṇa, it is with these causal bodies that the jīvas rest in the womb of māyā in the state of final dissolution (ātyantika pralaya).

Svāminārāyaṇa says that just as the seed is the cause
of the growth of the tree, the causal body is the cause of further births of the bound jīva. And therefore, it is called causal body. The māyā attached to jīva in the form of the causal body is inseparable from it. But if one meditates upon the divine form of God, it will be separated from jīva, just as the skin of the tamarind seed is separated when baked.

A question was raised before Svāminārāyaṇa: In what sense is the jīva said to be immanent in its respective bodies and in what sense is it said to be transcendent? In reply to the question Svāminārāyaṇa says that when the jīva is in a completely identified state with its bodies and in such a state suffers the agonies of births and deaths, it is said to be immanent in its bodies. But the jīva in its pure being (sattāmētra), which is eternal and indestructible is always separate from and transcends these three bodies.

7. Creation and Distuction of Soul.

Because of his belief in the metaphysical dependence of all finite realities upon God for their existences and activities, Svāminārāyaṇa holds that all finite entities are in some way created, sustained and destroyed or otherwise
determined in numerous ways by God.

Svāminārāyaṇa has said that God is the creator, sustainer and destroyer of this universe.¹ He has further said that God is the creator and destroyer (Kartāhartā) of the finite universes.² Now, the universe is composed of matter (māyā) and spirits (jīvas). Svāminārāyaṇa says that God, out of Himself, creates all the spiritual entities, right from Brahma to Stamba and others.³ He creates human beings and all the movable and immovable selves (sthāvara jaṅgama jīvas).⁴ Again, when God is the destroyer of the universe, He is also the destroyer of selves. To put it plainly, God is the creator and the destroyer of selves.

Now, on one hand, Svāminārāyaṇa says that God is the creator and the destroyer of the selves, and on the other hand, he says that selves are eternal entities.⁵ Now new selves come into being. Their number is constant and invariable. Now new self is ever born.⁶ He further says that self is immortal (amāra)⁷ and indestructible (avināsi)⁸. These apparently opposite assertions of Svāminārāyaṇa may create a confusion in his philosophical position. To clear up this confusion, it is necessary to examine the theory of creation in Svāminārāyaṇa's philosophy. Let us try to
As already seen, God (Bhagavan), selves (jīvas) and matter (māyā) are eternal realities. Jīvas and māya are not the creations of God. They are co-eternal with God. They are there since all eternity along with God. They all possess equal eternality. No one, including God is BEFORE OR AFTER.

As seen above, the universe is composed of matter and spirits which are co-eternal with God. God does not create jīvas and matter. Then, what does God create when He creates the universe?. What does Svāminārāyaṇa mean when he says that God creates souls?

According to Svāminārāyaṇa, universe is not a modification of or emanation from God. For Svāminārāyaṇa universe is merely an actualisation of what is already in the womb of māyā (matter) by the action of God. At the time of Pralaya (dissolution) the selves are lying in the womb of māya. God, at His will, gives them intellect (buddhi), senses (indriyas), mind (manas) and actualises them. A.N. Whitehead says that "God does not create eternal objects."10 God "is not BEFORE creation, but WITH Creation."11 These
observations of Whitehead would be applicable to God of Svāminārāyaṇa without any reservation. Unlike God of Mosaic theism, God of Svāminārāyaṇa theism does not create EX NIHILO (from nothing) or DE NOVO (new). Like Demiurge (God) of Plato's Timaeus, God of Svāminārāyaṇa is shaping already existing raw materials into various forms. In other words, God, when He creates, gives shapes and forms to existing eternal realities. According to Svāminārāyaṇism, creation is nothing more than giving forms to existing eternal realities. Then, a question would arise, In what sense eternal self is created by God?

Self, in Svāminārāyaṇism, is eternal. It is not created by God. When Svāminārāyaṇa talks of creation of self, at first thought, it appears incompatible with his idea of eternity of self. But Svāminārāyaṇa explains the idea of creation of self by its association with qualifications (Upādhis). According to him, these Upādhis give a qualified appearance to the eternal and beginningless self which is pure as it transcends these Upādhis.

For Svāminārāyaṇa creation of self signifies association of qualifications (Upādhis). According to Svāminārāyaṇa,
creation of self means emergence of its qualified appearance caused by its association with Upādhis. These Upādhis consist of three bodies, causal, subtle and gross, which are material in nature. When Svāminārāyaṇa speaks of creation of self, all that is meant by him is the association of the self with the Psycho-physical organism. There is no birth of self as spirit. Passing from one state of dependence to another is itself a new birth in respect of self. This is creation in the sense of change in state that depends on the will of another, that is God. This philosophical position is called Paraḍhīnavisēṣāpti by Madhvācārya. Although Svāminārāyaṇa does not expressly refer to the doctrine of Paraḍhīnavisēṣāpti, he means to convey the idea contained in it. Such a view of Svāminārāyaṇa in respect of creation of eternal objects is similar to the view held by Thomas Aquinas. The view of Thomas Aquinas as shown by B.N.K. Sharma is known as the doctrine of Eternal Creation which posits eternal and incessant dependence of all finite realities in their each and every state of being and becoming. This is how Svāminārāyaṇa shows that EVEN eternal things can, in a sense, be said to be created. It is in this sense
that CREATION of eternal entities is to be understood.

We have seen that God is all-powerful. He can do and undo. He can create as well as destroy the universe. When He composes the universe with eternal things and gives them shapes and forms, it is creation. When He decomposes and reduces them to their pre-creation state it is destruction.

Self is eternal. Eternal means everlasting. Everlasting means never coming to an end. In other words, the existence of eternal self can never come to an end. Self can never be destroyed. But Svāminārāyaṇa talks of destruction of eternal self. The question arises, In what sense can eternal self be said to be destroyed?

According to Svāminārāyaṇa, the purpose of creation is to enable the self to experience the sense objects properly and endeavour to attain liberation (mokṣa). In Svāminārāyaṇism attainment of liberation is the ultimate goal of life. Now, self in human body, with senses and four antahkaraṇas, would be in a better position to make endeavours for attainment of liberation. Svāminārāyaṇa says that if, due to its Karmas, the self happens to find itself
in an immovable and insentient body of mountain or some
such body, it will not be in a position to make endeavours
for the attainment of liberation for a very very long time.
In the body of a mountain the self is unable to do anything
for attainment of liberation. It becomes impossible for
the self to make any endeavour for it. In such cases, ac­
cording to Svāminārāyaṇa, the self can be said to have been
destroyed. Svāminārāyaṇa explains the position with the
help of an illustration of eunuch. According to him, eunuch
cannot be called either male or female. An eunuch is useless
for the purpose of procreation. Eunuch is unable to procreate
Similarly, when the self becomes unable to make any endeav­
ours for the attainment of liberation, it can be said to
have been destroyed. It is in this sense that the BES­
TRUCTION of eternal self is to be understood.

8. Jīva in Pralaya

According to Svāminārāyaṇa, there are innumerable
universes (anantakoti brahmāṇḍa). A universe is a cosmos.
Each universe has a cosmic god (brahmāṇḍabhimāṇi īśvara).
In other words, each universe has a separate cosmic God
(īśvara) incharge of it. Svāminārāyaṇa has admitted plurality
of Īśvaras. According to him, there are infinite number of Īśvaras (anantakoti Virāt Puruṣa).³

Each universe is created by God. According to Svāminārāyaṇa, God creates the universe for the redemptive purpose of the jīvas.⁴ God not only creates the universe, but maintains and dissolves it also. He maintains and dissolves it for the emancipatory benefit of jīvas.⁵ For providing rest to the jīvas incessantly moving in the cycle of births and deaths, God, out of compassion for them, enters into the activity of dissolution (pralaya).⁶

According to Svāminārāyaṇa, the dissolution of the universe is of four kinds: Nityapralaya (daily dissolution) Nimittapralaya (Cosmic dissolution) Prākṛtikapralaya (material dissolution) and Ātyantikapralaya (final dissolution).⁷

Svāminārāyaṇa has explained these four kinds of dissolution. According to him, the state of susūpti (dreamless deep sleep) of jīva is called Nityapralaya.⁸ Jīva's external adjunct (Upādhi) is merged in the daily dissolution.⁹ Svāminārāyaṇa says that the bodies of human and other beings are getting destroyed every moment. According to him, this is also Nityapralaya.¹⁰
The state of susupti of the cosmic God (īśvara) is called Nimittapralaya. (cosmic dissolution). The body of īśvara is called Virāt (cosmos). The age of the body of īśvara is dviparārāha, that is, 200,000,000,000,000,000 human years. One day of īśvara is equal to fourteen Manus, that is, fourteen manvantaras. His might is equal to his day. During his day the life of cosmos (triloki) is sustained. When his night falls, īśvara rests and goes in susupti. During the susupti of īśvara cosmos is dissolved. This is called Nimittapralaya (cosmic dissolution). The external adjuncts (Upādhi) of īśvara are merged in the cosmic dissolution. The daily dissolution of īśvara is the cosmic dissolution of jīva. When īśvara is in the state of susupti, the jīva residing in his cosmos will also be in the state of susupti.

When the evolutes of māyā (cosmic matter) merge in māyā, it is called Prākritkapralaya. In the state of Prākritkapralaya all the external adjuncts (Upādhi) of Puruṣa are dissolved. According to Svaminārāyanism this Prākritkapralaya would be susupti of Puruṣa. In the state of susupti of Puruṣa (higher cosmic god) the jīvas and the īśvaras functioning under the dominion of Puruṣa would also
be in the state of susupti.

The distinction between Puruṣa and Īśvara requires to be noted. According to Svāmināraṇya, the entire creation is by God. At the time of creation God casts a glance at Akṣarabrahman and a Puruṣa comes out of it. This is Akṣarapurusa. Now, God, as Akṣarapurusa, enters into the womb of Māyā and innumerable pairs of Pradhānas and Puruṣas are created. There are innumerable universes. Each pair of Pradhāna-Puruṣa is the cause of a universe.

God, then, as Puruṣa enters into the womb of Pradhāna and Mahattatsa is created. From Mahattatva three kinds of Ahaṅkāra are created. From Ahaṅkāra mind, Intellect, Prāṇas, Pañca Mahābhūtas, Pañca Tanmātras and senses are created. Out of these elements Īśvaras emerge. Īśvaras (Virāta Puruṣas) are infinite in number. According to Svāmināraṇyaism, Īśvara is in charge of a universe. Thus, Puruṣa is the cause of the universe and Īśvara is the manager of the universe.

In the state of Ātyantikapralaya (final dissolution) everything including Prakṛti, also called Māyā merges in the divine light of Akṣarabrahman just as night
merges in the day. \(^{29}\) Atyantikapralaya is also called Mahāpralaya (great dissolution). In the state of Mahāpralaya all the creation of Prakṛti and Puruṣa (Akṣara Puruṣa) gets totally dissolved. \(^{30}\) In Mahāpralaya all the universes are dissolved. \(^{31}\)

What happens to the jīvas when all the universes are dissolved? According to Svāminārāyaṇa, when all are dissolved in Mahāpralaya, the devotees of God go to the divine abode (Akṣaradhaman) of God, while the jīvas, who are in bondage and moving in the cycle of births and deaths in various universes, have rest (viśrāma) in the womb of māyā. \(^{32}\)

According to Svāminārāyaṇa there are three bodies: gross (sthūla), Subtle (suksma) and causal (karana) \(^{33}\) The gross and the subtle bodies are associated with the causal body in the same way in which the seed is associated with the tree. \(^{34}\) This causal body evolves into gross and subtle bodies. \(^{35}\) Causal body causes subtle and gross bodies. Just as the seed is the cause of the growth of the tree, the causal body is the cause of further births. And, therefore it is called causal body. \(^{36}\)
This causal body is material (māyika)\(^{37}\) and, therefore, ignorant in nature,\(^ {38}\) and yet it retains the impressions of the actions (Karmas) performed in the past births. In other words causal body is constituted of accumulated impressions of actions (Sañcitakarmas). Svā-minārāyaṇa says that just as a seed has a beginningless association with its husk or as the earth has a beginningless association with the smell, in the same way the jīva has a beginningless association with the causal body.\(^ {39}\)

The causal body is, therefore, described as the māyā or ignorance of the jīva.\(^ {40}\)

It is with these causal bodies that the jīvas rest in the womb of māyā during the final dissolution. In the words of Dr. Radhakrishnan,\(^ {41}\) they lie in deep slumber, as it were. But as the consequences of their deeds are not yet exhausted, they have again to enter into an embodied existence as soon as God wills to create a new material world.

Dr. J.A. Yajnika has pointed out that God in Svā-minārāyaṇism is not conceived as the material cause of the world. God is only the instrumental cause of the world.\(^ {42}\)
Svāmināraṇyaṇa has explained the point of creation of the new world by an analogy of the earth, the seed and the rain. He says that there are immumerable seeds lying in the earth. They lie in deep slumber, as it were. But as soon as they come in contact with the rain-water, they sprout up and grow abundantly. In the same way the jīvas resting māyā evolve in the state of creation and assume forms, in accordance with their past karmas, by the will of God who is the giver of the fruits of deeds (Karma-phalapradātā). Thus the work of God in respect of jīvas lying in māyā is like that of rain which enables the seed to grow and to fulfill its end.

We must conclude this point with a note that, according to Svāmināraṇyaṇa, even during the state of final dissolution (ātyantikapralaya), God and His devotees, with their divine forms, enjoy divine bliss in Aksara-dhāman.

9. **Disembodied State of Jīva**

As we have seen the soul in its mundane existence, has three bodies: gross, subtle and causal. According to Svāmināraṇyaṇa, a bound (baddha) soul is never
without a body. At the time of death, when the soul leaves the gross physical body, it retains the subtle and causal bodies. In the state of final dissolution (ātyantika Pralaya) also, when, according to Svāminārāyaṇa, all the universes are dissolved, the soul, resting in māyā, retains the causal body.¹ which is material in nature.² Even in the state of final release (ātyantika Kalyāṇa) the soul residing in the divine abode of God (Akṣaradhaman) possesses a divine body.³ In any condition, whether in bondage or in release, in the mundane world or in Akṣaradhaman, the soul is never without a body: the body may be one or two or three; may be material (māyika) or divine (bhagavati).

An interesting question arises in this context. Is there any time when the soul is without a body? Is there any time when the soul has disembodied existence? According to Svāminārāyaṇism, there is a time when the soul has a disembodied existence; there IS a time when the soul is without a body. When is that time? Let us see.

According to Svāminārāyaṇa, the soul in its true
nature is formless. When it is in the state of bondage it is inseparably attached to the causal body. Since beginningless time the causal body is associated with the soul. The causal body evolves into the subtle and gross bodies. The causal body remains attached to the soul till liberation (moksa) is attained. When, on death, the liberated soul leaves the physical body, the causal body attached to it falls off and along with it subtle body also falls off. And the soul emerges in its true formless being. At this moment the soul becomes disembodied; at this moment the soul is without any kind of body. We can say that the soul at this moment is in the "naked" condition. This disembodied state of the soul continues till it reaches the Akṣaradhaman where God gives it a divine body (bhagavati tanu).

Thus, we see that, according to Svaminārāyaṇism, the soul is never in disembodied condition except between the time, when after liberation, it leaves the gross body and enters the Akṣaradhaman.
1. Introductory remark:

1. स्त्रिया, सूचना अन्तः कारण आ अण देखने विषयों के प्राप्ति से कविता ते के बीच अन्वेषण के अन्तः अण देखनी पुष्पिणी धारामात्र ए की बीजी के बीच अन्वेषण के।

V. G. F. S. 7

2. स्त्रिया देख, सूचना देख, कारण देख जे हुए नहीं, को धारास्त्र, स्वर्ण, नृष्णुष्ण के अण असंध्य हुए नहीं, पूर्व जीवित उद्देश्य ने पूर्व कभी इंद्रियों ने बारे कारण.... जे रहे हुए नहीं, तो जे सबै की पूर्ण हैं

V. P. S. 3

3. जीव ने कारणों शरीर से निल्य इंसान हैं

V. V. S. 6

4. ती अ अयान्तर ते स्त्रिया सूचना पर्याय हैं

V. K. S. 12

5. ती मानुष अण जे स्त्रिया ने सूचना के जे शरीर साथे चाहे हैं

V. G. M. S. 66

6. जे रहे जे जीवन ने विपक्ष मानवा वहीं जे जे जीवन में पूर्ण जीवन का ते हैं न उनकी मानवी ने बैठे बने माने हैं

V. G. F. S. 44

7. अलाने करने जीवं इंद्रियों अण: कुनाने पोताई रूप माने हैं

V. G. M. S. 2

7. ज्यारे देखने विषयों सूचने का स्वभाव जे त्यारे जे सूचनाे जीव पोताना विषय मानव्य त्यारे जे जीव अन्वेषण हैं, जने ज्यारे अण देखने सूचनाे पोताने न्यायो बने त्यारे जे जीव अन्वेषण के।

V. G. F. S. 78
2. Dr. J. A. Yajnik, The Philosophy of Sri Svāmināraṇyaṇa, p. 137

See above, V. G. F. S. 7

2. Doctrine of Dehatrāya:

2.
V. G. F. S. 7
V. G. F. S. 78
V. S. S. 5

2. इद्धे शरीरं कौशिक वान्रस्त्रां महलोकोत्तरे
कौशिक स्वस्थ्यम् हस्ति तत् नक्षत्र
Gita 13.2

3. V. G. M. S. 17
V. K. S. 12
V. G. M. S. 1

3. V. V. S. 6
X. S. P. 116

3. Sthūla Sarira:

1. पक्षी श्रीवी महाराजे पूर्वे न प्रज्ञ पृथ्वी जे : व स्थुल शरीरते
कैतला वल्च्छु तथे कौशिक शरीरते कैतला वल्च्छु तथे
अन्तर्भाष्य तत्व तत्वैः के कौशिक वृक्ष कृपिष्कैः
V. S. S. 14

2. स्थूल ब देह ते वो पृथ्वी जाद य समस्माप्त नामे के पार्श
तत्व तत्वैः के
V. S. S. 14
4. **Sūkṣma Sarīra** :

1. सुध्र देह देह ताप पांच घातियों, पांच कमरियों पंच ग्राण के चार के लक्षण के नामे ओगणिश तत्त्व तैत्तिक हैं।
   
   V. S. S. 14

5. **Relation between Sthūla and Sūkṣma Sarīra** :

1. स्फुर्त देह देह ताप पांच ज्यादा सुध्र देह देह स्फुज्त प्रकारा विषय को तथारे व भस्म शुष्क यथार्थाधीन थाय है। पण ते धिया भी है।
   
   V. S. S. 14

2. ताप देह देह देह ताप पांच ओगणिश तत्त्व देह देह स्फुर्त प्रकारा तथा है। वे साध देह देह देह देह ताप पांच ओगणिश तत्त्व है।
   
   V. S. S. 14

3. सुध्र देह देह देह देह देह पांच तत्त्वादि है। देह देह देह पांच ओगणिश तत्त्व है।
   
   V. S. S. 14

4. ताप देह देह देह देह देह पांच ओगणिश तत्त्व देह देह पांच ओगणिश तत्त्व है।
   
   V. S. S. 14

5. जो सुध्र देह देह देह पांच ओगणिश तत्त्व देह देह पांच ओगणिश तत्त्व है।
   
   V. S. S. 14

6. आक्का सुध्र देह देह पांच ओगणिश तत्त्व देह देह पांच ओगणिश तत्त्व है।
   
   V. S. S. 14

7. देह देह देह देह देह देह पांच ओगणिश तत्त्व देह देह पांच ओगणिश तत्त्व है।
   
   V. S. S. 14
8. सुनि : जा तो कैसे स्थुल देह के तैल्य ज सूक्ष्म देह धर्म, स्थायर जैन
स्थुल देहमा कम लागे हैं तत्म ज सूक्ष्म देहमा लागे हैं के कार्य पौर हैं ।
V. S. S. 14

9. स्थुल देहने विषे जैसी गृह पीतापणानी मानीता है तैयर ज चो सूक्ष्म देहने विषे मानीता ही है तो कैसे स्थुल देहमा कम लागे हैं तैल्य ज सूक्ष्म देहमा पण लागे।
V. S. S. 14

10. जैसे स्थुल देहने विषे तथा सूक्ष्म देहने विषे आम्धन नहीं तैसे तो स्थुल देहमा पण लागत नयी है; कैम के के ती केवल आत्मक्खा हुये ज लोह हैं।
V. S. S. 14

11. आत्मक्खा ही है पर तो स्थुल देह संबंधी तथा सूक्ष्मदेह संबंधी कम लागे नहीं।
V. S. S. 14

12. जै प्रृत्ति है ते प्रियुक्तात्मक है।
V. G. F. S. 12
S. P. 106

13. पायाना जै भो गुण है तेरा चमियुण। जो गुण ...
१८५ तत्त्वेनुष
V. V. S. 5

14. जै चौकीदार तत्क हैं ते पायानाकी भवा हैं, माटे पायाहय हैं
जै जड हैं
V. G. M. S. 34
प्रश्नति है ते ....... नागचिदात्मक हैं।
V. G. F. S. 12
66. वे बे त्वादेशाभ तदनुष्ठित ते हो दुल्जोधान जैव जुडो न करेत, 
V. G. L. S. 4

67. इद्विंगुम सम्बन्धवितं पृष्ठकु मोक्षकान्ता नहीं, 
V. L. S. 15

6. Karana Sarīra:

1. वाण शोध है बादल विषमत् स्वरूप स्वरूप है बादल विषमत करी करी महाय ।
V. V. S. 6

2. कारण शरीर है वे जीवनी माया है।
V. K. S. 12

3. वे बे कारण शरीर है ते विभाषाक नहीं।
V. V. S. 6

4. वे बे कारण शरीर है ते विभाषाक नहीं वे शायद है ने संक्षि ने नहीं।
V. V. S. 6

5. वे बे वीर बीज ने विन्यास कर्यत् का वीर बीज है वे बीज है ने वीर बीज ने कारण शरीर वीर निय विन्यास कर्यत् है।
V. V. S. 6

6. बीज बे ते स्वरूप स्वरूप स्वरूप करी करी ते नियम व्यवस्था है।
V. G. M. S. 66
7. V. K. S. 12
8. तै ज कारण शरीर ते स्थुल, द्रूष्म, हृद थाय हे पाटे स्थुल, द्रूष्म के कारण के त्राण जीवनी माया हे।
   V. K. S. 12
9. V. V. S. 6
10. V. K. S. 12
11. तै जीवनी कारण शरीर रूप माया ते क्रृष्ण जैत्री हे। कुर्डे रोते जीवनी बुद्धी गद्दी ननी। - V. K. S. 12
12. जैम अंकितौं बीज हृद ने तै जीवनी ब्रह्म बीज साथे वाति कृष्ण बोटा हृद गद्दी तै ने ज्ञान कृष्ण हृद ने बाल भांती ने लीला जैत्री बहे जाय ने कुर्डे हृद पंक्ते तै बुद्धी बहे जाय।
   रैम भवानुं ध्यान ने भवानुं वक्त तैने कारण शरीर जैत्री अंकितौं जीवनी फौजदारी पैटे जुदे बहे जाय हे: V. K. S. 12
13. जन्म परण्यैं मौका बेड़े तै जीवनुं स्वरूप ने भवन्य जागर्णुं जैं बीज, बीज, जीवनी बेड़े तै जीवनुं स्वरूप तै व्यवस्थ बुद्धी, V. S. S. 5
14. स्थुल, द्रूष्म के कारण के त्राण देहेने विषों खलक्षणों ने कुर्डे तै जीवनुं भवन्यारुं हे कृष्ण तै जीवनुं त्राण देहेने पक्ष्यन्यों सहायत सृजनेने जैं कृष्ण हे जीवनुं ज्ञानिक्षणुं हे।
   V. G. F. S. 7
7. Creation and destruction of soul:
8. भवान जै ल भवानी हे उपचार, सियात हे भवन्य लेना कल्यं हे।
   V. P. S. 1
9. V. G. M. S. 31
10. भवान, अन्ततरी प्रज्ञाना कल्याणी हे।
    V. L. S. 1
3. भावनातृत्ते पौलाना क्षणी धर्मादायिक स्वभाव पक्षः समग्र कीवने हुक्कता ह्याता।
V. G. F. S. 13

4. कृप्या क्रमें पुराणे करूनैङ पैत्र, पैत्रे, पुरुष, पञ्चपथाधिक समग्र स्थायेबर समग्र जीवत्ते जीव हैं।
V. G. F. S. 13

5. जीव जै पपण जनाइ हैं।
V. G. L. S. 10

6. पपण नवा जीव थ्याता नीह।
V. G. L. S. 10

7. अपर, अपर.... बाल्यता नाब हैं।
V. S. S. 12

8. जीव बविनाशी हैं।
V. G. L. S. 4

See also V. L. S. 10 and V. J. S. 2

9. भावना जैङ ते अन्न काळे भाषायमार कारण रुचि लीन ह्याता जैङ जीव रामने उत्पत्ति काले बुड़ि, इंडियोङ, पन की प्राणने लाभे हैं।
V. P. S. 1

12. A Dictionary of Philosophy (1979) Edited by Antony Flew and others, p. 76

13. Ibid., p. 76

14. हूँ ती बाल्य हैं ने मारे विषे मायाकृत उपायी हैं।
V. S. S. 9


191

२५. स्थल, सूचन के कारण के जन्म जीवनी पाया है।
V. K. S. 12


२८. पुराणोज्ज नारायण.... कल्पसूचुमन्वात्तन्तूम समय है।
V. L. S. 13

२९. L. B. S. 13

३०. L. L. S. 2

३१. तै तैनो जीव पण नाश पाही जाय है।
V. V. S. 11

३२. जीवनो नाश कैम धली है?
V. G. L. S. 12

३३. महान जे पुलकालि मायां मारण सखियां ली चत जे जीव
तैने उत्तांच काशु हुजु, हैङ्गियो, मन की प्राणने बाहेर है ।
तो उसम, मध्यम की कांटंक के विषय तैना भोगने की न
मौलने की बाहेर है।
V. P. S. 1

३४. पवित्रतु के बोध हें के के कोहें जे देवदेव ते मां कोई काले
जीवनु विषयं घाय नंद, देवले अना जीवनो नाश घा
गयो चापनो।
V. V. S. 11
8. Jīva in Prāṣya:

1. V. L. S. 4
   See also V. A. S. 5
   V. A. S. 7, V. G. L. S. 39
2. V. L. S. 15
3. V. G. F. S. 63
4. आ जगती उत्पत्ति करे हैं ते पण जीवन कल्याण की करे हैं
   V. K. S. 1
5. के स्थिति जैसे हैं ते पण जीवन कल्याण की करे हैं के भी
   प्रलय करे हैं ते पण जीवन की करे हैं
   V. K. S. 1
6. नाना प्रकार की ईश्वरिके करिने धार्मिक जीवन तैना किसाने
   के प्रलय करे हैं
   V. K. S. 1
7. V. L. S. 9
8. नित्यपुल जै सुशोभिति.....
   V. A. S. 93
9. नित्यपुलयया जीवनी उपायो लीन धैर जय है
   V. A. S. 3
10. अनुमतियाँ देने के देश तैना के धार्मिक प्रकृत नाश तैनें
    नित्य प्रलय करिये
    V. G. F. S. 12
61. निमित्र प्रलय जै ग्रहानी सुषुधिः
V. A. S. 3

ज्यारे कैनी राष्ट्री पड़े है त्यारे झूठोंनो नाश थाय है तैने
निमित्तलय कहीं
V. G. F.S. 12

62. विराट नामे हैहरन देह तेहु दिम्मादि काल पति आयुष्य है
V. G. F.S. 12
See also V. G. M. S. 31

63. विराट सुहासन मैं निकाले विषय वाल मन्नक्षर थाय है
V. G. F.S. 12

64. ऐतिहासिक है तैहरी आत्मा है
V. G. F.S. 12

65. ज्यां झूठी वर्णो दिशान होय त्यां झूठी झूठी क्रिया की स्थिति रहें है
V. G. F.S. 12

66. ज्यारे कैनी राष्ट्री पड़े है त्यारे झूठोंनो नाश थाय है तैने
निमित्तलय कहीं
V. G. F.S. 12

67. निमित्तलय हैहरन उपाधि लीन घड़े जाय है
V. S. S. 3

68. प्राकृत प्रलय जै प्राकृतिक कारण सेवे प्राकृतिक विषय लीन घड़े जाय
V. A. S. 3

69. प्राकृत प्रलय है ग्राहननो उपाधि सेवे लीन घड़े जाय है
V. A. S. 3

20. See above V.P.S. 1

21. कारार्तित केले है गूढनात प्रसन्न ते गूढनात विषय कार
बने तिन्निक की है, त्यारे ते कारार्तिती गूढन प्राप्त घड़े जावे है
V. G. F. S. 41
32. श्रीकृष्ण भावान कै ओर फूस्खं टैकरों करोने भावाने विषण्ये गम्भीर चला खा, त्याैं ते पाया कै क्षण कौटि कै प्रथान खै पूर्ण खा खाना है।
V. G. F. S. 12

पृष्ठसंख्या कै प्रथानपूर्ण खा।
V. G. F.S. 41

33. कौटि कौटि फ्लाइंग जैसी...
V. L. S. 1
V. L. S. 2

34. तै प्रथानपूर्ण कै खा कै कौटि कौटि फ्लाइंग है परिपक्वता कारण है,
V. G. F. S. 12

35. प्रथा पूर्णसूचक सूचक कै कृष्ण भावान कै पूर्णपूर्ण करोने प्रथाने विषण्ये गम्भीरचला खा, पक्ष है प्रथान खै महक्त उत्पन्न भूत है,
V. G. F. S. 12

36. महक्त खै त्रथा प्रथान खै बनार थथी खै बनार खै पूर्ण, विषण्ये, हिडियो, बनार कारण खै खै खै थथी ने खै खै खै विराट पूर्ण खा।
V. G. F. S. 41, V. G. F. S. 12

37. कौटि कौटि खै विराट पूर्ण जैसी...
V. G. F. S. 63

38. V. G. F. S. 12

See also V. G. F. S. 13

39. अत्यंतित्र पूर्ण खै नै पूर्णित पूर्ण सवे फ्लाइंग... प्रकार विषण्ये लीन खै खाय है,
V. A. S. % 3
लैं के महामाया ते कार ब्रह्म प्रक्षेपन विषयं भव पाये हैं।
ब्रह्म दिक्षुन्यं विषयं राजस्व लयं पामेन हे तैम लयं पामे हे, तैमं
ब्रह्मचार्यकृत प्रलय कहिते.

V. G. F. S. 12

30. जेठि प्रक्षेप चक्षुं धनर धर्म हृदय हैं ते महामायम ब्रह्म रहेते नहीं.

V. G. L. S. 10

31. V. G. F. S. 12

32. भयारे ते सबं ब्रह्मान्देनी प्रलय धार्म हैं स्वयं ते सवं ब्रह्म हैं।
तैं तो मात्र चित्र रहे हैं, तैं मात्र धार्म खल हैं ते तैं मात्र धार्म धार्म हैं।

V. G. F. S. 12

33. V. V. S. 6

34. V. V. S. 6

35. कारण शरीर ते स्वल्प, मूलपरे धार्म हैं।

V. K. S. 12

36. V. V. S. 6

37. V. V. S. 12

38. V. V. S. 6

39. जे कारण शरीर हैं तैं चैतन्य स्वल्प चैतन्य हैं जे जे देखै ते ब्रह्म चैतन्यम चन्द्र निरीक्षणानि रहिन्ने न च। पाटि तैं कारण शरीर कहि हैं।
तैं जे जे कारण शरीर हैं तैं अवैयान्तिक हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं नेशनाल हैं।

V. V. S. 6

40. V. K. S. 12

45. J. A. Yajnik, The Philosophy of Sri Svāminīraśayana, p. 52, 53

45. जे यज्ञिक स्वामिनिर्धार्यान, प. 52, 53

45. जे यज्ञिक स्वामिनिर्धार्यान, प. 52, 53

46. जे यज्ञिक स्वामिनिर्धार्यान, प. 52, 53
9. Disembodied state of Jīva:
   1. V. V. S. 6
   2. V. K. S. 12
   3. त्यारे के मानने मात्र विभक्त ज्ञान के मास वस्त्र वह के मानने ज्ञाति वीर वह ने ते देखे करोने वे मानना धारी विषये रहे है।
      V. S. S. 14
   4. V. P. S. 3
   5. V. V. S. 6
   6. V. V. S. 6
   7. V. K. S. 12
   8. त्यारे के जीवन व्याख्याति निखिल घाय है त्यारे के पार्श्व रूप ज्ञाति वह के मानने मास वस्त्र रहे है।
      पश्चि के जो तीन तीन तीन रात्रि रहे है।
      पश्चि के जीवने... मात्रानि इत्यादि करोने वे रात्रि ज्ञाति वह के ने रोगों
      युक्त करो मात्रानि कराराम सिथि रहे है।
      V. G. M. S. 66
   9. V. S. S. 14
CHAPTER - 7

ANTAHKARANA

1. Nature of Antahkarana
2. Manas
3. Buddhi
4. Citta
5. Ahañkāra
7. Four Modes of Antahkarana
8. Relation between the mind and the self.

-x-x-x-x-x-x-x-x-x
1. **Nature of Antahkaraṇa**

What is antahkaraṇa? According to Svāminārāyaṇa, it is internal organ of knowledge. The self directly does not know any object. It knows through antahkaraṇa. The cause of cognition is not the consciousness of the self alone, but this consciousness as qualified by the internal organ. This internal organ differs with each individual and, therefore, cognition by one does not mean cognition by all.

According to Svāminārāyaṇa, there are four antahkaraṇas. They are: manas (mind), buddhi (intellect), Citta (faculty of reflection) and ahaṅkāra (ego). The stuff of antahkaraṇa, according to Svāminārāyaṇa is subtle matter.

2. **Manas**

Mind is the central internal organ. According to Svāminārāyaṇa, the mind is the region where worldly desires originate. In its nature mind is always unsteady. It cannot remain without thought. Mind is engaged in the play of opposites (saṅkalpa-vikalpa). Opposite thoughts
pertaining to different desires (vasanā) serve as food for the mind.²

According to Maitrayi Upaniṣad, mind is the cause of bondage as well as release. Bondage, if it is attached to objects; release if detached from them.³ This idea of Upaniṣad is acceptable to Svāminārāyaṇa. He says that one, who has conquered the mind, has conquered the world.⁴ According to Svāminārāyaṇa, mind governs the sense organs. All the ten sense organs work under the control of mind. The sense organs are dependent upon mind for their functioning.⁵ It is only when the mind is in conjunction with the sense organs that it is possible to have any perceptual knowledge.⁶

3. Buddhi

Out of four internal organs (antahkaraṇas), buddhi (intellect) is regarded by Svāminārāyaṇa as the most important internal organ. He regards buddhi higher than mind.¹ The reason for his so regarding is that it has a cognitive function. It pervades not only each of the ten sense organs, but, manas, citta and ahaṭkāra also.² In other words, buddhi pervades the body from toe to the top of head.³ Because of such pervasion, buddhi knows simultaneously the functioning
of all organs of the body, and hence, according to Svāminārāyaṇa, every experience involves a judgement. Svāminārāyaṇa says doubting, deciding, remembering and forgetting are due to buddhi. A question may be asked. How can buddhi, which is material (māyika) and insentient (jada), know? Svāminārāyaṇa answers the question by saying that jīva pervades buddhi and inspires it to know and, therefore, it is the jīva who knows. Svāminārāyaṇa further clarifies that God as Sākṣin (witness self) resides in the jīva and hence it is ultimately Sākṣin who knows and through sākṣin jīva knows.

4. Citta

Mahattattva (the great element) is the cosmic intelligence. According to Svāminārāyaṇa, it is the first product of evolution of prakṛti (māya). It is the cause of the universe. What Sāṅkhya calls "Mahat" Yoga calls "Citta". According to Svāminārāyaṇa Citta and mahattattva are the same.

According to Svāminārāyaṇa, citta is pure, luminous, changeless and quiet. The function of citta is to reveal the nature of objects of knowledge. Svāminārāyaṇa says...
that citta is like a big mirror. The mirror, without
discrimination, reflects the images of dogs, donkeys and
saints who appear before it. Similarly, the attention of
citta is drawn to any thing which may be heard, seen or
remembered, irrespective of its being good or bad. Even
trifles attract its attention.

5. **Ahaṅkāra**

Ahaṅkāra is self-sense. It is the principle of
individuation. It forms the basis of egoity or I-hood.

According to Svāminārāyaṇa, ahaṅkāra in its cosmic
aspect consists of three guṇas, namely, sattva, rajas and
tamas. It is the cause of the generation of five elements
(pancabhūtās), sense organs, antākṣaraṇa and praṇa (vital
air). By nature ahaṅkāra is quiet, grave and obscure (vi-
mūḍha). In the context of ahaṅkāra, Dr. G. N. Joshi has
noted that "It makes possible the appropriation of things
in the form of "my" and "mine". The function of ahaṅkāra
is abhināma or self-love. Ahaṅkāra is the sense of subject-
ivity of an individual in virtue of which one mentally
separates one's self from others." Svāminārāyaṇa would
endorse this view of ahaṅkāra with respect to its individual
6. **Process of Decision-Making**

According to Svāminārāyaṇa, when the sattva guṇa predominates, the antahkāraṇa (conscience) remains pure. When the rajoguṇa predominates, it is disturbed and overflows with thoughts. When the tamas predominates, it becomes void (sūnya). According to Svāminārāyaṇa, internally the senses and antahkāraṇas are attached to the self and externally they are attached to empirical objects. Describing the process of decision-making, Svāminārāyaṇa has said that at first decision is made by the senses; and then it is made by the ego (aḥṅkār), then by the faculty of reflection (cītta), then by mind (manas), then by intellect (budhī) and ultimately by the self. However, Svāminārāyaṇa makes it clear that the self accepts the decision of the intellect and, therefore, decision of the intellect can be said to be the decision of the self.

According to Svāminārāyaṇa, the antahkāraṇa has greater consciousness than senses and the self has greater consciousness than antahkāraṇa. Gītā also speaks in the same tone. It says that the mind is superior to senses; the
intellect is superior to mind; and the self is superior to intellect. It should be noted that Svāminārāyaṇa also regards the intellect (buddhi) as superior to mind.

According to Svāminārāyaṇa, when senses come in contact with empirical objects, the desire to experience them is generated, first through outside contact. The outside object, then travels inside and enters into the antahkāraṇa as the object of its desire and through antahkāraṇa it enters into the self.

7. **Four Modes of Antahkarana**

According to Svāminārāyaṇa, the self knows through the antahkāraṇa. The activities of antahkāraṇa are the activities of self. According to him, antahkāraṇa is one, but it functions in four modes (chāra vibhāga). When it has mode of indetermination (saṅkalpa-vikalpa or mananva), it is called mind. When it has the mode of determination (mīscaya), it is called intellect (buddhi). When it has the mode of attention (cintavana), it is called citta. And when it has the mode of self-sense, it is called ego (ahaṅkāra).
8. **Relation between the Mind and the Self**

The nature of the mind and its constituents have been agitating the minds of people for a long time. In the West there are philosophers who equate mind with the self. For them there is no distinction between the mind and the self. Indian philosophers, from the very beginning, have recognised mind (manas) as something distinct from the self. (jīva)

According to Śvāminārāyaṇa, mind is not self. The self is different from mind. The mind, as contrasted with the self, belongs to lower prakṛti. It consists of subtle matter as opposed to gross matter of which the body is formed. It functions as one of the four internal instruments (antahkarana) of the self. According to Śvāminārāyaṇa, the self, which is non-material and which has consciousness as its essential attribute, is capable of associating, in an almost inseparable manner, with matter in the form of mind. The fact of such association is accepted by almost all the systems of Indian Philosophy. Śvāminārāyaṇism also accepts it.

According to Śvāminārāyaṇa, the mind, which is
evidenced by its thoughts, is able to think because it is pervaded by the self. Self pervades the mind in the same manner in which the fire pervades the iron rod.

And this solves the problem as to how there can be association between non-material (caitanya) self and the material (māyika) mind. Svāminārāyaṇa would agree with Sarasvatī Chennakeshavan when she observes that "mind which is of such a fine matter that it can absorb consciousness which in its turn is capable of being reflected in mind. Both are always seen, known and experienced together."  

Apart from Svāminārāyaṇa saying that there is a soul and that it is different from mind, it is not impossible to have a direct knowledge of the soul. We CAN conceive soul. But such a conception of soul is empirically not important, because, as Svāminārāyaṇa says, we cannot directly experience self. We have knowledge of it only through inference. But so far as mind is concerned, we have direct experience of it. According to Svāminārāyaṇa, as the mind is associated with the self in an inseparable manner, it is possible to have the experience of the self combined with the mind. According to Svāminārāyaṇa
we always have experience of self-mind combination. And when we have the experience of this combination, we feel that mind is not different from self.\textsuperscript{11} In such a state of experience, mind and self are experienced as one and not two. According to Svāminārāyaṇa, mind is nothing but the reflection (Kīrāṇa) of the self.\textsuperscript{12} So from the standpoint of psychology, the self is nothing more than its empirical nature, which is reflected in the overflowing and ever rushing desires of the mind.\textsuperscript{13} It is only owing to these desires that the empirical life of the self is made possible. Svāminārāyaṇa says that the self always seeks to have experience of empirical objects (panca viṣayās). Either the self experiences these objects through external senses or it experiences them internally through mind. But it cannot, even for a moment, remain without having experience of them.\textsuperscript{14}

In respect of the nature of mind, Svāminārāyaṇa gives an analogy of heat and cold. Just as a man becomes miserable on account of the extreme heat in the summer, in the same way, the self, associated with the mind, becomes unhappy and miserable when desired objects are not experienced.
Just as a man becomes inactive on account of the extreme cold in the winter, in the same way, when the desires are fulfilled, the self becomes happy and due to happiness it becomes inactive for attainment of liberation (Kalyana). So also, when a desire is fulfilled, the empirical self seeks to have the same delight again. But the struggle to regain the same delight results in pain and suffering. The very desire for repetition of pleasure brings about pain and suffering. Again, the fulfilment of a desire gives rise to so many desires rooted in lust, anger, greed, infatuation, arrogance and jealousy. According to Svaminarayana, the empirical self is perpetually engaged in seeking fulfilment of unfulfilled desires. But all the desires can never be fulfilled. And, therefore, seekers of the worldly happiness are day and night burning by the fire of unfulfilled desires.

According to Svaminarayana, mind directs the senses and itself is directed by the self. Svaminarayana maintains that what is necessary for perceptual knowledge is neither mere sense or its proper functioning in conjunction with mind, but the self which perceives through
These. The same idea is allegorically expressed in Kathopanisad which says that the mind is the internal sense organ directed by self and itself directing other sense organs. According to Svāminārāyaṇa, the self is responsible for the activities of mind. Mind plays only a secondary role in the formation of knowledge. It is not mind which is of primary interest to Svāminārāyaṇa, but the self, the Knower, which causes the mind to function. It is that which is of primary interest to Svāminārāyaṇa.
1. Nature of \textit{Antahkarana}:

1. आंत्हकरण करणा जानात्मक है ते जीवात्मक ज है.
   V. G. M. S. 63
   आ जीव है ते बुद्धि करोते जाने क जै.
   V. K. S. 1
   See also V. J. S. 2

2. आंत्हकरण करणा कै ज है?
   V. G. M. S. 12
   See also V. V. S. 4, V. J. S. 2, V. G. F. S. 18,
   V. G. M. S. 12, and V. G. M. S. 63

3. V. G. F. S. 12
   V. G. M. S. 34

2. \textit{Manas}:

1. मन है ते जगती वासनाख हरूर हनीत है.
   V. G. F. S. 38
   See also V. G. F. S. 12

2. मन स विकल्पाणां वासनाख हार है.
   V. G. M. S. 8
   See also V. G. F. S. 12

3. मन कै मूर्त्तमाणां कारणं वेभमाणाओः
   वस्तं विभवाति सः सः निबिभवाय ।
   मृतमुः
   \textit{Maitreyi Upanishad}, 4.11.4

4. जै न कह जीवाध सैणो जगत् जीवाधव

5. मन कह सत्य वाचक पदाधिको जे समु गगनदिना तैनी उत्थितिः
   चौत्र है कै विकल्प विकल्प है कै त समु विकायदेः निकायता है.
   V. G. B S. 12
3. **Buddhi**

6. बुद्धि के तौर पर संकेत कारण है ने सवेरी मोटा है।
   V. K. S. 1

   बुद्धि उपर असार है।
   V. P. S. 1

2. बुद्धि पनि विषण रहो हैं, विषण रहो हैं, बचाव विषण रहो हैं, खोदने विषण रहो हैं, बढ़ने विषण रही हैं, वाणिज्य विषण रही हैं, पत्ते विषण रही है, वाणिज्य विषण रही हैं, तथापि विषण रही हैं।
   V. K. S. 1

3. बुद्धि के तौर पर दैनिक विषण नवविश्व पर्यंत व्यापने रही हैं।
   V. K. S. 4

4. तै बुद्धि पर इंडियानी विद्या अक्कलावल्लिन जानी हैं,
   V. K. S. 4

5. बुद्धि विषण प्रदाशित जान रहे हैं, जन सम्मत इंडियाने विषणे।
   वे मन्त्रण जान हैं तै बुद्धि कता हैं जन से बुद्धि विषण संग्रह, नचक, निर्दिष्ट की स्मृति रहें।
   V. S. B. S. 12

6. तै बुद्धि विषण बीच व्यापने रही हैं, तै कीज्या जाणिपणाने
   कहे बुद्धि जाणिपण कहाँ जै बीच विषण सातों रहें।
   माहे सातो जाणिपणाने कहे करो जै बीच जाणिपण कहाँ
   V. K. S. 4
   तै बुद्धि विषण बीच रही हैं।
   V. K. S. 1
3. Citta:

1. V. G. F. S. 12

2. Radhakrishnan, Indian Philosophy, part II (1977), p. 345

3. चिन्तन के पहचाने बैलवणे जाणाहू
   V. G. F. S. 12

4. पोषी निविषार के ने प्राणात्मन के ने ज़ुकस्त्वम्य के की शात के
   V. G. F. S. 12

5. विस्ती व्यमव भै द्विपण ही हैपा पौटा साज जादे तेंदु पण
   प्रतिविच्छ देखाय तथा कूररक, गंधरा..... जे बा या हीतं तेंडु
   पण प्रतिविच्छ क़हेवाय
   V. G. M. S. 6

6. जैम मोटे कालु दर्पण ही हैपा पौटा साज जादे तेंदु पण
   प्रतिविच्छ देखाय तथा कूररक, गंधरा..... जे बा या हीतं तेंडु
   पण प्रतिविच्छ क़हेवाय
   V. G. M. S. 6

7. चिन्तनी स्वमाव भै डॉटे जे जे जे प्राणी वरिड के ते प्राणाही
   चौटी जाय जे
   V. G. M. S. 6

सांस्कृत जा या हीतं तेंडु पण चित्तान के जे केलो के ते
व्यमवानी स्वमाव जे
V. G. M. S. 6

3. जैम या सांस्कृत जे जावाली जावाने जे जैम सांस नसाने फे नहीं
V. G. M. S. 6

8. नकारी वस्तुमा पण चित वली हे
V. G. M. S. 6
5. Anekākāra:

1. ज्यारे तत्त्वानुमान करते हैं तथारे का:करण निम्नलिखित करते हैं।


6. Process of decision-making:

1. ज्यारे तत्त्वानुमान करते हैं तथारे का:करण निम्नलिखित करते हैं।


V. G. E. S. 32

Gita 3-42, See also Kathopanisad 1.3.10
8. Relation between the mind and the self:

1. V. P. S. 3
2. V. G. F. S. 12
3. V. G. F. S. 12
4. V. G. M. S. 63
5. V. V. S. 1
6. V. G. M. S. 2
7. V. K. S. 1, V. K. S. 4
8. V. G. L. S. 4

६०. व. क. स. १

६१. बाज तो मैं पनपूर्व रूप विचारी जोयूं तै मन जीव धकी

जुड़ न देखायूं

V. G. M. S. २३

६२. मन तौ जीवनी ज कोई विरण ई पण जीव धकी पड़ु नभी

V. G. M. S. २३

६३. Dr. J. A. Yajnik, The Philosophy of Sri

Sūmīnārāyaṇa, p. १४०

अम बली कुवारी होई तै योग करोने-युगरो लाहि जल उठिए नहीं,

है, हैम क्रि:करणङ्गक से कुवारी तै निकली जीती कुटि

है। हैम जीव जीवना जिकर्ण विना विचार ते निकली विज्ञान विज्ञाना

V. V. S. ४

६४. जीव मात्र है तै पंचविश्वसनी बाझारी जीवार है,

तै करा तौ बाह्य

पंचविश्वसनी मांगकली होई की ज्यारे बाह्य बाह्य विश्वसनी योग

न होई ल्यारे क्रि:करणार् पंचविश्वसनी भिक्षु भिक्षु करी, पण

तै जीव विश्वसना भिक्षु विना तै विचार भावय विना

श्राणमात्र पुणा रही जगती नभी.

V. A. S. ३

६५. हैम उपालाल्या लुक होई तथा हैम उपालाल्या हिम होई तैवूं

पनपूर्व रूप देखायूं

V. G. M. S. २३

हैम माण्यता ढोकरा लुक पैसे तथा हिम पैसे ल्यारे तै माण्यता पारि

जाई है, हैम के मन द्रियों ल्यारे रही ज्यारे विश्वय सन्तुष्ट

भाव है ल्यारे तै विचार विज्ञान विज्ञान भाव है ल्यारे तै विचार

तै विज्ञान विज्ञान विज्ञान ल्यारे तै विचार विज्ञान विज्ञान

तै विज्ञान विज्ञान विज्ञान हिम लैहै, तै ज्यारे
हूँ, कहाँ हो, धर्म की युगलोन्नति लगवाई जाएगी जीवन की मृत्यु है। लैंगिक जीवन का विशेष दृष्टिकोण लगाया जाना जाता है। अन्य देवताओं की मृत्यु है। लेकिन यह मृत्यु जीवन की मृत्यु है।

V. G. M. S. 23

भक्ति की धर्म है। वे काम, कृम, लोम, पौड़, पत्तर, दास, तुष्कन्त। यह लोग देखते हैं विषय देखते हैं। तथा तापमान रात दिख जाता है।

V. G. F. S. 24

82. जीवन के मृत्यु को जीवन के लिए काम करने वाले, कृमि के पौड़के, पत्तर, दास, तुष्कन्त।

V. K. S. 4

83. जीवन के मृत्यु को जीवन के लिए काम करने वाले, कृमि के पौड़के, पत्तर, दास, तुष्कन्त।

V. K. S. 4

84. बल्लाल राहिते विद्य श्रीरे रामकेश ते।

उद्धि तृ शारणिः विद्य नमः प्रसन्नेश्वर।

Kathopanisad 1.3.3
CHAPTER -- 8

DOCTRINE OF AVASTHĀTRAYA

1. Introductory Remark

2. Jāgrata Avasthā

3. Svapna Avasthā

4. Susupti Avasthā

5. Intermingling of the three states.

6. The individual and the Cosmic aspects of the Three Selves.

7. The Fourth State

-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x-x
1. **Introductory Remark**

Swaminarayan has expounded the doctrine of avasthatraya. According to Svaminarayan, the experience of empirical objects is possible only when the jīva enters into a particular state (avasthā) of the body. The state of body in which the jīva is enabled to experience the empirical objects is called avasthā.¹ Thus, an avasthā is a state of empirical consciousness during its association with the body. There are three such states: waking (jāgrata), dream (svapna) and dreamless deep sleep (susupti).²

The scientists of the materialist world have taken up for themselves the world of objects as their field of inquiry, while religions and philosophies have taken up the world of subject for their inquiry. During their inquiries in the inner world, as a logical consequence, they identified the three facts of the empirical consciousness as the waking, the dream and the deep sleep. In these three planes of consciousness, we find that in each one of them, we act differently as though we in ourselves are three different entities. The "Waker" in us is different
from the "dreamer" and both are different from the "sleeper."\[^3\]

2. **Jāgrata Avasthā**

The first state of the empirical consciousness, according to Svāminārāyaṇa, is jāgrata avasthā (waking state). It has its root in the state of sustenance (sthitī avasthā) of cosmic god (Īśvara).\[^1\] It has its location in the eyes.\[^2\] The attributes of sattvāguna are predominant in it. The sattvāguna connotes the quality of "Knowledge." Owing to the preponderance of the sattva guṇa, the experience in the waking is clear, distinct and objectively true.\[^3\]

The jīva in this state has consciousness of the body (piṇḍa) which is a miniature form of cosmos (brahmāṇḍa or Viśva)\[^4\]. According to Svāminārāyaṇa, the jīva in this state identifies itself with the gross body and is known as Viśvabhimāṇi. The individual waking self is called viśva and Cosmic Waking Self is called Viśuddha. The jīva, as viśva, is conscious of the external world. It experiences the empirical objects through the media of ten external senses (indriyas) and four internal senses.
The only experience known to it is in the field of sense objects (pañca viṣayas), namely, the sound (śabda), the touch (sparśa), the form (rūpa), the taste (rasa) and the smell (candha). According to Māṇḍūkya Upaniṣad, the characteristic of this state is attainment (āpti). It is during this state that man works for various attainments. In this state man makes his choices and decisions. It is a state of outward moving consciousness (bāhin prājña). Svāminārāyaṇa would fully agree with this idea of Māṇḍūkya Upaniṣad.

The objects of the world experienced in the waking state are not regarded by Svāminārāyaṇa as illusory as Śankara did nor as "bundle of sensations" as Hume did. Svāminārāyaṇa does not believe that there are no other things the thinking beings and that we perceive our own ideas as the subjective idealists hold. Nor does Svāminārāyaṇa believe that the knower gives form to the world of phenomena as Kant maintains. According to Svāminārāyaṇa, the external object that the mind perceives exists irrespective of its being perceived. Svāminārāyaṇa has taken a strictly realistic position. He, therefore, holds that the world of external objects is common to all perceiving
3. **Svapna Avasthā**

The second state of empirical consciousness, according to Svāminarāyaṇa, is the Svapna avasthā (dream state). It has its root in the state of creation (Utpathī avasthā) of cosmic God (hirāṇyagarbha). It has its location in the region of throat. The attributes of rajoguna are predominant in it. Rajoguna connotes the quality of "action".

In the waking state the physical body is active and moving. In the state of dream as well as the dreamless sleep it lies inactive like a machine at rest. In the state of dreamless sleep a little of rajoguna still persists through which digestion of food, blood circulation and other internal functions continue. But when rajas increases and predominates during dreamless sleep dreams start appearing. Owing to the preponderance of rajoguna the jīva experiences empirical objects in the dream state. The experience of objects in the dream state is dim, unstable and objectively false. The reason for its being so, according to Svāminarāyaṇa, lies in the peculiarity of the region of throat.
wherein infinite varieties of dream objects originate. Just as in a temple, the walls of which are decorated with mirrors, a lamp, placed in the centre, appears in many images, in the same way the thought of a desire (sankalpa) assumes infinite forms in the region of throat.

According to Svāminārāyaṇa, the jīva in this state identifies itself with the subtle body and is known as Taijasābhīmāṇī. The individual dreaming self is called Taijas (bright) and the Cosmic Dreaming Self is called Hiranyagarbha. Dream is inward moving consciousness. In this state the jīva as Taijas is conscious only of the internal world, and experiences subtle objects (vāsanāmaya bhoga) through the media of subtle indityas and antahkarana.

According to Maṇḍukya Upaniṣad the characteristic of this state is "Upsurge" (utkarsa). The "Upsurge" (indicates something that takes one beyond one's range. Upsurge results in superiority. One experiencing Upsurge has a superior Knowledge. Svāminārāyaṇa would completely endorse the above view of Maṇḍukya Upaniṣad.

According to Svāminārāyaṇa, dream objects represent unfulfilled desires of jīva in the waking state. The nature
of jīva does not change in the dream state from what it was in the waking state. The desires which arise in the waking state spring up in the dream state. Svāminārāyaṇa would agree with Freud when he says that "the dream in its inmost essence, is the fulfilment of a wish." As Dr. J.A. Yagnik has pointed out, Svāminārāyaṇa would agree with the psychoanalyst that the experiences of the dream state need to be interpreted, and such an interpretation, if it is true, throws a good deal of light upon the character of the person whose dreams are interpreted.

A question was raised before Svāminārāyaṇa by Svāmi Nirlohbānanda: Many a time it happens that the objects never seen or heard in the waking life spring up in the dream state. What is the reason of it? In answer to this question Svāminārāyaṇa has said that the unfulfilled desires of the past birth crop up in the form of objects. This means that according to Svāminārāyaṇa objects of dream experiences are ultimately objects created on the basis of the memory or sanskāras of the experience of the objects of waking state. This is the reason why Svāminārāyaṇa would not agree with John Hospers when he says that "It seems impossible to distinguish dreams from waking-life experiences.
on the basis of any qualitative dissimilarity between
dream experiences and waking life experiences." Moreover,
according to Svāminārāyaṇa, dream state is completely
different from the waking state, and therefore, the nature
of experiences in both these states are bound to be differ­
ent. Thus the view of John Hospers is not in consonance
with the view of Svāminārāyaṇa about dream and waking-life
experiences.

Emphasising the spiritual quality of the self,
Svāminārāyaṇa has said that the consciousness of the person,
if coupled with spiritual vigour, becomes so purified that
bad dreams do not appear to him. According to Svāminārā­
yaṇa the jivas cannot assume the dream state nor can they
create the dream state at their choice. It is God, who, as
the giver of fruits of action (Karmaphalapradātā), presents
the dream objects to the individual selves in accordance
with their desert. Dr. J.A. Yajnik has noted that
"Svāminārāyaṇa would not agree with psycho-analyst in re­
garding experiences of dream as purely-subjective and fantas­
stic fabrications woven with the images of memory."
4. **Susupti Avasthā**

The third state of empirical consciousness, according to Svāminarāyaṇa, is susupti avasthā (dreamless sleep or deep sleep, state). When we have transcended both the states of waking and dreaming, we shall be in this state.

The difficulty in describing the deep sleep is that during the time of sleeping we experience none of the worlds of our usual instruments of cognition as they are not at work then. Deep sleep is a state in which gross body becomes inert and the internal instruments (antahkaranas) retire. It is a state of living in which all the instruments of knowledge are closed down.

Svāminarāyaṇa has given a good description of the state of deep sleep. According to him, the root of this state is in the state of dissolution of the cosmic god (Īśvarā)\(^1\). It has its location in the heart.\(^2\) The attributes of tamoguṇa are predominant in it.\(^3\) The tamoguṇa connotes the quality of inertia. Actions performed under the predominant influence of Tamas induce the self into the state of deep sleep.\(^4\)

In the state of deep sleep the jīva experiences
a mere all round ignorance, a complete negativeness. There are no objects to experience, either gross or subtle, and hence there is no experienter. The sleeper does not desire any object nor does he see any dream. Owing to the preponderance of tamoguna, the self becomes oblivious of the desire to experience empirical objects, of knowledge (jisṭāpaṇuḥ) of such desires and the ego of doership (Kartāpaṇuḥ), all of which merge in the causal body. The self does not have any kind of contact with the empirical objects. The self becomes just like a stone, that is, the jīva becomes almost unconscious in this state. It does not have any kind of knowledge. The only thing the self experiences is a state which has neither form, nor sound, nor taste, nor touch.

According to Svāminārāyaṇa, in this state the self identifies itself with the causal body and is known as prājña (the wise). The self, in this state, remains fully absorbed in the bliss of Prādhāna Puruṣa who is known as saṅguṇa Brahman in Svāminārāyaṇism. Thus, the self gets a temporary relief from the sufferings and agonies of empirical life. But this does not mean that the self derives real bliss. In this state the self gets only the shadow of
the supreme bliss. It is called shadow because the self does not experience positive bliss. Māyā (avidyā) with its three guṇas persists in this state. According to Svāminārāyaṇa, the deep sleep is not a state of real bliss. The real bliss can be experienced only when the self goes beyond three guṇas of māyā and is established in its true being (ātma Sattā). 

According to Māṇḍukya Upanisad, the characteristic of this state is APITI (final end). As Rohit Mehta has pointed out, the literal meaning of the word APITI is "APPROACHING" or "ENTERING IN TO ". The state of deep sleep is a state where man is approaching the Portal of Truth. It is a condition where man is entering into a new realm. Svāminārāyaṇa would be in complete agreement with this view of Māṇḍukya Upanisad.

5. **Intermingling of the Three States.**

In Yogavāsiṣṭha the doctrine of composite state is propounded. According to this doctrine, any one of the three states may include in itself the remaining one or other states. Svāminārāyaṇa has admitted this doctrine. According to him, the three states are not exclusive of
each other. Any one of them may involve the other two.\(^2\)

A man may be walking in a state and yet be in the dream state totally unaware of the surroundings. As Dr. J.A. Yajnik has put it, "This happens so because the differentia of any of the three states of consciousness is in preponderance of any one of the three guṇas; and the guṇas are, by their very nature, capable of mixing with one another in any proportion. Thus, it is quite possible that in any one of the three states of consciousness, the experiences peculiar to the remaining state or states of consciousness may also arise."\(^3\)

According to Svāminārāyaṇa, the experience in the waking state is distinct and objective (Yathārtha). But, what would be the state (avasthā) in which man experiences rope as snake? Svāminārāyaṇa would reply the question like this. He says that if the jīva, in the waking state, is overtaken by a sense of promiscuity (bhrānti), it will experience the empirical object as what it is not (agāthār-thapaṇe). According to Svāminārāyaṇa, this is a case in which the waking state is coloured or dominated by the dream state.\(^4\) This can be said to be a composite state in which the elements of both the waking state and the dream
state are present. In such a composite state, the man sees rope as snake, eventhough apparently he seems to be in the waking state.

Svāminārāyaṇa, also, mentions an instance of the composite state wherein the elements of both the waking state as well as the deep sleep state are present. He says that if the jīva, in the waking state, becomes oblivious of the outer environment due to the influence of fatigue and compunction, it will not be able to experience empirical objects discriminately. Under such a condition it will experience them indiscriminately (viveka rahita). In such a case the waking state is coloured or dominated by the deep-sleep state. 5

According to Svāminārāyaṇa, when in the dream state the jīva experiences the empirical objects of its desire (vāsanāmaya bhoga) knowing them with discrimination as it does in the waking state, then it is called waking state in the dream state. 6 Similarly, when it experiences such objects in the dream state without discriminatory knowledge of them on account of inertness, it is called deep-sleep state in the dream state. 7
According to Svāminārāyaṇa, if, during the state of deep-sleep, the sense of doership (Kartṛ Vṛtti) arises due to previous deeds (Karmas), such a state is called dream state in the deep-sleep state.⁸ Sufferings and agonies experienced in waking and dream states are dissolved in the blissful state of deep sleep. Now, if the self experiences bliss with the knowledge of bliss as opposite of suffering, then such a state, according to Svāminārāyaṇa, is called waking state within the deep-sleep state⁹.

6. The Individual and the Cosmic Aspects of the Three States.

In the foregoing pages, in this chapter, we have pointed out, along with other aspects, the individual and the cosmic aspects of the three states of consciousness. But, it would be worth-while to bring these aspects out of their general setting and place them here so that we may have a clear and concise picture of the individual and cosmic aspects of these three states of waking, dream and deep-sleep.

As seen, according to Svāminārāyaṇa, self in the waking state identifies itself with the gross body and is
known as Visvābhimāni. The individual waking self is called Viśva and the Cosmic Waking Self is called Vīrtha. The self, as viśva, is conscious of the external world.

According to Svāminārāyaṇa, as seen, the self in the dream state identifies itself with the subtle body and is known as Taijasābhimāni. The individual dreaming self is called Taijas and the Cosmic Dreaming Self is called Hiraṇyagarbha. The self, as Taijas, is conscious only of the internal world.

According to Svāminārāyaṇa, seen the self, in the deep-sleep state, identifies itself with the causal body and is known as prājñā. The self, in this state, remains fully absorbed in the bliss of Pradhāna Puruṣa who is known as Saguna Brahman in Svāminārāyaṇism.

From the above-mentioned aspects of the three states of consciousness, it becomes clear that Svāminārāyaṇa has adopted a thoroughly realistic position. Svāminārāyaṇa, does not believe in drśтирśṭivāda. According to him, although the self is metaphysically dependent on God and experiences empirical objects in and through God, nevertheless the objects of the world are real and not the
constructions of mind. Herein lies an important difference between Śankara and Kant on one side and Svāminārāyana on the other. Śankara regards objects of the world as unreal, as being creations of avidyā. Kant regards them as mental constructs. Svāminārāyana regards them as objectively real. What is attempted above is nothing more than a simple comparison between the world of self and the world of Isvara (Cosmic God). The comparison indicates the fundamental unity of spiritual character of the world, without taking away the least of its objective reality.

7. The Fourth State

Thus we see that Svāminārāyana given us an analysis of empirical consciousness. As we have seen, in waking state both senses and mind are at work. In dream state the senses are at rest and only mind is at work. In deep-sleep state both senses and mind are at rest. The waking state is a state of outward movement. Dream state is a state of inward movement. And deep-sleep state is a state of no movement.

According to Svāminārāyana, the self cannot choose
to be in a particular state it likes. The self which experiences the fruits of deeds (Karmas) in its waking, dreaming and sleeping states cannot independently do so. God, who is the giver of fruits of actions (Karmaphalapradātā) enables it to go through these states according to its Karmas.\(^1\) For example, a self, when it is in the state of waking, cannot go to the state of dreaming, even if it desires to do so, because God controls its movements (Yuktis). Again, if it desires to go from the dream state to the waking state, it cannot do it, nor can it go into the state of deep-sleep. It is only when God helps it to go through these states according to its Karmas, that it can experience the fruits of its actions in these three states.\(^2\)

Thus, we have seen the characteristics of three states of consciousness as has been explained by Svāminārāyaṇa. But according to Svāminārāyaṇa, these three states are not all. There is a fourth one which comprehends all the three states. Svāminārāyaṇa calls it Turīyapada. He also calls it Antaryāma, Dvāsta, Brahman and Parabrahman. According to Svāminārāyaṇa, it is by this Turīyapada
that the self is enabled to distinguish between these three states. All the three states are included in the fourth one. Tuṣṭya is the consciousness of unity. According to Māṇḍûkya Upaniṣad, the characteristic of this state is AMATRA (Partless). In this state the self is in the state of pure consciousness. According to Svāminārāyaṇa, the highest is not the deep-sleep state, but the fourth state. This fourth state, brings out positive aspect of the negative emphasised in the state of deep-sleep. However, as Radhakrishnan has pointed out, Tuṣṭya, like susupti, is not a normal occurrence of man's life.

This point should be concluded with a note that the Buddhist discrimination of four states of Kāma, Rūpa, Arūpa and Lokottar answers to the four states of consciousness mentioned above.
1. **Introductory Remark:**

1. जा जीवात्मा है ते ते गैं विचार रही ते विधाय मानने मानने के ते
   काल्या कहियें?
   V. S. S. 6

2. ते काल्या जाग्न, स्वप्न जै सुधारित है क्रण प्रकार यहि है?
   V. S. S. 6

   जाग्न, स्वप्न जै सुधारित है क्रण काल्या है?
   V. G. L. S. 78


2. **Jagrata Avasthā:**

1. जाग्न काल्या है ते विराजयुक्तनी विधविय काल्या है तैतु कार्य
   है ने सत्यगुण अल्मक है? 
   V. S. S. 6

   ते सत्यगुण प्रशान्त कै से काल्या जाग्न काल्या कहिये?
   V. S. S. 6

   ता जीव ज्याओ सत्यगुण प्रशान्ति तोती है सत्यगुण प्रशान्ति तैतु के करे कारे ते कौन पाल तै जाग्न अवस्था है?
   V. G. S. S. 65

2. जाग्न काल्या द्वारा बैत्र स्थापक चिन्हों रही है?
   V. S. S. 6

3. जाग्न काल्यांत सत्यगुण कै है के सल्ल पदार्थें पदार्थ जान
   कै है?
   V. K. S. 12

5. ता ब्राह्मण बेटें कार्यानु है तैतु ब्राह्मण पर्याय है? तै
   पदार्थं जल पै ने ब्राह्मण पदार्थ है?
   V. S. F. S. 65
3. Svapna Avasthā:

1. वे स्वप्न काल्पन्य है तेसिंग हीराग्लामेलो के उत्पादित कास्त्या
   तेठ्ठू कार्य है।
   V. S. S. 6

2. स्वप्न काल्पन्या " " तेठ नामकी विचारें रहकर है।
   V. S. S. 6

3. तैन लोकेनुण प्राचार स्वप्न काल्पन्य कहीं है।
   V. S. S. 6

4. अ ज्ञान न ज्ञान लोकेनुण प्राचारयों के के मस्स्कर्म करे
   तेठ तेठती फल स्वप्न काल्पन्य है।
   V. G. F. S. 15

5. वे स्वप्न चुक्का चिन्हों के बिंबीस्त्यु है के प्रायस्त्यु है के तो
   देखने योगें करीयों प्रवर कर। वे ग्रह के तेठ देश है के। तैन ह्यं ज है के वे
   वे स्वर्ग केन्द्र मात्र नीरो जीवो चुक्का देखते आये।
   V. G. M. S. 21

6. वे काव्यां यीत काव्यों तैम तैम दिश दिशे दिशे कहीं हैयां तो तो
   तैम देखने योगें करीयों केन्द्र करता हैयां है केन्द्र करता हैयां
   है केन्द्र रूपते देखने आये।
   V. G. M. S. 21
7. जै स्वर्ग कस्था तैं विषों तेजसामियानी नाथे कै जीवात्मा तै सूर्य देशना छम्माने पक्षि रुखी तथो कदियो करणे करो न पूर्व कै भी कलारे वास्नायय भी गये बौधे हे.
V. S. S. 6

8. देशुक्याः उपनिषद्याः 10
9. जीव देशुक्य जागृत कस्थामां रूढे है कै तैव ब स्वर्ग कस्थामां विषों रूढे है. कैप तै, जागृत कस्थामां वै प्रका रूढा हौय तैव ब स्वर्ग कस्थामां स्फुरः है.
V. G. L. S. 18

11. जागृत कस्थामां तै कोई विक्ष दीर्घाय न हौय ने साम्यत्वां पण न हौय तैरां तैरां पदाथे स्वर्गमां स्फुरः आवे है, तैरूँ भूि कारण छैः
V. G. L. S. 18
12. न दीर्घा हौय ने न साम्यत्वां हौय कै कै पदाथे स्फुरः है, ने तै मूवी जम्मां ने तै तैनी वास्नायय करो न स्फुरः है.
V. G. L. S. 18
14. जीव वै जीव बलिस्क बलने पायः हौय तैने तै मूवः स्वर्ग पण आवे नाहि.
V. G. F. S. 63
4. Sugupti Avastha:

1. वे सुषुप्तिभाव कायम करते हैं तथा इसकी प्रक्रिया करते हैं।
   V. S. S. 6

2. सुषुप्ति कायम करते हैं।
   V. S. S. 6

3. यह समय हेतु सुषुप्ति कायम किया जाता है।
   V. S. S. 6

4. जीवन व्यवस्थापन करते हो जब भी समय है।
   V. G. F. S. 65

5. वे सुषुप्ति कायम करते हैं तथा इसकी प्रक्रिया करते हैं।
   V. S. S. 6

6. सुषुप्ति कायम करते हैं जब भी समय है।
   V. G. F. S. 65
5. Intermingling of the Three States:

1. Yogavasishtha, Sthitiparakaraṇa, Sarga 19, verses 9 and 10

2. Kesri rote kah ke kasthane vinahi bojvi khe ke kasthane rohe hāṁ.
   V. S. S. 6


4. Ke jagtae vinahi jō ke jīvottāma prāttivē kāro ne avyāptēpiṇī
dẖāṣṭre vinayanē mōgaṁ hāṁ to teīne jagtae vinahi śvāpna kādeīhāṁ.
   V. S. S. 6

5. Ke jīvottāma hāṁ te jagtae vinahi sākra thāmārāndē kāro ne vināke
   rākṣa kāṁ jō dẖāṣṭre vinayanē mōgaṁ hāṁ to teīne jagtae vinahi,
sūṇūṣṭha kādeīhāṁ.
   V. S. S. 6
6. स्वप्नने विषय अ जीवात्माज से ते ज्यारे जागूत राग्ते ज विवेक करते जागति थाने वासनाणय मौगने मौगने हँसते त्यारे तत्तपने विषय जागुत अस्त्या कहिहँदे।
V. S. S. 6

7. स्वप्नने विषय जागता जे वासनाणय मौग तैमने जे जीवात्माज से ते मौगकोट थाने पण ज्यारे करिते न जाणो तो तैमे स्वप्न विषय सुरुप्ति कहिहँदे।
V. S. S. 6

8. सुरुप्ति विषय कर सस्तारे करिते वहांतू हैं उत्पन्न अठरह तैमे सुरुप्ति विषय स्वप्न कहिहँदे।
V. S. S. 6

9. जागूतने स्वप्नने विषय हैं पोडा तैमनात वर्ष वाले हैं सुरुप्ति विषय सुरुप्ति विषय परमेश्वर हैं कुछ वाला तैमना प्रतिवादिगणतं ज्ञान तैमे सुरुप्ति विषय जागुत कहिहँदे।
V. S. S. 6

7. The Fourth State:

6. जीवने जागुत तस्मैन स्वप्न को सुरुप्ति के त्रिकरण अस्त्या मौगवाय हैं ते केवल कोई करिते न करो मौगवाली। तैमे अने कमना फलिताय हैं परमेश्वर तैमे जीवने ज्यारे करिते मौगवाय हैं त्यारे मौगवाय हैं।
V. G. F. S. 65

7. जीवने ज्यारे जागुत अस्त्या फली मौगकोट होते ने ज्यारे हैं इस्के वे पारे स्वप्नमात्र अठरह हैं वो केवल को स्वप्नमात्र जावाय नि शा पाटे हैं फलिताय हैं परमेश्वर केवल तुकारित्वितीय रूपी राखे हैं के स्वप्नमात्री जागुतमात्र आवासि हैं इस्के तो जागुतमात्र अस्त्या नहीं हैं सुरुप्ति अस्त्या स्वप्नमात्र तथा जागुतमात्र क्वाय नि हैं।
V. G. F. S. 65
2. अस्थायन के नाटौं के ज्ञान है जीवाल्पाने जो की धार्मिक है, जेठुण तृण की धार्मिक है, भगवान वा धार्मिक है, परिस्थिति की धार्मिक है।
V. S. S. 6

4. माङ्गुक्य उपनिषद 12
5. V. S. S. 6
6. Radhakrishman, Indian Philosophy, Part-I
   (1977), p. 162
7. Radhakrishna, Ibid., p. 161
CHAPTER -9

JĪVA ANDĪŚVARA

1. Plurality of Īśvaras
2. Metaphysical nature of Īśvara
3. Three bodies of Īśvara
4. Three states of Īśvara
5. Four forms of speech of Īśvara
6. Parabrahman in Īśvara
7. Birth, Death, and Rebirth of Īśvara.
8. Liberation of Īśvara
9. Similarities between Jīva and Īśvara
10. Difference between Jīva and Īśvara.
11. Relation between Jīva and Īśvara.
12. Can Jīva become Īśvara?
13. Īśvara becomes Jīva in Akṣarādheśam
14. Īśvara of Svāminārāyanā and Overmind of Aurobindo,
1. **Plurality of Īśvaras**

Īśvara is the cosmic self. He is one of the five eternal realities admitted by Svāminārāyaṇa. He was never created. He is an eternally existing metaphysical entity.¹

Like jīvas, Īśvaras are infinite in number.² Svāminārāyaṇa has accepted the doctrine of plurality of Īśvaras. Svāminārāyaṇa has specifically said that no new jīva (self) comes into existence. In respect of Īśvara Svāminārāyaṇa has not expressly said so. But since Īśvara is an eternally existing ontological category, his creation cannot be logically conceived. Thus, according to Svāminārāyaṇa, no new Īśvara comes into existence.

According to Svāminārāyaṇa, there are infinite number of universes.³ Each universe is headed by an Īśvara. Īśvara who is the head of a universe, is called Brahmani.⁴ Each universe (Brahmani) has usually more than one Īśvara. Every Īśvara has been assigned the duty and responsibility of governing and taking care of a universe or a department of it. According to Svāminārāyaṇa, Brahma and such others are Īśvaras.⁵ According to this view of
Svāminārāyaṇa, Brahma, Viṣṇu, Rudra, Mahāviṣṇu, Pradhāna Puruṣa, Hiranyagarbha, Bhumapuruṣa and even Mahattattva are Īśvaras. They handle some or the other department of their universe. Thus, from Brahma to Virāḍ Puruṣa, all are included in the category of Īśvaras.

2. Metaphysical Nature of Īśvara

Īśvara is essentially different from his three bodies.¹ His real metaphysical nature is saccidananda.² The real nature of God is also Saccidananda.³ But that does not mean that God has transformed himself as Īśvara.⁴ God is eternally different from Īśvara. There is eternal difference between God and Īśvara.⁵

Īśvara is knower, doer and enjoyer.⁶ In the context of the universe with which he is attached, he is omniscient. He is omniscient in the sense that he knows everything pertaining to the universe with which he is connected.

Īśvara is not an independent reality. Like Jīva, Īśvara is a dependent reality. However large his gross body (virāta) may be, and compared to jīva, however great his powers of action may be, still Īśvara is a finite entity.
and depends on God for his existence and activities. He simply exists in and through God. He is not only dependent on God in the state of bondage, but also in the state of liberation. His metaphysical limitations are not merely external. They are intrinsic also. The external limitations can be eradicated by the Upāsanā of God. But the intrinsic limitations remain for ever.

3. Three Bodies of Isvara

Like jīva, Isvara is bound by the law of Karma. Till he attains liberation, he remains in bondage. He is bound by māyā in the form of three bodies. His three bodies are: Virāṭa (Gross body), Sūtrātma (Subtle body) and Avyākṛta (Causal body). All the three bodies are constituted of twenty elements.

Virāṭa is his outer body. The shape of this gross body of Isvara is like that of a human body. Isvara has a two-armed and two-legged personality. He possesses a macrocosmic (virāṭa) body. His body is so large that one cannot have any view of it. He acts and performs his duties through this body.
Sūtratma is the subtle body of Īśvara. It is evolved from māyā which is of the nature of three guṇas. The twenty four elements of which the subtle body is formed are non-living (jadacidētmaka).

According to Svāminārāyana, Āvyākṛta is the causal body of Īśvara. This causal body is very much similar to the causal body of Jīva. This causal body is material. It possesses the accumulated Karmas of the past births of Īśvara. This causal body evolves into subtle and gross bodies and, therefore, all the three bodies are called māyā of Īśvara. It is with this causal body that Īśvara rests in the womb of māyā during the state of final dissolution (ātyantika Pralaya). This māya attached to Īśvara is inseparable from him. But if he meditates upon the divine form of God, it will be separated from Īśvara.

4. Three States of Īśvara

Like Jīva, Īśvara has also three states. These three states are; Utpatti (creation), Sthiti (sustenance)
and Pralaya (destruction).

The waking state of "Isvara" is the state of creation (utpatti). In this state "Isvara" creates the cosmos. The dream state of "Isvara" is the state of sustenance (sthiti). In this state "Isvara" sustains what he has created. Just as Jiva enjoys empirical objects in the state of dream (Svapna), so also "Isvara" enjoys the objects which are created for him by God according to his desert. The deep sleep state of "Isvara" is the state of dissolution (Pralaya). In this state "Isvara" goes in the deep sleep. And when "Isvara" goes in the deep sleep the whole cosmos is dissolved.

5. Four Forms of Speech of Isvara

According to Svāminārāyaṇa, four forms of speech function both in the body of jīva as well as in the body of Isvara. Svāminārāyaṇa has explained in details the
nature of these four forms of speech.

According to Śvāminārāyana, there is a thousand-petalled lotus in the head of Īśvara. At the time of creation of cosmos, God enters into this thousand-petalled lotus. The entry of God gives rise to a divine sound (Ākṣarabrahmātmaka Nāda) in the lotus.² The divine sound so created in the lotus travels downwards through Susūmā and reaches the navel region (Nabhikanda) of Īśvara and there makes a great reverberation. The Nāda which makes this reverberation is called Parā Vāni (Supreme Word).³ This Parā Vāni then proceeds upwards and enters into the heart region (Hṛdayākāsa) of Īśvara where it spreads its resonance. The Nāda resounding in the heart region is called Pasy anti Vāni (Perceiving Word).⁴ From there it further proceeds upwards and enters the throat region of Īśvara. The Nāda vibrating in the throat region of Isvara is called Madhyama Vāni (Intermediate Word).⁵ From the throat region the Nāda surges out through the mouth of Īśvara. As it comes out of the mouth, it gets converted into fifty two letters and results in four Vedas.

The Nāda which jushes out from the month of Īśvara is...
called Vaikhari Vāṇī (Expressed Word)⁶ This is how, according to Svāminārāyaṇa, the four forms of speech function in the body of Isvāra.⁷

According to Svāminārāyaṇa, similar four forms of speech function in the body of jīva.⁸ God resides in jīva as antaryāmi (indweller). God is connected with all the three states of jīva.

According to Svāminārāyaṇa, the speech which can describe the divine form of God and which can distinguish Ātma from Anātma and which can clearly point out the eternal difference between jīva, Isvāra, Māyā, Akgāra and Puruṣottama, is called Parā Vāṇī.⁹ The speech which can clearly represent the empirical object as they are and can distinguish them through spoken word is called Vaikhari Vāṇī.¹⁰ The speech which does not clearly represent the empirical objects but creates an ambiguity about them is called Madhyama Vāṇī.¹¹ And the speech which creates absolute confusion in representing the objects is called Pasyanti Vāṇī.¹²

These four forms of speech are connected with the waking state (Jāgrata Avastha) of the jīva,¹³ But the four forms of speech which are connected the dream
and deep sleep states of jīva can be known only by one who attained the state of Samādhi. They cannot be known by persons of common accomplishment.  

6. Parabrahman in Īśvara

As we have seen, Īśvara is one of the five reals admitted by Svāminārāyaṇa. Although, Īśvara is eternally different from Puruṣottama, Īśvara is not independent of Puruṣottama, Īśvara is metaphysically dependent on Puruṣottama. Without Puruṣottama, Īśvara can do nothing. Just as Puruṣottama resides in jīva, He also resides in Īśvara. According to Svāminārāyaṇa, when Īśvara obtained body, he could not do anything with that body. He even could not get up. It is only when Puruṣottama entered into him that he got up and started his activities of creation, maintenance and destruction. By His antaryāmi Śakti Puruṣottama resides in Īśvara. It is God who, through the instrumentality of Īśvara creates infinite universes, sustains and destroys them.


According to Svāminārāyaṇa, all creation comes to
an end in the state of final dissolution (āhyantika Pralaya).

At the will of God the cosmic evolution starts again. According to Svēminārāyaṇa, when God wills to create, He simply looks at Aksara and a Puruṣa emerges out of it.¹ This is the Primordial Puruṣa. From the union of this Primordial Puruṣa and the Primordial Prakṛti, Pradhāna Puruṣa is born.² From Pradhāna Puruṣa evolves Mahattattva.³ From Mahattattva evolves three kinds of ego: Sātvika, rājasika and tāmasika. From ego evolve five gross elements (Pañca Mahābhūtas), five subtle elements (Pañcamātra), five senses of cognition, five senses of connation and four internal senses (Antahkāraṇas).⁴ All these twenty-four elements combine and give birth toĪśvara.⁵ This is, in short, the story of the birth of cosmic self.

The age of the body ofĪśvara is śivaparamātma years.⁶ During his age, he carries on activities of creation, sustenance and destruction of cosmos. His nights and days are equal. During his day cosmos comes into existence. At the fall of his night it gets destroyed. This daily destruction is called Nīmitta Pralaya.⁷ This goes on till the expiry of his age. At the end of his age his body is dissolved and the twenty-four elements constituting his
body get merged in Mahāmaya. The death of his body results in Prakṛta Pralaya.  

When the state of final dissolution ends, the same old wheel of births and deaths gets moving once again.

8. Liberation of Īśvara

During his life time, Īśvara worships Sankarṣaṇa, Agiruddha and Pradyumna which are the saguṇa forms of God. The worship of these saguṇa forms gives him strength and power to carry on activities of creation, sustenance and destruction. So long as he worships these forms, he is unable to free himself from the entanglements of māya. So long as he worships these forms cycle of his births and deaths keeps on moving. But when he worships God, he realises his brahmahood and becomes free from the bondage of māya. It is only when he worships and meditates upon Parabrahman, the supreme reality, that he realises his true nature and attains his liberation. The Upāsanā of Parabrahman enables Īśvara to attain release from the fetters of māya and to enjoy eternally the bliss of self-realisation and God-realisation.
According to Svāminarāyaṇa, the process of attaining liberation and the state of liberation in Akṣaradhāman are the same as those of Jīva. In these thingsĪśvara is very much similar to jīva. So far as state of liberation is concerned, Svāminarāyaṇa has not admitted any distinction between Īśvara and Jīva.

9. Similarities Between Jīva and Īśvara

According to Svāminarāyaṇa, the nature of Īśvara is very much similar to that of Jīva. From the foregoing discussion we find that there are striking similarities between Jīva and Īśvara. The nature of Īśvara as revealed by Svāminarāyaṇa in Vacanāṁṛta discloses that Īśvara is a sort of higher soul. And therefore, certain similarities are bound to be there.

One thing comes out very conspicuously that Īśvara is not essentially different from Jīva. Although Īśvara as an ultimate metaphysical reality, is eternally different from Jīva, there is no intrinsic difference between the two. The essential nature of both of them is the same.

Now, let us bring out prominent similarities between
Jīva and Īśvara. It would be worthwhile to count them one by one,

1. Both Jīva and Īśvara are finite selves. Jīva is individual self. Īśvara cosmic self.

2. Both are eternally existing realities.

3. Both are infinite in number.

4. No new Jīva comes into existence. Similarly, no new Īśvara comes into existence.

5. Both have limited embodied existence. Embodied life of Jīva is hundred years. Embodied life of Īśvara is dviparārdha years. Their bodies die on the completion of their ages.

6. Both are in bondage. They are bound by māyā as well as by Law of Karma.

7. Both have three bodies. Jīva's bodies are sthūla, Sūkṣma and Karāṇa. Īśvara's bodies are Virāṭa, Sūtrātma and Avyākṛta. The Sthūla, Sūkṣma and Karāṇa are the māyā of Jīva and Virāṭ, Sūtrātma and Avyākṛta are the māyā of Īśvara. The association with prior three bodies constitute māyā of Jīva and with latter three
boeies constitute the māyā of Īśvara.\(^5\)

8. The bodies of both jīva and Īśvara are constituted of 24 elements.

9. When embodied, both have similar type of outer bodies. Both have two-armed and two-footed bodies.

10. Both have three states of Consciousness. Jīva's states are jāgrata, Svapna and Susupti. Īśvara's states are Utpatti, Sthiti and Pralaya.\(^6\)

11. For both of them God creates dream objects and enables them to experience those objects according to their desert.\(^7\)

12. Both are dependent realities. Both are subordinate to God. Both of them depend upon God for their existence and activities. Both exist in and through God. Both have same type of metaphysical dependence upon God in bondage as well as in liberation.

13. Both are knower, doer and enjoyer.

14. Both of them are incapable of doing, knowing or enjoying anything without God.\(^8\)

15. Both have worship Parabrahman to realise their true
nature and to attain liberation. Upāsanā of Para-brahman enables both of them to get release from māyā and attain eternal bliss of self-realisation.

16. Both go to Aksaradhāman on attaining liberation and enjoy the bliss of vision and nearness of God.

17. Purusottama resides in both of them.

18. Both have four forms of speech.

10. Difference between Jīva and Isvāra

Śvāminārāyaṇa has said that jīva is essentially of the nature of Aksarabrahman.¹ He has also said that jīva is similar to Isvāra. It is, therefore, clear that Isvāra is essentially of the nature of Aksarabrahman.

According to Śvāminārāyaṇa, as already seen, the bodies of both jīva and Isvāra are constituted of twenty-four elements. From these and other aforementioned similarities, one is likely to believe that both jīva and Isvāra are similar in essence and substance, and that there is no difference between them.³ But Śvāminārāyaṇa has ruled out the possibility of such a belief. He has clearly said that one should not believe that jīva and Isvāra are the
same or similar. Inspite of their glaring similarities, both are fundamentally different. Both are eternally different from one another. Emphasizing the difference between Jīva and Īśvara, Svāmīnārāyana has said that one should evolve a proper logical understanding by which one can appreciate the difference between the two.

A very great difference between Jīva and Īśvara is that jīva is an entity of limited knowledge (alpajñā) whereas Īśvara is an omniscient entity (sarvajñā). But here it should be clarified that by "omniscient" is not meant that Īśvara has knowledge of the infinite universes. It is only meant that he knows everything of the universe with which he is attached. In other words, in the context of the universe with which he is associated, he is omniscient.

Another important difference between Jīva and Īśvara which has been pointed out by Svāmīnārāyana is that the elements of which the body of jīva is constituted are of inferior competence (alpa), whereas those constituting the body of Īśvara are of superior competence (samartha). The elements forming the body of Īśvara function as
substratum of bodies of other living beings. Those forming the body of jīva cannot function as substratum of other bodies.\(^9\)

A difference which deserves mention is that the entire universe constitutes the body of Iśvara, whereas body of jīva is of a very limited measure. The effect of this difference is that Iśvara can experience the entire universe, whereas the experience of Jīva is limited only to its body. To use Dr. J.A. Yajnik's words, "The experiences of Iśvara are co-extensive with the whole universe."

The waking, dreaming and deep sleep of the body constitutes three states of Jīva's consciousness. The states of Jīva's consciousness are connected with a particular body. The three states of Iśvara's consciousness are entirely different from those of Jīva's consciousness. Creation, sustenance and destruction of the universe constitute the three states of Iśvara's consciousness. This brings out an important difference between Jīva and Iśvara that Iśvara creates the universe; Jīva does not; cannot.

One important difference between Jīva and Iśvara in regard to their relationship with Māyā should be noted. According
to Svāminārāyaṇa, the Māyā of Jīva is inseparable from it. Māyā is inseparably associated with Jīva since beginningless time. Even at the time of dissolution Jīva is unable to break with it. In the state of dissolution Jīva lies in the womb of Māyā. This is not the case with the Māyā of Īśvara. Īśvara's association with Māyā is not inseparable. At the time of dissolution Īśvara can easily sever his connection with it. But Jīva, even at the time of dissolution cannot separate itself from Māyā.\(^\text{11}\)

Svāminārāyaṇa has warned his disciples that they should not equate Jīva with Īśvara. Svāminārāyaṇa has said that Īśvara can come down on earth. He can take an incarnation (avatāra).\(^\text{12}\) Of course, it is only when God "enters" Īśvara that he can take an avatāra. This means that God at times incarnates through Īśvara.\(^\text{13}\) No such thing is possible for Jīva till it is in bondage. A liberated soul can, at its will, take birth on earth without getting itself entangled in the forces of Māyā. When born, it remains completely beyond the forces of Māyā.\(^\text{14}\) Such a birth of a liberated soul is similar to the descent of an avatāra. But it is not an avatāra.
11. Relation between Jīva and Isvara

Jīva and Isvara are eternally different from each other. The question is, Is there any relation between Jīva and Isvara? Can there be any relation between two eternally different ontological entities? Let us try to find the answer.

We have seen that there are three states of the consciousness (avasthā) of Jīva. Jāgrata, Svapna (dream) and Susūpti (deep sleep). Like Jīva, Isvara also has three states of consciousness. They are Utpatti (creation), Sthiti (maintenance) and Pralaya (dissolution). Svāminārāyaṇa has said that the three states of Jīva's consciousness have their roots in the three states of Isvara's consciousness. According to Svāminārāyaṇa, Jīva's Jāgrata state has its root in the Utpatti State of Isvara.1 Jīva's Svapna state has its root in the Sthiti state of Isvara.2 And Jīva's Susūpti state has its root in the Pralaya state of Isvara.3 Thus, Jīva and Isvara are related through their states of consciousness. That is, the states of Jīva's consciousness are ultimately created by Isvara.

But a very important aspect of Jīva's relation
with Íśvara is this: the twenty four elements which constitute the body of Íśvara function as substratum of bodies of all Jīvas. So far as bodies of Jīvas are concerned, they are materially connected with Íśvara's body.

Moreover, Jīva exists in the universe which is headed by Íśvara. In the area of the universe Íśvara is the highest power, subordinate only to the supreme authority of God. In a particular universe, Íśvara, under the paramountcy of God, is sovereign and jīvas are, as it were, his subjects. So far as the universes concerned relationship between Íśvara and Jīva is that of the ruler and the ruled. Jīva's cannot interfere with the execution of the decree of Íśvara for either creation or maintenance or destruction. Jīvas have no alternative but to abide by that decree.

We have seen that for attaining release from the forces of māyā Jīva has to worship and meditate upon God. Íśvara has also to worship and meditate upon God for attaining release from the forces of māyā. God is their common object of worship and meditation. Their meditational relation with God constitute relation between them also. Jīva
and Isvara are related through God with whom both are devotionally related. Both have common goal: liberation and God.

As we have seen, the essential nature of Jīva is also the essential nature of Isvara. Both are Brahmārupa. On liberation, both realise their essential nature. On reaching Akṣaradhāman both get divine bodies (Bhagavatitanu) and both become the citizens of the City of God (Aksaradhāman). Both find their place and position in the divine society of liberated souls (muktas). In Akṣaradhāman they have a social character about them because they aim at one and the same thing, God. And thus Isvara and Jīva can be said to be related to one another in the sense that both are related to God. So far as the state of liberation is concerned, Svāminārāyaṇa does not make any distinction between Jīva and Isvara.

As we have seen, for attaining liberation, the temporal process of Upāsanā, both for Jīva as well as Isvara is the same. And so through Upāsanā a comradeship is created between them.

We have seen that Puruṣottama resides in Jīva. Svāminārāyaṇa has said that Puruṣottama pervades jīva and
enables it to undertake the activities of feeling, willing and thinking. Similarly, Puruṣottama resides in Isvāra. Puruṣottama pervades Isvāra and enables him to enter into activities of feeling, willing and thinking. Thus God resides in both Jīva and Isvāra. God is common self (jīvana) between them. Thus, we see that Jīva is related to Isvāra through Puruṣottama, both internally as well as externally. Internally Puruṣottama is the indweller (antaryāmi) of both and externally He is the object of worship (Upāsya) for both.

In no way Isvāra help jīva in itsredemptive endea-
vour. Svāminarāyana has said that as Isvāra is bound like jīva, he is not in a position to help Jīva for attain-
ing liberation. Of course, in a sense, Isvāra inspires Jīva to worship God and attain liberation. When Jīva realises that even a cosmic God like Isvāra has to worship God for attaining liberation, it is inspired to worship Him for attaining the same.

12. Can Jīva become Isvāra?

As seen, when Jīva is released from the forces of māyā, it realises that the essential nature of
Aksarabrahman is also its own essential nature. And when, on leaving the physical body, it goes to Aksaradhāman, it acquires a divine body and attains sādharmya both with Aksarabrahman and Puruṣottama. This is the highest position to which Jīva can rise, of course, on attaining release from bondage.

The question is, when in bondage, how high can Jīva rise above the lower plane of spiritual existence? The answer of Svāminarāyaṇa is that, while remaining in the state of bondage, Jīva can raise itself to the position of Īśvara. This does not mean that Jīva becomes Īśvara. Jīva can never become Īśvara. Jīva is eternally different from Īśvara. However, high Jīva may rise in its spiritual states, it cannot become Īśvara. But it can raise itself to a higher plane of spiritual existence similar to that of Īśvara. So, Jīva can become like Īśvara, but it cannot become Īśvara. If Jīva was ever to become Īśvara, Svāminarāyaṇa would not be justified in saying that Jīva Īśvara. Māyā, Aksarabrahman and Parabrahman are five distinct realities. Thus, the Svāminarāyaṇa position here is quite consistent with his central doctrine of "Five reals".
13. **Īśvara becomes Jīva in Aksaradhāman**

As already seen, the nature of Īśvara is very much similar to that of Jīva. Īśvara is as bound (baddha) as Jīva. Like Jīva, Īśvara has to worship God for attaining liberation. On attaining liberation, like Jīva, Īśvara gets a divine body and acquires similarity (sādharmya) both with Akṣara and Puruṣottama. Thus, Jīva and Īśvara both attain similarity with Akṣarabrahman and Puruṣottama, and thus they attain similarity with each other. Both become like each other. Svāminarāyaṇa has not admitted any distinction between Jīva and Īśvara in the state of release. It means that in the state of release, Jīva and Īśvara enjoy a similar spiritual existence. Now, Svāminarāyaṇa has not admitted any separate category of liberated Īśvaras in Aksaradhāman. In Aksaradhāman, there is only one category and that is the category of liberated jīvas. So it comes to this that in the state of release Īśvara loses his Īśvaraness and becomes as good as Jīva. In other words, in the state of release, Īśvara becomes Jīva. It is very interesting to note that in the state of bondage Jīva cannot become Īśvara, but in the state of release
Isvara becomes Jiva.

It must, however, be noted that Svāminārāyaṇa has neither categorically admitted nor categorically denied the distinction between Jīva and Isvara. I have worked out the above implication because I found it very interesting. The implication, though based only on partial evidence, is certainly not baseless. It deserves consideration.

14. Isvara of Svāminārāyaṇa and the Overmind of Aurobindo

Just as there are four spiritual categories in the philosophy of Svāminārāyaṇa, in the same way, there are four spiritual categories in the philosophy of Aurobindo. In the philosophy of Svāminārāyaṇa, we have Puruṣottama, Akṣarabrahman, Isvara and Jīva. In the philosophy of Aurobindo, we have Puruṣottama (Saccidānanda), Supermind, Overmind and Mind.

Some similarities, may therefore, he attempted to be drawn. Puruṣottama of Aurobindo is similar to Puruṣottama of Svāminārāyaṇa. Supermind of Aurobindo is somewhat similar to Akṣarabrahman of Svāminārāyaṇa. Overmind Aurobindo is somewhat similar to Isvara of Svāminārāyaṇa. Mind
(Psyche) of Aurobindo is similar to jīva of Svāminārāyaṇa.

Philosophy of Aurobindo aims at transformation of man into Divine man. It seeks to transform human beings into guastic beings. Its ultimate purpose is to establish a society of guastic beings.¹ For achieving this purpose, there must be a union of God and the world. But Mind cannot be a link between God and the world. Mind has certain fundamental limitations which render it unfit to serve as link between God and the world. Only Supermind can be the link between God and the World.² But mind, as it is, cannot have direct relation with Supermind. There must be a link between Mind and the Supermind, Overmind serves as the link between Mind and the Supermind.³

Like Aurobindo's Supermind, Svāminārāyaṇa's Ākṣarabrahman serves as link between Jīva and Puruṣottama. Just as Supermind is the elimination of Mind,⁴ Ākṣarabrahman is the elimination of Jīva. But in Aurobindo's philosophy, Overmind is the link between Mind and Supermind. Same is not the case with Īsvara. Īsvara does not serve as link between Jīva and Ākṣara. Jīva can directly realise itself as Ākṣarabrahman. Then, in Aurobindo's philosophy, Overmind functions as Golden Lid and hides the greater Truth-
Consciousness. Isvara of Svāminarāyaṇa discharges no such function. Isvara is as bound as jīva & therefore he cannot and does not hide any truth. Consciousness from jīva. There are certain striking similarities between Isvara and Overmind. One, as seen, the Knowledge of Isvara is limited to the universe with which he is associated. Same is the case with Overmind. According to Aurobindo, Overmind consciousness is global in its cognition. It functions as a principle of cosmic truth. Two, the body of Isvara is constituted of twenty four elements. These elements, which constitute the body of Isvara, also function as substratum of the bodies of all living beings. In other words, according to Svāminarāyaṇa, the body of Isvara embraces the entire universe. Er gind the same idea expressed by Aurobindo in respect of Overmind. He says that Overmind embraces the totality of the universe. Three, according to Svāminarāyaṇa, Isvara is dependent on God for his existence and activity. Isvara cannot do anything without God. In respect of Overmind Aurobindo speaks almost in similar terms. He says that the dynamic movement of Overmind is not determined by it. It merely weilds the power of Supreme Reality. Overmind energy proceeds through an indivisible all-comprehending Unity. Four, Aurobindo observes
that "we can recognise in Overmind the original cosmic Maya, not a Maya of ignorance, but a Maya of Knowledge." 16

In other words, according to Aurobindo, ignorance is the Maya of Mind and Knowledge is the Maya of Overmind. Svāminārāyaṇa has made a similar observation regarding the Maya of Jīva and Isvāra and Isvāra. Svāminārāyaṇa says that Isvāra, at the time of dissolution can sever his connection with Maya but jīva cannot sever its connection with it. Even in the state of dissolution Jīva's connection with Maya (ignorance) continues. 17

According to Aurobindo, what to mental reason are irreconcilable differences present themselves as co-existent correlatives; what to mental reason are contraries are to Overmind-intelligence complementariness. 18 Svāminārāyaṇa would say that as Isvāra is omniscient for his universe, what are contraries to Jīva are complementarities for Isvāra.
1. **Plurality of Isvaras**

1. V. G. F. S. 7
2. V. G. F. S. 63
3. V. G. F. S. 21
4. V. G. F. S. 63
5. V. A. S. 6
6. V. J. S. 5
7. V. J. S. 5
8. V. G. L. S. 39
9. V. L. S. 15
10. V. G. M. S. 21

2. **Metaphysical nature of Isvara**

1. ज्ञा शरीर शुचि पृथक् ने सच्चर त्यस्य कैवः ते हृदयं व्यतिस्वरूपम् हैं।
   V. G. F. S. 7
2. पिंड शरीरिः पर सच्चरान्त्व पशु करोऽनि के निहितं कः कैवः ते
   हृदयं व्यतिस्वरूपान्तः जाणातुः।
   V. S. S. 5
3. मध्यानन्त सच्चरान्त्व धर्म हैं।
   V. L. S. 18
4. मध्यान रक्तनि जीव-हृदय हैं थाय नहिः।
   V. G. F. S. 41
5. V. G. F. S. 7
6. कैवः द्रिया पण कैवना जीवः जैवः।
   V. G. M. S. 31
Śvāminārāyaṇa has said that nature of Isvāra is very similar to Jīva.

V. G. F. S. 64

3. Three bodies of Īśvara:

1. जीव-ईश्वर दोन भावन विना कोई कारण कराने सम्भव नहीं.
   V. G. F. S. 52
2. बालपानी कार तो भावनी आगल तत्त्व अस्वीकृत है.
   V. G. F. S. 64

3. V. G. M. S. 31

4. Three bodies of Īśvara:

1. जीव-ईश्वर दोन भावन विना कोई कारण कराने सम्भव नहीं.
   V. G. M. S. 31
2. बालपानी कार तो भावनी आगल तत्त्व अस्वीकृत है.
   V. K. S. 12
3. बालपानी ब्रम्ह के ब्रम्हात्मक ब्रम्ह भाव नहीं आता है.
   V. G. M. S. 31
4. बालपानी कार तो ब्रम्हात्मक ब्रम्ह भाव नहीं आता है.
   V. K. S. 12
5. बालपानी कार तो कारणाविधि करिने सुलभ है.
   V. G. F. S. 63
6. तैनी पूर्ति बालिका मौदी के पास कही बाकी नहीं.
   V. G. F. S. 63
7. V. V. S. 5
   V. G. F. S. 12, S. P. 106
8. पृष्ठित है तो...... जडानिविद्यमान है.
   V. G. F. S. 12
9. बालपानी कार तो जीव-ईश्वर से है.
   V. G. M. S. 31
4. Three states of Isvara:

1. V. G. M. S. 31
2. V. P. S. 2
3. V. P. S. 2
4. परम्परा...... ईश्वर ना कभी अनुभव रहने के स्वस्थ्यान्वित हुए हैं
   V. G. M. S. 21
5. V. P. S. 2

5. Four forms of speech of Isvara:

1. V. S. S. 6
2. प्रथम उत्पत्ति काले विषय पुनर्जन्म मानने के हैं वैराग्युक्तता
   पतलने विषय रूढ़ि वे सर्ववल्लभ कभी तना विषय पुवेश करने
   ध्यानरुक्ततम केवल है नाद करता हूँ
   V. S. S. 6
2. पक्षी-ते नाद जे ते सुमान गण रुक करिंने विराट पुकुण नामित फूल के व्यक्ति ते नाद त्या तैने परालायणेकाहे.
V. S. S. 6

3. पक्षी ते परा वाणी जे ते त्या धरी ते विराट नृत्यकाशी पांडुङे पक्षी नामे पक्षीले लती हली.

V. S. S. 6

4. त्या धरी हेंद्रे पारो नाम नामे पक्षीले लती हली.
V. S. S. 6

5. त्या धरी हेंद्रे पारो नाम नामे पक्षीले लती हली.

V. S. S. 6

6. त्या हेंद्रे ते विराट तुलके पक्षी वेशरी हाँज्ञने पक्षीले लती हली.
V. S. S. 6

7. अौ रौले विराट पुकुणे विषो परा, प्रत्यक्ष, वर्णमा अने

V. S. S. 6

8. आ जीवना देह विषो परा चार वाणी लती हली.
V. V. S. 6

9. तीता तनाना स्वरूपक जे प्रतिपादन करे.... तथा आर्य आर्यतनानी विदेश करो देशाहे तथा जीव, ईश्वर, माया, ब्रह्म, परब्रह्म तेना

V. S. S. 6

10. बै मालिक पदार्थ तथा विशेष तेनी विदेश कृतित्व वाणीणाची कही देखाहे तेने वेशरी वाणी कही हली.
V. S. S. 6

11. वाणीणे ते विषणे हेंद्रे स्वरूप कृतित्व कृतित्वणारी कही देखाहे तेने

V. S. S. 6
63. जीवनी जागू अस्थाने विषये के चार वाणीकृत रूप समवायमा आवे हैं।
V. S. S. 6

64. स्नान ने सुभूमित विषये तो कोई समाज्वालने के चार
वाणीकृत रूप समवायमा आवे पण जीवने सक्यामा आकरा
नहीं।
V. S. S. 6

6. Parabrahman in Isvara :

1. जीव इस्कर पण मायावन विना कांसे करवाने सफल नथीं।
V. G. F. S. 52

2. विराट पुरुणास ऐंडियो को अव्वल जैमेना वचनपाली को
विषम्भ के विराट्या ऐंडियोना डेवटा के साने विराट्या विषये
वाण्या तो पण विराट उभरी न थयो, पक्षी वायुमय मायाने
पुरुषस्ये भर्ती ज्ञात विराटपुरुणजने विषये प्रवेश करो त्यारे
विराट पुरुष उभरा थया।
V. G. M. S. 10

3. ज्ञातरे,..... मायान ठी पुरुषस्ये करोने केमा जाव्या त्यारे
के विराट दैह उद्दृत्तर नै के वैरापुरुष रूपदीनी द्विशाने विषये
सफल थया।
V. G. M. S. 31

वे पुरुष झूमा वे मायामा काव्रे दैह त्यारे प्रथापुरुण
उवारके, के काला के वैरापुरुण रूप वाह्यरी के थाय को
वे ज मायामधी कैंक्र प्रथापुरुण उबारके बोला पण
V. G. M. S. 31
7. **Birth, death and rebirth of Isvara**:

1. सृष्टि ज्ञान के वृत्तिमान ने विशे अलग वाली वृत्ति है, जीवाते हैं जीवाता पूर्ण प्राप्त आते हैं।

2. पारा तै फूँक नृण व फूँक प्राण पूर्ण थथाथ्या।

3. प्राण पूर्ण थ्री महत्व पूर्ण है।

4. प्राण पूर्ण महत्व पूर्ण है। प्राण पूर्ण अवस्था अवस्था यथा ने है अवस्था अवस्था हंगिया, देखिया, पंचमू, जंगमा बे लें थथाथ्या।

5. वे सबे तत्वे तली तली व वाले वाले विराट

6. विराट नामे वे इंद्रात्म में इंद्रात्म कल पाल पाल थथाथ्या।
8. Liberation of Īśvara:

1. वे विराट पुरुष भयो मंडलण्य, जनन, प्रथम अवस्था करे हैं।
   V.G.M.S. 31

2. वे संकेत्यात्मिक अण भे गै वायुदेव भावना हूँ हैं।
   V.G.M.S. 31

3. तैनी उपासना करो। वे वैराज पुरुष भे हैं उत्पाद, स्थिरता
   भे पुष्करण रिवा तिरीष्णा सामृद्ध्य पामे हैं।
   V.G.M.S. 31

4. ज्ञान धृष्टि भे ज्ञानी उपासना करू हैं भूमि दृष्टि, स्थिरता
   पुष्करण मायानी संबंध तै दत्ते नक्शी।
   V.G.M.S. 31

5. ज्ञाने हैं। वे वायुदेव भावना तैनी उपासना करू भे वैराजपुरुष भे मायानी त्यान करू भे श्रेष्ठ भाव हैं।
   V.G.M.S. 31
9. **Similarities between Jiva and Isvara:**

1. वैराजगुरुर्भ ते ज्ञ ज्ञ वाहा ते है।
   V. G. M. S. 31

2. इश्वरूपमी Upanisad 2

3. विराज पुरुष वचन जीवनी पैड बद है।
   V. G. M. S. 31

4. वै स्मृति ने विराज ते तुल्य है तथा, शूल ने शूलात्मक ते तुल्य है।
   V. P. S. 2

5. विराज, शूल जीवनी का अरण ज्ञ ज्ञ जीवनी माया है। तैम ज विराज, शूलात्मक जी अश्वर्त ते शूलात्मक माया है।
   V. K. S. 12

6. जीवन जीवनी स्वाभाविक अर्थ ते तुल्य है। रचना ने उत्पत्ति अर्थ है तुल्य तथा, शूलकाय्य ने गुलकाय्य ते तुल्य है।
   V. P. S. 2

7. पूर्वेक्षय करीकर प्रदाता ते जीव ईश्वर्ना करीकर अक्षारों करीने वे रचना पुण्यीने सुने है।
   V. G. M. S. 21

8. आ जीव है ते वेदों पादिक चन हैं न बदव्य हैं, तैयर ज रोते अन्त ते धार्म है पण प्रद ने बदव्य है।
   V. G. M. S. 31
10. **Difference between Jīva and Īśvara**: 

1. पौराणिक अत्यावृत्ति कृपया दर्शन थाय है:  
   V. G. M. S. 69

2. V. G. M. S. 31

3. मौर्य के तेलणे विषय तुल्य मात्र अत्यावृत्ति है:  
   V. P. S. 2

4. जीव ईश्वरी विषय सम्पर्कः न सम्पर्कः  
   V. P. S. 2

5. जीव ईश्वरी विषय दोषको न अथात् अन्यर्धित स्वभावः  
   V. G. M. S. 21

6. V. G. P. S. 7

7. जीव ईश्वरी विषय सम्पर्कः न अथात् अत्यन्त बिधिः  
   V. P. S. 2

8. जीव के ते सत्वः है न ईश्वरः है ते सत्वः  
   V. P. S. 2

9. ईश्वरानां ईश्वरः वे परमः विपरः वे केवलं पदार्थं केवलं वन्धनं के न हैं ते ही जीवनं देहानं धारती रहितः  
   V. P. S. 2

10. जीवनं ईश्वरानां वे परमार्थं है ते जीवनं न है जीवनं धारत्ते सम्पर्कः नहीं:  
    V. P. S. 2

11. V. P. S. 2

12. ईश्वरानां ईश्वरः वे मात्मा मुख्यां भौम्यां भयानां विषयां पायतनां लघुगतः की भयानां यथात्वम् अलं जीवः है ते महायाना मुख्यां भौम्यां तुल्यिः यथात्वम् महायाना ज जीवः है:  
    V. G. M. S. 31
11. Relation between \( \textit{Jiva} \) and \( \textit{Iswara} \):

1. \( \text{J} \) जागत कार्य \( \) है ते वैराजपुरुषतः \( \) के हिपरति कार्य \( \text{तैदु} \) कार्य \( \) है,
\( \text{V. S. S. 6} \)

2. \( \text{J} \) स्वप्न कार्य \( \) है ते विरंधकाण्डी \( \) के हृतपति कार्य \( \text{तैदु} \) कार्य \( \) है,
\( \text{V. S. S. 6} \)

3. \( \text{J} \) सुधूराणि कार्य \( \) है ते ईश्वरिः \( \) के भृत्य कार्य \( \text{तैदु} \) कार्य \( \) है,
\( \text{V. S. S. 6} \)

4. \( \text{A} \) जीव \( \) है ते जैविक \( \) का \( \) है \( \) ते \( \) आपकहै \( \) ते \( \) रोमर \( \) कनो \( \) वाप \( \) होवह \( \) ते \( \) आप \( \) हो \( \) \( \text{अप} \) \( \) कनो \( \) वाप \( \) दीकवर्ती \( \) शी \( \) \( \text{सुधाय} \) करी \( \) \( \) \( \text{V. G. M. S. 31} \)

5. जीव कहें ते जैविक कहें ते \( \) आपकहें ते \( \) रोमर \( \) कनो \( \) वाप \( \) होवह \( \) ते \( \) आप \( \) हो \( \) \( \text{अप} \) \( \) कनो \( \) वाप \( \) दीकवर्ती \( \) शी \( \) \( \text{सुधाय} \) करी \( \) \( \) \( \text{V. G. M. S. 31} \)

6. जीव कहें ते जैविक कहें ते \( \) आपकहें ते \( \) रोमर \( \) कनो \( \) वाप \( \) होवह \( \) ते \( \) आप \( \) हो \( \) \( \text{अप} \) \( \) कनो \( \) वाप \( \) दीकवर्ती \( \) शी \( \) \( \text{सुधाय} \) करी \( \) \( \) \( \text{V. G. M. S. 31} \)

7. जीव कहें ते जैविक कहें ते \( \) आपकहें ते \( \) रोमर \( \) कनो \( \) वाप \( \) होवह \( \) ते \( \) आप \( \) हो \( \) \( \text{अप} \) \( \) कनो \( \) वाप \( \) दीकवर्ती \( \) शी \( \) \( \text{सुधाय} \) करी \( \) \( \) \( \text{V. G. M. S. 31} \)
12. Can Jiva become Isvara?

1. [Transliteration and translation]

V. G. M. S. 25

2. [Transliteration and translation]

V. G. M. S. 25

14. Isvara of Sāminārāyana and the Overmind of Aurobindo:


3. Ibid., p. 26

4. Ibid., p. 19

5. Aurobindo, Life Divine, p. 255

6. Aurobindo, Ibid., p. 256

7. Ibid., p. 256

8. Ibid., p. 259

9. V. G. F. S. 12

10. V. G. F. S. 41

11. [Transliteration and translation]

V. F. S. 2

12. [Transliteration and translation]

V. G. F. S. 52
\textsuperscript{\textcircled{3}.} Aurobindo, \textit{Life Divine}, p. 256

\textsuperscript{\textcircled{4}.} Aurobindo, \textit{Ibid.}, p. 606

\textsuperscript{\textcircled{4}.} Aurobindo, \textit{Ibid.}, p. 256

\textsuperscript{\textcircled{6}.} Aurobindo, \textit{Ibid.}, p. 261

\textsuperscript{\textcircled{9}.} See above, \textit{V. G. M. S.} 31

\textsuperscript{\textcircled{9}.} Aurobindo, \textit{Life Divine}, p. 258.
CHAPTER - 10

LAW OF KARMA

1. What is Karma?
2. Kinds of Karmas.
3. What is Law of Karma?
4. Law of Karma and Human Freedom
5. Law of Karma and God.
6. The Eight Principles
7. God and the Eight Principles
9. Area where law of Karma operates.
10. Law of Karma and Social Service.
11. Law of Karma and Grace of God.

x-x-x-x-x-x-x-x-x
1. What is Karma?

The word "karma" is derived from the Sanskrit root "Kr" which means to do or to perform an action. Thus, the etymological meaning of this word is "what is done" or "an action that is performed." And as an action may be either physical or mental, the broad sense of the word "Karma" includes both the physical and the mental activities.

Stated very simply, Karma means action. According to Jainas, Karma is of material nature (Paudagalika). Karma, according to them, is matter in subtle form. This Kārmaic matter retards the radiance of soul and creates bondage (bandha). It does not leave the soul till final emancipation.

According to Vaiseṣika darśana, Karma means movement. It is an irreducible element of universe. It is neither substance nor quality, but different from both. It is in itself an independent category (padārtha). Like quality, Karma (movement) subsists in substance. Both are, however, different in the sense that whereas quality is a
permanent feature of substance, the association of Karma with it is only temporary.  

Svāminarāyaṇa does not accept the Jaina view of Karma. For him, Karma is not matter. He thinks that anything that is material must have a form. But, according to him, Karma has no form.  

He says that those who say that Karma has form are atheists. Svāminarāyaṇa does not accept Vaiśeṣika view of Karma fully. For him Karma means activity. He accepts that Karma is some sort of movement; but he does not accept that Karma is only movement and nothing else. According to him, Karma is a voluntary action which may be either good or bad. Karma by itself does not produce any pleasant or painful result but God as Karmaphaladātā produces such result for the doer of the Karma.

2. Kinds of Karman

The word "Karma" can be taken in two senses. One, in the sense of voluntary action. Two, in the sense of potency of bearing fruit or in the sense of force which brings about consequences. Karma in the second sense is variously classified.
According to the classification made by Śvēminārāyaṇa, there are three kinds of Karmanas: Sañcita, Prārabdha and Kriyamāṇa. The usual meaning which is given to these three kinds of Karmanas in the Indian Philosophical Systems is like this. Those Karmanas which have begun to bear fruit or begun to give consequences are called Prārabdha Karmanas. Those Karmanas which have not yet begun to bear fruit or give consequences are called Sañcita Karmanas. The Karmanas which we perform in this life are called Kriyamāṇa Karmanas. Śvēminārāyaṇa accepts the meanings given, as above, to the three kinds of Karmanas. He says that self experiences happiness or misery according to its Karmanas in the past life (Prārabdha) which have started bearing fruits. According to him, self acquires different types of bodies in different births in accordance with their Karmanas. He goes to the extent of saying that even nature, potency, health and appearance of the body depend on the deeds of self in the past life or lives. According to Śaṅkara, the acquisition of a good or a bad body results from one's own actions. The doctrine which Śvēminārāyaṇa and Śaṅkara both accept has its roots in the Upaniṣads. Explaining this Upaniṣadic doctrine R.E. Hume has said
that "according to one's good or bad actions in this life one passes at death into the body of a higher or lower being". According to Svāminārāyaṇa, "the causal body (Kāraṇa Sarīra) is constituted Saṅcita Karmas which have not yet started bearing fruits." According to him, each self is having a beginningless association with this causal body. In accordance with there Karmas God places the self in such circumstances which will enable it to experience the fruits of its actions.

We find another classification of Karmas in Indian Philosophical thought. According to this classification, the Karmas are classified into three kinds: Vihita, Niṣiddha and Udāsīna. Vihita Karmas are those which are enjoined in scriptures and are to be performed in accordance with the instructions contained therein. Vihita Karmas, again, are of two kinds: Sakāma and Niṣkāma. Sakāma Karmas are those which are done with the desire for fruit and Niṣkāma ones are those which are done without any desire for fruit. Niṣiddha Karmas are those which are prohibited in scriptures and in the moral consciousness of society. Uḍāsīna Karmas are those which neither Vihita nor Niṣiddha.
accepts this classification. According to him, the devotee of God would always perform Karmas which are enjoined in scriptures and would never commit a breach of instructions contained therein. He would never do anything which is against morality or public conscience. With regard to Vihita Karma Svāminārāyaṇa says that a true devotee of God would always perform Niṣkāma Karma and would never indulge in Sakāma Karma.

There is once again a classification of Karmas which is made by Svāminārāyaṇa. According to this classification the Karmas are of three kinds: Sātvika, Rājasika and Tāmasika. According to Svāminārāyaṇa, the Jīva's experiences of waking, dreaming and deep sleep are respectively of the fruits of its Sātvika, Rājasika and Tāmasika Karmas.

According to him, the doer of Sātvika Karmas goes to devaloka (the region of cosmic Gods), the doer of Rājasika Karmas goes to the madhyaloka (middle region) and the doer of the Tāmasika Karmas throws himself into the abyes of degradation.
3. What is Law of Karma?

The root of Law of Karma lies in the conception of Rta as found in Rg-Veda. The conception of Rta is of great importance. It anticipates Law of Karma. Rta is the moral law which pervades the entire universe.

The idea of Rta has shaped itself into the Mīmāṃsā conception APŪRVA, the law that guarantees the future enjoyment of fruits of rituals performed now, into Nyāya-Vaiśeṣika conception of ADRŚT, the unseen principle which sways even on material atoms and brings about objects and events; into Law of Karma. Law of Karma which has become a common feature of all the systems of Indian Philosophy. It is accepted by orthodox schools as well as by Jainas and Buddhas. To put it very shortly, Law of Karma is a belief that every action, good or bad, produces its effect in this life or the next life. The apparent differences in the life of individuals demand an explanation for understanding them. The belief in Law of Karma provides such an explanation. We see that some men are unhappy without any deed in this life. We observe that certain actions produce good or bad effects in the present life. From this
observation it can be reasonably maintained that all actions will produce their effects in this or next life. We feel that there is an inexorable law of relations between particular kinds of actions and their consequences. The law of this inexorable relationship between actions and their moral effects is generally known as Law of Karma. Karma is at once cause, effect and the law which equilibrates the two. It is Newton's third law of motion, that action and reaction are equal and opposite, applied to moral and all other realms of sentient life. The Biblical expression of this law is found in the pronouncement that "for whatever a man soweth, that shall be also reap." When Jesus Christ on the Mount said "Judge not that ye be not judged, for whatever judgement ye judge ye shall be judged" he was pronouncing this inexorable law. The Law of Karma is the counterpart, in the moral world, of the law of causality in the physical world. W.Y. Evans-Wentz has said that "the doctrine of Karma happens to be scientifically conceivable and, therefore, acceptable, at least intellectually, for the average accidental, because he has become accustomed to it under its more familiar designation as the Law of cause and effect." Dr. S.N. Dasgupta has
pointed out that "the Law of Karma is almost universally regarded as an ethical law by which each person was bound to reap the good and bad effects of his deeds." In Yoga-vasishtha it is written that the fruits of good or bad actions performed by a person have got to be necessarily experienced by him. They will not wear out without experienced by him even in millions and billions of years.

Dr. Chandradhar Sharma observes that the Law of Karma is the general moral law which governs not only the life and destiny of all individual beings but even the order and arrangement of the physical world. Of course, it is very difficult to understand the operation of the Law of Karma. According to Gītā the process of Law of Karma is very hard to comprehend. Although we may have no idea how Law of Karma is functioning, we do have an inclination to regard it as self-evidently true.

Svāminarāyaṇa accepts the Law of Karma; but he has his own reservations about it. We shall see later what reservations he has about the universal application of Law of Karma.
In the context of moral philosophy, two doctrines are well known: one, the doctrine of free will; the other, the doctrine of determinism. The doctrine of free will postulates that man is free and is able to choose and act according to the dictates of his own will. The doctrine of determinism postulates that all events including human actions are predetermined.

Panini, in clear terms, says that self is free. Svaminarayana would completely agree with Panini. According to Svaminarayana, self is free to choose good or bad. One immediately gathers this impression on reading the pages of Vacanamrta. In Svaminarayana's view self can discriminate between good and bad. In fact, Law of Karma itself implies freedom of choice to do right (savalo Vicara) or wrong (avalo Vicara). Self in Svaminarayanism is an ontological reality and its freedom lies in SELFDetermination as opposed to determination by accumulated past Karmas. It is true that past can never be eliminated, but it is also true that past can be utilised. According to Svaminarayana it is sometimes possible to eliminate the
influence of past factors which have made us what we are. According to Svāminārāyaṇa, human will is generally free, but not absolutely free. Man has general freedom of choice, but he has no absolute freedom of choice. Then, the question arises, How much freedom does man have?

This question brings us to the paradox of human freedom in the philosophy of Svāminārāyaṇa. On one hand Svāminārāyaṇa says that self is completely free and has unlimited power (atisamārtha) to do anything it chooses. On the other hand he says that the self is bound (baddha) and has no power to do anything (asamārtha). This means that the self is both free and not free. Here we are reminded of the similar position that we find in Sartre's philosophy. Sartre also poses the paradox in similar terms that man is both free and not free. It is very interesting to see that Svāminārāyaṇa anticipated Sartre, and even Heidegger, when he talked of human freedom.

In regard to human paradox Sartre is much influenced by Martin Heidegger. According to Heidegger, man's project is infinite and his existence is finite. The contradiction between man's project towards infinity (i.e. God)
and his finitude as symbolised by death gives rise to human paradox which leads to utter absurdity of life. According to Heidegger man wants to attain perfection and be God-like. This is his project (desire). But possibility of becoming perfect and God-like is contradicted by the supreme tragedy of death. Death puts an end to everything. Neither Heidegger nor Sartre could solve this paradox. Svāminārāyaṇa has solved it. Let us see how he solves the paradox.

According to Svāminārāyaṇa, everything does not end with death. Only body dies. Self continues. It never dies. It is immortal (amar) it exists eternally (anādi). By declaring immortality and eternality of the self, Svāminārāyaṇa destroys the horror of death. According to Svāminārāyaṇa, the concept of finitude applies to empirical ego. It has no application to the real individuality of self.

Again the doctrine of liberation (mokṣa) as propounded by Svāminārāyaṇa is a complete answer to the problem of paradox passed by Heidegger and Sartre. Man wants something which takes him beyond his empirical ego. Liberation gives him what he wants. According to Svāminārāyaṇa, the
Self, in the state of mokṣa, retains its individuality and attains similarity (sādhammya) with God. According to Svāminārāyaṇa, death is not an end. It is only a stage in the journey of the self towards final goal which is to go to Akṣaradhāman and attain similarity with God. In the state of Mokṣa the self becomes God-like in form (ākāra), in beauty (rūpa) and in potency (samarthi). According to Svāminārāyaṇa every soul is destined to be God-like. Some day or other, sooner or later, every soul will attain liberation and likeness of God. What Heidegger and Sartre consider impossible of achievement, Svāminārāyaṇa makes it possible for every seeker (mamukṣa). And this is how Svaminārāyana resolves the paradox which haunts Heidegger and Sartre.

According to Svāminārāyaṇa, God is all powerful and self is eternally dependent (adhīna) on God. It can do what it is enabled by God to do. Not only that, it cannot, at its will and desire, experience the fruits of its Karmas. It can experience them only when it is enabled by God. But even with respect to exercise of one's free choice, Self depends on God. This is the general metaphysical dependence. It is in this sense that Svāminārāyaṇa describes
self as asamartha. But according to him, self is Knower (jñāta) and consciousness, is eternal attribute. Self is self-conscious (jñānasvarūpa)\(^2\) The self-conscious self has unlimited freedom of choice. So much so that the self has freedom to choose and do bad actions. God never suspends this freedom. Even though the self is bracketted on one side by Law of Karma and divine sovereignty on the other, it has all the freedom either to choose the way of liberation (mokṣa) or the way of bondage (samsāra). The way of liberation is the way of blissedness. If the self chooses the way of blissedness, it attains release from the forces of māyā, becomes God-like and enjoys eternal bliss in communion with God. If it chooses the way of samsāra, it is tied up with the ever moving wheel of births and deaths and every time it has to experience the consequences of its good or bad Karmas. It is in respect of this freedom of choosing that Svāminārāyaṇa say that the self has unlimited power of choice (atīsmartha).

It is evident from the above that Svāminārāyaṇa does not regard Law of Karma as implying a negation of human freedom which is the foundation of ethical values.
According to Svāminārāyaṇa Law of Karma does not conflict with the reality of freedom. Karma does not fetter the self. Self is the master and can triumph over the forces of māyā which try to enslave it. Self has the potency to act against the strongest desire. According to Svāminārāyaṇa, Law of Karma can be subjected to freedom of self. But to say that Law of Karma can be subjected to freedom of self is not to say that Law of Karma is false. It should be noted that Svāminārāyaṇa doctrine of Karma does not imply fatalism. It merely teaches that there is a correlation between moral acts and their consequences. In fact its implications are the very opposite of fatalism in that man by his free action can control the present and determine his future.

Sometimes the problem of human freedom is confused by drawing a distinction between the self and the will. Such a distinction in Svāminārāyaṇism is of no avail. According to Svāminārāyaṇa will is only the self in its active aspect and freedom of will essentially is the freedom of the self. In fact it is determination by the self.
5. Law of Karma and God

Law of Karma occupies an important position in Svāminārāyaṇa's Philosophy. Svāminārāyaṇa emphasises it. From the emphasis of Svāminārāyaṇa one may argue that Law of Karma is an independent principle and is not subject to the control of God. If the absolute God is obliged to take note of and act, according to Law of Karma, He cannot be absolute. Law of Karma would mar the absoluteness of God. And, therefore, Law of Karma is inconsistent with Svāminārāyaṇa theism which envisages absolute God. If one argues like this, the argument will not be well founded. Svāminārāyaṇa would have no difficulty in exposing the infirmity of the argument.

According to Svāminārāyaṇa, God, no doubt, acts according to certain laws; but these laws are nothing but the expression of His will (Icchā). If Law of Karma is independent of the will of God, then God's absoluteness will be impaired. But to regard Law of Karma as independent of God will not be a correct view of Svāminārāyaṇa's idea of God. According to Svāminārāyaṇa,
Law of Karma express the will of God. The order of Karma is set up by God who is the ruler of Karma (Karma-dhyākṣa). Since the day of creation, God has so arranged the universe that it works without His interference.

This is in a sense "pre-established harmony." And the harmony established by God is so perfect and thoroughgoing that there is law, order and uniformity everywhere in the physical realm. God has chosen Law of Karma as a means (kāla) of establishing order and harmony.

Since Law of Karma is the expression of God's will, God himself is regarded by Svāminārāyaṇa as rewarding righteous and punishing wicked. According to Svāminārāyaṇa God is the giver of fruits of actions (Karmaphalapradāta). He appraises happiness according to desert. It is He who synthesizes happiness with virtue and sufferings with vice.

Again, according to Svāminārāyaṇa Law of Karma is unconscious. It is guided by all-intelligent God. Without the guidance of all-intelligent God Law of Karma cannot perform the complicated task of bringing about the harmony between the different deeds of different
persons and their appropriate fruition. Svāminārāyaṇa has viewed Law of Karma as operating, not by itself, but under the lordship of omniscient and omnipotent (sarvakartā) God. Law of Karma is dependent on God. God is above Law of Karma. Law of Karma has to function according to the will of God. It cannot go beyond His will. God is the cause of all causes. He is the final cause. He is above all (sarvopari). He is all in all.

6. The Eight Principles

According to Svāminārāyaṇa, Law of Karma is not the only principle at work. There are eight principles which are functioning in the universe, and Law of Karma is one of them. These eight principles are: Deśa, Kāla, Kriyā, Saṅga, Mantra, Dīkṣā, Dhyāna and Śāstra.

Deśa means specific place or region. Deśa has always its qualities and peculiarities. There is a region where there is six months day and six months' night. There are regions where there is too much cold and others where too much heat. Svāminārāyaṇa gives an
illustration of Marwar region where the underground waters are found at very deep level. Wells in Marwar region have to be very deep. According to Svāminārāyaṇa, the deep underground waters should come up for those who have done pious deeds and should have gone deeper for those who have done evil deeds. But this does not happen. The desert land does not respond favourably to the doers of good deeds and unfavourably to the doers of evil deeds. It creates the same kind of difficulties of getting water both for virtuous as well as vicious.

Water at deep level is the peculiarity of the desert land. It is the law of nature. This natural law is not in harmony with the deeds of persons inhabiting that region. In other words law of nature is not in harmony with the law of Karma.² The particular region does not give up its inherent character either for the pious or for the sinful.³ According to Svāminārāyaṇa, in such cases, principle of Deśa predominates the principle of Karma.⁴

Kāla means time. According to Svāminārāyaṇa, time may be good or bad. The nature of time overcomes the
efficacy of pious or sinful deeds. When there is pre-
dominance of good Kāla, it eliminates the morbid influ-
ence of evil deeds. When there is predominance of bad
time, famines, wars and epidemics prevail and millions
of people die. But it cannot be said that all those
who die in this way determined to die by Law of Karma.
Thus, according to Svāminārāyaṇa, sorrow, suffering
and death are not always the result of past deeds. We
cannot say that they suffer and die because their good
deeds are exhausted. It is the evil nature of time
that predominates Karmas and causes sorrows, sufferings
and deaths. Karmas at times lose potency before the
power of time.

Kriyā means Karma. We have seen above what it
means.

Sāṅga means company, association or attachment.
According to Svāminārāyaṇa, as is the company, so is the
character (antakaraṇa) and as is the character, so is
the man. In this view, a devotee worshipping God with
pure heart, will be vitiated, if he associates with a
sinful person. The very touch of a sinner will pollute
him. His good deeds will lose all efficacy in evil company. Evil company overrides past good deeds.\textsuperscript{9}

Mantra, according to Svāminārāyaṇism means chanting the name of God or singing songs (Kirtana) in the praise of God. According to Svāminārāyaṇa, if a man devotedly chants the name of God or sings Kirtanas, his metaphysical understanding of his self as well as of God goes on increasing.\textsuperscript{10} This means that, according to Svāminārāyaṇa, Mantra, if resorted to, can progressively impart greater and greater capacity, to the chanter or singer, greater and greater Knowledge of the greatness and glory of God. According to Svāminārāyaṇa, the effect of past Karmas can be eradicated by chanting the name of God or singing Kirtanas.\textsuperscript{11}

Dīkṣā means initiation into a holy order. A person who has taken Dīkṣā, lives in a different order of life. In law, it is called civil death. For a person, who has taken Dīkṣā, his past actions, which were performed by him in a different order of life, have no efficacy. He is dead for the order which he has left or renounced. Dīkṣā dominates Karma.
Dhyāna in Svāminārāyaṇa context means meditation on the form of God or meditational worship of God. When the devotee is in rapturous meditation of God, he places himself beyond the reach of his past Karmas.

Śāstya means scriptures. Svāminārāyaṇa regards eight scriptures as authoritative and holds them in high significance. They are: four Vedas, Vedānta Sūtras by Vyāsa, Śrīmad Bhāgavata, Viṣṇusahasranāma, Bhagavad Gītā, Viśuṇā, Vāsudeva Mahātmya from Viṣṇukhaṇḍa of Skanda Purāṇa and Yājñavalkya Śrītī. Svāminārāyaṇa regards tenth and fifth books of Śrīmad Bhāgavata as Bhaktisāstra and Yoga Sāstra and Yājñavalkya Śrītī as Dharma Sāstra. The man who has faith (Viśvāsa) in the injunctions of scriptures performs acts enjoined therein and abstains from acts forbidden by them. He acts or abstains according to the instructions of the scriptures. He acts or abstains on faith. Faith in scriptures promotes moral behaviour. And faith is neither Karma nor cause. Faith is faith. According to Svāminārāyaṇa Law of Karma is helpless before the faith in scriptures.

A parallel statement of principles made in Gītā
may be recalled here. According to Gītā, there are five principles which are constituents of all human actions. They are: Adhiṣṭhāna, Kartā, Kāmaṇa, Caṇṭā and Daiva. These five principles are at work in all the actions performed by man.

Adhiṣṭhāna means place of action. It is what Svāminarāyaṇa calls Desa. Kartā means self which is the agent of all activity. It is what Svāminarāyaṇa calls Jīva. Kāmaṇa means instrument with which action is performed by the Kartā. There are three such instruments. They are body (Ṣarīra) which Svāminarāyaṇa calls Deha, Speech (Vāṅg) which Svāminarāyaṇa calls Mantwa and thought which Svāminarāyaṇa calls Mana. Caṇṭā means Kriya. Kriya means Karma. Karma means action. Svāminarāyaṇa does not use the word "Caṇṭā". He uses either "Kriya" or "Karma." Sometimes he uses the word "Kriya" and sometimes "Karma". Daiva means destiny. Svāminarāyaṇa calls it prārabdha. Prārabdha, according to him, is constituted of past accumulated deeds.

Regarding these five principles Gītā says that whatever action a man performs by his body, speech or mind
whether good or bad, is the result of these five principles acting together. 18 It is not difficult to see that all the five principles of human action laid down by Gita are covered by the eight principles of Svāminarāyaṇa.

7. God and the Eight Principles

From the foregoing account of the eight principles it should be quite clear that these principles or any of them do not operate as limitation on the absolute power of God. If some physical or mental event can be explained by reference to any one of the eight principles under particular circumstances, it does not mean that it creates a limitation on the power of God. 1 God's power is limitless and absolute. Inspite of these principles God remains all powerful. These principles in no way truncate the power of God. Since they are expressions of will of God, they are never derogatory of the power of God. Deśa, Kāla, Karma and other principles never operate independently of God. They always work under the control and guidance of God. They all are subject to the will of God. If any one of the eight principles enjoys preponderance, it is only at the will and pleasure
of God. They can never go against the will of God. None can predominate without divine sanction. They can never override divine will. God is independent of them. They all are subordinate to and dependent on God for their existence and activities. They have no power to disturb the teleological plan and purpose of God. Divine plan goes on in an undisturbed manner.

8. Law of Karma and Law of Nature

What is law of nature?

According to Svāminārāyana, God has created the world for the purpose of providing jīvas with opportunities to experience the sense objects and make endeavours for attaining the final emancipation (mokṣa). The World of nature created by God is governed by laws inherent in it. The laws of nature are expressions of God's will. The field for the operation of the natural laws is very vast and objective. The course of nature is determined not by the passions and prejudices of empirical selves but by the operation of natural laws. The universe is a law governed universe. It is lawful to the core.
Law of Karma is one of the eight principles which are at work in the universe. Svāminārāyaṇa does not accept absolute predominance of Law of Karma. He does not believe that Law of Karma is the only principle which is instrumental for everything that happens to a man. In fact he objects to the claim of Karmavains that everything is determined by previous Karmas. He is totally against the rigid application of Law of Karma.

According to Svāminārāyaṇa, the principle of Karma may be at variance with the principle of Dēśa or Kāla or other principle. It is not that Law of Karma always functions in harmony with other principles. As Dr. Yajnik has put it, "the field of the laws of nature being more general and objective, it cannot always be in complete harmony with the past deeds of the each of the jīvas working in given natural environment." Therefore, according to Svāminārāyaṇa, sorrows, sufferings and death are not always due to previous Karmas. This opens a possibility that if sufficient care and caution are extended and necessary steps taken, man can avert many difficulties of life.

But, here Svāminārāyaṇa should not be misunderstood.
He should not be understood to say that there is incompatibility between Law of Karma and other principles. According to him, there is no fundamental incompatibility between Law of Karma and Laws of Nature. Both flow from the same source, namely, God. Both are expressions of God's teleological will. And, therefore, one generally gets the natural environment according to one's past deeds. What Svāminārāyana asserts is that Law of Karma is not the only principle which is predominant in human life. It should not be supposed that only Law of Karma or any one of the eight principles always predominates. Different principle may predominate at different time. All human actions cannot be explained only by reference to the principle of Kāla or Karma or even by reference only to the will of God. It would be foolish and dogmatic to explain every physical and mental event only in terms of one principle with total neglect of other principles. It would be impossible to give a causal account of all human actions only in terms of past deeds. Jainas regard only the Karmas as completely governing the life of jīvas, but, according to Svāminārāyana they are absolutely wrong. Those who accept predominance of Karmas only and disregard God as
guider or inspirer (preraka), lack in spiritual wisdom. Scriptures have mentioned prevalence of these principles by will of God.

9. Area where Law of Karma Operates

According to Svāminārāyaṇa, the area over which Law of Karma operates is limited. It is not that everywhere and in every field Law of Karma operates. The area of its operation is limited to the world of passions and desires. Law of Karma has applications to the actions performed in pursuance of some desire or interest. Where desires and interests are absent Law of Karma is powerless. It a SINE QUA NON of the application of Law of Karma that action must proceed from a desire for gain here or hereafter. It is not necessary that the gain aimed at should be attainable only in this world. According to Svāminārāyaṇa, even the desire for other-worldly gain will come within the ambit of Law of Karma. Desireless and disinterested actions do not produce any binding effect. Just as a fried seed has no potency to fructify, in the same way disinterested action has no potency to produce binding consequences. The true devotee of God has no interest in
the worldly objects. For him bird or an animal or wood or stone or gold makes no difference. All are same for him. Action performed by such a devotee causes no bondage to him. Disinterested actions not only do not cause the binding effects, but help in destroying accumulated past deeds (Sāñcita Karmas) which require to be exhausted for attainment, Of liberation. All actions motivated by lust anger, greed, hatred, attachment or vanity cause bondage and come under the sway of Law of Karma. Pure action without any tinge of these qualities do not come under the binding power of Law of Karma. To the man, who has the knowledge of greatness and glory of God, actions do not bind. According to Svāminārāyana, Law of Karma has no jurisdiction over the man of such Knowledge. Such persons identifies the actions which are likely to cause bondage and keeps himself away from them and does not allow them to bind him. It should be noted that when release is attained by the self, it rises above Law of Karma and enjoys real freedom. Release is always release from the bondage of Law of Karma.
Someone may argue that Law of Karma and social service cannot go together. He may amplify his argument by saying that if, according to Law of Karma, every man has himself to suffer the consequences of his previous deeds, then there cannot be any one to relieve him from them. No one can take away or share his burdens. According to the critic, such a position which results from Law of Karma rules out social service. To put it plainly, the question passed by the critic is, Is not the doctrine of Karma inconsistent with social service? The answer of Svāminārāyaṇa is No. Svāminārāyaṇa would say that the argument is fallacious. Svāminārāyaṇa does not rule out social service in force of Law of Karma. According to him, Law of Karma and social service are not incompatible. According to Svāminārāyaṇism, the problem of social service can be viewed from two standpoints: from the standpoint of one who receives the social service and from the standpoint of one who performs the social service. Looking from the first standpoint, it should be stated that Svāminārāyaṇa would not agree with the critic that there would be no
one to relieve the person from the consequences of his previous deeds. According to Svāminārāyaṇa, if such a person remains in the holy company of a saintly man, his accumulated Karmas (Prārabdha), howsoever bad they may be, will be destroyed and he will be free from the evil consequences thereof.² Thus, the social service and the Law of Karma are not inconsistent with each other. Looking from the second standpoint, it should be stated that actions performed in social service are not selfish. It is only selfish actions that are subject to Law of Karma. Selfless actions have no binding force. Selfless actions do not bind the doer of them ³. It is not action as action that has feltering effect. Only self actions entail binding consequenced. Selfless social work is not inconsistent with Law of Karma. Selfless work does not cling to self.⁴ In fact it is necessary for attaining earlier emancipation.

11. Law of Karma and Grace of God

According to Svāminārāyaṇa, God is merciful.¹ He has nothing against any Jīva. He is kind to all. He
is essentially a redeemer. He creates the universe for a redemptive purpose. He maintains it out of compassion for Jīvas. Even when he destroys the universe, His purpose is redemptive.²

God is the moral governor of the universe. He judges Jīvas in accordance with their deserts, but this does not mean that He is a merciless judge. He is not cruel. His justice is always tempered with mercy. God of Svāminārāyaṇa has no interest in torturing and tormenting Jīvas. He has perennial interest in the emancipation of Jīvas. All His activities are directed towards this eschatological purpose. Any and every Jīva can hope to attain final emancipation. Any and every Jīva can hope to receive His grace (Krpa).

According to Svāminārāyaṇa, man can attain the grace of God, if he bears intense love for Him, wholeheartedly worships Him and lives a moral life of Ekāntika as Nirvāṇika.³ God is lover of His devotees (Bhaktavatsala).⁴ However sinful his past actions may be, if he devotedly loves and worships God and makes a total surrender to Him, he becomes worthy of His grace.⁵
It is an important feature of Svēminērāyana's philosophy that grace and law of Karma are not treated as opposed to each other. According to Svēminērāyana, Law of Karma is nothing but the expression of the will of God. And therefore, grace is not inconsistent with law. Grace is not without law. And law is not without grace. Both stand together. Both converge in God. But, it should, however, be noted that it is not easy to attain grace of God. One has to sincerely try for attaining it. One has to be very steadfast in one's devotion to God. God does not arbitrarily grant grace. He grants only to him who deserves it.⁶
1. What is Karma?

1. R. S. Naulakha, Sāṅkara's Brahmāmāda, (1964), p. 239
2. R. I., p. 319
3. R. II (1979), I.P. p. 208

2. Kinds of Karmas:

1. See above V. K. S. 2
2. V. G. F. S. 13

V. G. P. S. 20
2. V. S. S. 14
   V. G. S. 13
3. गङ्गाश्रीनाती से सुलहु आव तैन तो भौगोलिक
   V. S. S. 14
4. जीवं यथा यो वैद्य नाना अनुक्रमना देश यामेने
   V. V. S. 6
   तै क्या रीत साई रेवे ने क्या रीत कर्माविन्यास करीने मांडी घड़े
   जाय.
   V. G. L. S. 13
5. इब्बानिस्ट देह प्रातिविद्या.... क्षेत्रों जातम.
   Sankara Bhāṣya on Bhagavat Gītā 2.51
   R. E. Hume, Introduction to his Translation
   "Thirteen Principal Upaniṣads", p. 51
6. वै शारण शारीर के तै संख्यक्षी मुख्त है,
   V. V. S. 6
7. जीवने ने कारण शारीर निक्य संघ के
   V. V. S. 6
8. K. Narayana, An Outline of Madhva Philosophy,
   (1962), p. 93
   तै फले ने तै बाबू में कोई दिक्क पड़े ज नाहि,
   V. G. M. S. 26
9. आ देहे करीने अनुष्ठान करी ज नाहि,
   V. S. S. 14
10. V. G. F. S. 43
11. V. G. L. S. 5
12. V. G. F. S. 65
13. V. G. M. S. 45
3. What is Law of Karma?

5. *Yogaśāṅkī*, 3.95.33
7. गृहतः कृपणो गति: ।
   *Gītā* 4.17
8. V. G. L. S. 13
9. V. S. S. 6
10. V. G. P. S. 18
11. V. V. S. 6
4. Law of Karma and human freedom:

1. स्वतंत्रता क्या है?

Pāṇini 1.4.54

2. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 55

3. स्वतंत्रता की है। क्या है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. L. S. 20

4. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 16

5. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 7

6. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 16

7. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 13

8. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 57

9. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. M. S. 31

10. ये है प्रकार। परमात्मा के मार्ग पर हाँके होते हैं।

V. G. F. S. 64

Mary Warnock, The Philosophy of Sākra

13. V. V. S. 4

14. V. G. E. S. 7

15. V. K. S. 12

16. V. G. F. S. 21

17. V. G. P. S. 21

18. V. G. F. S. 64

19. V. G. M. S. 67

20. V. E. F. S. 8

21. V. J. S. 2

22. V. L. S. 13

23. V. K. S. 1

24. V. G. F. S. 64
20. नीचे भावन विना कोई कारण नहीं।
V. G. F. S. 52

21. परमेश्वर कर्मकाली मौगवाने तैने ज मौगवाने समूह है पण जीव पौलानी ही भावके करीयने तिसका कर्मकाली मौगवाने शक्ति नहीं।
V. G. F. S. 65

22. धात्वा ते जाणणं जुलत हैं।
V. G. L. S. 39
V. G. F. S. 38

23. V. S. S. 12

24. जीववान आति समय है। कैम हैं। कैम वे मन जी हिंदीयों वे सृष्टित है जो जीव ते कैम जीवत हैं। माटे वे करी वे थाय।
V. G. F. S. 57

25. पुरुषो जी कर्मकाली समय धीय है तो तिसका नियम निर्बन्ध निर्धारित है।
V. G. F. S. 59

26. वाज तो वे मनु रूप विचारे जोय तो मन जीव ध्वनि इकि न देखें।
V. G. M. S. 23

27. मन ती जीवनी ओ बुद्धि करण है पण जीव ध्वनि इकि इकि न देखें।
V. G. M. S. 23

28. जीवना जाणणं वे ने बुढ़िं जाणणं कहिय।
V. K. S. 4
5. Law of Karma and God:

1. परमेश्वर है ते तौ देश, काल, कः, माया कै सबना प्रेसह है कै ती प्राय श्वासु रामकश्यातु विन्न ध्यान पर्यन्त रूप रूप है कै।
   V. G. M. S. 26

2. Svetasvatara Upanisad, 6. 11

3. ते विकृषी परमेश्वर ज्ञती गृःष्टि करो कै से विकृषी तै ज कल चावली दूरी है कै ज फळे परमेश्वर दालकी करवौ फळे नहीं, ती संशासनी जे कुंडल करवी तै पोलानी पैले ज ध्या कै तै फळे पैर चावली मूलयौ है।
   V. G. F. S. 34

4. See above V. G. F. S. 34

5. क्रमण कृता मौगवानारा परमेश्वर है।
   V. G. F. S. 65

6. सीकृतततः त।
   S.P. 107

क्रमण कालमुकाता है परमेश्वर तै से जीवने क्रमण मौगवाने है त्वाच चारे मौगवै।
   V. G. F. S. 65

7. V. S. S. 14
   V. G. L. S. 13

8. परमेश्वर हैरे तौ देश, काल, कः, माया है सबना प्रेसह है।
   V. G. M. S. 21

9. कः, कः, ... कै तै परमेश्वर चालू है तैटाई चालै, पण परमेश्वरना मनो बहार क्रुणमात्र पण न चालै, माटे संवेदना तै परमेश्वर ज है।
   V. G. M. S. 21
60. कमी आधार है। 
V. G. M. S. 21

61. जयन्त वाक्यारी भावन है वेद कविताओं न समझी जाने विश्वा 
वक्ता, कमी बाह्य के ते भावनों ढौंढ हो। 
V. V. S. 2

62. बैलों वेदी की परमेश्वर गफला कहा अग्रभाष व्याख्या न 
दी है, 
V. G. M. S. 21

63. स्रुतारणा पण कारण है। 
V. G. L. S. 28

64. स्रुता कारण अरु प्रकृतिवर्गारण वी है। 
V. L. S. 2

65. ने आचारुपरी बाल है। 
V. G. L. S. 38

66. जेठः स्वर्गः हैश। 
S. P. 107

भावन है र वाक्य है वेद वाचन कार है ते भावने 
फायः पर्वत है। 
V. G. F. S. 64

देश, काल, कमी, माया, वेद परमेश्वर ने आधार है। 
V. G. N. S. 21

6. The eight principles:

6. V. G. F. S. 77 
V. G. F. S. 78
2. मालकाले विष्णु भक्त गुर्जर राजा थिया है तैमने की दो शाख एक वाणी का है उपरक्ष थिया नयी..... को पूर्वके कमने वर्त केश दौरान श्री पंथ कवितालाने की पाणी उत्तरा आप्या बीधिः ये पापोने की उठा गया बीधिः पण पौन तो शाहु नयी.
V. G. F. S. 78

3. देश पोताना गृहानो त्याग करतो नयी.
V. G. F. S. 78

4. देशानालीक पूजन-मन्ना फैसला करे नय,
V. G. F. S. 78

5. ज्यारे हुमकाल कल्यावणी प्रकटे त्यारे छोपना अच्छ कैमना लाभकरी मनु भरी नयी हे। की ज्यारे बाजिया उद्भिक वचन त्यारे बाचे त्यारे सेवा फ्राने हुस बाचे कक्षा भारे लड़ि थाय त्यारे सत्यवर्ति नाणश के शाकळी पराई थाय हे त्यारे है कक्षातुः के पैठे श्रम की बुझी गई है.
V. V. S. 6

6. धे ती हुमायु दालनी ज बधाय धामशी हे। तैमना जोकना श्रम कैमना कलने बखानो दोघुः.
V. V. S. 6

7. ज्यारे कल्यान कलनी वेग प्रकटे त्यारे कैमनी भेल रहे नयी.
V. V. S. 6

8. वा बीव है ते कैवी सोकरत करे है तैमने कैवी दर्शन करण थाय हे.
V. G. F. S. 18

8. पापो जीतनी जे सही ते..... हरिमाली हाय तैमे पण हुकुमके हुकामी दे है.
V. G. F. S. 18
१० ११. माघानी मन कलापी है जीव कैसी हुमिली.... सुख

कही बात है।

V. S. S. १७

१२. माघानी मन कलाप करता आवारण ठलई गईं

V. S. S. १७

१३. ये भक्त माघानी मृति विना करार बोलने कोई ही छिपने न की।

V. G. L. S. ५

१४. इष्ट मयूर क्षुद्रत्वा श्रीमलभुगवतांगम

पुराण माही दुःखीं श्रीविष्णुसौभौग्नुम

II ६३ II

तथा श्रीमलभुगवता क्षुद्रत्वा विष्णुसौभौग्नुम

II ६४ II

श्रीभक्ति श्रीमलभुगवतांगम श्रीमलभुगवतांगम

श्रीमलभुगवतांगम क्षुद्रत्वा श्रीमलभुगवतांगम

II ६५ II

I. P. ९३, ६५, ९५

आत्मा श्रीक्षुद्रत्वा श्रीमलभुगवतांगम

सुन्दर श्रीमलभुगवतांगम क्षुद्रत्वा श्रीमलभुगवतांगम

II

V. V. S. १८

१५. दशमः क्षुद्रत्वा यह कलापकल्लुय व स्नुति।

क्षुद्रत्वा योगमनसं कलापकल्लुय करण ।

I.

S. P. ९९

V. G. M. S. ६४
15. जैन शास्त्र में यह विश्वास है कि किसी ने कहा तो वह विश्वास है?

V. S. S. 13

16. कभी यह प्रमाण नहीं दिया है कि पना शास्त्र जैन है?

V. S. S. 13

17. अधिकांश तथा कला कारण च पृथ्विविषयः।

जिवियाः ज्ञात पृथ्वीक्षेत्रा हैव कालात्मक प यमुः।

Gitā 18: 14

18. शरीराधानीमतिर्भूमी प्रारंभे नरः।

=नायण्यः वो विविधात्मां वा पंबंदेहे तथ्य विषयः।

Gitā 18: 15

7. God and the eight principles:

1. V. G. M. S. 21
2. परमेश्वर के केवल काल, कर्म, माया का सबूत है पृथ्वी के केवल सत्यात्मक कालात्मक पृथ्वीक्षेत्रु प्रमाण है।

V. G. M. S. 21
3. देवस्य ज्ञात्मां प्रारंभे परमेश्वर चालवे देवस्य ज्ञात्मां प्रारंभे परमेश्वर चालवे देवस्य ज्ञात्मां प्रारंभे परमेश्वर चालवे

V. G. M. S. 21
4. V. G. M. S. 21
5. V. G. F. S. 34
8. **Law of Karma and law of Nature**

1. V. P. S. 1
2. V. G. F. S. 77
   V. G. F. S. 78
3. केम कमें प्रवाणपण्तू तौ कैणा सान्यां कै पण कीजाम नाथी
   V. G. F. S. 78
5. वे पौत्राण कल्याणने हेच्छे के ताते यो नाभिकिने देवे कमें
   का राखू नाथी
   V. G. F. S. 78
See also V. V. S. 6
6. Dr. Yajnik, The Philosophy of Sri
   Svāminarāyaṇa, p. 78
8. V. V. S. 6
9. जानी है तो ये दैवाने स्वतंत्र प्रभाणपण्तू हीय है दैवाने
   स्वतंत्र प्रभाणपण्तू है
   V. G. F. S. 21
10. कमें कमें कल होहे कहे ते पण प्रभाण नाथी ; ने कमें कमें
    कल कोहे कहे ते पण प्रभाण नाथी, ने कमें परस्परसी हेच्छानु
    कल होहे कहे ते पण प्रभाण नाथी.
    V. V. S. 6
11. ज्ञान तेलू प्रभाणपण्तू र्व्या जूहा जूहा पूजनी समझन न आवाहे.
    V. G. F. S. 21
12. मुली हैय ते वै कौशिक केम वात समझाइ गई देने ज मुली जाणी.
    V. G. M. S. 21 See also JAY p. 79
13. नाभिक दैवा के दैव है ते तो केवल कमनी ज बंध कहे के
    V. V. S. 6
In the event of famine, or harrassment from the wicked or tyranny of a King, which is likely to harm one's brestige or wealth or even one's own life, my followers should in such circumstances quit that place at once, even if it be their native place, and migrate to some other place where there is no such harrassment.

V. G. F. S. 78

In the event of famine, or harrassment from the wicked or tyranny of a King, which is likely to harm one's brestige or wealth or even one's own life, my followers should in such circumstances quit that place at once, even if it be their native place, and migrate to some other place where there is no such harrassment.

V. G. F. S. 78
9. Area Where Law of Karma Operates:

1. V. G. F. S. 43
2. V. G. F. S. 43
3. V. K. S. 12
4. पञ्च, पञ्च, लक्ष्ण, भक्ति, पञ्च, सुभाषण आदि सभी तुल्यान्वण जुले.
   V. G. M. S. 1
   तृतीय शाखाकांचे।
   धीर 18, रू.
5. मायानना म्हणून काल कान्ह यांना माया राख्या घायल आहे.
   V. G. M. S. 66
6. ज्यांची नैसर्गिक कामी करून स्वाधीनता कामी सिंच ईम्याने पुक्क नाही.
   V. A. S. 4
7. मायाने पारदर्श्य वाहिक या स्वभाव ठोर ते कोणते प्राप्त शीर्षक वाह नाही.
   V. G. M. S. 28
8. कोणाचे काळ, कमी ने माया तेण्या शक्ती नाही.
   V. G. F. S. 37
9. पांडाचे ध्वज ध्वज.... का के पारदी.... के बागली रात्री के तैकी डॅंटी ज रुळे कें तेना बांधणारा आवे नाही.
   V. G. F. S. 16

10. Law of Karma and social service:

1. V. G. F. S. 31
2. अनुज्ञा के मोठा पुरवठा होय त्याने के उपर राजीपूँ घाय तेना गमे तेना मिळत बंसार होय तो नाश पाये.... के गमे तेना पूंढा प्राप्त होय तो उंडा घाय.
   - V. G. F. S. 58
11. Law of Karma and Grace of God:

1. पौरे... कुपालिन्दु है व. ग. प. स. 51

2. आ जीवनी तत्त्वरूप जीवन कल्याण की करे के है जीवन की स्थिति करे है ते पण जीवन कल्याण की करे है ते पण जीवन की करे है ते पण जीवन की करे है ते पण जीवन की करे है ते पण जीवन की करे है ते पण जीवन की करे है ते पण जीवन की करे है

V. K. S. 1

3. भावानने विषय अद्वय प्रीति ते वृक्षाले पण भावाननी कूपा याय.

V. V. S. 11

विनिमित कि भावानने किन्नर होय है भावान पात के भावाने वश भई जाय है

V. G. F. S. 61

4. पौरे ती मक्ता वशक जाय है

V. G. F. S. 61

5. यमे त्रेषा 'हक्का प्रारंभ होय तो रुका याय.

V. G. F. S. 58

आपने भावानने सवैयं अपण करीणे भावानना तत्त्वरूप मेल रहेय

V. G. F. S. 61

भावाननी वृक्ष आशीरे होय है ते ज काममा आवे है

V. G. F. S. 61

6. ते केवल पौरे विषय किन्नर किन्नर मक्ता वशक ते पौरे विषय किन्नर वश कय है

V. G. F. S. 61

कूपा पण के भ्रे जाय किन्नर होय है उपर ज याय है -V. S. S. 11
THE DOCTRINE OF REBIRTH

1. Meaning of Rebirth
2. Idea of rebirth follows from the Law of Karma
3. Rebirth explained
4. Kinds of Gross bodies
5. Life in rebirth
6. Rebirth in Indian Philosophy
7. Radhakrishnan's arguments for rebirth
8. Rebirth in Gītā
9. Rebirth in Western Philosophy
10. Rebirth in Bible
11. Rebirth in Quran
12. Rebirth as moral value.
1. Meaning of Rebirth

The doctrine of rebirth is as old as human thought. It is also known as transmigration of soul. Sanskrit term for it is punarjanma (again birth). The doctrine of rebirth runs through the entire course of Vedic, Upānิśadic and Paurāṇika thought.

Rebirth means birth after death. It indicates life after death. The act of embodying oneself in flesh again is called reincarnation in modern language. In ancient language of Sastras it is called Samsārayāstrā which means passing of the individual soul from one life to another repeatedly. Rebirth viewed as Samsārayāstrā means life after life. Here we should recall Dr. Raymond A Moody. He does not like the expression "Life after death". He prefers the expression "Life after Life". In his view, rebirth is not life after death, but it is life after life. Therefore he names his book as "Life after Life" and not "Life after death."  

2. Idea of Rebirth follows from Law of Karma

According to Svāminārāyanism, Law of Karma gives
rise to three postulates: One God; two, permanent self; three, rebirth. God as giver of fruits of actions (Karmaphalapradātā) is an inevitable postulate of law of Karma. Now, unless permanence is conceded to self, God as Karmaphalapradātā and law of Karma as expression of God's will lose all their significance. If there is no permanent existence of the individual self, there cannot be any possibility of future life after death. According to Law of Karma, our enjoyments and sufferings, our pleasures and pains, of this life are consequences of our actions in previous life or lives. This obviously means that we must have existed prior to this life. It also means that we must continue to exist even after the death of our physical bodies to experience consequences, good or bad, of our deeds in this life.¹

3. **Rebirth Explained**

The truth of this doctrine cannot be proved beyond all possible doubting. But in view of law of Karma it is immensely reasonable to believe it. Idea of rebirth is an echo of man's inner being. It is not difficult to
grasp that all acts re-act. They re-act via universe. They act upon the doer with a force commensurate with his own. This re-action is rebirth.

As we have seen, the causal body, according to Svāminārāyana, is inseparably associated with the self since beginningless time. The causal body is rarefied subtle matter which surrounds the self in the form of covering. Every thought and deed produce their effects on this covering by making it either more or less gross. These effects so made on the subtle covering get accumulated and become, as it were, a part of the self. When the physical body dies, the self leaves the body with this covering and is born in another body in the same or lower species according to grossness or otherwise of the covering. If the self can, by removing by necessary Sadhana, succeed in purifying the self, it becomes free from the cycle of birth and death (Samsārayāstrā) and attains liberation.

How does the self find a new body? The mechanism of rebirth is very difficult to know, but not impossible to conceive. Simply because we do not understand the process, we cannot deny the fact. At physical death, only outer
body perishes. The self remains intact. Rebirth is only re-forming of the gross body. In each successive births, self is not a new entity. Self is the same. Rebirth is nothing but passing from one situation to another. Life continues. Life is perpetual going on. On rebirth self merely takes a new gross body.

4. Kinds of Gross Bodies

According to Svāminārāyaṇa, rebirth is for the purpose of purifying the self and ultimately attain salvation. But this is a long-drawn process and requires a long time and graded course of Sādhanā extending over many lives in many bodies. According to Svāminārāyaṇa, there are four kinds of gross bodies: (Sthūla Sarīra) through which an individual soul passes in the course of its evolution till it attains liberation. They are: Udbhija that is, plant organisms such as plants and creepers; Svedaja, that is, insect organisms such as mosquitoes, flies, bee and so on; āṇḍaja, that is, ovi-born organisms such as birds, fishes, reptiles and so on born of eggs; and jarāyuja, that is, vivi-born organisms such as beasts and human beings born of wombs. It will be interesting
to compare Svāminārāyaṇīya position on gross bodies with that of Sāṅkhya. According to Sāṅkhya Sūtra, there are only six kinds of gross bodies: Uṣmaja, aṇḍaja, jārayuja, udbhija, sāṅkalpaja and sāṇsidhika.\(^{11}\)

As pointed out by J.N. Sinha,\(^{12}\) the nature of these six gross bodies has been explained in Sāṅkhya-pravacanabhāṣya of Viṣṇabhikṣu. According to Radhakrishnan, Sāṅkhya-pravacanabhāṣya is the most important work on Sāṅkhya-pravacanasūtra of Kapila.\(^{13}\) According to Sāṅkhya-pravacanabhāṣya, Uṣmaja are bodies generated from moisture. Aṇḍaja are those born of eggs like birds, serpents and the like. Jārayuja are born those born of wombs like men and others. Udbhija are born of soil like plants. Sāṅkalpaja are born of will. Sāṇsidhika are born of miraculous powers of penance, mantras and the like.\(^{14}\) Out of these six kinds of gross bodies Svāminārāyaṇa has accepted only four: Uṣmaja, aṇḍaja, jārayuja and udbhija. Uṣmaja is the same thing Svedaja. What is called Uṣmaja by Sāṅkhya Sūtra is called Svedaja by Svāminārāyaṇa. Svāminārāyaṇa has not accepted saṅkalpaka and sāṇsidhika kinds of gross bodies.

According to Svāminārāyaṇa, the self generally
passes from the lowest towards the highest. But that is not always so. If regressive factors develop on account of some fault committed by the self, then the self is reborn in a body in the lower species. Svaminarayana explains this position with the help of the illustration of Bharataji who developed attachment for a deer and consequently had to take birth in the body of a deer in the next life. God gives the self body according to the merits of its deeds.

5. Life in Rebirth

What will be the kind of life in rebirth? According to Svaminarayana, the kind of life in rebirth cannot be totally different from the present one. The event of death, which separates the self from the gross physical body, does not introduce profound changes in the life of the self. No self takes birth in a body which is incongruous to its evolved traits and qualities. When the self is reborn in body, it is reborn with all the characteristics and qualities it had in the previous life. The self in rebirth is the same as it was in the former body.
Except Carvaka materialism, all the systems of Indian philosophy admit the doctrine of rebirth. Jaina do not believe in God, but they do believe in rebirth. Bauddhas do not believe either in God or in permanent self. And yet they believe in rebirth. Svaminarayana believes both in God as well as permanent self. Like many ancient religions of the world, Svaminarayanism believes in the rebirth of the individual soul after the death of the physical body.1 Svaminarayana does not attempt to prove the doctrine of rebirth. He accepts it as too obvious to need proof. According to Svaminarayana, we all have to die and be born again and again till we attain liberation (moksa).2

7. Radhakrishnan's Arguments for Rebirth

Radhakrishnan maintains the doctrine of rebirth. According to him, the doctrine of rebirth has had a long and influential history.1 He advances powerful arguments to establish the doctrine.

According to Radhakrishnan, the emergent view of the
self makes the doctrine of rebirth a reasonable one.² He says that throughout the nature, life is preserved and continued through incessant renewal. According to him, life is a perpetual going on, always straining forward for something that has not been but should be.³ Elaborating his argument, he says that if everything in nature arises from something continuous with it, the self need not be an exception to the general scheme. In support of his argument he cites Kathopanisad where it is stated that like corn the mortal grows; like corn's born again.⁴

Radhakrishnan argues that the self aims at fulfillment of function or development of individuality. It can grow indefinitely in depth, richness and comprehensiveness. In his view, we cannot exercise all the powers we possess or exhaust all the values we strain after. The capacity of the self for endless improvement point to a future where the self's "withheld completions" obtain a chance.⁵

Basing his argument on science, he says that it is an admitted principle that if we see a certain stage of development, in time, we may infer a past to it. It is not true that we "brought nothing in this world." In his
view, the self enters this life with a certain nature and inheritance. We commonly speak of talents that are inherited. So, says he, the self must have had a past history here and elsewhere. We cannot believe that the rise of the self with a definite nature is simply fortuitous.

According to Radhakrishnan, the life of the human self does not centre in the body though it uses the latter for the promotion of its purposes. Therefore, the death of the physical body does not mean dissipation of the self. In support of his argument he quotes from Chandogya Upanisad wherein it is stated that it is the body which dies when left by the self. In view of Radhakrishnan, if the self wakes up after a dreamless sleep and feels its continuity with the self that went to sleep, death need not mean discontinuity.

Radhakrishnan says that the ancient theory of finer ethereal body seems to receive some support from psychical research. According to him, there is enough evidence to justify the belief that apparitions are due to the action of the dead persons whose bodies they represent. According to Radhakrishnan self is not altogether discarnate. it is invested in a finer vehicle, the subtle body
(sūkṣma śārīra). The necessary physical basis is secured by the subtle body. He points out that it is this subtle body, which accompanies one throughout one's empirical existence, is the form on which physical body is moulded. At physical death, only the gross, outer form perishes. The rest of the self is not disturbed. According to Radhakrishnan, rebirth is only the renewal of the instrument through which the self works. The self is not at birth a new entity, but a continuous process. A transition is conceived from one situation to another at physical death.

Radhakrishnan has pointed out that in the Hindu Scriptures dying thought has been accorded great significance for the next life. The thoughts at death represent the culmination of the process of self-development. The dying thought resumes in itself all thoughts and states that went before. If is the sum-total of its predecessors, the inheritor of its past and the point for the future growth. According to Radhakrishnan, we are born in the families where the qualities we passess and seek to embody are well developed. In rebirth the deciding factor is the nature of the self and not the parents of the body.
A common objection is urged against the doctrine of rebirth. The objection is that the self lacks the memory of the past. And therefore, it could not be in the past. According to Radhakrishnan this objection cannot be sustained. In his view death may destroy the memory of our deeds but not their effects on us. The metaphysical question of continuity of self is not in any way affected by the discontinuity of memory. Radhakrishnan says that the nature of each individual is moulded by the experiences of the past. Every state is conditional by the prior and leads on to another. Radhakrishnan argues that simply because we do not have a memory of early phases of our life or of our existence in the mother's body, we do not deny them. Even in this life we forget ever so much. \(^{14}\)

Radhakrishnan says that death is a change within a general structural progression. Death is not an unique event in our progress. It is a part of a continually recurring rhythm of nature marking a crisis in the history of the individual. \(^{15}\)

Sounding an optimistic note Radhakrishnan says that the children of God in whose eyes a thousand years are as
a day need not be disheartened if the goal of perfection is not attained in one life. The individual has appeared and disappeared times without number, in the long past and will continue to be dissolved and reformed through unimagi-
nable centuries to come. According to Radhakrishnan, the bodily life is just an episode in the larger career of the individual soul which proceeds birth and proceeds after death.

Svāminārāyaṇa would endorse all the arguments advanced by Radhakrishnan for establishing the doctrine of rebirth.

8. Rebirth in Gītā

In Gītā the doctrine of rebirth is very well expounded. According to Gītā, self is immortal and life is continuous existence. It is declared in Gītā that death is certain of that which is born and birth is certain of that which is dead. Death is not the end of soul's life, but only a stage in its career for change of bodies. Just as a man casts off worn out garments and puts on new ones, so the embodied soul casts off worn out bodies and enters into new ones. As are childhood, youth and old age of this
body to the embodied soul, so also is attaining of another body. According to Gītā, rebirth is as certain as death. But the nature of rebirth depends on the quality of Karmas which the self has performed in the former life. A yogi who falls from yoga is reborn in the house of pure and prosperous, or in the family of the enlightened yogi. Such a yogi regains the knowledge acquired by him in his previous body. The yogi, perfected through many births, reaches the supreme goal. God says, "On reaching me, there is no rebirth." Svāminārāyaṇa would completely agree with the theory of rebirth expounded in Gītā.

In passing in may be noted that the Bṛhadāraṇyaka Upaniṣad gives a detailed description of the manner in which the man dies and is born again. Svāminārāyaṇa, would fully agree with the above-mentioned ideas expressed in Gītā and in Bṛhadāraṇyaka Upaniṣad.

9. Rebirth in Western Philosophy

The doctrine of rebirth finds a wide expression in the history of western religion and philosophy. Pythagoras, Plato, Empedocles, Bruno, Lissing and Herder seriously believe in this doctrine. For them pre-existence and survival stand
or fall together.

In the myth of ER by Plato, we find a story of a Greek Soldier whose name was ER. He was killed in the war. His dead body was laid on the funeral pyre. He revived and described how his soul went out of the body and what he had seen in his journey to the realms beyond.

According to Plato, the wise man turns away from the world of senses and keep his inward and spiritual eye ever directed to the world of eternal idea, and if only the pursuit is maintained, the individual becomes freed from the bonds of sensualism, and after death his released spirit slowly mounts up higher and higher until at last it finds its way back to the home of the eternal light. 

Emmanuel Swedenborg says that "man, when he dies, only passes from one world into another." Svāminārāyaṇa would fully endorse the views of Plato and Swedenborg.

In his book "Karma and Rebirth" Christmas Humphreys gives a long series of quotations from Western writers who accept the doctrine of rebirth.

10. Rebirth in Bible

In the Old as well as New Testaments we find ample
references to the belief in rebirth. In Isaiah it is said:

"The dead man shall live awake and sing, ye that dwell in dust."¹

In Daniel a reference is found to the same effect:

"And many of them that sleep in the dust of earth shall awake."²

In Corinthians it is said:

"But some men will say, 'How are the dead raised up?'³

In Titus it has been written:

"Not by works of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost."⁴

Doctrine of rebirth is clearly present in some parts of Christ's teachings. In the Gospel of John we find that when Jesus was passing by, he saw a man who was blind from his birth. His disciples asked him, "Who did sin, this man or his parents?"⁵ Here we find a tacit reference to the previous life of the blind man. But "rebirth" finds a specific mention in the conversation Jesus had with Nicodemus. Jesus said to Nicodemus, "Except a man be born again, he cannot see kingdom of God."⁶

On being asked by Nicodemus whether man could be born again, Jesus said, "Marvel not that I said unto thee, Ye must be born again"⁷

One may dispute about the meaning of the word "rebirth"
in this conversation. Whatever the symbolic meaning of the word may be, but literal meaning of it indicates that belief in rebirth was prevalent in those days.

In the Gospel of Mathew we are told that there were rumours that Christ was the incarnation of Jeremiah or Elias. Even the King Herod believed that Jesus was John the Baptist "risen from the dead" Herod said, "It is John whom I beheaded: he is risen from the dead."9

Śvaminārāyaṇa would fully agree with the doctrine of rebirth as expressed in Old and New Testaments.

11. Rebirth in Quran

In Quran also we find ample references to the belief in rebirth. There are certain texts in Quran which may be interpreted as meaning that man lives and dies repeatedly even as worlds are created and destroyed repeatedly. According to Dr. Bhagawan Das some sufis sects of Islam believe that Mohammad was Abraham reborn and Abraham's two sons were reborn as Ali and Ali's son Husain.1

We shall now quote from Quran to prove the belief in rebirth in Islam. Let us take a text like this. Summa
basm-Kunla alla-kun tushkurun. It means, I (God) gave you birth AGAIN after you died that you may think of ME with gratitude. We shall quote another text from Quran to show that Islam embodies belief in repeated births until final day. The text is this. Minha Khalgna Kun Wa fi ha naido-kun eta ta' atin-ukhra. It means, From out of earth have I (God) now given birth to you, and I will send you into it AGAIN and bring you forth from it AGAIN, AGAIN, repeatedly until the end. We have still another text which gives a very clearly evidences for rebirth in Quran. Kaifa takfuruna billahe wa Kuntum anvatan fa ahyakum summa yahgikum summa ilaihe tarja un. It means, How can you make denial of your God who made you life AGAIN when you had died, will make you dead AGAIN, AGAIN alive until you go back finally to Him?

Mawlana Jalaluddin Rumi was a great Islamic poet. He has written his famous MASNAWI in Persian language. MASNAWI is generally accepted in Islam as next to Quran in holiness. In this long poem Mawlana Rumi may be regarded as commenting on the above mentioned texts when he says in the first half of his couplet that Ham cho Sabza Baraha royidah am. It means, like grass I have grown over and over again.
According to both Svāminārāyanism and Islam, there would be repeated births till the "end". According to both, when the "end" is reached, the self becomes free from the cycle of births and deaths. However, the word "end" does not possess the same meaning in both the systems. It possesses different meanings. According to Svāminārāyanism, "end" means end of bondage. It means release from the entanglements of forces of Māyā. Such a release can be attained even during embodied existence. A liberated self, on the death its physical body, goes to Aksaradhāman where it eternally enjoys the bliss of nearness and seritude of God. In Islam "end" means the day of judgement (Roz-e-Hashar). On the day of judgement the self shall receive from God either reward (jaza) or punishment (saza) in accordance with its good or bad deeds. A soul that receives punishment shall eternally suffer the torments of hell (jahaunum). It will be eternally condemned to hell. A soul that receives reward shall go to heaven (Jannat) and there with the inmates of heaven shall eternally reside and enjoy bliss. According to Quran when man attains salvation or release (najat) from his sinful life, God rewards him with eternal life of bliss in heaven.⁶
Svāminārāyaṇa would endorse the doctrine of rebirth in Quran. Svāminārāyaṇa would also endorse the doctrine of eternal life of blissful residence in heaven on salvation. But, Svāminārāyaṇa would not accept the doctrine of eternal condemnation. According to Svāminārāyaṇa, every soul is eligible for final emancipation (ātyantika mokṣa).

12. Rebirth as Moral Value

The idea of rebirth, according to Svāminārāyaṇa, is of great moral value. It inspires man to do virtuous deeds in the hope that he will be happier in the life to come. It prevents man from doing evil deeds in the apprehension that if he performs them, he will have to suffer painful consequences. According to Kant also immortality of soul, in the sense of rebirth, is a postulate of morality. If rebirth is a postulate of morality and if morality is prescribed by all religions, it follows that rebirth is accepted by all religions either implicitly or explicitly. Svāminārāyaṇa has not only explicitly accepted the doctrine of rebirth, but has also shown its relevance to morality.
1. **Meaning of Rebirth**:


2. **Idea of rebirth follows from law of Karma**:

1. जैविक वृद्धि के प्रभाव के भावनात्मक संकल्प पर
2. *V. G. M. S. 59*

3. **Rebirth explained**:

1. *V. V. S. 6*
2. *V. K. S. 12*
3. जैव वास्तव तात्त्वानी उपाय वी आत्म निष्ठाहृत सृजनशील श्रीरूप्तात्मा प्रज्ञानी प्रभाव करती है, वह माहे है।
4. *V. G. L. S. 20*
5. *V. G. M. S. 11*
6. *V. S. S. 1*
7. *V. G. F. S. 37*
8. *V. G. F. S. 21*
9. *V. G. M. S. 11*

4. **Kinds of gross bodies**:

1. कस्मीन् अनुवादरूपे वै जीवने भावनातः ज्ञातिना ज्ञेषु, ज्ञेषु ज्ञातिना ज्ञेषु अत्यंतः ज्ञातिना ज्ञेषु।
2. *V. G. F. S. 13*

*Śaṅkhyā Sūtra 5. 111.*
5. Sāńkhya-pravacana-bhāṣya, 5. 1. 112
   J. N. Sinha, A History of Indian Philosophy, Vol. II, p. 22
6. V. G. F. S. 21
7. जन्म - मृत्यु ... तू तैनौं कौन आणि पण जी भागही द्रोहित वण
tो तैनौ दौँता लाग्यो ने पीतान्य वाचने वाले पढ्यो।
   V. G. F. S. 42
8. जीव जेता क्रम क्या है ते जीवने तेवा नैने पनाहें है।
   V. G. F. S. 13

5. Life in rebirth:
   1. जीव जै मूर्ति कम न विष्णु कम करी है ते कौन परिपक्व वस्तुता
      पायीने जीव जेता अस चर गया है। मौली जै विष्णु अजगर
      प्रवेश वहाँ जाण तेज परिपक्वपणांने पायीने जीव हाथी मली रह्या
      कैला ने कौन तैने ज वासना तथा पुनर्जनित करी है।
      V. G. L. S. 20

6. Rebirth in Indian philosophy:
   1. जीव है जै मूर्ति जीवने तो जन्मार्ग हैय
      V. G. M. S. 18
      कौ जात्मा जै मूर्ति योगीने पायी है।
      V. G. L. S. 39
      पूर्ण चौराही लाल जात्मा देख घर्या है।
      V. G. F. S. 37

See also V. G. M. S. 11, and V. H. S. 4
2. ज्योति मोहे न वायु त्योति जन्म गरणो...तै मार्गे नहि।
V. G. M. S. 11

7. Radhakrishnan's arguments for rebirth:

1. Radhakrishnan, An Idealist View of Life (1947), p. 286
2. Ibid., p. 287
3. Ibid., p. 287
4. Ibid., p. 288
5. Ibid., p. 288
6. Ibid., p. 289
7. Ibid., p. 291
8. Ibid., p. 291
9. Ibid., p. 291-292
10. Ibid., p. 295
11. Ibid., p. 295
12. Ibid., p. 295
13. Ibid., p. 296
14. Ibid., p. 299
15. Ibid., p. 288
16. Ibid., p. 289
17. Ibid., p. 289

8. Rebirth in Gītā:

1. जात्वय द्विते दुःखादुर्गुणेऽन्तर्गत्य जन्म कृतस्य स।

Gītā 2. 27
2. वासीम्बोणात्मक वा विशाल नवानिर्गुणांचा नल्लूपरांणे।
वासीम्बसंज्ञाने विशाल वोणात्मक क्रयायां स्थायि नवानि देहे।
तत्तदास 2.22

3. दैत्यधिकन्यायदृष्टीकृत कृतां वृद्धि जरा।
तत्तदास दैत्यधिकन्यायदृष्टी न मुहूर्तं।
तत्तदास 2.13

4. श्रीमत्साधान कैले वोगवृद्धिकालापि।
तत्तदास 6.41

5. भवस्य योगीनायं हुस स्मरित कीम्बापू।
तत्तदास 6.42

6. तत्त ते शुद्धिं संयोगं लभो पौर्वेदेविक्षम।
तत्तदास 6.43

7. श्रीमत्साधानकृति यथावति परा गतिभु।
तत्तदास 6.45

8. पापुत्त्यं तु कृतियं पुनर्र्पम न विद्ये।
तत्तदास 8.16
See also तत्तदास 8.15

9. Bṛhadāranyaka Upaniṣad, 4.3.37 and 38

9. Rebirth in Western philosophy:


3. Compendium of the Theological and Spiritual Writings of Emmanuel Swedenborg, Corsby and Nicholas (1853), p. 160.
4. Christmas Humphreys, Karma and Rebirth (Wisdom of East Series) 1958

10. Rebirth in Bible:

1. Isaiah 26.19
2. Daniel 12.2
3. Corinthians 15.35
4. Titus 3.5
5. John 9.1 and 9.2
6. John 3.3
7. John 3.7
8. Matthew 16.13 to 16
9. Mark 6.14 to 16

11. Rebirth in Quran:

2. Quran, Sur-i-Bakra, Chapter 2, verse 56
3. Quran, Sur-i-Taha, Chapter 20, verse 55
4. Quran, Sur-i-Bkra, Chapter 2, verse 28
6. Surah Zalzaiah 99. 5.6-8

12. Rebirth as moral value:

1. नै दुःखदुःख जैं कर्मणा फल तैले पमादेकी
V. G. F. S. 13
See also V. G. M. S. 59