PART-FOUR

LIBERATION
CHAPTER - 12

MEANS OF LIBERATION

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1. Principle Means of Liberation

According to Svāminarāyaṇa, there are four principles means of self-realisation, God-realisation or liberation. They are Dharma (morality), Jñāna (metaphysical understanding), Bhakti (intense love for God) and Vairāgya (non-attachment).

Svāminarāyaṇa regards Dharma, Jñāna, Bhakti and Vairāgya not only as the principle means of liberation, but as very important aspects of religious life also. He has amply discussed them in Vacanāmṛta and has pointed out their efficacy in attaining the Ultimate goal. The Svāminarāyaṇist position on the nature, significance and inter-relationship of these four means of liberation has been very well worked out by Dr. J.A. Yajnik in Chapter 16 of his book "The philosophy of Svāminarāyaṇa" We have, therefore, not elaborated here the Svāminarāyaṇist views on these four principal means of liberation.

2. Auxiliary Means of Liberation

In addition to the above four principle means, Svāminarāyaṇa has pointed out twelve auxiliary means of
liberation. They are: Sraddha (respectful faith), Indriyanigraha (control of senses), Ahimsa (non-violence), Brahmacarya (abstinence), Satsanga (holy company), Santosa (contentment), Nirddambhapanam (non-hypocrisy), Daya (compassion), Tapa (austerity), Gurubhava (respect for seniors), Siya-bhava (sympathy towards juniors) and Mitrabhava (friendliness). We shall deal with them one by one and attempt to bring out the real connotation of each of them in accordance with the principles of Svaminarayanist philosophy.

3. Sraddha

Sraddha occupies an important place in the religious life. Sraddha usually means respectful faith in the assertions of scriptures learnt through one's teacher. In Svaminarayanism Sraddha has a special connotation. In Svaminarayanism Sraddha connotes a firm conviction (niscaya) in the divine form and personality of God. In other words in Svaminarayanism, Sraddha means akaraniscaya. According to Svaminarayana, by having faith in the pronouncements of scriptures, one's conviction in the form and personality of God becomes firm. Unless the devotee has such a conviction, he cannot love God. According to Svaminarayana, when the
devotee has such a conviction, he establishes relation with God. And when he establishes relation with God, he imbibes divine attributes of God. According to Svāminārāyaṇa, unless the devotee has intense and undivided love for God, complete surrender to God is not possible. Intense and undivided love for God makes absolute surrender (asaro) possible. According to Svāminārāyaṇa, without absolute surrender to God, liberation is not possible. Svāminārāyaṇa has said that by complete surrender the devotee attains the grace of God. And therefore, Svāminārāyaṇa has regarded complete surrender to God as the highest means of liberation. Thus we see that it is by Śraddhā that love for and surrendered to God is possible. Therefore, Svāminārāyaṇa has said that it is necessary for the development of religious life that one should ever have a renewed Śraddhā. Renewed Śraddhā renews the man.

The importance of Śraddhā in religious life has been recognised by Gītā. In Gītā, apart from stray discussions on Śraddhā in other chapters, one full chapter has been devoted to the discussion of the nature and kinds of Śraddhā. According to Gītā, man is of the nature of his Śraddhā. What
his śraddhā is that verily he is. 10 Gītā says that a man of faith attains spiritual knowledge. 11 In other words, according to Gītā, faith is a source of knowledge. Svāmi-nārāyaṇa would agree with this view of Gītā and would support it by saying that faith is "evidence of things unseen." 12

According to Gītā a man who has faith in God will attain release from the kārmic forces. 13 Svāminārāyaṇa fully agrees with this idea of Gītā. Svāminārāyaṇa says that if a man has firm faith in the form and personality of God, all his passions, cravings and desires, which constitute an impediment in his way of self-realisation and God-realisation, will come to an end. 14 In a philosophy like that of Descartes which is founded on doubt, faith can have no legitimate place. But Indian religious thinkers in general, and Svāminārāyaṇa in particular, have held faith as a necessary condition of spiritual life. Svāminārāyaṇa teaches faith that seeks and finds its fulfilment in actual experience. Its purpose is to serve the aspirant as a speedy guide to his ultimate goal.

In Western Philosophy also the importance of faith has been very well recognised. Neo-scholastics believe...
Svāminārāyaṇa would certainly accept faith as a source of knowledge.

In "Critique of Pure Reason" Kant determined the rules and limits of human reason. After a thorough examination of reason, he came to the conclusion that the principles which can extend only to the objects of possible experience cannot be applied to objects which lie beyond this sphere. He, therefore, declared that "I must...... abolish reason to make room for belief." It is, therefore, evident that the logic of religion is precisely what Saint Paul said, "We live by faith, not by scientific thought." Svāminārāyaṇa would completely agree with Saint Paul on this point.

Radhakrishnan has pointed out that "to live without faith is impossible. If nature has horror of a vaccum, the human soul has fear of emptiness." And What is our common experience? Every moment
we do not make use of reason. Every time we do not insist that what is presented before us should be proved by the rules of logic. By and large we live on faith. The Svāminārāyaṇist standpoint on faith is borne out by our everyday experience. What Svāminārāyaṇa insists is only this that the faith which one exercises in everyday affairs should not halt there. It should go beyond everyday life and reach God. In Svāminārāyaṇa's view when one exercises faith one reaches God.

4. Indriyanigraha

Indriyanigraha means controlling the sense organs. A seeker of final emancipation (atyantika Kalyāṇa) is required to withdraw his senses from their objects. In Śaṅkara Vedānta the withdrawal of senses from their objects, when effected, is called Uparati; and the withdrawer of senses is called Uparata. Svāminārāyaṇa would have no objection in accepting the terms "Uparati" and "Uparata" for "Withdrawal" and "Withdrawer" respectively.

Svāminārāyaṇa has laid great emphasis on the control of senses. In his view sense control is an important
ingredient of Sadhana to be performed by the devotee for the purpose of attaining self-realisation and God-realisation. If sense organs are allowed to have a free play with their objects, they will prove to be a source of mental distraction. When senses are allowed to indulge in sense objects, they corrupt the conscience (antahkarna). In Svāminarāyaṇa's view a true devotee of God should control all senses, especially the palate. Svāminarāyaṇa says that man normally consumes different varieties of food with different tastes. Different kinds of food produce different effects on the psycho-physical organism of man. When food is consumed by man, its essence affects his antahkarna (conscience). The impure food would make the conscience impure. Svāminarāyaṇa says that the devotee of God should be a conqueror of taste (Mīśādi). According to Svāminarāyaṇa each sense has its own peculiar food. And for maintaining the purity of conscience the purity of the food for each sense should be maintained. Purity of food generates purity of conscience. Svāminarāyaṇa, therefore, maintains that extreme purity of food should be maintained. According to Svāminarāyaṇa, the devotee, who desires to
please God and attain His Grace, should never think of enjoying the pleasures of flesh. He should withdraw his senses from the objects of sensuous enjoyment. Svāminārāyaṇa has said that the devotee of God should establish complete control over senses. According to Svāminārāyaṇa when the desire to enjoy sensuous objects comes to an end, the control of senses becomes complete.

The question is, how to control external senses? Answering the question Svāminārāyaṇa has said that the external senses can be controlled by observing scriptural precepts, control of diet, suffering cold, heat, hunger and thirst and by engaging in religious songs (Kirtana) and talks of greatness and glory of God and sitting in a fixed posture. Another question that can arise is, can we control antahkaraṇa by controlling senses or can we control senses by controlling antahkaraṇa? The answer of Svāminārāyaṇa is that senses cannot be controlled by controlling antahkaraṇa, but antahkaraṇa can be controlled by controlling senses.

Gītā says that control of senses is necessary for acquiring serenity of mind. Gītā further says that one, who has control over senses, attains the ultimate goal of
God-realisation. Svāminārāyaṇa would fully agree with the idea of sense-control expressed in Gītā. According to Gītā, external control of senses must be accompanied by the internal control of mind. A man who externally controls sense organs and internally craves for the objects of sense is a hypocrite. Such a man is deluded. Svāminārāyaṇa completely endorses this view of Gītā. According to Svāminārāyaṇa, control of mind is a prime importance in religious life. According to him, a man of true detachment (vairāgya) is one who has mentally renounced the objects of sense. According to Svāminārāyaṇa the renouncement of the sensuous objects must be external as well as internal. Physical renouncement must be accompanied by mental renouncement.

5. Ahimsā

Ahimsā is one of the important features of Svāminārāyaṇism. Svāminārāyaṇa has given it an important place in his scheme of religious life. Not only that, he has regarded it as a means of liberation. Ahimsā means non-violence. In its actual meaning it means...
non-injury. It is non-killing. But Svāminārāyaṇa has not restricted its meaning to mere non-injury or non-killing. In his view ahimsā would mean abstinence from inflicting injury from falsehood, theft and avarice. In his broad interpretation it is abstinence from malice towards all living creatures. He says that man should completely uproot from his mind anger, hatred and revenge. He should not have malice towards any one either in thought or in speech or in action. Nor should be ever make use of language which may cause insult or annoyance to any one. According to Svāminārāyaṇa ahimsā is a supreme virtue to be cultivated not only by the householders, but by südhus (hermits) also. Ahimsā is a high moral principle and is helpful in attaining final emancipation.

Yoga enjoins the practice of restraints (Yama). One of the five restraints enjoined by Yoga is ahimsā. The other four are: Satya (truthfulness), asteya (non-slealing), Brahmacharya (sexual abstinence) and aparigraha (non-acceptance of gifts). According to Yoga, these yamas are of universal validity regardless of differences of caste, country, age and condition. No exceptions are allowed to
these yamas which are absolute in their character. These are negative virtues. The chief of them is ahimsā and all other virtues are rooted in it. In Yoga non-injury is considered as the root of other negative (Yama) and positive (niyama) virtues. Svāminarāyaṇa would completely agree with this view of Yoga. According to Svāminarāyaṇa, ahimsā is absolutely necessary if one desires to attain liberation.\(^8\) Again in Yoga ahimsā has been interpreted as abstinence from malice towards all living beings in every way and at all times.\(^9\) In view of Yoga ahimsā is not only non-injury, but non-hatred also.\(^{10}\) Svāminarāyaṇa would have no hesitation in accepting this view of Yoga. In Gītā ahimsā has been recognised as an austerity of body.\(^{11}\) It is regarded by Gītā as a divine quality (daivi Sampat).\(^{12}\) Svāminarāyaṇa would agree with this view of Gītā regarding ahimsā as a divine quality. In Śrīmad Bhāgavata it is stated that life is the life of life.\(^{13}\) Although Svāminarāyaṇa has great regard for Śrīmad Bhāgavat and holds it as an authoritative scripture,\(^ {14}\) he would not agree with this statement which negates ahimsā.

Mahatma Gandhi was a great advocate of ahimsā. While
discussing the central teaching he has said that the central teaching of Gītā is not hēmsā, but ahiṁsā. Hīṁsā is impossible without anger and hatred and Gītā strives to carry us beyond a state that excludes anger and hatred. Mahatma Gandhi has also said "Non-violence is a perfect state. It is a goal towards which all mankind moves naturally, though unconsciously." He has also said: "we pretend to believe that retaliation is the law of our being. Whereas in every scripture we find that retaliation is nowhere obligatory. It is restraint that is obligatory. Retraint is the law of our being. For highest perfection is unattainable without highest restraint." Svāmīnāraṇya would fully endorse the ideas of Mahatma Gandhi expressed herein. Svāmīnāraṇya would also endorse the principle of ahiṁsā expounded by Buddha and Mahāvīra.

6. **Brahmacarya**

Brahmacarya means abstinence from sexual act. It is a sex restraint. It consists in restraining sex organ and all other sense-organs with regard to the object of sex-gratification.
Brahmacarya is one of the five external restraints (yama) enjoined by Astāṅga Yoga.¹ It has been regarded by Gītā as a bodily austerity (Śarīra tapa).² Sexual continence has been considered as an important aspect of religious life by all Indian religionists. Svāminārāyaṇa regards it as an essential condition of religious life. Not only that, he also regards it as a means of liberation. Svāminārāyaṇa has invested Brahmacarya with the status of being a means of self-realisation and God-realisation.

According to Svāminārāyaṇa, the lack of brahmacarya causes intense distraction in mind. A man who takes to sexual indulgence becomes depraved.³ He has, therefore, exhorted his sādhus to be Brahmacari.⁴ According to Svāminārāyaṇa, if a man observes strict and infallible sex restraint, it will very greatly help him in the realisation of his ultimate goal which is God-realisation.⁵

7. Santosa

Santosa means contentment. It has been regarded by Svāminārāyaṇa as a high quality to be possessed by a man who wants to lead religious life.¹ To Santosa Svāminārāyaṇa has given the status of being a means of liberation.²
In view of Svāminārāyaṇa santoṣa dwells in him who has no worldly cravings.

In religious life santoṣa signifies full contentment with bare means of bodily sustenance. A religious man is happy with what he has and what he gets. He has always a feeling of fulness when he gets even a little of what he needs. He neither grumbles nor complains. He is ever satisfied and cheerful. A man of santoṣa is always in a poised state of mind. If a man is always dissatisfied with his surroundings and with what he has, his mind remains in constant tension and suffers from the agitations of conflicting desires. Such a man cannot meditate on the personality of God. A man of contentment always enjoys inner peace and can easily take to undivided meditation of God. According to Svāminārāyaṇa, Santoṣa is necessary for higher life of contemplation. Now a days we hear a cry of raising the standard of living. Raising standard of living, means nothing more than increasing wants and acquiring more things. But wants are insatiable. Things can never bring contentment (santoṣa). Desires has no end. If you try to satisfy one, ten will arise. Svāminārāyaṇa
would say "make your life rich by making your wants few. Be contented." According to Svēminārāyaṇism, minimising wants is a sure way to contentment.

8. **Tapā**

Tapā means austerity. Svēminārāyaṇa has not given a definition of tapā. But it largely connotes a capacity for sustained efforts in connection with a desired goal. It involves performance of asceticism. Svēminārāyaṇa regards tapā as a useful means (Sādhanā) of liberation.¹ One, who aspires to attain liberation, should practice it regularly. Tapā gives strength and sturdiness to body and courage and confidence to mind. It is a necessary ingredient of spiritual life. Svēminārāyaṇa says that one should endeavour to attain the grace of God by steady practice of tapā.² Steadfastness in tapā is considered SAT in Gītā.³

Tapā is one of the five observances (niyama) enjoined by Aṣṭāṅga Yoga for attainment of Kaivalya (liberation).⁴ Svēminārāyaṇa would have no objection in accepting tapā as niyama. Gītā regards tapā as a divine quality (daivi sampat)⁵ In the seventeenth chapter of Gītā, namely, Śraddhātvayavibhāgayoga, tapā is considered of three kinds: Sarīra tapa
(bodily austerity), Vāṁmaya tapa (oral austerity) and Manas tapa (mental austerity). Continence (brahmacarya) and non-violence (aṁśā) are regarded as the austerities of body. Pleasant, truthful and beneficial speech and practice of sacred recitation are regarded as the austerities of speech. Serenity of mind (prasāda), gentleness (sūmasyatva), silence (mauna), self-control (ātmavinigraha) and purity of disposition (Bhāvanākuddhi) are considered mental austerities. Svāminārāyanā would endorse the division of tapa into three kinds made by Gītā. Svāminārāyanā would say that all the three instruments, that is, body speech and mind, should be utilised in the manner indicated by Gītā for the purpose of attaining final emancipation (ātyan-tika Kalyāṇa).

According to Svāminārāyanism, tapa should be accompanied by Upāsanā. Svāminārāyanā has regarded Upāsanā as an important ingredient of spiritual sādhawā. At the first sight Bhakti and Upāsanā may appear to be the same. But that is not so. Svāminārāyanā has made a distinction between them. According to Svāminārāyanā, Bhakti and Upāsanā are two different things. He has pointed out that there
are nine ways of worshipping God. They are Śravaṇa, Kirtana, Smaraṇa, Pādaśevana, Arcana, Vandana, Dāśya, Sakhyā and Ātmanivedana. According to Svāminārāyaṇa, Bhakti means worshipping God in any of the nine ways. According to him, Upāsanā means firm conviction and undivided concentration on the divine form of God. According to Svāminārāyaṇa Upāsanā should necessarily be of the divine form of God. There cannot be any Upāsanā of the formless. Upāsanā must be of a Being that possesses no empirical attributes, but divine attributes. According to Svāminārāyaṇa, God possesses infinite number of divine attributes which are supremely marvellous. According to Svāminārāyaṇa, one who performs Upāsanā, that is, one who meditates upon the divine form of God realises God and attains similarity with Him in Akṣāra-radhāman.

In Svāminārāyaṇa's view Upāsanā is not merely a prop to mind. He views Upāsanā as the way in which the self can discover its own depth and realise what it is in itself and what it is in relation to God.
by Mīmāṃsakā (egolessness). According to Svāminārāyaṇa to be same in honour as well as dishonour is a great spiritual achievement. A man, who aspires to attain self-realisation and God-realisation should be above honour and dishonour. According to Gītā, one who is above honour and dishonour is very dear to God. Svāminārāyaṇa would completely endorse this view of Gītā. According to Svāminārāyaṇa an aspirant should never seek honour. Svāminārāyaṇa has said that the devotee of God should be away from egoity. According to Svāminārāyaṇa, self conceit is worse than cupidity. It gives rise to jealousy and anger. Egoity is a great evil. According to Svāminārāyaṇa it constitutes an obstacle in the path of liberation. The seeker of liberation should always remain free from egoity.

Dayā

Dayā is karuṇā. It means compassion. It involves co-suffering. It connotes sympathetic sorrow. Svāminārāyaṇa has emphasised the practice of dayā, not only as a moral principle, but as a means of liberation also. When the sight of a man in distress draws out sympathy and fellow feeling, it is a mark of compassion to that man. When one has a feeling of compassion for other, one identifies with
the other. When we feel compassion for some one, we feel one one with that one. A truly religious man, in view of Svāminārāyaṇa, would put himself in the place of the lowest of his fellow human beings and would be compassionate for them. According to Svāminārāyaṇism, the moral aspirants should practice compassion for distressed creatures.

In Gītā dayā is considered as a divine quality (daivī sampat). Svāminārāyaṇa would agree with this view of Gītā. Svāminārāyaṇa takes this Gītā-view further and places dayā in the rank of the means of liberation.

Like Buddha and Mahāvīr Svāminārāyaṇa is a great advocate of dayā. He describes himself as full of compassion (dayālu). He asked two boons from his spiritual teacher (guru) Rāmānanda Svāmī that he should have capacity to free his disciples from the miseries and that if any one of his disciples were to suffer any ailment, such ailment should fall upon him.

Śvāmī Vivekānanda has said that mercy should not be for men alone, but should go beyond and embrace the whole world. Svāminārāyaṇa would completely agree with this view of Vivekānanda. Svāminārāyaṇa says that he is so full of
compassion that he would not even pluck a green leaf. In view of Svēminārāyaṇa one should have compassion for all the living beings of the human, animal and plant world. Buddhism, Jainism and Yoga enjoin the cultivation of love and compassion for all living beings. Svēminārāyaṇa would fully endorse the standpoint of these three philosophical systems, Svēminārāyaṇism enjoins upon all the members of the society the cultivation of this virtue.

It should be noted that Mahāyāna school of Buddhism was founded upon the doctrine of Great Compassion (Mahā-Karuṇā).

11. Satsanga

Satsanga means holy company. According to Svēminārāyaṇa, so is a man as is his company. The conscience of man becomes good in good company and bad in bad company. Svēminārāyaṇa, therefore, lays great emphasis on pious company (satsanga). He has regarded satsanga as a means of liberation. He has gone to the extent of saying that no means of liberation can stand on parity with satsanga. Satsanga is superior to all other means of liberation. According
According to him, even a householder can possess saintly qualities.16

12. Gurubhāva and Siṣyabhāva

According to Svāminārāyaṇa, gurubhāva means respect for seniors who abound in virtues.1 When one respects the seniors for their virtues, one imbibes those virtues. According to Svāminārāyaṇa, Siṣyabhāva means loving sympathy towards juniors in pupilliage.2 Svāminārāyaṇa acted as a teacher towards all those who constituted his fellowship (satsaṅga). He described himself sometimes as guru3, sometimes as ācārya4 and sometimes as Bhagavān5. He described his disciples as his āśrita (dependent). It is for them that he had written Śiksāpatrī, the Gospel of Ethics.6 His love and spiritual concern for his disciples are manifest on the pages of Vacanāmṛta. He answered every question of his disciples and solved their metaphysical difficulties. He answered the questions on the authority of his own direct personal experience.7 This reminds us of the Upaniṣadic teachers who had direct experience of reality and who attempted to convey the substance of their experience to their disciples. In the Śānti stāma.
of Upanisads we find that both the teacher and the disciple sincerely wished and prayed that they should see and hear nothing but auspiciousness. They were very keen to see that their spiritualism was not defiled by worldly forces. Hence the great prayer of the Vedic teachers that they should see and hear only goodness and purity. Both the teacher and the disciple attempted together to bring perfection in the ethical life of the community. Svāminarāyaṇa would fully endorse the spirit of these Śānti stanzas.

According to Svāminarāyaṇa, the cardinal function of guru is to work for the spiritual uplift of his disciples. Speaking of the duties of disciples, Svāminarāyaṇa, has said that the disciples should never insult his teacher. He should always respect his teacher. When the teacher comes, he should honour him by rising up and bowing to him. Svāminarāyaṇa has said that the disciple should always abide by the precept of his teacher. He should never violate the ethical principles taught by the teacher.

According to Svāminarāyaṇism, "gurubhāva and Śīṣya-bhāva" have a direct reference to Śravaṇa, Manava and Nididhyāsa. According to Svāminarāyaṇa, Śravaṇa means
listening to the truths of the scriptures from the lips of the teacher (guru). It is receiving instructions from the teacher. Sravana entails the study of scriptures under the guidance of a competent teacher. The teacher should not only be learned, but should have realised the truths through meditation.

After receiving the instructions the student have to achieve intellectual conviction of what is taught by the teacher. In order to arrive at intellectual conviction, the student has independently to reflect upon the instructions received from the teacher. In Svāminārāyaṇa's view the independent reflection of the student for the purpose of arriving at intellectual conviction is called Manāma. Svāminārāyaṇa says that, from the instructions of the teacher, the student should accept only those ones which carry conviction with him. According to Svāminārāyaṇa this discriminatory reflection is called Manāma.

Nididhyāśa means constant and un-interrupted meditation with a view to transform the instructions received from the teacher into an immediate experience.

According to Svāminārāyaṇa, mere study of scriptures
and instructions from the teacher are not enough for the purpose of self-realisation and God-realisation. After receiving the instructions from the teacher, the student has to constantly and uninterruptedly reflect and meditate upon the truth contained in those instructions. He has to do this day in and day out. According to Svāminārāyaṇa, this every day act of constant and continuous reflection and meditation is called Nididhyāsa. If he performs Nididhyāsa, he will attain self-realization and God-realisation. If he does not perform it, he will never attain self-realisation and God-realisation, even though he may study the scriptures and receive instructions for the whole of his life.

13. Mitrabhāva

Svāminārāyaṇa has emphasised mitrabhāva as a means of attaining liberation which is the highest goal of human life. According to Svāminārāyaṇa, mitrabhāva is a feeling of friendliness towards equals. In view of Svāminārāyaṇa mitrabhāva is an important aspect of religious life. Mitrabhāva cannot be good-will and love.
It is very well known that hatred operates as a very great obstacle in the progress of spiritual life. Hatred generates hatred. A harsh word excites a harsh word. Therefore, hatred should be conquered by love which is contained in mitrābhāva. The cultivation of mitrābhāva or friendliness produces cheerfulness and serenity of mind.

What is called Mitrābhāva by Svāminārāyaṇa is referred to as maitri in Yoga Sūtras of Patanjali. The importance of maitri in the progress of religious life has been accepted by Yoga, Jainism and Buddhism also. According to Yoga, Jainism and Buddhism, the moral aspirant should observe good-will and friendliness towards all living creatures. Svāminārāyaṇa would completely endorse this idea.

According to Svāminārāyaṇa, liberation is not a mere matter of attainment. It is a matter of God's gift (Kṛpa) also. Liberation cannot be attained only by human efforts. Grace of God is indispensable for it. There can be no liberation without grace of God. Svāminārāyaṇa believes that man's salvation is dependent on God's grace.
Two facts are to be noted about grace. One, grace is something which we cannot earn by our efforts. It is a free gift of God. Even in Old Testament this principle is accepted. Two, it is not a matter of right to receive grace. There is no vested right in the grace of God. The grace is not a matter of contract between soul and God.

According to Śaṅkara, mokṣa is native (nitya) and not derivative (prāptavya) to human soul. In Svāminārāyanism the position is other way round. In Svāminārāyanism mokṣa is derivative and not native. Mokṣa is not the birth right of man. It is a gift from God. This view has found expression in the Upaniṣads and in the Gītā. In Kaṭha Upaniṣad it is said that the ātman (self) cannot be gained by the study of Vedas (pravacana) nor by intellect (medhā) nor even by much learning (bahuśrutatva). It may be gained only by him whom God chooses. In Gītā Arjuna says that "My delusion is destroyed. I have regained my memory by your grace".

If according to Svāminārāyanism, attainment of mokṣa is dependent on the grace of God, a question would naturally
arise. Is it that there is nothing to be done on the part of man to attain liberation? The answer of Svāminārāyaṇa, would be in the negative. According to Svāminārāyaṇa, total surrender to God is necessary to attain grace of God. Svāminārāyaṇa has observed that complete surrender to God is the most effective means of securing God's grace. He says that our conduct should be such that God would be pleased with it and would bestow His grace upon us. How should a devotee behave to become eligible to receive grace of God? Svāminārāyaṇa says that the devotee should follow Ekāntika Dharma, which consists of four virtues: religious conduct (dharma), right knowledge (jñāṇa), detachment (vairāgya) and devotion (bhakti) to God. The devotee should worship God in deep devotion and profound sense of service. According to Svāminārāyaṇa, only those who are desireless (nirvāśanika) and have qualified themselves by their single devotion (ananya bhakti) to God would be shown grace by God and none else. One becomes Ekāntika bhakta only when grace is shown by God. God's grace can be reached only by those who take refuge in Him and develop excessive and exclusive love and devotion to Him. Thus,
if a man is having dharma, jñāna and vairāgya, but not having bhakti, he will fail to secure the ultimate end of God-realisation and complete release from forces of mayā, for this end is achieved only through the grace of God and this results only from the love of God (bhakti). There is nothing that can buy the grace of God except total giving up of self, a complete self-opening to God. In Gītā also it is said that "Seek refuse in Him alone with all your heart. By His grace you will gain supreme peace and the eternal abode."  

Thus, according to Svāminārāyaṇa, liberation is both an attainment as well as grace of God. A question would arise: What are the roles of human efforts and divine grace in attainment of mokṣa? How much does the realisation depend on efforts and how much on grace? As Shri P.N. Shrinivasachari has said, "It is a holy mystery which cannot be resolved by logic, but can only be dissolved by direct experience." However, on this point, we find a controversy going on in some theistic schools. Notably, there are two schools: Northern School (vadagalais) and Southern School (tengalais). Northern School advances "Monkey Theory" (markata nyaya)
and the Southern School "Cat theory" (mārjār nyāya).

According to monkey theory, the cub of a female monkey has to make efforts in holding fast to its mother to travel to a safe place. Similarly, the mumukṣu has to make efforts to get himself qualified for the grace of God. For realisation of mokṣa, human efforts and grace both are necessary. According to cat theory, the female cat holds fast to her kitten and puts it to a safe place, without kitten making any effort for travelling. Similarly, the mumukṣu has simply to surrender himself to God, and do nothing, for attaining liberation. Self-surrender (prapatti) is all that is necessary for realisation of mokṣa. Divine Grace is the sole means, SOLA GRATIA, of liberation. Svāminārāyaṇa would agree with the Northern School.

15. Relation of Auxiliary Means to Principles Means

From the description of the twelve auxiliary means, one can see that none of them is opposed to the rest nor are they opposed to one another. All the twelve means are complementary to one another. As a matter of fact, all the sixteen means, that is four principles and twelve auxiliary, are
complementary to one another. All of them have a common goal—the self-realisation and God-realisation. All the sixteen means function on the basis that the self of man is essentially divine and is distinct from the mind-body organism with which it is wrongly identified.

These twelve auxiliary means, if they are earnestly adopted, would make the four principle means highly efficacious. Thus, according to Svāminarāyaṇa, there are, in all, sixteen means of attaining final emancipation. Svāminarāyaṇa has said that if a man, who is desirous of gaining liberation, zealously adopts these sixteen means, he would surely gain it. He would unfailingly go to Akṣara-dhāman in the eternal service of God.¹

According to Svāminarāyaṇism, before a man sets out on the path of liberation, he must satisfy these twelve essential conditions. In other words, these twelve means are spiritual qualifications for a man who is aspirant of Mokṣa and who desires to adopt the four principle means. Svāminarāyaṇa attaches very great importance to the possession of these spiritual qualifications of religious life. In view of Svāminarāyaṇa the practice of these twelve
auxiliary means would favour the development of Dharma, Jñāṇa, Vairāgya and Bhakti which are principle means of liberation.

It is interesting to note that most of the auxiliary means fall in the category of dharma, which is one of the four principle means of liberation. Svāminārāyaṇa has defined dharma as moral conduct enjoined by scriptures.² In other words, according to Svāminārāyaṇa, dharma means morality. Now, when we relate the auxiliary means to dharma, we find that except śraddhā and Guruśiṣyabhāva, all of them turn out to be moral virtues. And as moral virtues they are included in dharma. This means, except śraddhā and guruśiṣyabhāva, all the auxiliary means are included in the principle means. In a way these sixteen means are sixteen different aspects of religious life. All of them are interrelated. No one is complete by itself. Each one of them requires to be supplemented by the rest. According to Svāminārāyaṇa, all of them are absolutely necessary.³ Principle means require to be supplemented by the auxiliary means. One who is desirous of attaining the final emancipation cannot afford to miss any one of them. According to Svāminārāyaṇa, a
harmonious synthesis of all the sixteen aspects is absolutely necessary for attaining self-realisation and God-realisation. According to Svaminarayanism, one in whom all the sixteen aspects are synthesised is a person of highest spiritual attainment and such a one is called Ekaantika Bhakta. Unless one becomes an Ekaantika Bhakta, one cannot enter God. In other words, Ekaantikapana is absolutely necessary for the attainment of liberation. According to Svaminarayana, the highest form of religious life can be seen in the life of an Ekaantika. Svaminarayana says that such Ekaantika Bhaktas can nowhere be found except in his Satsanga.

16. Social and Moral Significance of some of the Auxiliary Means

As shown above except Sraddha and Gurusisyabhava, all the auxiliary means are moral virtues. These means in religious life are primarily a matter of individual concern, but they, as moral principles, have for reaching social implications. According to Svaminarayanism, moral virtues have great social significance. Svaminarayana's philosophy is not divorced from social life.
Although spiritual motive dominates his philosophy, it has an important social context. It aims at a socio-spiritual reformation of the community. Svāminārāyaṇa's life-work was to organise a moral community on the basis of spiritual life. According to Svāminārāyaṇism, what makes a community a moral community is the practice of dharma (morality) by the members of that community. Svāminārāyaṇa has given foremost importance to the performance of duties and cultivation of virtues. As pointed out by Manilal Parekh, Svāminārāyaṇa has made the principles of righteousness as essential element in the life and discipline of his Sampradāya.¹ He has enjoined his followers to act always in accordance with the rules of morality with utmost vigilance and enthusiasm.² Svāminārāyaṇa has made the observance of moral rules obligatory on his followers. He has said that one who does not follow the moral rules has no place in his organisation (sampradāya).³ Thus we see that the obligatoriness of moral rules occupies a central place in Svāminārāyaṇa's philosophy. Ekāntika Shakti, advocated by Svāminārāyaṇa, must be positively ethical and holy.
Svāminārāyaṇa has regarded Dharma as much important as Bhakti. According to Svāminārāyanism, no man can be socially acceptable unless he acts in accordance with moral rules. This clearly shows that Svāminārāyaṇa was primarily interested in moral practice and social reconstruction. Apart from religious context, even in secular activities, moral laws have foremost importance. From the humanist point of view, one may not call Svāminārāyaṇa's philosophy as Dharma-bhakti Mārga or Jñāna- Bhakti Mārga, but one would certainly call it Dharma Mārga.
2. **Auxiliary Means of Liberation**

1. V. G. L. S. 24

3. **Sraddha**

1. जैन शास्त्र विषयों विश्वास हौय जैसे ज माध्यम द्वारा रुक्षस्वरूप हैं अर्थात निश्चय मात्र हैं.

   व. औरंगाबाद स. 25

2. जैन माध्यम द्वारा रुक्षस्वरूप विश्वासहृदय तें माध्यम द्वारा संबंध थयो कैलाय, व. औरंगाबाद स. 66

3. माध्यम द्वारा रुक्षस्वरूप दृश्य किये रहने संबंध थय के तें विषय माध्यम क्षमाकारी गुण रहय हैं.

   व. औरंगाबाद स. 66

4. दृश्य श्रद्धा करने माध्यम द्वारा लाभ हैं,

   व. औरंगाबाद स. 33

5. माध्यम वाणिज्य विना मौजा न थय,

   वृ. औरंगाबाद स. 33

6. तैरने रहने माध्यम राजी थय हैं,

   व. औरंगाबाद स. 33

7. माध्यम दृश्य लाभ है जैसे जरूर चाहने मौजा मौजा लाभ हैं.

   व. औरंगाबाद स. 33

8. माध्यम दृश्य लाभ तरी तरी तैरना.... नित्य नक्त भागा रहे,

   व. औरंगाबाद स. 15

6. **Chapter 17, Gita, Sradhādītayavyabhāgagayoga**

10. यो वश्यः स केवल स:

   गीता 17:3

19. अवधारण हैं जनन्

   गीता 4:39
Hebrews 11.1

T. F. Ross, Religion in the Neo-Scholastic Tradition in Religion in Philosophical and Cultural Perspective (1971) by Clayton Peavey and Others, p. 117


2 Corinthians 5:7

Radhakrishnan, Recovery of Faith (1955), p. 42

4. Indriyanigraha:

1. पवेण हैद्राबादी योग्य अयोग्य विचार विना यौनी भेली देख्ने तैलु
   अङ्गकरण खश्त भी जमी।
   V. G. F. S. 18

2. शैवनिर्वाण पैदाल सुना तु विशेषणः।
   S. P. 189

3. ते बीम ते नाना प्रकारता मौजन बहने के तव मौजन मौजन प्रत्ये
   जुदा जुदा स्वाद है, ते मौजनि ज्वांरि जमे है त्यारे हे जुदा
   अङ्गकरणम् तथा शैरसम् प्रत्ये है। - V. G. F. S. 18

4. कर-२ १६५-५-२

5. पवेण हैद्राबादी जीव तैल हार करे है ते बाहर जो मूढ़ करते
   तव अङ्गकरण मूढ़ थे। - V. G. F. S. 18
6. वेच इंडियोना बाहर के लेने अवश्य दूर रखना करने राख्यो
V. G. F. S. 18

7. भैं सावन ने राती काला होय देने तो देखना हुशने ही चाहू नहीं।
V. G. F. S. 78

8. बरी प्राज्ञ इंडियोने रिकिर्स करनी।
V. G. L. S. 24

9. वेच विषयमाफ़ी ज्यारे इंडियो माफ़ी को बाद किये विषय पाल्याने
इंक्ष रहे नाही ज्यारे स्रोते इंडियो वस धाय है।
S-40-1-70. 5.5.5-1

10. बाहुय इंडियो श्राण करने जीवाय । अन्तर्श्राण्व सदा जाय है
ते स्वयंना निम्न के राखे तथा बाहारिने निम्न पाले तथा
तपस्तात्त्व बहुदायणाकिस कुल करे तथा बाणियो बाणिये टाट, तंत्र, कृप, तरह तीन वर्ष करे अन मादना तथा, किमित, वार्तालाली लात भने स्वरणमाफ़ के तथा आसन जीते इंक्षाविदि
बाल्य करीने बाहुय इंडियो जीवाय है।
सो-प-स-5-5-5

11. इंडियोने जीते अक्षः करण जीवाय है के अक्षः करणे जीते
इंडियो जीवाय है ।
बाहुय इंडियोने जीते करीने अक्षः करण जीवाय,
अक्षः करणे जीते करीने बाहुय इंडियो जीवाय नाही।
सो-प-स-5-5-5

12. ज्यात्त्ववेगे एवं यत्त्ववेगे ज्यात्त्ववेगे एवं
Gītā 2:164

13. संविष्यायोणिन्द्रज्ञार्म खैते समुदायः ।
ते प्राचुवल्लि माहेश सप्तरिष्टिस लात। ॥
Gītā 12:14
14. कौन्तिक्याणण संगम य जातिः माता समरथ ।
िनीयाणिनिनृद्धात्त्वा निष्माचार स उच्ची ॥

gita 3:6

15. ग्रे करिणैं त्याग तै ज ठीक है,
V. G. F. S. 38

16. देहे करिणैं त्याग तै मे करिणैं त्याग तै जे भेला जोइहेके,
V. G. F. S. 38

5. अहिम्सा:

6. कौचे सुकृत जे प्रृथ्वि ते तो हुस्तन यथा है, जी शात रत्नाकरे वही है,
ते ज चाँदुनी होणे है,
V. G. F. S. 69

2. मा कम्भ करिणैं कोई भूल पूछ वाचक नाहि,
V. G. F. S. 69

3. कर्म करिणैं तै कोई जीव प्राणिमात्रै दुःखम नाहि,
सरो-रूपोह। V. S. S. 2
कोई भूल करिणैं नाहि - V. G. F. S. 62

4. गुरुक्षेत्युबयुप्यमे त्यागे तै स्वते अश्वस्थािन के घरे है ज कर्मणाई
की कह्यो है,
V. G. F. S. 69

5. अम्बामय जे कम्भ के ते मौदरायण है.
V. G. F. S. 69

6. अम्बामािन्त्यायुवतवादयुपस्थािनम्: ।
Yoga Sutra 2:30

7. भैरो जातिक्याणणरामनविच्छिन्नम्: वासुरीपा: महेश्वरा: ।
Yoga Sutra 2:31

8. V. G. F. S. 69
6. Brahmacarya:

1. Patanjala Yoga Sutra 2.30
2. Gita 17.14
3. जी इत्रियोहि त्रिज्ञौमि स्त्री भाविक्षा विषयर्म प्रकाशि है तै
   केवल कृं करण प्रभु काल ई
   V. G. F. 8
4. सांस्त्रो भक्ष्य तैः स्वपनिक्षं बुद्धापिवः
   स्त्रीविश्वेषविश्वादि कर्ष्य वेन्यात्मात्सरसमशेषम| ॥
   S. P. 188
5. केवल निर्भया सत्त्वम दृढ़ होय तै तै वा लोकमा तथा पालकोमा
   कोई त्यतानी भावानो केवल ई नहीं
   V. G. M. S. 33
7. Santosa:

8. S. P. 89
9. V. G. L. S. 24

8. Tapa:

9. V. G. L. S. 24
10. तपैं करो तपैं भगवने राणी करवा
    कत-तृतीय व्यास ५·५·१०
    गीता १७·२७
11. शीतलोत्सवमथ स्वाध्यायांप्राणानि नियमाम्
    पताख य स्वाठ्य तप उच्चतः
    गीता १७·२७
12. झुके तपस्विन य शारीरः तप उच्चतः
    गीता १७·१४
13. क्षुद्रेसरः कावरह स्वाध्य तप उच्चतः
    स्वाध्यायःप्राणा वि तप उच्चतः
    गीता १७·१५
14. यह: प्रासादः सोमेन्द्र मौनमात्रभविन्याः
    पाकर्मिकविलेख नामयुक्तः
    गीता १७·१६
15. V. G. F. S. 40
16. V. G. F. S. 40
17. कैठ कोती न कुत्तरी करो जै मायाने माया तैने मुख्य कहो</p>
18. V. G. F. S. 40
19. उपाहना ती कैठ कहो जै मायाने स्वप्नी विषय त्वा
    स्वाथार्यणानि निष्ठा हैय
    V. G. F. S. 40
392

33. आ वाति तो जेने खे मावना स्वयम् तथा विद्या साकारणी उपासनानी नृत्त निष्टा अछै हीय ते धीर पमाय हेप पण कीजा धीर तो पमाय ज नहीं।
V. G. F. S. 64

34. आकी रोय तथा विद्या पूर्तिमान जाणने उपासना.... करे हेप।
तो ते मावना स्वाभाविक पामे हेप।
V. G. F. S. 64

9. *Nirdambhavanam*

1. मावना श्रवणाएव ज्ञेते मस्तह तैन निदेशण करे।
V. G. F. S. 47

2. निदेशण करी भूमानेन मावना माणी शेषाः चाकरो करेको।
V. G. F. S. 47

3. पौजनी स्कणनाने कैफ कौन्ती आग लगार पण जनावच नदि
कैफ जे हीय ते बन्ने बुढ़ गंधप।
V. G. L. S. 26

4. Gīța 13:8

5. वण्णामाकािंशुकं: कामरागवान्निततम ।
Gīța 17:5

6. जन्य जीवना मान अस्वासने चलन करे हेप खे पण मोटी सामविधि ते।
V. G. F. S. 27

7. जैन पोतां श्रवण कैफ श्रृंखला तैने कौड़ प्रकार ने मान राखने नहिं।
V. G. L. S. 12

8. Gīța 12, 18 and 19

9. V. G. L. S. 12

10. मावना माणी होय की कौड़ प्रकार अभिमान राखने नहिं।
V. G. F. S. 56
11. Satsanga:

1. जीव जीव के ते.णी दोष करू ने निः लेत्रु श्रे करण धार ने.
   V. G. M. S. 18

2. जीव जीव ने बाधन के ने तत्त्व तुल्य धार नाह.
   V. G. F. S. 30
3. ती साधन कहता सत्त्व के अधिक थयोः।
V. G. F. S. 54

4. कोई साधन करने वाले घाटी निर्धारण नयी बतो तैनी निर्धारण
सत्संगम धारय हैं।
V. G. F. S. 30

5. अति साधन पावे करनी सत्त्व कर ती तैने कोई जाननी दौष्ट
हैयामा रहे नहीं
सच-सच-सच-सच-सच-सच। V. F. S. 6

6. साधन त्रिक कर ते त्यारे... भावाने विषयों आयारण प्रीति धारय हैं।
V. G. F. S. 8

7. मोता गृहणी गुण गुणण बसते जाय तैम तैम कैने मकट
ब्रुदि पाकरी जायः
V. G. F. S. 58

8. गुणानाम् गुणविकाया छाे क्षेत्रस्यार्थ फले ॥
कृत्यं मल्लिकशस्तस्त्वस्यायं यान्ति विदौऽ मयैः ॥
M. F. 114

9. कुतरा कैने कामों हौय तो जण निष्कामो थायः
V. G. F. S. 58

10. साधन सच्चिदानं समे मले... ती कैना दृढ़म् विषये स्वयं, धैर्यः,
ज्ञान, मक्ति वाचिक के क्लयाधारारी गुण ते सच्चिदान घरे बाबे हैं।
सच-सच-सच-सच। V. F. S. 11

11. कैत्यो मत अविकारी रहें हौय कैने परम मायवत संव जाणवा।
V. G. F. S. 23

12. संव तो सच्चिदान जायार हुप हैं।
V. G. F. S. 27

13. सच्चिदान में क्षेत्र त्यारे संव हुलवी धारय हैं।
V. G. F. S. 78
३५. सत्तुर्णानि विषये गृह प्रोति ज जात्मकशीर्षे बाचन है।
V. S. S. 11

३६. परमेश्वरां बाचान्त दशैं श्वारू पै ज बाचन है।
V. S. S. 11

३७. गृही-त्यागीनां मैल नहीं।

२२. गुरुभववा एवं सिश्यभववा।

१. पुरावती हुणों करौने मौटा जे महंतमा महत तेमै। विषये
\[२\] कुर्माय राखीने तेमै, बहु धैर्यार्य मानव।
V. G. L. S. 24

२. पुरावती उवाति जे महंतमा महल तेमै। विषये शिष्यमात
राखीने तेमै, धैर्यार्य मानव।
V. G. L. S. 24

३. V. S. S. 18

४. V. S. S. 18

५. V. G. L. S. 31

६. V. G. L. S. 39

७. V. A. S. 6

६४ पट्टी सुखान्तवासी सुवीर्णवाशिब्दन्त।

१. पृ. २

७. भें प्रत्यक्ष नवे जोड़े तमै। ताता जो नेव नवे जोड़े न कही हृय चो भें सवे परम्परा चम है।
V. G. M. S. 13

५. पृह कवित्तम: तुलुप्याम देवत:।
\[२\] पृह परमात्मापतिश्रेष्ठा।।
Mandukya Upanisad, Santi Mantra

६. सुबरांस्वत:। सल्ली भुनक:। सब बीसक्षल प्रवेश।।
Kathopanisad Santi Mantra
13. *Mitrabhêva* :

1. Pîlûma Vâriyâjja ñê Mûvânûîn Mûkta tymûî îîêîêî Mûtrû Mûkta.

V. G. L. S. 24

14. *God’s grace as the ultimate means of liberation* :

1. Jyâîre pûraîjñâtî Kûpîa Thây Tûyâî ñê Mûvânûîn Kûîêîdî Mûkta Thây êê.

V. S. S. 11
काथा उपनिषद 1:2:23

गीता 18:73

1. कैने पीतानूँ कल्याण ईच्छन होय हैने .......भावानी शरणी वधु

V. Vad. S. 10

2. भावरी वगत गृह वोहके

V. G. F. S. 33

3. भावानी परम ही ते प्रमाण न करे कैने है ते होइ है तो प्रमुखो शरणागत जीव कैवया

V. Vad. S. 5

4. कैने पीतानूँ कल्याण ईच्छन हैने .......भावानी शरणी वधुं, को सैनी गृह विश्वास राष्ट्रो ने सैनी आज्ञा रखोने सैनी पत्ता करके ते ज कल्याणी ऊपाय है

V. Vad. S. 10

5. भावानी वे गृह आश्रय है ज एक सव साधन नौँई साफ है, तैनी करीम भावान राजी थाय है

V. G. F. S. 33

6. भावानी .... अपाणी उपर राजी थाय ने कुपा करे तैन ज अपाणी वसवाई

V. G. M. S. 45

7. V. S. S. 11 See above
6. यदि, शान की वैराग्य के त्रथी छुट्टी भी मात्राओं में भक्ति करवा 
तैन के सद्गुरुनियों कहीजे।
V. L. S. 6

वाल्मिकित्ता, ब्रह्म, वैराग्य, क्वण आ चारैय जोहे।
V. G. F. S. 19

तवे सावान लापूणो थ्या अने ज क्रिष्णिक महत काँपो।
V. G. F. S. 19

60. कृष्ण वो वधारी रविवर तथा मात्रानी उपासना करवा।
V. C. K. S. 35

61. आत्मविनिवृत्ति वधारी व्यावहार व मात्रानी कृपाबान पात्र धेरे नै 
आत्मांतिक योजनी पामी, पण ते किना तो नाहि ज पामी।
V. S. S. 11

62. V. S. S. 11

63. मात्रानां माहात्म्य सहकोने पोलाना मने निवासिक कस्वानो 
निस्से कामिक राखो।
V. G. F. S. 38

64. V. G. F. S. 19

65. वैश्वालिक गच्छ 
तवे मात्रानी पात ।
वासुदेवानां पांडव श्रीरिति 
स्थान नामाग्निक शाः 
Gītā 18:62

15. Relation of auxiliary means to principle means:

1. वैदिक रीति वा यौगिक साधन करीरे महावानस्था आधारित खल जे तै
   कारणामुः विषय महावानस्था सैवाने इडी रीति पाये है।
   व. ग. ल. स. 24

2. यत्म तत्त्वाच समावरः तृतीयरूपायपावितः ।
   स. प. 103

3. साधन यहि तत्त्व इड़ा करीरे राखता

4. See above V. G. L. S. 24

5. V. G. L. S. 13

6. वैदिक आधारित तो सत्तें चिना बोध नन्दन।
   व. ग. म. स. 21

16. Social and moral significance of some of the auxiliary means:

6. Bhai Manilal Parekh, Shri Swaminarayana, (1936),
   p. 239

7. विविध कृष्ण ये हरे दर्शन योगितस्थथा ।
   तै ध्यायिकशब्दाः दियां प्राप्त्यमन्त्र निर्दिष्टाः ॥
   स. प. 206

8. तैलय या आचार्यस्य पूजा स्वतःमुद्यायनः ।
   बिद्यांत हरि यहि रखिएः साम्वाच्यः ॥
   स. प. 207

9. V. G. M. S. 21
CHAPTER - 13

CONCEPT OF LIBERATION

1. Concept of Liberation (Mokṣa)

2. Plurality of liberated souls

3. No Sakāma Mukti

4. Arcimārga

5. Soul's entering into God.
According to Svāminārāyaṇa, Jīva in its essential nature is pure and blissful. However, it is eternally wrapped in Māyā (avidyā). The Karaṇa Śarīra (causal body) is Māyā attached to Jīva. The Karaṇa Śarīra evolves into Sūkṣma Śarīra (subtle body) and Sthūla Śarīra (gross body). These three bodies, permanently attached to Jīva, constitute its Māyā. Due to permanent attachment of these bodies, Jīva remains away from its true self (Ātma). The influence of Māyā obliterates its real nature. Mokṣa consists in becoming completely free from entanglements of Māyā and its evolute, that is, the physical organism of twenty four elements.

As Dr. J.A. Yajnika has pointed out, what is called Vivekajñāna in Śaṅkhyā Philosophy is the minimum condition of Mokṣa. Though this is minimum and necessary condition of Mokṣa, it is by no means sufficient condition. For, according to Svāminārāyaṇa, Mokṣa consists in realisation of one's self as distinct from these three bodies and identification of self with Akṣarabrahma and dedicated devotion to Parabrahma (Purusottama).
as one’s Lord.  

2. Plurality of Liberated Souls

Svāminārāyaṇism believes in the plurality of the liberated souls. According to Svāminārāyaṇa, liberated souls are infinite in number. As seen above, the liberated souls maintain their separate individuality. Qualitatively all the liberated souls are different.

Svāminārāyaṇa has accepted the doctrine of difference in the degree of knowledge of God possessed by different muktas. According to Svāminārāyaṇa, no two liberated souls are alike.

Rāmānuja, Sāṅkhyas and the Jainas accept the plurality of souls, but they do not admit any distinction between different souls in the state of liberation. Their pluralism only applies to empirical egos. It goes without saying that so long as there is conjunction between the soul and the body, plurality of empirical egos cannot be gainsaid.

Rāmānuja believes in the plurality of the liberated souls, but he does not admit qualitative
distinctions among them. All the souls are of the same quality. There are no distinctions among them as regards knowledge and enjoyment of bliss. Svāminārāyaṇa does not accept this view of Rāmānuja. Radhakrishnan suggests that, if all the liberated souls are alike, there would be overlapping in them. He asks a straight question: "What is it that distinguishes these souls from one another?" Svāminārāyaṇa's answer to this question is very clear. The released souls are distinguished from one another by the different degrees of knowledge of God possessed by them. The unfathomable nature of God makes room for the infinite differences in the degrees of His knowledge possessed by different released souls. Therefore, the question of "Overlapping of these souls" would never arise.

In Sāṅkhya system also, there is plurality of liberated souls. Liberated souls (puruṣas) are infinite. In the state of liberation the souls are of the same type. There are no distinctions among them. All are alike. Each one attains isolation (Kaivalya) for itself. Sāṅkhya believe that puruṣa (soul) is only
conscious in the state of liberation. It does not enjoy the bliss. Sāṅkhya system being atheistic, we do not get a society of the liberated souls with Gōd at the top. All the liberated souls have eternally scattered existence. As against Sāṅkhya, in Svāminārāyaṇism, we get a society of liberated souls with Puruṣottama (God) as its all powerful Head. In Svāminārāyaṇism no two souls are alike. In liberation they enjoy graded bliss in accordance with their degrees of Knowledge and realisation of God.

Jainas also believe in the plurality of liberated souls. According to them, the souls are infinite in number, not only in the state of bondage (bandha), but also in the state of liberation (mokṣa). The liberated souls (siddhas) maintain, through all eternity, their separate entity. They possess separate entity, but no separate individuality. This plurality is only quantitative. Inherently and quantitatively, all liberated souls are alike. Question of "overlapping" would arise here. Such a plurality is phenomenal (vyāvahārika naya) and not final. It is not real. In fact it is a
noumenal unity (suddha naya) of the souls.

As against Jainism, plurality in Svaminarayanism is real and final. In Svaminarayanism souls are eternally different from one another. No two souls were ever alike and would never be alike. Moreover, Jainism does not try to synthesise the plurality of liberated souls in some unitary system like Brahmaloka or Aksaradhamaas in Svaminarayanism with God as Supreme Head. In absence of an Absolute Supreme Head, Siddhasila (abode of final rest for liberated souls) cannot give us a picture of a society of liberated as we get in Svaminarayanism.

Madhvacarya also believes in the plurality of the liberated souls. According to him, souls are infinite in number. He believes in the qualitative pluralism of liberated souls. He admits qualitative distinctions among them. These distinctions (bheda) are eternal. The souls retain their individuality in the state of liberation. According to Him, each individual soul has a particular capacity for the development of Knowledge, devotion and enjoyment of bliss. The bliss of enjoying
the vision and nearness of God is graded according to knowledge and realisation of God. It differs with each released soul. Svāminārāyaṇa would fully agree with this doctrine of Madhva.

The position of Svāminārāyaṇa is in sharp contrast to that of Śaṅkara. According to Śaṅkara, there is no plurality of liberated souls. As a matter of that there is no plurality of any thing. The liberated souls merge in Parabrahma. There is only unity of Parabrahma. It is one without second. According to Svāminārāyaṇa, plurality is real and final.

It may also be noted here that Svāminārāyaṇa holds a middle position between Śaṅkara and Rāmānuja. He does not agree with Śaṅkara in holding that the souls realises itself to be Parabrahma and that there is no difference between It and the soul. He does not agree with Rāmānuja in holding that all souls are alike and that there are no distinctions in the enjoyment of bliss (Brahmānanda) among liberated souls.

The position in respect of plurality of liberated
souls, as stated above, can be taken as correct position of Svāminārāyaṇism. However, Svāminārāyaṇa has said at one place that differences (bheda) in souls are not inherent, but are due to their actions. This observation of Svāminārāyaṇa might appear contrary to what has been said above. One can, from this observation, argue that, according to Svāminārāyaṇa, the differences are in empirical egos only and not inherent in souls. In other words, differences are phenomenal as in Jainism and not real as in the philosophy of Maḍhva. But this would not be a correct statement of Svāminārāyaṇiya position for two reasons: (i) Svāminārāyaṇa has all throughout emphasised not only the eternal differences between God and souls, but between souls and souls also. This solitary observation cannot be taken to alter the uniform position of Svāminārāyaṇism in this context; (ii) according to Svāminārāyaṇa, each liberated soul is busy with the activity of knowing and having communion with God. The nature of this constant activity as conceived by Svāminārāyaṇa is such that no two souls can be said to be identical with respect to this activity. Thus, though
each soul is essentially of the same nature, no soul will be exactly like another with respect to its activity. Of these two reasons, the second one is obviously fundamental.

3. **No. Sakāma Muktī**

According to Svāminārāyaṇa, there are two types of liberation: one, liberation with desire for liberation (sakāma muktī) and the other, liberation without any desire for liberation (nīkāma muktī). Svāminārāyaṇa prefers the latter.

Following the Vedāntic theism Svāminārāyaṇa makes another classification and says that there are four categories of liberation (muktī): one, Sālokya; two, sāmipya; three, sārupya; and four, sāyuṣya. Sālokya muktī means living in the city of God. Sāmipya muktī means enjoying the nearness of God. Sārupya muktī means attaining a form similar to that of God. And sāyuṣya muktī means acquiring lordship equal to that of God. Svāminārāyaṇa says that the devotee of God should not have the slightest desire to attain all or any of the four
The devotee, who desires all or any of the four types of mukti, is called desirous devotee (sakāma bhakta) and the devotee, who does not desire such mukti, called desireless devotee (niṣkāma bhakta). Svaṁinārāyaṇa maintains that after realizing one's own self one should be desireless devotee.

According to Gītā, there are four types of devotees: One, man in distress (ārta); two, man seeking knowledge (jijnāsu); three, man seeking wealth (artha-thi); and four, man of spiritual wisdom (jñāni). In view of Svaṁinārāyaṇa, desireless devotee (niṣkāma bhakta) is one who is described as a man of spiritual wisdom (jñāni) in Gītā. In the same way a desirous devotee (sakāma bhakta) is one who is described as a man seeking wealth (artha-thi) in Gītā. Svaṁinārāyaṇa says that there are devotees who apparently seem to be desireless, but in their inner hearts cherish a secret desire to have the vision of one's own soul and attain celestial objects irrespective of the desire for God. Such a devotee is called a sakāma bhakta. When
more. And a deity cannot go to the Divine Abode. To
go to the Divine Abode of God the deity has once again
to become a human being and make efforts to become a
miśkāma bhakta. It is only when he becomes a miśkāma
bhakta, he can go to the Divine Abode. It is true that
a sakāma bhakta is not condemned to move round the cycle
of births and deaths like an unbeliever (vimukha). 12
Thus, according to Svāminārāyaṇa, a Sakāma bhakta is
better than the unbeliever.

This means that Svāminārāyaṇa would agree with the rṣi
of Praśna Upaniṣad who says that those who do Sakāma
bhakti would go to the realm of fore fathers (Pitṛloka)
and stay there as long as the fruits of their good acts
are not exhausted. When they have enjoyed the fruits
of their good acts, they are bound to come down to earth
and be born again. 13

According to Svāminārāyaṇa, a miśkāma bhakta prefers sevā.
even in the liberated state. 14 To such a devotee nothing
is dearer than God. 15 Nothing else than God would satis-
fy him. Even the four-fold liberation (caturdhā mukti)
would not be acceptable to him without the service of God. 16
The theism of Svāminārāyaṇa is based on the doctrine of eternal service of God in Akṣarādhāman rather than just on the attainment of Self-realisation (ātmā satā). To Svāminārāyaṇa mere self-realisation without the content of God is meaningless.

According to Svāminārāyaṇa, a nīṣkāma bhakta is he who has destroyed all of his desires and passions and has made a total surrender of himself to God. Gītā says that he, who has destroyed all of his desires and passions and has become free from them, will attain peace. A man of complete detachment realises the Supreme. In the same spirit and words, Svāminārāyaṇa says that God is never away from the man who is of firm detachment.

4. "Arcimārga"

According to Upaniṣads, there are two paths by which the departed soul proceeds to enjoy the fruits of its acts (Karma) which it performed during its lifetime on earth. One is called Arcimārga (the Path of Light) and the other is called Dhūmamārga (the Path of Darkness). Arcimārga is also known as Devapatha.
(the path of Gods) or Brahma-patha (the Path of Brahman)\(^2\)

It is also known as Devayāna (the Vehicle of Light)\(^3\) It is also known as Uttarāpatha or Uttarāyaṇamārga (Northern Path).\(^4\) Dhūmramārga is also known as Pitrmārga (the path ofForefathers). It is also known as Pitṛyāna (the Vehicle of Forefathers). It is also known as Dakṣināpatha (Southern Path).\(^5\)

The Arcimārga leads to Brahmaloka or Satyaloka through different regions (Loka) of Sūrya (sun), Varuṇa (water), Agni (fire), Vāyu (wind) Indra and Prajāpati. For him, who goes to Brahmaloka through this path, there is no return.\(^6\) Pitrmārga leads to Candraloka (region of moon) through different spheres of smoke and night. He, who goes to Candraloka through this path, after enjoying the fruits of his good acts, comes back to earth and is born again.\(^7\) The Upaniṣadic distinction between the two paths is acceptable to Svāminārāyaṇa, for he has said that a true devotee (Ekāntika Bhakta) of God, through Arcimārga, goes to Divine Abode (Aksarādhaman)\(^9\) where he, in eternal bliss, serves God and never returns therefrom.\(^10\)
According to Vedânta Sûtra, after the fall of the gross body starts the spiritual journey of the soul to Brahmâleka. The first thing which happens is that his function of speech merges into mind. Then gradually the functions of all the organs merge into mind. Then the mind itself merges in prâna (vital airs). Then prâna merges into individual soul. After this the soul of the knower of God (jñâni) enters the vein Susûmna and then goes out of the body and takes the path of Gods.\textsuperscript{11} According to Svâminârâyaṇa, the form of the body is like the form of the universe.\textsuperscript{12} Anything that is contained in the universe is also contained in the body, but it is in the miniature form.\textsuperscript{13} Just as there are veins in the body there are rivers in the universe.\textsuperscript{14} There are three veins in the body: Idu, Pidâ and Susûmna.\textsuperscript{15} The veins in the body function in unison with the rivers in the universe.\textsuperscript{16} Out of the three, according to Svâminârâyaṇa Susûmna is very important. It resides in the heart and is extended up to Brahmarândhra in the region of head known as Sahasrâra. When one controls Susûmna, one controls the Fire Vaiśvânara which resides
in Sisumārṇa Cakra. Then the path of light (arcimārga), starting from Brahmarandhra and extending beyond Prakṛti-Puruṣa stands revealed before him. That path of light is Susumāṇa. According to Svāminārāyaṇa, arcimārga is nothing else than the susumāṇa of the universe. This susumāṇa functions as a vein in the body and as a path in the universe.

On liberation the released soul enjoys the bliss of self-realisation and God-realisation. When this state is attained by the devotee, he is said to have "entered into" God. Svāminārāyaṇa says that when the single-minded devotee (ekāntika bhakta) leaves the body, he enters into the divine form of God. But Svāminārāyaṇa makes it clear that this entering is not like entering of water into water or fire into fire, because the devotee who enters into God does not merge in God. He does not lose his separate existence. He retains his peculiar individuality. Then, what is this entering into (Pravāsa)? Svāminārāyaṇa compares the devotee's entering into God
with the entering of a miser into money. He further says that this entering of devotee is similar to the entering of a lover into his beloved. This entering is also comparable to the entering of a childless wealthy father into his son, if he gets one.⁴

According to Svāminārāyaṇa this "entering into" only means that the devotee, who had reached the state of God-realisation, loves God so much that he is lost in Him. He remains in uninterrupted, continuous and loving touch with God. In boundless love he is singularly attached to God only. Without Him, he would feel that the miseries of the whole world had fallen upon him.⁵

In Gītā it is said that by loving devotion the devotee knows God in truth and having known Him in truth he forthwith enters into Him.⁶ The unknown becomes progressively more and more knowable to the true lover. The devotee understands God well because he sees Him with the eye of love. The more he understands God, more he loves Him. The released soul looks only on the form of God, sings His glory and contemplates only on Him.
Svāminārāyaṇa illustrates the point and says that one, who is addicted to opium-eating, would not give it up, even though it is bitter in taste and even though he is given a large amount of money, because he has lost himself in the addiction of opium-eating. Svāminārāyaṇa gives another illustration and says that a person, who is habituated in taking alcoholic drink, would not give it up, even though it is pungent in taste and even though he is offered a large amount of money, because he has become one with his drink. Similarly, one, who is addicted to love and devotion of God, cannot give it up, even if he finds himself in evil surroundings, because he has become one with God. A person, who is in such devotional love of God, is said to have entered into God. A person, who has entered into God, is never attached to any object of the world. He sees nothing but God. He wants nothing but God. He is sunk in His divine presence.

Explaining the point further Svāminārāyaṇa says that we should love God in the same way as lover loves his beloved. Out of extreme devotion and love for God the devotee loses
awareness of himself and remains aware only of God and nothing else. This view of Svāminārāyaṇa is supported by Brhadāraṇyaka Upaniṣad which says that "as a man embraced by his beloved wife knows nothing that is without or within, similarly the self when embraced by the Supreme Self knows nothing without or within." In Rāma Carita Mānasa Tulsīdās echos the same idea when he says that we should love God like a lover who loves his beloved and like a miser who loves his money. This is the essence of Rāma Carita Mānasa and with this Tulsīdās closes his text.

It should be evident from what has been said above that the soul "entering into" God attains divinity, but retains its individuality.
1. **Concept of Liberation (Moksa):**

   1. The concept of liberation (Moksa) is the complete annihilation of the self-awareness of the liberated souls. This is achieved by discarding the false ego and realizing the true nature of the self.

   V. K. S. 12

2. **Plurality of liberated souls:**

   1. The plurality of liberated souls arises from the different paths of spiritual realization. Each path leads to a unique experience of liberation.

   V. G. F. S. 21


   S. P. 116

   V. G. F. S. 18
कैथेट प्रकाशित है।
V. L. S. 1
अन्तर कौटियों में मान्यता मान्य थी।
V. G. M. S. 67
2. लेखक रोचकचित्रों के साथ-साथ परिवार, मध्य, अन्तर जै
प्रकाशित ते सब युवता केहर है।
V. S. S. 17
3. Radhakrishnan, Indian Philosophy Part-II (1977), p. 719
4. Radhakrishnan, Indian Philosophy Part-I (1977), p. 308,
See also, Chandra Dhar Sharma, Indian Philosophy,
(1952), p. 81.
5. वे माने जीवनमूल्य व्याप्तिचित्र नहीं, वे तो कौन करीजे है।
V. L. S. 10

3. नो सकाम मुक्ति:

1. V. G. F. S. 43
2. वे चाहे प्रकाशि मुखित है तो तो मानवीय लोकमय रहैं,
बने बने मानवीय बने रहें बने बने मानवीय बने बने मानवीय
रहैं बने बने मानवीय बने बने मानवीय
v. G. F. S. 43
3. वे चाहे प्रकाशि मुखित है ते ते मानवीय अंतर नहीं हैंकहै।
V. G. F. S. 43
4. मानवीय अंतर बनते हैं चाहे प्रकाशि मुखित हैंकहै राधे तो है
सकाम अंतर कैस्यय, वे चाहे सुझी मुखित हैं न जीते वे जीते मानवीय
कैस्यय, जीते निष्काम अंतर कैस्यय,
V. G. F. S. 43
5. पारादुष्ट स्वामी याज्ञवल्क्यम्... मानवीय निष्काम मान्य कस्तो।
V. G. F. S. 21
6. चुतिच्छा माने मां जना: सुकृतिनिहृदयः।
वात्स्य जिद्धसुरसंगीतः शानीं कच्चरयः॥

"Gītā, 7.16"

7. तै निष्काम मक्ताने गीतार्य माणाने शानीः कच्छीः।
क्रो के सकाम मक्त हैं तैने स्वार्थीः कच्छीः।

"V. G. F. S. 43"

8. तै मक्त उपर्यी तौ स्वार्थी ने निष्काम जनायाः।
पण माणानी भूर्तिविना बौद्ध वात्स्यनाताक्षं प्राणिती भूपंक्ताः।
साह फलस्काम मक्तस्त्वः, तैने तैसे परस्पर विना स्वार्थय न्यून हुस्नी प्राणित्य वायः।

"V. G. L. S. 5"

9. उपर्यी तौ सकाम कैव्य जनायः पण के मक्त माणानी भूर्तिविना अंकार्यं केवल काम हुँकामा नयों।
पाँट तै निष्काम मक्त मक्तस्त्वः तै स्वार्थे देल भूर्ती त्यथे कह मौदा हुसनी पाचे हैं।

"V. G. L. S. 5"

10. कैविये तै माणानी मक्त हैं तौ माणानान्य धामने च पामे पण
वक्ताम कामाह तैने माणान रखवा है नाधः।

"V. G. L. S. 7"

11. कै माणानी मक्त हैं तैने कामाह स्वार्थी वासना रहे तैने इन्द्राधिक देवतार्ये।
तै तैव निन्दित वायः ने तै तैसे विकार भूर्ती ज्ञाताहो तथा विमान तथा मणिमय पद्धत से वादिक के तेवसे स्वयं परमेश्वरात यथात बागल नृत्य जैवा है तैने भूमगे हैं।

"V. S. S. 4"

12. पाँट हैं तैव निष्काम वासना मक्त हैं तौ पण धन्या विदे तौ दैवता
नृत्य पहने ने दैवतार्ये डाली तौ मत्या विदे ने मत्या पहने वाली
पाली माणानी मर्ग रखने निष्काम डाले तैसे माणाना।
पापों यात्रा पण विपुल जीवन भेटे चौराशिने नाहि मोगवो।
V. S. S. 4

प्राश्न उपनिषद् १.९

64. माहानाय मुलं ... केवल माहानाय सेवा हच्छे हे।
V. G. F. S. 43

65. माहानाय मुलं होय तऱे तो माहानाय कोई पदार्थ विकस्वत होय नाहि।
V. G. M. S. 57

66. तने ते मुक्तमक्त केवल होय ते माहानो सेवा विना चौर्ण उकिलने पण न हीच्छे।
V. G. L. S. 33

सातीय सातिसाहीयः सहस्येकरमचुल।
छायामयः न गृहणितः विना महावर्त जना।।
श्रीमद्भागवतः ३. २९. १३

67. जापणे सर्व वासना ठाळूने की माहाने सैद्धांत करिणे माहाना दाग भी रेहेली।
V. G. F. S. 21

68. विषय कामायः वसौनुमानमारि निच्छूः।
निमिनी निरौक्षः स शार्तनिविविचीति।।
गीता २. ७१

69. कालो अया चर्चनेपरमात्मीति दुरुषणः।।
गीता ३-१९

70. केवल निर्माणस्व वैमान पृङ्ख होय तो तने ता लोकम्य तथा पूर्वलोक्य तथा कोई तैकरणे माहानाय हैदे रेह नाहि।
V. G. M. S. 33
46. **Arcimarga**:  
1. *Bṛhadāraṇyaka Upaniṣad* 6-2-2  
   *Chandogya Upaniṣad* 4-15-4  
   *Praśno Paniniṣad* 1-9  
2. *Chandogya Upaniṣad* 4-15-4  
3. *Kausitākī Upaniṣad* 1-3  
4. *Praśno Paniniṣad* 1-9  
5. *Bṛhadāraṇyaka Upaniṣad* 6-2-2  
6. *Praśno Paniniṣad* 1-9  
   यद्वल्ल न स्वीति तत्त्वात् परम मय:  
   *Gītā* 15.16  
   ये प्राप्य न स्वीति तत्त्वात् परम मय:  
   *Gītā* 18.24  
8. *Praśno Paniniṣad* 1-9  
   *Kausitākī Upaniṣad* 1-3  
   प्राप्य पुष्पकर्त्तां लोकानुष्ठित्वा शान्तिः समः ।  
   ज्ञातां श्रोतां तत्त्वेण योगप्रस्तुतिः श्रवण्ये ।  
   *Gītā* 6-45 (6-41)  
   वायाक्वनालोकः पुनरावज्जिनुः ।  
   मांसुर्ख्यं सुकृतत्वं पुनर्जीवनं न चिप्रेतः ।  
   *Gītā* 8-16  
   ते तैं भक्त्वा स्रवैर्मेव विशादः  
   जीर्णो पुष्पे प्रथेऽयं विशालन्ति ।  
   *Gītā* 9.21
6. कैसे वे अन्तिम महत्त्व ते देहनो त्याग करोने अधिकार करूँ ते भावाना बल शायो यामे के है।
V. G. F. S. 21

70. कैथे वे भारासातून वापस्या के महत्त्व ते भावाना अर्जक केवलामा राहे है।
V. G. F. S. 21

71. Vedanta Sutra, 4-2-1 to 7
72. कैथे वे पंडरणे वाकार के तैटोग वे क्राराणी वाकार है।
V. G. F. S. 65

73. वा क्राराणी केटलू वाकारते है, केटलू वा पंडरणा शान है, ते पंडरणा बल्य है। - V. G. F. S. 65

74. जैम क्राराणी कृत्तिहै ते पंडरण हासीहै।
V. G. F. S. 65

75. V. G. F. S. 65

76. वा पंडरणा वे इन्द्रोरोधी नाकीहै तैटोग क्राराण साथे केहता है।
V. G. F. S. 65

77. कैमू क्रारणे विचार रही के सुधुम्ब्रा नाही तैटो तैटे क्रारण है ज्यारे पामे त्यारे दिशानार कणे विचार रही देख्नार नामे अर्जन अन्धामानी देवता तैटे पामे के त्यारे क्रारणी लगभग प्रकृतिकुल शुभ के केतना मारी संबंध रहूँ तैटे देखें है।
V. G. F. S. 65

78. कैथे तैटना मारी सुधुम्ब्रा कृत्तिहै।
V. G. F. S. 65

79. कैथे राहे सुधुम्ब्रा नाही पंडरण को क्राराणा राहे है।
V. G. F. S. 65
5. **Soul's entering into God:**

1. The soul entering into God is a profound and mystical experience, not easily described in words.

   *V. G. M. S. 62*

2. The soul, entering into God, is a state of union with the divine, a transcendent experience.

   *V. G. M. S. 38*

3. The soul, entering into God, is a profound state of spiritual transformation.

   *V. G. M. S. 38*

4. The soul, entering into God, is a state of complete absorption in the divine, a mystical experience.

   *V. G. M. S. 38*

5. The soul, entering into God, is a state of spiritual union, a profound experience of oneness with the divine.

   *V. G. M. S. 38*
6. मल्या मामिलानाति यावान्यश्वासिम कच्च:।
तला मां तत्त्वादि ज्ञान विशै तदनन्तरस।।

Gita 18:55

7. 'दैम अरण्यान वादिकी वैवाहिणी होय केवळ विना चाली नाहि
न अरण्य ती काही हीन है तो पण अरण्याना केवाहिणी
अरण्य विना चाली नाहि, तथा धार्मूक वैवाहिणी होय तो
दहां पणा वीपे त्यारे गुहा को दैन की है तो पणा को विना चाली
नाहि; ते व्यास चाराक हुप्या बाहे तो पणा ते वैवाहिणी ते
बहाला न याहे न ते; केवळ वे व्यास वेना जीव संदर्भाते वठाहे
गुहा है।' दैय प्रेये मन्त्रण मन्त्रित वारिष्ट फ्राउँ वैवाहिणी धुम होय ते
गै तेवों धुम याहे तो पणा ते विना वेतेने चाली ज नाहि ने के विना
वीपा कार्यमये कुंड मन राजी याहे नाहि ने मन्त्रमूलित वारिष्ट
फ्राउँ वेनों बीच जोड़ापल गयो होय ने केवळ जे केवळ बातः इश्वर
होय है।' जै मल्यानी महत तेनी पणा वादुदेव मल्यानी विशेष
प्रेयों है दैय वाहेक।
V. G. L. S. 33

8. 'केवळ होय ते मल्यानी महत जािणी जै वेतेने कोई
राँगोपवा दशम न होय।
V. G. L. S. 33

9. 'ने महत मल्यानी मूलि विना तंत्रामये बीसू कोई इच्छानि नयो।
V. G. L. S. 5

10. 'नं जामी पूरुषने स्त्रीने इच्छे तेजु भेट होय।' तेजु भेट वापणी
मल्यानी होय ती देशए।
V. L. S. 14

11. 'अनूं महत पणा वाशिक हेतु करिने मल्यानी विनी क्यारेका तो
लोहन फही जाय है।
V. S. S. 1

श्रे,
१२. कथा फ्रियवा दिनश्या संपरिष्कृती
न बाह्य फिंचन फैद नान्वरमुः
फैदेखावय पुरणां प्रतिदात्मा
संपरिष्कृती न बाह्य फिंचन फैद नान्वरमुः
Brhadāraṇya-Upaniṣad 4:3:21

१३. कामिति नारि पिकारि जैमि लोकिति फ्रिय जिपि दाम
धिमि सुनाध विरहवर फ्रिय लागु मोहि राम

Sri Rāma Carita Mānas by Tulsīdās, Uttarakānda,
130.
CHAPTER - 14

STATE OF LIBERATED SOUL IN AKŚARADHĀMAN

1. Stuff of Soul's body in Akṣaradhāman.
2. No merger in release
3. Similarity with God.
4. Distinction between God and Liberated Souls
5. Graded Knowledge of God.
6. Activism of Liberated Soul
7. Svāmi-Śevaka Bhāva
8. Bliss of the Liberated Soul
9. No fall from the Akṣaradhāman
10. Future of the Liberated Soul
11. Birth of the released Soul
1. Stuff of Soul's body in Aksaradhāman.

The soul in its embodied existence in this world possesses a body which is made up of matter (prakṛti). In other words the stuff of the body of the embodied soul is matter. Even the subtle (sūkṣma) and causal (Karma) bodies are of material stuff (māya). In the state of liberation the individual soul is freed from all the three material bodies. As said above, when the devotee of God leaves the material body and goes to Divine Abode, God gives him a divine body. Svāminārāyaṇa calls this divine body "bhagavati tanu", as already seen.

Now, the question arises as to what is the stuff of this divine body? Svāminārāyaṇa has not said anything specific about it. But he has given certain indications from which we can have some idea of the stuff of the divine body of the individual soul residing in Akṣaradhāman on attaining liberation.

"Bhagavati" is an adjective derived from "Bhagavat". It means "God-like". So "bhagavati tanu" means "
"God-like body." God-like body means a body similar to the body of God. The indication here is that the Stuff of the divine body of the individual soul is similar to the stuff of the body of God.

We are told by Svāminārāyaṇa that God always has a human form. God has always two-handed and two-legged human form. And this is His original form. This means God always has a body similar to human body.

Then, what is the stuff of God's body? According to Svāminārāyaṇa God is fundamentally different from matter (māyā); and therefore body of God, obviously, cannot be of matter. Svāminārāyaṇa says that the body (mūrti) of God is extremely luminous. The lustre of the body of God is equivalent to the light of the millions of suns. The luminosity emanating from His body is extremely white. This means that the body of God consists of some substance which emanates extremely white luminosity. What is that substance? Can we know it?

In clear terms Svāminārāyaṇa says that the substance, qualities, beauty and powers of God are unfathomable and
inexhaustable. But this only means that God or anything about God cannot be known completely. No one can ever know God fully and completely. This does not mean that there is a blanket ban on the knowability of God. This only means that we cannot know everything about God, but we can know something about God. Svaminarayana would prefer to say that we can have some knowledge of God on the basis of Shruti. In Chanda Upanisad God has been described as the highest light (param jyoti). Therefore without hesitation we can take it that the body of God is made up of pure (Sveta) light.

Now, when the body of God is made up of pure light and the body given to the liberated soul in Aksharadhama is similar to the body of God, the latter should also be made up of light. So, from the indications given by Svaminarayana we can take it that the stuff of body of the liberated soul is pure light.

In the very first discourse of Vacanamrta, Svaminarayana says that when the devotee of God leaves his physical body and goes to Divine Abode, he gets an effulgent body (Brahmamaya)deha). Svaminarayana has
clarified that Brahman is nothing but the light of God (Puruṣottam Bhagavān). This makes it clear that the stuff of the body of the liberated soul is light. When Brahman is light of God and when released soul's body is Brahmamaya, the stuff of released soul's body must be nothing but light. According to Chāndogya Upaniṣad, the liberated soul (samprastāda) having approached the highest light (God) manifests itself in the body of light. The conclusion, therefore, is that the body of the released soul in Akṣavādhāman is of the same stuff of which the body of God is and that stuff is pure divine light. However, the nature of this divine light is beyond our comprehension.

2. No Merger in Release

According to Śvāmnārāyaṇa, in the state of liberation, the soul does not lose itself. This idea of Śvāminarayana is contrary to the idea of Śaṅkara who holds that in the state of liberation the soul merges in Brahman. It loses itself in Brahman. According to Śaṅkara, he who has attained liberation, becomes one with
Brahman. According to Svāminārāyaṇa, liberation is not disappearance of self, but its release from limiting barriers. Merger of self in Brahman is nothing less than distraction of self.

According to Svāminārāyaṇa, the five-fold ontological differences between Jīva, Īśvar, Māya, Brahman, and Parabrahman are real. These are five reals. They are eternally different. What is different cannot be identical. According to Svāminārāyaṇa, the jīva on attaining liberation does not lose itself in Parabrahman, but it persists in Aksarabrahma as Parabrahma's body.

Liberation is one of the four ideals of human life as recognised by Indian Philosophy. From the standpoint of Svāminārāyaṇism, the ideal is not worthy of pursuit, if the pursuer does not survive after realisation of it. Svāminārāyaṇa emphatically maintains that the individuality and identity of jīva remains in tact in the state of liberation. In liberation the separate existence of jīva is never lost.

As Svāminārāyaṇa believes in the separate existence of Jīva even in mokṣa, he does not like the philosophy of Advaita Vedānta as propounded by Śankara. The reason why
he does not like Sańkara's philosophy is that it is misrepresented by the modern followers of Sańkara. He describes them as "Śuṣka Vedāntins". Explaining the difficulties in which Śuṣka Vedānta is involved Svāminārāyaṇa says that if jīva is Brahman, then there is nothing for jīva to adore and worship. Śuṣka Vedānti admit that so long as jīva is the bondage, it is subject to periodical birth and death. Now, when jīva is subject to periodical birth and death and when jīva is Brahman, Brahman would also be subject to periodical birth and death. So when Śuṣka Vedāntins assert the identity (aikya) between jīva and Brahman, they falsify their own doctrine of liberation. On their own doctrine, when Brahman itself becomes subject to periodical birth and death, there can never be liberation of self. Under this condition of Brahman, jīva can never hope to attain liberation. In this situation jīva would eternally remain subject to periodical birth and death. In other words, jīva would eternally remain in bondage, and would never attain liberation. Such a doctrine is obviously a false doctrine and propounders of this doctrine (Śuṣka Vedāntins) are ignorant (ajñāni). Svāminārāyaṇa calls these Śuṣka Vedāntins great sinners.
He says that they will never attain emancipation. Svāminārāyaṇa places Nāstikas and Śūṣka Vedāntins on the same level and says that they are sacrilegious and people should be away from them.\textsuperscript{9}

Svāminārāyaṇa admits that merger of individuality is a form of mukti \textsuperscript{10}, but he does not regard it to be the highest.\textsuperscript{11}

In the highest condition of moksa, the freed spirit possesses its own individuality in Akṣarabrahman. The highest state is dwelling in Akṣarabrahman in the nearness of God. Those who have attained it are freed from rebirth. Thus in Svāminarāyaṇism, release is not the obliteration of individuality, but a state of blissful freedom of soul with a distinct existence in the presence of God. God in Gītā declares that "my devotees come to me" \textsuperscript{12} This means that the author of Gītā, like Svāminārāyaṇa, seems to believe in the continuance of individuality in liberation.

3. Similarity with God

According to Svāminārāyaṇa the released soul does not become God, but attains similarity (Sadharma) with God.\textsuperscript{1} Svāminārāyaṇa says that the devotee, who attains the
Knowledge of God becomes like God. In Gita also God says that "he who acquires such knowledge, attains similarity with me." According to Svaminarayana Sadharanya means similarity (Samanadharma) and not identity (tadrupata). Moksha means elevation of soul to God like existence. The liberated soul attains the nature of God, but not identity with God. On liberation the soul becomes omniscient and acquires the intuition of God. It is egoity, and not individuality, that is opposed to liberation. As Radhakrishnan has put "in liberation we do not cease to be selves, but deepen our selfhood."

Visnu Purana says that the view of identity of the liberated soul with Brahman is wrong, because any substance which is different from another substance cannot acquire the character of that other substance. The iron gets magnetised when it is rubbed with magnet. Similarly the atman becomes only similar with Brahman when it enjoys nearness (samipya) with Him, but it does not itself become Brahman. The liberated becomes similar to God (Puruṣottama). It does not become identical with Him.
According to Svāminārāyaṇa, the knower of God attains the highest. He attains all the auspicious qualities of God.

Svāminārāyaṇa says that when the devotee, who acquires the knowledge of the glory, greatness, bliss and charm of God, leaves his body and goes to Divine Abode (Aksaradhaman), he attains the glory, greatness, bliss and charm similar to those of God. The devotee of God becomes similar to God. Just as God is autonomous, the released soul also becomes autonomous. Just as God is beyond time, Law of Karma and forces of māyā, so is released soul completely beyond time, Law of Karma and forces of māyā.

In Muṇḍaka Upaniṣad it is stated that one, who is freed from māyā, attains similarity with Brahman. On the authority of this statement of Śruti, Svāminārāyaṇa maintains that the liberated soul becomes similar, only similar, to God and not identical with Him. However, according to Svāminārāyaṇa, this similarity is not absolute. It is with regard to glory, greatness, bliss, charm and enjoyment and not with regard
to powers. The powers of creation, preservation and destruction of the world and imparting grace to the souls are reserved by God only for Himself. The released soul reaches its autonomy in the state of release, but this autonomy does not encroach upon the powers of God. The similarity with God means similarity in enjoyment of bliss, glory and greatness and not similarity in cosmic functions of God. Infinite number of released souls have attained such similarity with God, but God transcends them all in glory, greatness, bliss and charm. Svēminārāyaṇa says that powers and excellence of God are infinite and unfathomable and the devotee can never reach them. No one can ever have the same powers and excellence of God. No one can ever become like God.

As in other Indian Philosophical systems, moksa in Svēminārāyaṇism is conceived as freedom from mundane existence. But Svēminārāyaṇism has also conceived the possibility of reaching supramundane sphere ( Akṣarabrahman) and there enjoying the highest bliss in the presence of God.

When the devotee of God leaves the body and goes
to Divine Abode, God gives him a divine body (Bhagavati Tanu) and with this divine body he resides there. Even if the devotee has physical disability like blindness, leprosy, lameness, deafness, agedness and ugliness here, he gets a perfect divine body there. In other words, on attaining liberation, the material body (Prakṛt tanu) of soul is replaced by perfect divine body. Here it should be noted that release in Svāminārāyaṇism does not mean a disembodied state of soul as it does in some other philosophical systems. As in the philosophy of Rāmānuja, in Svāminārāyaṇism the liberated soul enjoys an embodied existence. With the perfect non-prakṛti body, the soul in Divine Abode enjoys the highest bliss in the presence of God.

4. Distinction between God and Liberated Souls

A question might arise here. When the bodies of the liberated souls are similar to the body of God, how can God and the liberated souls be distinguished? This was exactly the question which was asked by Svāmī Nityānanda to Svāminārāyaṇa. Svāminārāyaṇa has clearly
answered this question. According to him, it is very
easy to distinguish between God and the emancipated souls.
He says that moon and stars all shine, and yet we are
able to distinguish between moon and the stars. Both
are distinct in their luminosity. The disc of the moon
is greater than those of the stars. Besides various
medicinal herbs flourish only in moon shine. The dark­
ness of the night fades away when moon shines. The King
and the King's servants are alike in their frame, and
yet the King is above his servants because of his power,
position and dignity, howsoever great a servant may be.
The things which can be done by the King cannot be done
by his servant. There is a distinction between the King
and his servants. Similarly there is a distinction
between God (Nārāyaṇa) and the released souls (muktas).
What God can do the liberated souls cannot do. God is
extremely beautiful, all-powerful and the supreme cause
and controller of all. If He so desires He can by His
divine power obliterate all the released souls of Akṣara-
dhāman including Akṣaradhāman itself. Sush is the
divine power and greatness of God. God is one without
second. No one can attain greatness and power of God. Even Aksarabrahman cannot equal God. As Dr. J.A. Yajnik has put it "the muktas go beyond māyā and become divine like God, but there remains a substantial and imbridable gulf between their value and power". God is fundamentally different from souls, either bound or released. Even though the liberated souls attain the similarity of form with God, soul remains soul (puruṣa) and God remains God (puruṣottam) God reigns supreme. He is the Lord of all and the object of worship of all. The distinction between God and the liberated souls is all very obvious.

5. Graded Knowledge of God

In Svāminārāyanism soul’s knowledge of God in Aksaradhāman is direct. The released soul directly knows God. But this direct knowledge of God is not uniform for all the released souls. All released souls do not have the knowledge of God in the same proportion. Their knowledge of God is graded. Their capacity to know God and the proportion of their knowledge are different. Each soul’s knowledge of God is proportional to its
receiving capacity. But this capacity can develop further. Svāminārāyaṇa has admitted growth in this capacity. Radhakrishnan has said that "Hindu thought believes in the evolution our knowledge of God. We have to vary continuously our notions of God."  

According to Svāminārāyaṇa the released soul's capacity to know God grows in accordance with the growth in its knowledge of glory and greatness of God. As this capacity admits of further development, there always remains a possibility of progress in the soul's knowledge of God. But the infinite nature of God is never fully known by the released soul, inspite of the fact that there is a continuous growth in its knowledge of God. Svāminārāyaṇa says that the released soul goes on knowing more and more about the greatness and glory of God, and with this the inexhaustible character of God's being becomes more and more evident to it. According to Svāminārāyaṇa the capacity of the released soul to know God as well as knowledge of God go on increasing simultaneously and infinitely. With the growing knowledge of glory and greatness of God, the soul's state of emancipation
According to Svāminārāyanism, the soul is always in evolutionary movement. It seeks to increase continuously in its realisation. It grows always. It grows more. It seeks to grow more and more towards highest possible reach. It progresses into a more luminous and dynamic union with God. There is a constant accession to new truths and new lights. The soul rises to higher and higher planes of spiritual existence. There is a continuous process of development, and it follows a regular gradation. The principle of graded knowledge of God is accepted in Gītā wherein it is said that God reveals to the devotee His greatness and glory in proportion to the intensity of his seeking.

Thus we see that there are distinctions in the status of released soul's knowledge of God. These are distinctions of spiritual illumination that the souls attain. It is different for our intellect to grasp these spiritual distinctions. And even if we get a hazy notion about it, it cannot be satisfactorily expressed in language.
6. Activism of Liberated Soul

The state of liberation is a state where the released souls dwell in Akṣaradāman enjoying the bliss and glory of God. But this does not mean that souls remain eternally dormant, doing nothing. Aristotle says that "endless duration makes good no better and white no whiter." Liberation is not eternal idleness. According to Svāminārāyaṇa the state of liberation is not a state of inaction. It is a state of profound activism. The liberated soul remains in the uninterrupted service of God. With Akṣarabhāva the liberated soul worships God.

According to Svāminārāyaṇa the liberated soul does not seek to merge in God as water merges in water. Svāminārāyaṇa would agree with Śri Aurobindo when he says that W an absorbed and immersed bliss, a wideness of actionless peace, a release of self-extinction or self-drawning in the Absolute is not our aim." The released soul does not seek to lose its individuality. It retains its individuality and seeks to lose itself in the deep ecstasy of His divine presence. It is not the bliss of unity, but
the ecstasy of union. Reaching Akṣarādhāman is not all.

The liberated soul seeks more and more ecstasy. For attaining ever increasing ecstasy, progress in spiritual life is essential. The released soul keeps on growing. It seeks to know more and more of God's glory and greatness.

It seeks to become more and more God-like. It seeks to grow into higher and higher spiritual existence. The more and more it attains the knowledge of God's glory and greatness, the higher and higher it realises the state of its liberation. So there would be greater and greater activism towards greater and greater awareness of God's glory and greatness, and towards greater and greater delight of His divine presence. The state of liberation is perpetual activism on the part of the released soul for total seeing and serving God. It is essentially a state of unimpeded activity of enjoying more and more the beatific vision of God. Svāminārāyaṇa would thus fully endorse the view of A.E. Taylor who says that "In heaven there would be no longer progress towards fruition, there might well be progress in fruition. Life "there" would be as life "here" is not, living by vision as contrasted with living by faith
and hope; but might not the vision itself be capable of ever increasing enrichment?

7. Svāmī-Sevaka Bhāva

According to Svāmināraṇyāṇa, the relation between God and the released soul is that of master (svāmi) and servant (sevaka). God is Divine Master and the soul is Divine Servant. The devotee loves God and serves Him. The detached devotee (niṣkāma bhakta) prefers service (sevā) in the state of emancipation. The theism of Svāmināraṇyāṇa is based on the doctrine of love and eternal service of God. The released soul serves Him in Akṣarachāman and on earth when He incarnates. For a devotee, who has realised unity with Akṣarabrahman, to serve God is liberation. Svāmināraṇyāṇa has said that those who do not believe in the truth of this statement are in error. The sevya-sevak-bhava, that is, the master-servant relation is an essential ingredient of Svāmināraṇyāṇist emancipation. The theism of Svāmināraṇyāṇa is not aimed at mere attainment of pure consciousness (ātmasattā). Pure consciousness without love and service of God would hinder the path of
total redemption. The devotee, who has realised identity with Akṣara-Brāhmaṇ, would always serve God with great love and severance.² The released soul perpetually remains in the service of God. God (पुरुषोत्तम) resides in His Divine Abode (Aksarabrahman) surrounded by infinite number of released souls who serve Him.³

According to Śvāminarāyaṇa, we should always feel that we are the servants of God who is our Master, and we should submit to His will which is always good for us. We should always have an absolute sense of servitude to God and in the sense of such servitude we should uninterruptedly engage our selves in His devotional worship.⁵ Śvāminarāyaṇa says that although the devotee realises oneness with Akṣara-Brāhmaṇ and continuously remains in Brahmabhāva, even then he does not leave the servitude of God. On the contrary, he becomes more and more service-minded and in intense devotion serves God.⁶ Śvāminarāyaṇa further says that even when the devotee attains similarity with God, he continues in service of God.⁷

Śvāminarāyaṇa says that the devotee, who has
realised pure consciousness, acquires great spiritual power (bala). But there is a better way of acquiring greater spiritual power and it is this that the devotee should engage himself, with intense dedication, in the service of God. Thus, it is very clear that he who wants to make himself powerful, should serve God in absolute dedication. According to Svāminārāyaṇa, as the released soul goes on Knowing more and more about the greatness and glory of God, the unfathomable character of God's power and value become more and more evident to it. And with this, the liberated soul's sense of servitude of God goes on intensifying ad infinitum.10

Svāminārāyaṇa says that it is not easy to be a really devoted servant of God, who surrenders himself to Him. It is very difficult to imbibe servitude of God. The reason is that unless the devotee realises that body is not real and that only soul is real, he cannot be a true and devoted servant of God. The true servant of God would never behave as a body, but would always behave as soul.11

In Yoga Vāṣistha it has been stated that the state of
Upasama is conducive to the attainment of liberation (Nirvāṇakari). In this world we find that the body and the soul appear to be mixed up. But really it is not so. Body is body and soul is soul. Both are fundamentally different. When we realise the difference between them, the agitations of mind become quiet. A state in which the agitations of mind become quiet is called Upasama Daśa.

According to Svāminārāyana, it is only in Upasama Daśa that Svēmi- Sevakabhava is possible. The question would arise, How to attain Upasama Daśa? According to Svāminārāyana, the devotee, who realises the greatness and glory of God and serves Him with faith, love and devotion, attains to the state Known as Upasama Daśa.

Eulogizing the service of Uḍḍhayji, Svāminārāyana says that he served Lord Kṛṣṇa with great devotion and, therefore, he has been declared as Great Devotee of God (parama Bhāgavata), and has been recognised as such in scriptures and held in high esteem by the people.

As seen above, the relation of the released soul
with God is that of master and servant. What is the basis of this relation? Is it fear? Svāminārāyaṇa would answer the question in the negative. Svāminārāyaṇa would say that fear would enter into relationship of master and servant, and even of father and child, but that would be only when they stood on sub-human level. Control, subjection and punishment figure predominantly in such human relationships. But in Svāminārāyaṇism the Divine Master does not punish, does not threaten, does not force obedience. There is no compulsion on the released soul to serve God. It freely and voluntarily serves Him. It serves God in love. It serves God, not out of fear, but out of love to Him. Neither fear nor force, but love alone is the basis of this relation. Love is inconsistent with fear. God is full of love and sympathy for the devotee (sāraṇāgatavatsala). The devotee feels himself utterly worthless without service of God. Apart from God he feels that he is nothing. He loves God and seeks to love Him more and more. To his love is his eternal life. In Nārada Bhakti Sūtra devotion (bhakti) has been defined as the supreme love for God (Paramapremarūpa). Svāminārāyaṇa
has also defined bhakti as love. The devotee is totally turned towards God in love. He gives himself over entirely to Him. He wants nothing. He demands nothing. He is all over filled with devotion. Nobody else. Nothing else. No one else, but purusottama Rāṇāyaṇa. Total love only for Him. For no one else. This is the attitude of the devotee. He is in exclusive love (ananyaprema) of God. And it is this exclusive love which is the basis of Master-Servant relation. In other words, ananyaprema is the basis of Śvāmi-Śevaka Bhāva. As Aurobindo has put it, the essential relation will be that of love from which all things flow, love passionate, seeking a hundred facets of joy of union. To Śvāminārāyaṇa, he who loves God never perishes. In Gītā also the voice of God declares that "This is My word of promise that he who loves Me shall never perish." According to Śvāminārāyaṇa, the released soul remains in eternal servitude of God. A question might arise. Is this a regrettable position? Dr. J. A. Yajnik encounters the question with a big NO. He says that "This is by no means a regrettable situation for the released soul,
because the increase in the knowledge of the infinity beautiful and blissful being of God also means the increase in the joy, which the released soul derives from His communion.20

8. Bliss of Liberated Soul

It is an important feature of Svāminārāyaṇa doctrine of liberation that the liberated souls experience the type of bliss as is enjoyed by God. An objection is sometimes raised that the enjoyment of bliss will bind the Jīva to the wheel of birth and death. But the objection is not well-founded. The objection arises from the erroneous conception of the nature of the objects of enjoyment by liberated souls. It is to be remembered that what binds the Jīva is not enjoyment as such, but the earthly (magic) character of the objects of enjoyment. In the state of mokṣa in Akṣaradhaman the nature of the objects of enjoyment is not material, but divine. The enjoyments of the emancipated souls are absolutely unearthly and celestial.1 The nature of enjoyment is similar to that of God. And, therefore, the enjoyment
of bliss in Akṣaradhaman does not subject the Jīva to transmigratory existence.

A Question may be raised. How is enjoyment possible for the liberated soul without a body? This question is clearly answered by Svāminārāyaṇa that on attaining liberation the Jīva acquires a divine body similar to that of God. An objection can also be raised that the concept of having a body is always associated with the idea of pain; and, therefore, even in the state of mokṣa Jīva cannot be free from pain. Embodied existence, even in Akṣaradhaman, is bound to be painful. The objection is fallacious. The fallacy of the objection is this that it assumes that all bodies are necessarily associated with pain. According to Svāminārāyaṇism, this is not so. The idea of pain associated with earthly bodies cannot be so associated with divine bodies. If the idea of pain is associated with divine body, then God Himself, who has divine form and personality, would become unhappy and miserable. But that is not so. According to Svāminārāyaṇa, God is all joy, all bliss, and all ecstasy. A divine body
can never be subject to pain.

9. **No Fall from Aksaradhāma**

Once the individual soul attains emancipation and reaches the supreme abode of God (Aksaradhāma), there is no fear of his return to this world. In Aksaradhāma the liberated soul remains in the eternal service of God. He enjoys the eternal bliss of nearness of God. The emancipated soul looks upon God as his all. Nothing else than God does he want. Nothing else than God can satisfy him. He loves God beyond measure. Having attained this position of highest bliss in the abode of God, no one ever returns to the worldly existence. Nothing will separate him from God. One, who has acquired saving Knowledge of the divine form of God, will have no attraction for any object of the world. Gītā says the same thing. In Gītā God says in clear terms that "having come to me, the great souls do not again take birth in the world which is transitory and the abode of miseries; for they have reached the highest perfection. At another place God says "having gone there, they do not
Svāminārāyanga has categorically asserted that a liberated soul never returns to the world of Prakṛti and its evolutes. In the challenging spirit he asks:

Can you paint out to me a single instance of an individual who has fallen back to the world after having reached Akṣaradhāma? And he himself answers that a liberated soul never comes back. Svāminārāyanga goes to the extent of saying that even if God wants him to be away from God's abiding shelter (caranāravinda), he would not do so.

Future of Liberated Soul

According to Svāminārāyanga, soul (jīva) is an ultimate ontological category. It never ceases to be. It is eternal. It does not die with the body. It survives death. But survival is not immortal life. Immortality is different from survival. On liberation the soul gets immortality or eternal life (Aksaradhāman). Until eternal life is gained, the soul remains bound up with the weary wheel of endless births and deaths.
Unlike Christianity, Islam and Madhvacarya, Svāminārāyaṇa does not believe in the theory of eternal damnation of soul. According to him, every soul is destined, sooner or later, to gain eternal life. In this sense liberation is the birth right of every soul. But it does not know when. According to him, the purpose of the descent (avatāra) of God on earth is to help souls to gain eternal life.

What is the future of a liberated soul in Svāminārāyaṇism? One can answer the question by saying that eternal life is the future of a liberated soul. But really speaking the question and answer both are redundant. They can be said to be misconceived. For the question has a meaning only from worldly standpoint and not from transcendent standpoint.

The worldly (māyika) existence involves time process. The wheel of endless births and deaths (lōkha chūrāshi) is an expression of the time process. "Future" is an aspect of this time process. So long as we are moving in the time process, that is, so long as we are tied up with the wheel of births and deaths, the term
"future" has a meaning and significance. But the moment we are out of the time process, the term loses its meaning and significance. To be out of the time process means to be free from the wheel of births and deaths (bhavacakra). Freedom from this wheel is nothing but liberation (mokṣā). In other words, liberation means freedom from time process. And where there is no time process, there is eternal life. Life beyond time process is eternal life. Liberation means eternal life. In eternal life concept of "future" has no place. It is simply not relevant. There is no future there. There is only eternal NOW. However, we can, for the convenience of finite logic, speak about the future of eternal life or liberated soul in order to rationally understand the nature of liberation or eternal life. According to Svāminārāyaṇa, the released soul dwells in the City of God (Ākṣarādhāman). There it directly knows God. But its knowledge of God is proportionate to its knowing capacity. Svāminārāyaṇa has admitted growth in this capacity. According to Svāminārāyaṇa the liberated soul's capacity to know grows in accordance with the growth in its knowledge
of glory and greatness of God. As this capacity admits of further and further growth, there always remains the possibility of progress in the souls knowledge of God. But the infinite nature of God is never fully known by the liberated soul, inspite of the fact that there is a continuous growth in its knowledge of God. This means that eternal growth in the capacity to know God is the future of the liberated soul. The liberated soul will know more and more. It will grow more and more. Eternal growth is the future of the liberated soul. It will become more and more God-like. It will attain more and more Knowledge of God's greatness and glory. The more it attains the knowledge of God, the higher and higher it realises the state of its liberation. To put it summarily, growth in the knowledge of the greatness and glory of God, growth in the joy of nearness of God, growth in the bliss of service of God, growth in the capacity to know and enjoy, growth in the God-like-ness, growth in the over all enjoyment of bliss, and to take birth in humanity at the will of God, is the future of the liberated soul.
ii. Birth of the Released Soul

A question can be raised, as was raised by Svayamprakāśānand Śvāmī before Śvāminarāyaṇa, in respect of the birth of the released soul: is it possible for the released soul to return to the earthly existence? Śvāminarāyaṇa has answered the question in the affirmative. Śvāminarāyaṇa has admitted the possibility of the birth of the released soul in humanity. He says that on liberation, when the liberated soul goes to the divine abode (Aksaradhaman), he becomes similar to God, and therefore he has power to take birth. This power, however, is exercised only at the will of God. If the released soul takes birth on earth, he does so as independently as God does, and like God, he is immune to the influence of time (kāla), action (karma) and matter (māyā). In other words, if the released soul takes birth, he consciously controls the becoming of his body and remains completely beyond the forces of māyā.

It is said that sages like Apantartamas, though liberated, returned to bodily existence. Such liberated souls
do so in fulfilment of a mission for the good of the world. When their mission is completed, their individual existence terminates and they go to the Divine Abode. Their mission may well be to help those in bondage to attain liberation. The liberated "cave dweller" in Plato goes again into the cave to liberate others who are in bondages. According to Radhakrishnan, the freed soul, so long as cosmic process continues, participates in it and returns to embodied existence not for its sake but for the sake of the whole. He has a feeling of kinship with all (Sarvatmabhava.). At another place Radhakrishnan has said that even after gaining insight into reality, we may take an interest in the world, though our return to it is of the nature of a visit and not habitation. As Dr. Yajnik has put it "the birth of a released soul is similar to that of an avatāra." This is exactly the Svāminārāyānīst position regarding the birth of a released soul.
1. Stuff of soul's body in Akṣaradhiṣam:

1. कारण शरीर है, जो जीवनी माध्य है, ते ज कारण शरीर है, स्थूल,

यूरम्मूम्ब धातु है,

V. K. S. 12

2. जै मुख्यतं जैं काव्य सत्ता है,

V. G. M. S. 13

ते सूचना कारण का मलान ते मुख्य जैं है,

V. L. S. 2

3. पोटे ती सबकाम प्रतिष्ठा है,

V. L. S. 4

मलानी है बाकर है, ते पुराणा जैं दिखा है,

V. G. L. S. 38

ते ते पूरी दिखा है ओने ते पूर्णि के चरण है,

V. G. M. S. 13

4. प्रकट प्रथाकार देखाय है ते ज मलानी सदाः पूल स्वरूप है,

V. K. S. 8

5. ते वतिष्ठ प्रकाशस्म प्रतिष्ठा है,

V. G. M. S. 13

ते वतिष्ठ प्रकाशस्म पुकार है,

V. G. L. S. 38

ते देखना पुकार कह्या है,

V. G. F. S. 66

मलानी मूल नित्रवी कौटि कौटि सूची बली प्रकाश माले है,

V. G. F. S. 71

6. वतिष्ठ प्रेत जनाव है,

V. G. M. S. 13
7. वे मध्यान्त मध्यमाने कोई पार पानता नहीं
   V. G. L. S. 37

मध्यान्त मध्यमा.... तत्ता पारे श्रेष्ठ, शास्त्र, गृहाचित्र
श्रेष्ठता तथा चार केवल पानता नहीं
V. G. M. S. 67

8. Chandogya Upanisad, 7:26:2

9. वे तो मूर्तिमान कृष्ण वे पुरुषोंका मध्यान तेजः तेजः
   V. G. F. S. 1

10. तुम है ते तो मूर्तिमान कृष्ण वे पुरुषोंका मध्यान केवल तेजः
    V. G. F. S. 45

11. वे सम मध्य दृष्टिपत्ता ब्रह्मोत्स्वक पुनःपज्जय
    परं ज्योतिष्क्ष मंगल स्वात्म कृपणात्प्रिपिपिलये ।
    Chandogya Upanisad 7:26:2

12. V. G. L. S. 37
    V. G. M. S. 67

2. No merger in release:

1. क्रमाबचष मौष्ठः ।
   Brahma Sutra, Shankara Bhäsya, 1:1:4

2. पुरुषोऽन्तः मध्यान, अन्तः क्रलः पाया, हैन्नर को की के के पांच भेद है ते कालादि है
   V. G. F. S. 7

3. कृष्णुऽन्तः पुरुषोऽन्तः, पुरुषः, हैन्नर, जीवः, भाषा के पांच भेद कालादि है
   V. G. M. S. 31

3. वधु, अधि, काम, मोह
5. शंकरस्वरोपी जेन्ना भ्रम प्राप्तिभाव कर्द्दा है, तैनातिनो तो ज्ञाति

V. L. S. 14

5. जानिः तै तो सर्व बालार मृति अलि वे प्रलक्ष भवान हैन प्रकृति,
पूर्ण, बलार तै धी करे पर ते सर्वा जार तर बालार जाणी भाव बनायणी कैति हैन है, कैदी रीति सम्बू हैन ज्ञान करी है, तै जान लार बाल्यांगिक मौला ज्ञाति तै भोजन नहीं सम्बाती
ने वेल शालाने जो वहे प्रकर्ष्ठ कर्दो है वे है वे भ्रम लुगाला
बाल्यांगिक वैद्यती तै तो जाति दुष्ट है ने महामामी है जैन मरीने
नाम्न्यां पदे है तै कोई विख्ैनो भ्रमतो ठाना नहीं।

V. L. S. 14

भोजन भ्रम वैद्यती है तै तै जैन सर्वको है वे, भ्रम है तै जीवन्रूप ज्ञाति है वे जैन लुग्न प्रतिविष्ठ है वे भ्रम भ्रम तै जीवन्रूप है, मार्ग ज्यारे भैन साधार पर है भ्रम है ज्यारे भैन भोजन लार रहू नहीं.
भैन ज्यारे परीति परमेश्वर ज्ञाति ज्यारे भैन मन भण कोई रहू नहीं.
भैन मानीने भ्रमी पाप करता पाप बीचे नहीं।

V. G. M. S. 18

6. पाप भैं भ्रम वैद्यती अलेली कायस करता नहीं भैन माया पर तै भ्रम पाप भैनी सम्बन्धी करीने जन्ममया देराणी।

V. G. M. S. 18

ल्याघरे भैं जीव होय तैन मध्ये तै जन्ममया होय, ते जन्ममया भ्रम कोई
मध्ये बाल्य है।

V. G. M. S. 18

7. मार्ग भैन ज भी करीने अलिये भैं मौला मानी है ते कोटो भरे ज्ञाति है तै पाप कोई तपस्तीने जो तो नहीं भैन जो नीने तै भैन बीचे है भैं,
'बाल्याने तो भ्रम लुगाला है ते है भ्रम करीने। भैं भैन सम्बातकार
3. **Similarity with God**

6. जीवान्तमा फल जीवान्तमा साध्यमीणाने पापे करी बीतेक हिंदू मावलिया साध्यमीणाने पापे ही।

V. G. M. S. 67

केअती नारायणाना साध्यमीणाने पापे ही।

V. L. S. 13

V. G. L. S. 39

अनैत्य की दूर साध्यमीणाने पापे केअती बीतेक करी बीतेक ही बाहुलक ही।

V. G. M. S. 67
१. Gita 14:2

२. Indian Philosophy, Radhakrishnan Pt.I (1977), p.577

३. Visnu Purana 4:1730

४. Mundaka Upanisad 3:1:3

५. V. G. M. S. 67

६. V. S. S. 11
62. V. G. M. S. 67
63. अन्त कोटि वेष्णव मधवान हरीला थया है, तो पण .... मधवानी धामध मी मधवानदु दुःसरणहु द्वारिक के पुत्रां ते के पतले मधवाने विषणे अतिशय धनराय है
V. G. M. S. 67
64. मधवानदु वेज से मधवानदु दुःसरणहु अतिशय क्वार देखाय है, माते मारा कैवा अन्त मधवाना सांवर्गणाने पार्या है तो पण मधवान कौई कोई प्रयाणी समी धनत नयो.
V. G. M. S. 67
65. वजर पर्वत कौई पण पुरुषम् परिच्छ मधवान कैवा समी प्रयाणी समी नयो.
V. K. S. 8
66. के वाराणस कैवा तो केक वाराणस ज है, पण बीजो काहै के कैवा थली नयो.
V. L. S. 13
ने मधवान कैवा तो केक मधवान ज है पण बीजो काहै नयो.
V. G. L. S. 37
67. माते मधवान के केक ज है पण बीजो के कैवा थली नयो.
V. G. L. S. 39
मधवान है के कैवा ती के बेज ज है.
V. G. L. S. 39
68. पड़ो के देखने गुडो ने गुडो थाय है, त्वारे के मधवान मधवके भागली तू बास्य है ने ते देहे करोने के मधवाने धामी विषणे रहे है.
V. S. S. 14
69. कैवा करीने ती मधवाना मधवाना कौई काँचली होय, बुड़ी होय, कोढीजो होय, कौदरी होय, बुड़ होय, दुःख होय की ते ज्वारे देह गुडौ है त्वारे है मधवाना मधवाना कैवा काँचला-डूला ज रहे है.
V. L. S. 18
4. 

Destination between God and liberated souls:

1. V. L. S. 13

2. ते नारायण तथा दुर्भाव में विश्राम में प्रवेश करते हैं। एवं ते नारायण नाम के रूप में विश्राम करते हैं।

V. L. S. 13

3. ते नारायण नाम के रूप में प्रवेश करते हैं। एवं ते नारायण नाम के रूप में विश्राम करते हैं।

V. L. S. 13

4. ते नारायण नाम के रूप में प्रवेश करते हैं। एवं ते नारायण नाम के रूप में विश्राम करते हैं।

V. L. S. 13

5. ते नारायण नाम के रूप में प्रवेश करते हैं। एवं ते नारायण नाम के रूप में विश्राम करते हैं।

V. L. S. 13

6. ते नारायण नाम के रूप में प्रवेश करते हैं। एवं ते नारायण नाम के रूप में विश्राम करते हैं।

V. L. S. 13
5. **The Philosophy of Sri Svaminarayana**
   by Dr. J. A. Yajnik (1972), p. 112

5. The Hindu View of Life, by Radhakrishnan (1965)

5. Graded Knowledge of God

1. तैन्य तैनी स्वाभाविक माहिमा सम्बन्धी होय तेना अवस्था तैलो ज प्रकाश घाय है।
   V. G. L. S. 24

2. The Hindu View of Life, by Radhakrishnan (1965)

3. तैने तैना वैम वैम वंश सामान्यी पर्याय है, तैने तैना स्वाभाविक माहिमा वंश वंश बाणात गया है।
   V. S. S. 17

5. तैना माहिमानी कोई पार पार कता नयी।
   V. G. L. S. 37

5. दृष्टि तैन दृष्टि वश की जाय है तैन तैने परस्पर रूप प्रकारु जानाई माहिमा वाण अधिक अधिक जुलातो जाय है।
   V. S. S. 17

6. तैने तैना विशिष्टतिम प्रामाण्य गया है स्वाभाविक माहिमा विशिष्ट बाणता गया तैने तैना उपलब्धार्मा विशेषजन्य जाते गये।
   V. S. S. 17

7. तैना तैना मूर्त्ति तान्तक वाण बालम।
   Gita 4 : 11
6. Activism of liberated soul:

1. Quoted by Radhakrishnan, S, An Idealist View of Life (1947), p. 208

2. Quoted by Radhakrishnan in An Idealist View of Life (1947), p. 309


4. The Faith of a Moralist (1931) pp. 407-408

5. SvanSevaka Bhava:
2. ब्रम्हान्दने पाप के पीतानी बाल्या लेने करने प्रेम सहित

विरूद्ध परम ब्रजवर थकी पुरुष भावना माध्यमने सेवाने विषये

तत्पर के,
V. G. F. S. 64

3. अपने उपात्ने के क्षत्रण रूप बे दुख उकी विषयांत्र मालिष है अने

क्षत्रायमने नहीं अब प्रत्य प्रत्या प्रत्यायांने पापा वर्ण कौटि दुख

रूपाने है वे बोले पुरुष भावना दास्य वाले वती हैं।
V. G. F. S. 21

4. अपना पति हे नरसारायण पापा अपनात सी हि श्रे

V. G. F. S. 74

5. अपने ती श्री नरसारायणा दास्य होई, वे श्री नरसारायणाने

जैम गैम तैम रामी रहें।
V. G. F. S. 74

6. अपने स्वाभी सेवकने पापे करते प्रत्यायांने मुखोक कली, अने कोई

रोते प्रत्यायां उपायना सेवन थो देको नकं।
V. K. S. 10

निरूत भावानी सेवामा रहें।
V. G. L. S. 9

V. L. S. 1
भावानन्द भवत्र दस्यारूप भवता है तो पद्रा भावानन्द दुष्ट वसा धनरूप भावानन्द भवन करते हैं।
V. G. M. S. 67
7. भावानन्द भवत्र भावानन्द शारणिययणी पामेन तो पद्रा स्वा लक्षित्कुपरण रहते हैं।
V. G. M. S. 63
8. जैनो रोशन बघार रहता यह कैरी बीच कलने पामे हैं। जैनो पद्रा कल पावकानो दैत्र अविष्वास दौरे उपयोग है जै भावान शारणिययणी विषय अविष्वास भवन भवन हैं। जैनो बीवन तत्काल अविष्वास कल बापे हैं।
V. G. M. S. 63
9. जैनो पौलना बीवन भावान कस्तौ याहो तनें तो भावान शारणिययणी विषय भवम जस्ति दुष्ट वसा गयो है।
V. G. F. S. 17
10. भावानन्द शारणिययणी पावकानो गयो जैनो जै भावानन्द विषय र्र्स्वालीदलणिययणी भव जस्ति दुष्ट वसा गयो है।
V. S. S. 17
11. भावानन्द बालवणु शाश्वत बालवणु बालवणु शाश्वत हैं। जैनो जै भावानन्द बालवणु बालवणु बालवणु शाश्वत हैं। जैनो जै भावानन्द बालवणु बालवणु शाश्वत हैं。
V. G. F. S. 14
12. Sri Yoga Vasishtha 5:1:1
13. Ibid., 5:5:20
14. भावानन्द अविष्वास शाश्वत बालवणु शाश्वत हैं। सेवा भावान शाश्वत कस्तौं जैनो अविष्वास वेदवान ब्रह्म वाली हैं। सेवा जै भावानन्द भवत्र तमें उपशम वश्न हैं।
V. A. S. 3
8. Bless of liberated soul:

1. ते शाङ्करेन्तिषों वेपदापी है ते सबे विश्व केतन्यम् है।
   V. A. S. 6

2. कलेवर, भावना शारीर विषों विद्यमण एवाय है तो वे मकत
   दिव्यमण ध्याने लेते पाये है।
   V. G. F. S. 11

9. No fall from Aksara-dhama:

1. ते देह तुलने फरी जन्म की पापो।
   V. G. M. S. 10

2. वे बड़ा भावना पापो वे मकत है भावना अङ्ग सेवाम् रहे है।
   V. G. F. S. 21

3. भावना सहले सब्जी बहक्ष मानने वे भावने विषों वृक्षणकर
   होय हैे कोई कोई पदार्थ हैे ते भावना चरणार्थविन्य वहै।
   कोई न पाहे।
   V. L. S. 17
471

5. ते ज्ञानप्रद तैरो करोने जैप भाष्यको उपाधीयो त्यां आमूँ तैरे तो पश्चि कौद जैप भाष्यको उपाधीयो वलबी नबो.
V. A. S. 2

6. मालुप्लु खुलियन हृ त्याप्रमाण स्वतः
मालुप्लु निवन्ति महाल्पाप; सृविदिधं परस्य गवः।
Gita 8:15

6. यथ्राचार न निविन्ते क्षु धान परमं मम।
Gita 15:16

7. कौन फलवना चाले पानी पानी पाने पानी हे, जेक तो कलावो?
V. S. S. 14

8. ते घने तैरो करोने जै हिंद धान तैरे तो कौद पहला नबो.
V. S. S. 14

10. Future of liberated soul:

1. V. G. F. S. 7 See also
V. G. M. S. 31
V. G. L. S. 10

2. जो जेक बाला... जोन प्रकारी भाषणो हे पण भाषणो नबो, जेको हे तेंदुने तेंदो ज हे.
V. G. L. S. 39

3. कैम जेक जाजीव हे ते तोराली दाल जाला देखने पूर्ण घरी भाष्यो हे.
V. G. F. S. 21
जेक जेक बाला जेक दोनीने पाम्यो हे.
V. G. L. S. 39

4. फलवनी मोटी पुत्रप हे जैप करोने पहुँच कल्याण थाय हे, तो पहुँचचा कल्याण थाय कैम हूँ बालही।
V. G. F. S. 21
5. जब पुजार पुराणाचा देवाण ते भवानते ज पौले तथा ते करते तीजा, करते

V. G. F. S. 71

6. ते जैविक महाननी मिश्रा समावेशी दिया ठेवा ३०० तेंदुळी ज पुढी ठाकी है.

V. G. F. S. 24

7. ते त्संल जैव जैव वसु धामिनी पत्वा है, तें तें भवाननी मिश्रा वसु वसु दानाता गया है.

V. S. S. 17

8. ते भवानना मिश्रामो बोझ पारे पावला नै.

V. G. L. S. 37

9. ते जैव जैव अधिक रजिनानी पावला गया ते भवाननी मिश्रा अधिक दानाता गया तें तें मुक्तयानाम विशेषणारु बाळु गइ.

V. B. S. 17

10. वैपूरुण हलम भवानना लिपिपत्वां रखपु है.

V. P. S. 1

11. V. G. M. S. 67

12. सैली भवानना धामिनी भवाननु सह वसु अधिक है.

V. P. S. 1

13. ते भवाननी तेह्यास ती बाधामार्गशी मणा देख चौर.

V. S. S. 14

11. Birth of the released soul :

1. V. G. L. S. 37

2. ते भवाननी तेह्यास ती बाधामार्गशी मणा देख चौर.

V. S. S. 14
CHAPTER 15

MYSTICISM AND JĪVANMUJT

1. Concept of Jīvanmukti
2. Jñāni Mukta and Mahā Mukta
3. Nature of Mystical experience
4. Supernormal Powers
5. Jīvanmukta and Morality
6. Jīvanmukta and Society

---X---X---X---X---
1. Concept of Jīvanmukti

The summum bonum of life is the attainment of final release in an embodied state (Jīvanmukti). Svāminārāyaṇa has admitted the possibility of Jīvanmukti. He says that mukti is attainable even in the embodied condition. The holding of a physical body is not incompatible with the release of the soul. According to Svāminārāyaṇa, even during the embodied state one can experience the bliss which one would experience when one reaches the divine abode (līlāmapada). Jīva in its true nature is pure being (Sattāmātra). The bliss of the unitive consciousness of sattāmātra self can be derived after sublating the empirical self. And to sublate the empirical self, it is not necessary to be physically disembodied. Svāminārāyaṇa promises MUKTI here and now in this very life.

Śaṅkaraśārīrya is a staunch advocate of JīVANMUKTI. He emphatically maintains that release (mukti) is possible during embodied life. He believes that liberation is not inconsistent with embodiment. Rāmānāja vehemently
criticises Śaṅkara’s conception of Jīvanmukti. Rāmānuja asks the question: What is the definition of embodied release? And then he himself answers the question. According to him, only definition of such release can be "Release of a soul while still in the embodied condition." But, says he, this definition is self contradictory. According to Rāmānuja, the bondage means being associated with a body, while liberation means freedom from the body. In his view, to say that I have attained Jīvanmukti is like saying that my mother is a barren woman.

Rāmānuja’s criticism is based on the assumption that embodiedness itself is bondage. Śvāminārāyaṇa does not accept this position of Rāmānuja. According to Śvāminārāyaṇa, the root cause of bondage is ignorance (Avidyā) of the true nature of the self. One has to be free from this Avidyā, if one is desirous of attaining liberation. Śvāminārāyaṇa says that ignorance can be removed by knowledge. According to Śvāminārāyaṇa, Knowledge means the realisation that Parabrahma (Puruṣottama) always has a divine form and that he is the cause and support
of Prakṛti, Puruṣa and Aksara, and transcends them. By such knowledge final release can be attained. So far as the knowledge-is-the-means-of-liberation is concerned, the position of Śvāminārāyaṇa is similar to that of Śaṅkara who maintains that Knowledge alone is the means of Mokṣa. Śvāminārāyaṇa would agree with Śaṅkara when the latter says that Knowledge itself is Mokṣa. But there is a vital difference between the position of Śaṅkara and that of Śvāminārāyaṇa. According to Śaṅkara, Brahma is the supreme reality and Jīva is Brahma itself. According to him, Knowledge that Jīva is Brahma is Mokṣa. In Śvāminārāyaṇaism, although Jīva is essentially Brahman, supreme reality is Parabrahma. The position of Śvāminārāyaṇa is significantly different from that of Śaṅkara. According to Śvāminārāyaṇa, Jīva can realise brahmanhood, but cannot be Parabrahma (Puruṣottama). Jīva is Brahma or to use Śvāminārāyaṇa's term, Aksarabrahma. Jīva can never become Parabrahman. According to Śvāminārāyaṇa, knowledge that jīva is Aksarabrahma is Mokṣa. And it is possible to attain this state even during one's worldly life span. Thus both Śaṅkara and Śvāminārāyaṇa admit Jīvanmukti.
Svāminārāyaṇa classified the released souls into two categories. One, Jñāni mukta and the other Mahāmukta. This classification is made on the basis of another classification in which Svāminārāyaṇa classifies the state of liberation into two kinds: One, savikalpa and the other nirvikalpa. A soul in the savikalpa state of emancipation is called Jñāni mukta by Svāminārāyaṇa and the one in the nirvikalpa state of emancipation is called Mahāmukta. Svāminārāyaṇa has clearly explained the difference between the two categories of the emancipated souls and the two kinds of the state of emancipation.

The released souls who are in the savikalpa state of liberation can visualise Jīva, Isvāra, Māyā and Brahman as separate, like a man who, standing on the mount Meru, can see clearly and separately other mountains, trees and the surface of the earth. He sees mountains and trees as separate from each other. Again a man, who is standing on the highest peak of mount Lōkayata,
visualises the mountains, trees and all else as earth only, but not separately. Similarly the released souls who are in the nirvikalpa state of liberation cannot visualise Jīva, Īśvara, Māyā and Brahman clearly and separately. They visualise Jīva, Īśvar and Māyā as Brahman only. They do not see them separately. They see no difference between them.

The result is that the souls in the nirvikalpa state pronounce that Brahman alone exists, because they speak from their vision of oneness of all entities even though these entities exist separately. Therefore they declare that Brahman alone is the ultimate truth. Svāminārāyanā says that this declaration is not false. It is true in accordance with their vision. They call other entities like Jīva and Māyā as unreal and false because from their nirvikalpa state of liberation they do not see these entities separately. Again the theory that Jīva, Īśvara, Māyā and Brahman exist separately is also true because the souls who are in the savikalpa state of liberation can see them separately. Svāminārāyanā says that the released souls who have attained
nirvikalpa state pronounce everything except Brahman as false, by reason of their nirvikalpa state wherein the differences are not seen. But the differences are eternally there, and are rightly observed by the released souls who are in the savikalpa state. In short, nirvikalpa state denies the differences and the savikalpa state asserts them. Svaminarayana has very critically observed that those philosophers who argue for or against the truth or falsity of ultimate ontological difference without having realised any of these states, savikalpa or nirvikalpa, are absolutely mistaken and deserve to be condemned for their folly.10

3. Nature of Mystical Experience

Philosophy of Svaminarayana has a mystical flavour. Mysticism is throughout interwoven in his Philosophy. In fact mysticism is the soul of his philosophy. According to Svaminarayana, Philosophy is not intellectual gymnastics. For him, it is a matter of realisation of self and God.

Svaminarayana was a great mystic. He had direct intuitive apprehension of God. He always enjoyed
communion with God. His view regarding the means of liberation and the manner of describing them clearly spell out his mystical vision and experience of God. He has vividly described his own experience of the vision of God.\(^1\)

Svāminārāyaṇa makes a difference between dhyāna\(^2\) (meditation) and Sākṣātkāra \(^3\) (realisation). Dhyāna is Upāsāma. Dhyāna is mental configuration of God which Upāsaka derives from his study of scriptures\(^4\) and keeps before his mind even in the highest state of meditation.\(^5\) Sākṣātkāra is direct vision of God. The form of God meditated in dhyāna is a mental construct, while the one visualised in Sākṣātkāra is actual revelation of God. In Sākṣātkāra sādhaka is face to face with God.\(^6\) Such a state of direct apprehension of God is called Brāhmic state.

Svāminārāyaṇa has vividly described the nature of brāhmic state (brāhma sthiti). He has also described the process by which it is reached. One who has realised one self as Akṣarabrahman through Knowledge and meditation is said to have attained Brāhmic state. Brāhmic state is a state in which the devotee realises that he is one with
Aksarabrahman. And it is only when the devotee is one with Aksarabrahman, he becomes eligible for the worship and service of God.⁷

Describing the process of reaching Brāhmic state, Svāminārāyaṇa says that the thought (vicār) which is of the nature of knowledge (jnānasvarūpī) plays an important role. It is constitutive of the idea that soul and body are not one. This thought stands between the soul on one hand and the body (deha), senses (indriyas), internal organs (antahkarana), three qualities (gunas), five objects of senses (pañcaviṣaya) and all evolutes of Māyā on the other.⁸

This thought remains steady between the soul and the senses like the flame of a lamp which remains steady in a place where wind is not blowing.⁹ It does not allow the body, the senses and the internal organs to be one with soul. Nor does the thought become one with the soul.¹⁰ But, when, by knowledge and meditation, this thought of soul's distinctness from body becomes really powerful and most effective, the Sādhaka loses all worldly desires. When all worldly desires are absolutely uprooted, the
an atom is not devoid of God. In the similar vein Gita says that one who has become Brahmanised (Brahmabhūta) neither grieves nor desires. He establishes equanimity in his mind by which the great and the small, the good and the bad, are all same to him. A devotee with a Brāhmaic state obtains highest devotion (parābhakti) of God. Such is the state of self-realised and God-realised soul. Having reached it he overcomes delusion. And established in this state, even at the last moment when he is leaving his body, he attains final emancipation (Brahmanivāṇam).

4. Supernormal Powers

Supernormal powers are those powers which are not normally exercised by human beings. These powers lie hidden in every human being. They require to be developed. Svāminārāyaṇa believes in the possibility of the development of supernormal powers.

According to Svāminārāyaṇa, one who has perfected his sādhanā by spiritual discipline acquires supernormal powers. Such a person can see his own self. He can
also see the divine personality of God residing in his self. Not only this, He can see the selves of other beings. He can enter into the body of any being and through that body can see and hear everything. He can see the past, present and future of any place or being. He can project his astral body and enter anywhere he likes. Quoting the scripture Svāminārāyaṇa says that Sukāji could enter the tree and speak therefrom. Such a person can hear any speech or dialogue taking place in any part of the universe. He can know everything in the universe from where he is. Thus he acquires the powers of clarevoyance and clareaudience.

Modern science indicates this possibility by the expression "extension of faculty", and clarevoyance and telepathy have been proved by psychical research conducted by the well known scientists like J.B. Rhine.

It should, however, be noted that Svāminārāyaṇa does not favour the exhibition of supernormal powers. In fact he is against their exhibition. It should also be noted that a man having supernormal powers appears like an avatar, but in fact he is not. He is merely a
realised soul.

5. Jīvanmukta and Morality

The liberated person (Jīvanmukta) realises the distinction between the field (Kṣetra) and the knower of the field (Kṣetrajña). He realises that Kṣetra consists of three bodies, namely, gross (sthūla), subtle (Sūkṣma) and causal (Karaṇa) and three states, namely, waking (Jāgrata), dreaming (Śvapna) and deep sleep (Suṣupti). He realises that the Kṣetra is impure (Malina), non-sentient (Jada) and perishable (Nāśvanta). He experiences that he is free from the influence of the Kṣetra and feels that the characteristics of the Kṣetra are not within him. He is the knower of the Kṣetra (Kṣetrajña) and absolutely pure (Atisuddha), formless (Arūpa) sexless (Alinga) and sentient (Cetana). He feels that he is distinct from three bodies and three states. With this realisation he worship God. ¹

Outwardly there is no difference between the liberated man and the man in bondage. But inwardly both are quite different. Outwardly the liberated appears
to be like an unliberated man, but inwardly he feels no attachment to his body. He knows that he is not the body. He is separate from the body. He feels that he is Aksarabrahma itself and Parabrahma Purusottama is perpetually present in him. He believes that he is pure Brahma who transcends both Prakṛti and Puruṣa. He is steadfast in his belief that Brahma is the only truth and all the evolutes of Prakṛti are false.

He realises that God is the sole cause and support of everything. God is the Prime Mover. Without His will nothing can be done. He realises that all the activities done by his body are nothing but guṇas acting upon guṇas, and he is a mere passive observer. He feels that it is only God who is acting through his body and his body is simply an instrument for the activities of God. He is not moved by the objects of the world. Even the most enchanting objects cannot attract him. He is not after objects. He is away from them. He would accept only the most essential objects which might be necessary to sustain his body, but he would never get entangled in them. He would never be a slave of objects. He would
ever be master of them.  

According to Svāmināraṇa, the self is bound only by those actions which are performed with the sense of egoity and attachment. The liberated person has the mystical experience of self-realisation and God-realisation; and therefore, he goes beyond the sense of egoity and attachment. And thus, when he is bereft of such egoity and attachment, both of gross and subtle bodies, he is not bound by the actions performed through these two bodies, because he behaves purely as a soul. A liberated person is self-realised soul (Atmajñānī). And he, who has realised his self, is not bound by his actions.

Gītā calls Jīvanmukta a man of steady wisdom (Sthitaprajñā). A very nice description of the characteristic features of the inner life of Sthitaprajñā is given in verse 56 of chapter 2 of Gītā. Here, the Sthitaprajñā has been described as one whose mind is not shaken by adversity, who does not hanker after pleasures and who is free from attachment, fear and anger. Such
a self-realised person is always cheerful and he neither grieves nor desires. To him a clod of earth, a stone, gold, honour and dishonour are all alike. Svāmi-nārāyana fully endorses this description and says that no object of the world can ever bind such a self-realised person (Jñāni).

6. Jīvanmukta and Society

We have described the inner experience of Jīvanmukta. Now we shall describe his outer conduct. Outer conduct has a reference to his social intercourse. We shall form some idea of the social life of Jīvanmukta. The ideal of Svāminārāyanism is not negativism, but performance of actions in a detached spirit. Ideal is not Naïskarmya, but Nîskām Karma. So much so that even the desire for mokṣa should not be entertained.

The liberated man has no end to achieve. He has no axe of his own to grind. He works without any fear of further bondage. Work fetters a man only when it is performed with attachment. The jīvanmukta works without hope of gain and is not affected by success or
failure. He simply acts for the good of the people.

He works for social consolidation (Lokasaṅgraha).

According to Svāminārāyaṇa, action is not eliminated for
the liberated soul. Svāminārāyaṇa maintains that the case
of a self-realised person who renounces the world,
adopts a life of total renunciation and lives in seclu-
sion is a case of empty self-realisation. A self-reali-
sed person who engages himself in the meditation of God
and social service excels the person who lives a life
of total renunciation in seclusion. In the words
of Dr. J. A. Yajnik, "the jīvanmukta passes his life
either in worshipping and meditating upon God or keeps
himself busy with activities which would help as many
members of society as possible to realise the true end
of their life. The latter is regarded by Śrī Svāminā-
rāyaṇa as far more preferable to the former. He has,
therefore, strongly recommended it."

Social service is not thought to be incompa-
tible with liberation by Svāminārāyaṇa. Even for one
who has attained jīvanmukti selfless activity is necessary
for the good of those who are still in bondage. The
Jīvanmukta helps others in their spiritual quest for perfection. Svēminārāyaṇa has gone to the extent of saying that the saint who does not help humanity to attain spiritual freedom is to be considered as impotent (Asamarta). 8

Like Christianity Svēminārāyaṇism lays a great deal of emphasis on social work and on humanistic ethics. The liberated man is the ideal of society and his life is worthy of imitation by people at large. In his own life of intense social service Svēminārāyaṇa had followed this ideal. This ideal is advocated by eminent modern Vedāntists like Svāmī Vivekananda. 9

An important point regarding morality vis a vis the liberated (Jīvanmukta) requires to be considered. As we saw earlier, a self-realised man goes beyond the sense of egoity and attachment for worldly objects and he is, therefore, not bound by his actions. 10 Just as God is not bound by his good (Śubha) or bad (Aśubha) actions, Jīvanmukta is also not bound by his good or bad actions. 11 A question can legitimately be asked: does this mean
that a self-realised man would do immoral actions without being responsible for them? Svāminārāyaṇa has given a categorical answer to this question. He has clearly said that it is impossible for a self-realised man to do an immoral act. He would never do an immoral act. Having discarded Adharma totally, he firmly remains established in Dharma. He can never become immoral. The liberated, who was so far the servant of moral law, becomes master of it. As A.K. Lad has put it, the mokṣa is not a lapse into immorality, but a state of super-moral perfection.

The conception of jīvanmukti has always remained controversial among the Vedāntins, even among the followers of Śaṅkara. Rāmānuja, Madhva, Vallabha, Nimbārka and other Vaiṣṇava Vedāntins have rejected the conception of jīvanmukti. They believe that there cannot be mokṣa so long as body exists. Absolute freedom and embodiment are not compatible. According to them jīvanmukta is a self-contradictory conception. Svāminārāyaṇa does not agree with this view of Vaiṣṇava Acāryas. Svāminārāyaṇa believes that jīvanmukti is not a matter of argumentation but a matter of
According to Svāminārāyaṇa, jīvanmukta is a person who has attained the state of liberation (siddhādaśā). A person who has acquired siddhādaśā sees God everywhere all around him in all movable and immovable objects. Gītā says that a man of true knowledge sees God everywhere. But such persons of true knowledge are very rare.

According to Svāminārāyaṇa jīvanmukti is a very important ideal in the spiritual life of an individual. It inspires the individual to transform his life here and now. Such an important ideal cannot be rejected. A.K. Lad has very aptly remarked that the conception of jīvanmukti is a very valuable contribution of Indian Philosophy to the world thought and we cannot afford to abandon it just because it creates certain difficulties in our way of systematisaiton.
1. Concept of Jivanmukti

1. जैन परम्परा कहाँसे, मौल नहीं कहाँ, जैन कहाँ देने ज पाया है।
V. G. L. S. 2

लेने पहले मजबूत शास्त्रीय ज्ञान नहीं है, तो कही देने ज पाया है।
V. G. L. S. 7

2. आ ने आ देने परम्परा पाया केहु हृद मोहने
V. G. M. S. 45

3. G. M. S. 66

M. Yamunaścārya, Rāmānuja’s Teachings, p. 124 quoted in the Concept of Liberation in Indian Philosophy by A. K. Lad (1967), p. 143

V. G. P. S. 12

6. केहने जैन जी मस्त पढ़ा बाकारमूदि कैवा जे प्रत्यय पि भवान तैने प्रूक्ति, पुरुष, काँपूर ते जैन ना द्वेदा कारण सहवना भवान जाणोने वनन्यने हेदे है। केहने रोके जे समज्दह तैने ज्ञान कहाय
की जाने करीने वास्तविक मोहि थाय है।
V. L. S. 7

7. धार वै मोहि पण पुरुषोच्च मजबूत कैवा सफी वहाने सफी नही।
V. K. S. 8

के नारायण कैवा ती कैव नारायण जा है। पण कीजो कौई के जैव पहली नही।
V. L. S. 13

मजबूत जे कैव ज है। पण कीजो के जैव पहली नही।
V. G. L. S. 39
2. ज्ञानि मुक्ति और महा मुक्ति।

1. तै त्व प्रमेयार्थ फलि थया कै सुक्त कौन सा संयत है।
   V. G. F. S. 39

2. V. G. F. S. 39

3. V. G. F. S. 39

4. V. G. F. S. 39

5. वैष्णव के पवित्र उपर उपा कै सुक्त है कै से कौन सा बोध है।
   तै त्व पवित्र तपथ सुक्त कै से कौन सा बोध है।
   V. G. F. S. 39

6. तै त्व पवित्र तपथ सुक्त कै से कौन सा बोध है।
   V. G. F. S. 39

7. जैसराज ने स्थापित गूढ़ अंत्य पूजा कै से कौन सा बोध है।
   V. G. F. S. 39

8. जैसराज ने स्थापित गूढ़ अंत्य पूजा कै से कौन सा बोध है।
   V. G. F. S. 39

9. तै त्व रामा स्थापित गूढ़ अंत्य पूजा कै से कौन सा बोध है।
   V. G. F. S. 39

10. तै त्व रामा स्थापित गूढ़ अंत्य पूजा कै से कौन सा बोध है।
3. **Nature of mystical experience**: 

6. भूल हृदभरे विषों तैलये व्यास रहित हैं, जै से तैलये विषों
भूल हृदभरे निश्चय व्यास रहित हैं ने नीतिन घनश्रावक है
है व्यास नीतिन बालिक है ने है बालिक नीतिन है
.... के नीतिन जीवें बालिक है.... के नीतिन जीवें
V. G. M. S. 13

5. V. A. S. 1
4. V. S. S. 3
4. V. G. M. S. 13

4. See above V. G. M. S. 13

see also V. G. M. S. 62

6. ज्ञान ज्ञान तैल ज पुरुषारंभ नीतिन बालिक जीवें
V. L. S. 7

7. श्रम बालिक उल्लास बालिक बालिक बालिक बालिक
V. G. M. S. 62
6. ते विचार दैम व दूः हृशित स्फलने विषेय दोपककरी शाखा विज्ञान
निवास नहीं रहे हैं, तेम निवास पहँच रहे हैं।
V. G. M. S. 62

9. जो हे विचार दैह, हंदियो ने वैतःकरण वैमनं वाल्मा संगारे अक्षा
पहिये करते हैं, जो हे विचार पण वाल्मा संगारे अक्षा रहते हैं।
V. G. M. S. 62

11. जो हे दैसमाफी वृत्त दूः हृशित वह वैदियोना गोलकमाल रहे हैं,
भे पही हंदियोना गोल भकी हंदियोनी वृत्त है ने वैलःकरणा
बन्मुख छड़ रहे हैं; ने पही हंदियोनी भकी बैीलःकरणाकेक वृत्त
है ते वाल्माने विषेय स्तोत्र छड़ रहे हैं, त्यारे जे जीवनं वासना-
रिंग दैनी नाश ध्यान कौशाय है।
V. G. M. S. 62

Also V. G. M. S. 65

12. जो हे विचार हैं, ते ज्ञातेने बा जीव संगारे को है त्यारे ते जीवना
बूढ़ने विषेय मृत्यु धार्म है ने पोताना वाल्मा छछने दैशन
धार्म हैं; ने ते छछने विषेय परफल जे नारायण रईं पणः दैशन
धार्म हैं।
V. G. M. S. 62

13. जो हे दैशनः करताने दैम अनुष्ठ धार्म हैं जे हैं वाल्मा हैं ने
भारी विषेय भे परमाल्ला हैं ते बड़ौड़ रूख़या हैं।
V. G. M. S. 62

14. चहुँ माम्रिक उपाधि निष्क्रिय पामे है त्यारे बे जीवात्मा है ते देवल
इफसो मात्र रहे हैं।
V. G. L. S. 3

15. जो हे निग्नाय तांताने जे विहंशाने पामे है वृत्त भकी वल्ली
पश्च हौय जे.... वजरायाने विषेय भे भवनानी वृत्त अक्षत
विरामान रहे हैं ते पूर्ति हें स्वाभाव जेगम लै बाकाटे विषेय।
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वृक्ष वृक्ष हरे जाय वृक्ष वृक्ष साज़ालाखर देखे अने के मृति

विना कपुरनाथ पण माहे नः

V. K. S. 7

यो माँ पश्चयति वैद्यत

Gita 6:30

वद्वैवः स्वेतीति स पहलन्त्य सुहृतम्।

Gita 7:19

५५. विभूति प्रात्मात्मा न शोभिति न काँडपिति

सम: कवेचु पूर्वेशु पृष्ठ मन्त्रि लक्ष्मी पराम ॥

Gita 18:54

५६. वेणा वाली दिस्तिति पाथे कैना प्राप्य विसुल्लति

विशेष उपायसमान्त कालेपुरुष द्रष्टिवृत्तमूल्यति ॥

Gita 2.72

4. **Supernormal Powers**:

१. V. A. S. 1

२. प्रोत्साह वात्माई,.... वृक्ष पाय है ते ते.... विशेष पर प्रश

नारायण तैसू पण वृक्ष पाय है।

V. G. M. S. 62

३. वीजाना देखणा क्रे वात्मा मुख्य है ते पण देखे।

V. G. F. S. 72

४. समाधिनिष्ठ पुरुषण.... वीजाना देखणा प्रवेश करी ते ते

देखे है क्री सरत ख़बर्दी है।

V. G. F. S. 68

५. है तौ मूल, भविष्य ने वर्तमान के तिथि काली विशेष ते ते

विशालो बापुँ है।

V. J. S. 5
5. **Jivanmukta and Morality**

1. ते चौत्र को पौज्यता उपने जानने पैरेटी चौकाहै चाहे भगवान को चौत्र प्रोति करे हैं।
   ते चौत्र के हुए तो चौत्र, सूचना की कारण व अनु बिंद तथा वायुत, स्वच्छ, सूचना की अनुभव के वस्तु तथा चौत्र है।
   ते दौरे पौताना आत्माकी पृथ्वी बारो वे बारे विनेकोरे कोह चित्र है।
   हुए तो वही जानने पारे हुए को निभाने के अनुभव है।
   तद्भव है, जैसा है उने वे चौत्र तो वाति मालिक है, जहां है,
   नालांत है, उसे बृहत्तदन समझने भगवानने विनेक पतित करते हैं,
   V. P. S. 3

2. P. 116

2. ते पौताना आत्माने पृथ्वी माने है कौं ते बढ़िये विनेक परमाल
   पृथ्वी भलान कोई विरामान है,
   V. S. S. 12

3. पुस्तक पुरुषं फ्री सी रेते जे पुस्तक वीर्य बढ़ देने व अक तत्त्व जाने
   ते बढ़े ज पौतानूं स्वहाम माने... ते पुस्तक पार्थिव आत्माकृति
499

बाल्यः.
V. G. M. S. 30

4. देखिए दोस्य के धार्मिक वाक्यों के अनुसार।
V. G. F. S. 78

5. यदि वे दोस्य्य के धार्मिक वाक्यों के अनुसार कोई देश
बाल्य जीवन के बारे में कोई विषय नहीं।
V. G. M. S. 30

6. काल के अनुसार दोस्य के धार्मिक वाक्यों के अनुसार।
V. G. M. S. 30

7. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. G. F. S. 78

8. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. G. F. S. 78

9. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. G. F. S. 78

10. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. G. M. S. 66

11. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. V. S. S. 14

12. स्कूल के अनुसार कोई रूप से जीवन के अनुसार।
V. V. S. S. 14
12. दुःखेष्टवेद्यम: हुलेष्ट विगलयुः।
दीर्घर तम्भमभ्रम: स्मयतो भुनिनरेचये।।
Gītā 2:36

13. प्रकृत: प्रसन्नत्वम: न शीतन्ति न काह्सित।
Gītā 18:54.

14. सामीच्छायम्यत्र क।
Gītā 14:24

15. लम: पानामानन्योः।
Gītā 12:18

16. भवानमेव सहकलो महिमा जान्यायो खेते पाटे आकृति, हृदयो, लोको, पाण्डवो वे सर्वो विष्णु समन्वयि वति हे क्ष्मान बन्धुमानने विष्णु समन्वयि वति हे, को अेको खेते ज्ञानी तैते कोई पदाथे बंक कस्ता द्वारे निमी,
V. L. S. 10

6. Jīvanmukta and society:

1. V. V. S. 17
2. V. G. M. S. 65
3. V. G. F. S. 43
4. V. V. S. 17
5. जेक त्यागी संत हे ते ती केवल मनुष्य रामायणा हे ते वे केम आयो हेजे ते केम आत्मा होकै, पण देही पोतार्थु हृप मानन्य नरीये ते तेना देही रोहि पी अत ने उन्माया मेवी होय.... ते जेवा खेते त्यागी होय तैते कोही संपण रेते नाहिं, केम वन्तु गृहुं ही होय तैते पेटे उन्मक्त खो ढेकालो करती रेते ने अेको कोई रीवर्तुं केशन पण दाथ नाहि,
V. V. S. 17
3. Philosophy of Sri Svaminarayana, by Dr. J. A. Yajnik (1972), p. 115

5. Vide, Practical Vedanta, by Svami Vivekananda

11. The Concept of Liberation in Indian Philosophy by A. K. Lad (1967), p. 119

16. The Concept of Liberation in Indian Philosophy by A. L. Lad, p. 150.