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**A THESIS
SUBMITTED TO
SAURASHTRA UNIVERSITY
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY**

**In
Philosophy
Faculty of Arts.**

ON

**A METAPHYSICAL EXPOSITION
OF AKSHARA BRAHMA
IN SWAMINARAYAN PHILOSOPHY.**

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CERTIFICATE

This is to certify that Ms. Harsha H. Solanki has completed her Ph.D. Thesis on “ A metaphysical exposition of Akshar Brahma in a Swaminarayana philosophy ” This is her original work in which she has referred to original and secondary sources in Swaminarayana philosophy and its contemporary reference. Moreover this work or its any part is neither published nor submitted to any university or any where for any other degree or diploma.

Place :
Date :

Guide :
Dr. Shilendra S. Sharma
Head
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DECLARATION

The content of this thesis which has been completed by me under the Guidance of Dr. Shilendra S. Sharma makes an original contribution in the field of Swāminārāyanā Vedānta and its application to current philosophical as well as scientific thoughts. Moreover this work or its any part is neither published nor submitted to any university or any where for any other degree or diploma.

Researcher
Ms. Harsha H. Solanki

**INTODUCTORY PREFECE
OF
SELF EXRRESSION.**

The moment of self – expression as the introductory preface of my doctorate dissertation on “A metaphysical exposition of Aks≥ara Brahma in Swāminārāyana philosophy” fills my consciousness with the state of spiritual satisfaction in the deepest level.

I am fortunate enough to have this body of Human being in Bharata, in Indian Spiritual and cultural tradition and particularly in Swāminārāyaᅇa sect. moreover I have got the inspiration in my family and also in my society very much.

I took Sanskrit as any principle subject at graduate and post – graduate level. During this time I received the spiritual inspiration as well as imperative for the study and research in philosophy. I completed my post – graduation in philosophy and sleeked the topic of the Concept of Aks≥ara Brahma in Swāminārāyaᅇa philosophy as my doctorate dissertation.

With this background of Sanskrit and the general religious as well as spiritual atmosphere around me, I have had certain thoughts and concepts in my mind which are established and accepted on the ground of faith and, partly,

realization, but they require, a systematic rational comprehension and exposition. The concept of Aksara in Swaminarayan's metaphysics was one of them.

During this period, we received the spiritual imperative of the study of systematic philosophy in a perfect order. In the same time, some twenty years ago, I received the spiritual instruction from personified spiritual inspirer for doing my Ph. D. I honored and accepted it and it became the seed of my present research work.

The present research work is a result of my considerations, reflections, and investigations on metaphysical issues which I started after my completion of M.A. in Philosophy. The work is neither for any type of career orientation, nor for any type of worldly achievement. It has a definite spiritual component and dimensions which lies in my personality and which is a definite ingredient in my spiritual development.

In this regard, I am extremely thankful, as in all aspects of my personality, to Shree Sahajanandji Swami Maharaja, who provided, among many other things, a rational dialogue in regional language with spiritual and metaphysical ideas and theories. The infinite universe theory is just one of the examples which is found in Vacanāmrta. I cannot express

my gratitude in linguistic frame work as it is a permanent part of my personality.

With spiritual and religious Hon bur and with the fullest expression of the gratitude from my consciousness, I express my grateful state to Param Pujya H.D.H. Shree Pramukha Swāmi Maharaja whose divine inspiration has provided religious and spiritual light in me as in many others. I cannot express my state of consciousness with reference to the exposition of gratitude to my spiritual inspirer Param Pujya Sadhu Shree Keshavjivandasaji (Mahanta Swāmi) as it is a matter of unexpressible in linguistic words. His spiritual imperative has given the way in this realm as in many others.

I have been very much thankful to all Acāryās of Vedānta system, Rṣi's and philosophers of Indian as well as west for their invaluable enterprise in the systematization of philosophy.

Many saints and scholars are kind enough to provide help and impart blessings for this work. To mention the names of few of them, I am thankful to Pujya Viveksagar Swāmi, Pujya Shrutiprakash Swāmi, Pujya Jnaneswara Swāmi, Pujya Rasikavihariji Swāmi, Pujya Bhadresha Swāmi and Pujya Bhaktisagar Swāmi for their direct and / or indirect help and blessings for this work.

I pursued this research work in Saurashtra University where I took my both post – graduate degrees of Sanskrit and Philosophy. The enhancement of academic atmosphere and orientation in research is very much appealing and helpful. I am thankful for this to Hoñable Vice-chancellor Dr. Kamlesh P. Joshipura and Hona'ble Pro-Vice chancellor Shree Kalpakbhai T. Trivedi.

I express the state of gratitude to My Guide Dr. Shilendra S. Sharma for providing Guidance in the rational, Comprehension and evaluative interpretation of this work together with the full – fillment of spiritual inspiration in part.

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I am very much thankful to Dr. Chandrika B. Vadher, who is in the role of my sister and guide both in my entire academic carrier in philosophy, for providing the anatomical systematization of ontological and cosmological issues of Swāminārāyan≥a philosophy.

I am particularly thankful to my sister Chandrika Solanki for providing a lot of help in typing proof reading of this research work. Without her help, this work could not

have been completed. I am also thankful to my mother, Hemalataben, to my late father Harilalbhai for giving this type of religious and cultural heritage. Even his collected library has done great help in my work. I also express my gratitude to my sister Karnika for providing the inspiration in Bhakti – marga.

It is needless, and appears somehow formal, to express the state of gratitude to my own family which provided help and created situation which are appropriate for study and research. Yet, I express my heartiest gratitude to my husband shree Bhagavanji D. Vaghela, my beloved son Malaya and my daughter in – law Rajal.

Lastly I am also thankful to Mr. Vishal Joshi for the typing and composition of this research work.

I have heard, and believed also, that completion of Ph.D. is simply a beginning of a genuine research work. With the determination of the continuation of research work further, particularly with reference to infinite universe theory and the role of Aksara as its background reality from uncultivated field of Indian philosophy and Swaminarayan metaphysics and in comparison to many universe theory in current cosmology and theoretical physics. [If it will be possible for me to acquire sufficient background in the later

one] I keep the state of “Maun” at this juncture in the sense of my spiritual inspiration.

~*~

CHAPTER – I

INTRODUCTION

- 1.1 THE RELEVANCE OF RESEARCH - INDIAN METAPHYSICAL COSMOLOGY - CONTEMPORARY REFERENCE:**
- 1.2. THE NATURE AND SCOPE OF RESEARCH.**
- 1.3. METHODOLOGY AND RESEARCH PROJECT COMPILATION:**
- 1.4. SOURCES AND ORIGINAL CONTRIBUTION.**

CHAPTER - I

INTRODUCTION:-

1.1 THE RELEVANCE OF RESEARCH - INDIAN METAPHYSICAL COSMOLOGY - CONTEMPORARY REFERENCE:

There is a continuous tendency in Indian metaphysics since the time of Ṛg-veda to the contemporary schools of thoughts, regarding the metaphysical exposition and explanation of universe. In entire metaphysical system-building programme the rational cosmology remains as an important component. It is observed and felt that in spite of various and multiple philosophical trends in Indian philosophy, there is a continuous flow of coherent philosophizing regarding the nature of ultimate reality with reference to cosmological considerations which are represented in Vaidic cosmology with the effective examples of Puruṣa Sūkta, Hiraṇyagarbha Sūkta and Nāsadiya Sūkta of Ṛg-veda and these fundamental ontic-cum-cosmic concepts and thoughts are presented, cultivated and, some time, reconstructed in contemporary Indian thoughts. One important example of the above mentioned observation is Swāminārāyaṇa philosophy which demands a reconstructive presentations of its certain important philosophical concepts with reference to classical Indian philosophy (Sanātan

Bhāratīya Darśan) and in relevance to the current philosophical position of world philosophizing.

The questions about the creation or origin of the universe are important ontological questions in the history of world philosophy. In western philosophy, these questions are the starting points of entire philosophical movement of ancient Greek philosophy. The position of Indian philosophy has remained regarding these cosmological and cosmogonic questions is consistent with its basic spiritualistic as well as idealistic ontic commitment. This is a basic current which remains same in almost entire long philosophical tradition of Indian philosophy.

Here the point of metaphysical consideration is this that, when the question of the origin of universe is taken into account in Indian metaphysics, it is always taken as a origin with space and time. The origin is never viewed as a causal projection or result, in pre-existing temporal conditions with a well defined causal relationship. This metaphysical origin and its consideration can be seen from Ṛg-veda to contemporary Indian thoughts, and in the given context, in Swāminārāyaṇa metaphysics. The Nāsadiya Sūkta of Ṛg-veda which states, first time in the history of world a non spatiotemporal description of the origin of the cosmos is the main starting point of the present research work and is dealt with other Sūktas and concepts in the second chapter and so this forms the starting basis of the present research work. The reconstruction and re-statement of the basic arguments and

statements of Vaidic cosmology have been made and a line of continuous development has been taken from Aupaniṣadic concept of Reality through different schools of Vedānta up to Swāminārāyaṇa metaphysics. This metaphysical aspect of ultimate reality with reference to the basic theme of this research work has been critically investigated in the second chapter of this work mainly with reference to Vedās and Aupaniṣadic ontology.

With many metaphysical dimensions of the concept of Akṣara, which will be subsequently worked out in the present research work, the main emphasis is to be put on the meta-cosmological considerations of Vacanāmṛta. It contains the many-universe theory which is metaphysically important and at the same time it has a definite reference with cotemporary theoretical physics and cosmology. It is so felt by the researcher that the metaphysical exposition of the concept of Akṣara in Swāminārāyaṇa philosophy with ontic and cosmological reference can through some light on contemporary cosmological riddles as well as there can be a fundamental contribution in the understanding of the fundamental nature of consciousness at cosmic and metacosmic scale.

It inevitably appears that in Swāminārāyaṇa metaphysics there is a ramified form of the cosmological concept of Akṣara as it is represented in Aupaniṣadic philosophy. It strongly appears to the researcher that a systematic exposition of the concept of Akṣara in the context

of contemporary philosophizing can contribute some important philosophical clarifications in certain cosmological-cum-metaphysical principles of Indian philosophy. Present research work attempts to make a critically investigated exposition of Akṣara Tattva as:

[A] A meta-Cosmo-genetic concept as well as a transcendental ground of many-universe (i.e. infinite universe) theory.

[B] The status of transcendental consciousness in the origin and epistemic cognizer of infinite universes.

These both themes are to be worked out from Swāminārāyaṇa metaphysics.

With these reconstructed metaphysical expositions and critical estimations, there is a dimension of comparative research. This dimension does not imply simply classical metaphysical discourse but it reveals a new dimension of the philosophizing on the universe as a whole. It is generally felt, in western philosophizing that the questions regarding the origin and considerations of the universe as a whole fall generally in the realm of theology and philosophy of religion. But since the arrival of the general theory of relativity of Albert Einstein, the consideration on the universe as a whole and the problem of its origin (i.e. in the form of Big-Bang theory-for example), has become an important subject of scientific investigation. The implications are such that the term universe, in this discourse, is to be taken as the sum of

space-time and matter. Now it is a humble attempt of this research work to investigate the concept of Akṣara as a trans-spatio-temporal ground of the universe.

The ontological as well as metacosmological role of Akṣara from a comparative point of view becomes more important when Akṣara is taken as the transcendental ground of infinite universes.

The very concept of infinite universes, for the first time in the history of Human Race is arised in Paurāṇic literature of Indian thought. From S'rimadbhāgavat to Vāsudeva Mahātmya of Viṣṇukhaṇḍa of skanda Purāṇa, the notion of infinite universe has been stated as the part of their cosmology. In Swāminārāyaṇa philosophy, the very idea of infinite universe is a necessary ingredient of its metaphysics, ontology, and of course, metacosmology. The point of its contemporary relevance is this that in the realm of contemporary physics and cosmology, the notion emerges for the first time in the universe of scientific discourses. Particularly, it arises in the interpretation of quantum mechanics in the form of many - world interpretation. And recently in Quantum cosmology the idea of many universes appears in the inflationary universe scenario and in its different versions. Still more currently the very notion is being discussed and investigated in String Cosmology as Brane (new) world(s). So, in short the concept of infinite universes is not now to be treated simply as a mythological speculation but it requires a. serious attention from the side of metaphysical philosophizing. It appears to me that the very

concept of Akṣara-Brahma in Swāminārāyaṇa metaphysics, together with its role and function in many universe theory demands a serious attention which is to be attempted in the present research work. So the research is to be oriented towards a critically evaluated metaphysical exposition of the concept of Akṣara Brahma in Swāminārāyaṇa philosophy in context of Vaidic and Aupniṣadic philosophy as well as the relevant philosophical portions of other schools of Vedānta.

I.2. THE NATURE AND SCOPE OF RESEARCH.

The historical and logical development of entire Indian philosophy indicates certain important characteristics from the viewpoint of a research-oriented development. Though there are different schools of Indian philosophy, the entire main-stream line of development remains interconnected, and often, inter-dependent. Particularly, in the age of system formation after the period of Vaidic philosophy the development and philosophical research is mainly oriented by Purva-Pakṣa-Uttara-Pakṣa-Samādhāna method which has generated a polemic and dialectic approach. In this approach, it has become necessary for each philosophy to state a possible exposition of its rival system or systems and then it is also the task to make a possible refutation of these points and principles of other systems. If we look the matter of philosophical narration and reconstruction of ideas in this perspective we find by and large the following stages of the developmental exposition of Indian philosophy.

(I) The historically unique age of Vaidic and Aupaniṣadic metaphysical thinking which is mainly supported by spiritual enlightenment and yet, at the same time, necessarily complemented by rationally consistent back ground. Chapter II of this research work, in the given reference and context will deal with this stage.

(II) The age of Dars'ana- system construction which provides the philosophical literature in the form of Sūtra Bhāṣya and VārTikā as well as Tikās and Upatikās of various philosophical systems is an enriched metaphysical treasure in Indian philosophy. In the context of present research work, the main trends of Vedāntic philosophical works are taken into account. That particularly includes Saṅkar-Vedāntic texts and Rāmānuja as well as Vallabha Vedāntic texts.

(III) After these two portions of classical Indian philosophy, the central point of present research work lies in the philosophy of Swāminārāyaṇism. The metaphysical exposition of Akṣarabramha is to be articulated, as the situation stands before the researcher, in the following division of the research work regarding its nature and scope.

(a) The philosophical reading and observation of the original classical texts in contemporary reference.

- (b) The compilation of the components of justification and possible opposition of the basic thesis from the reading and observation.
- (c) From this compilation, an original exposition of the arguments and justifications from a contemporarily relevant and reconstructive point of view.
- (d) From all these reconstructive and evaluative expositions, a critical and evaluative narration of the concept of Akṣara Brahma with reference to the entire classical Indian metaphysical tradition.

The main sources of this research are Ṛg-veda with Sāyaṇa Bhāṣya, classical ten Upaniṣadas with Śaṅkara Bhāṣya classical commentaries of Brahma Sūtra of Śaṅkara, Rāmānuja and Vallabha with a particular emphasis on the concept of Akṣara Brahma in Vallabha Vedānta and finally, with reference to all this background, the metaphysical exposition of Akṣara Brahma in philosophy of Swāminārāyaṇa with reference to Vacanāmṛta, Sikṣapatri Vedarasa and Arthadipikā Tīkā of Sikṣapatri as well as Brahmarasāyaṇa Bhāṣya on Harivākyasūdhāsindhu. Moreover, with these classical sources, some modern studies and interpretations of Swāminārāyaṇa philosophy are also to be taken into account for the purpose of the main line of this research work.

In all these classical as well as current philosophical literature, the concept of Akṣara is to be articulated from a metaphysical and ontological point of view mainly from following dimensions:

(I) It is felt and at the same time it is seriously observed by the researcher that in an absolute monistic idealism or more generally, in any metaphysical system which is not purely deterministic materialism, some aspects of divine will controlles indeterminism is a necessary position. Now from the view point of rational cosmology the infinite cycles of a single universe again provide a metaphysical position which is very much similar to a mechanical-deterministic point of world View. There must be an element of free choice in the creation of universe and with a cosmic theory of single universe this element does not seem to fullfill its role appropriately. So it seems that there is a serious need of the philosophical reconsideration of many universes, theory which is generated in Indian philosophy. With the acceptance of many-universe theory, the rational cosmology demands an ontological scheme in which a transcendental ground, in the form of Akṣara Tatva is necessary.

(II) The concept of consciousness, in Indian philosophy, is coherently established in the form of Ātaman in Upaniṣadas. There are many meta physical characteristics like Kūtastha Nityattva,

Svayamprakāśattva, Sākṣīttva etc which are to be considered at the level of individual consciousness of finite beings and what is more important in the context of present research work, at the level of a "world-cognizer" or more correctly at the stage of "infinite-Universe-cognizer". This cognition should be of such an ontological level that it must represent the cognizer or √Viṣa Sākṣī, or more correctly, "Infinite Universe-Sākṣī" in the form of Kūtastha Nitya Sākṣī. In other words, the metaphysical necessity of a transcendental consciousness with reference to many-universe theory is articulated in this research work in the concept of Akṣara as cidākāś or a.Ḍaharākāś

So, with reference to the metaphysical aṅkara, position of Vedas, Upaniṣadas, the schools of vedāntas like Sāhikaraṅa, Rāmānuja and Vallabha (Particularly with reference to Ākāś Akṣarāhikaraṅa and Viyadāhikaraṅa) as well as from Swāminārāyaṅa metaphysics the concept of Akṣara is metaphysically exposed and evaluated as the transcendental ground of infinite universes as well as a Kūtastha Nitya a.Ḍākāśetan in the form of c

I.3. METHODOLOGY AND RESEARCH PROJECT COMPILATION:

From a general point of view in a philosophical research work, the research methodology is mainly descriptive, evaluative and critical. The research work

compilation is that of qualitative nature which presents a rationally supported reconstructive writings, in this general frame work the present research work contains the following methodological stages.

(I) The first stage of this research work is a neutral and rational philosophical reading of classical as well as current Indian philosophical texts. With reference to the metaphysical characteristics of Akṣara Tattva, the philosophical reading mainly contains the Vaidic-Aupaniṣadic metaphysical narration together with the commentaries on kara, Rāmānuja and Vallabha. In recent period, the main Brahma-Sūtra of Śān texts of Swāminārāyaṇa metaphysics are read with a view point of the selection and collection of different propositions, definitions arguments and theories regarding Akṣara Brahma. This provides the basic raw material for interpretation and critical evaluation.

(II) The second stage of this research work is the stage of interpretation. Theoretically, any interpretation is a relative interpretation and it can be made with a particular context, reference and possibly purpose. In the present research work the interpretation of the basic selections and collections of stage 1 has been made with main stream epistemological and ontological discourses of Indian philosophy. So the universe of discourse of Indian philosophical interpretation is limited to the pramāṇa and tattva Mimāṃsā. The

western philosophical context and current scientific theories as well as stands are taken into account only in the situation, where the point under discussion is seemed to be more clearly interpreted and understood in its Indian metaphysical context. This particularly happens when, for the sake of the indication of contemporary relevance and a better conceptual understanding the many-universe theory is compared and interpreted, partly, with reference to the current Quantum cosmology and string cosmology and with some reference to the current analytic situation of semantics and possible worlds. Apart from this context, the line of interpretation mainly remains according to classical methodology of Indian epistemology and metaphysics.

- (III) After philosophical reading, selection and interpretation, the most important stage of this research work is to make an overall comprehensive reconstruction and critically evaluated metaphysical exposition. A metaphysical exposition is a rationally argued and supported description of ultimate reality. It is necessary to evaluate critically a metaphysical interpretation and exposition. So in this research work, it is necessary with reference to the component of complementarity of the element of personal faith of researcher that a whatever is the subject of criticism in the context of Indian philosophy is to be criticized but it is also to be noted that here

criticism is mainly to be understood as a methodological procedure and result for an overall comprehension of the given metaphysical exposition of Akṣara Brahma. Merely the skeptical inquiry of finding contradictions and fallacies in a metaphysical position and principle- the method of Vitandā is not adopted in this research work. The term critical evaluation is to be understood for the sake of a consistent metaphysical exposition. So the definitions, statements, positions and theories are reconstructed from a critical point of view. The basic methodological angle is to look, read and interpret in reconstructive way in the place of deconstructive and purely negative results.

1.4. SOURCES AND ORIGINAL CONTRIBUTION.

The dimension of research work in current Indian philosophical research is to collect, interpret and evaluate the uncultivated realm of Indian philosophy. The source of research in Nineteenth century and in the beginning of 20th century was Vedānta and under the impact of contemporary British and German absolute Idealism of Hegel, Bradley and Mactaggart, the main Source of philosophical research is limited to Vedānta and in Vedānta the then available philosophical texts, but with the arrival of analytic age in Anglo-Saxon.

CHAPTER – II

- 2.1 PRELIMINARY INTRODUCTION :**
- 2.2 THE INFINITE AND TRANSTEMPORAL REALITY AS THE GROUND OF UNIVERSE IN ṚG-VEDA.**
 - 2.2.1 INFINITE AND TRANS TEMPORAL REALITY IN PURUṢA SŪKTA :**
 - 2.2.2. THE NATURE OF WORLD GROUND IN HIRAṆYAGARBHA SŪKTA.**
 - 2.2.3. INTERPRETATION OF VĀK SŪKTA.**
- 2.3 COSMOLOGY OF NĀSADĪYA SŪKTA AND TRANS SPATIOTEMPORAL REALITY.**
 - 2.3.1 COMBINATION OF SAT AND ASAT:**

CHAPTER – II

THE CONCEPT OF AKṢAR IN VAIDIC PHILOSOPHY

2.1 PRELIMINARY INTRODUCTION :

As it has been stated in the first chapter of the present research work in Indian Philosophy the Vaidic, Upaniṣadic and Vedāntic metaphysical traditions incorporate in themselves as an important component the concept of Akṣar. Before stating this concept and making a critical evaluation of it in Vaidic and Upaniṣadic ontology, it is necessary to refute certain matters which are propounded in the western discourse and impact on the contemporary interpretation of Vaidic Philosophy. This myths and their reputation may be briefly summarized as follows:

1. It is a general observation which has been made by many modern scholars of Indian Philosophy that in Vaidic and Upaniṣadic philosophy what we find is philosophical assertion based on institution. The systematic philosophical assertion starts with darśan yug when the Sūtras of different philosophical system were composed. The belief is so wide spreading that the well known scholar of Indian Philosophy Dr.Radhakrishna says that ⁽¹⁾ "we can find certain attitudes in Upaniṣadas about world or reality but we cannot find the systematic principles." (1) This myth and the situation of philosophical interpretation are not

consistent with reference to Vaidic and Upaniṣadic philosophical treatise so far as present context is concern. Which mainly deals with cosmology and ontology? The above mentioned myth is completely baseless. It will be shown subsequently in present chapter that there is a systematic metaphysical position which can be seen from Ṛg-veda.

2. It is generally observed in the history of philosophy that the preliminary cosmological considerations are generally stated in philosophical and mythological discourse. We may take as an example this the ancient Greek cosmology, where even accordingly to Plato the planets and stars are one type of Gods. ⁽²⁾ Now these situations may have certain religious reference which may constitute the beginning of the development of higher religious consciousness but from a metaphysical point of view it is less important and interesting.

But when we look in the text of Vedās and Upaniṣadas the cosmology definitely surpasses the polytheistic mythology. Here we can see as it will be shown in this chapter that the metaphysical consideration on cosmology can provide an important component of a systematically articulated metaphysical system.

3. When we take the theory of the cosmos or rational cosmology in a metaphysical discourse the meaning becomes different from the term cosmology as it is

used in a scientific perspective. In a metaphysical discourse, the ground or reason for this spatiotemporally extended physical cosmos is to be sought. While in later case the laws and structure for, this existing world is the main task of consideration. It will be explained in the subsequent sub-section that, particularly from Vaidic metaphysical cosmology no physical or phenomenal object or entity can be the ground of this physical world. In other words, there can be no kṣara which can explain what is kṣara. This is one of the main thesis of the present research work which is substantiated from Vaidic cosmology where the trans-spatio-temporal reality is taken as the ground of the universe.

4. Though the methodology of the present work is conceptual reconstruction and logical interpretation of the concepts and principles of Vaidic and Vedāntic texts, it is necessary to remark something about the interpretation of Vaidic and Aupaniṣadic texts. Before any researcher who undertakes the study of Vaidic and Aupaniṣadic texts the main problem is the question of the acceptance of any particular interpretation. This is particularly true for saṃhitā part of the Vaidic literature. But in this work we simply take apparent linguistic meaning of the original "maṅṭras" and whenever it is necessary the interpretation is made with help of Sāyaṇa bhāṣya in the case of Vedās and Śāṅkarabhāṣya in the use of Upaniṣadas. But the main

approach of the researcher is to stick so far as it is possible, to the original expositions of Vaidic texts.

2.2 THE INFINITE AND TRANSTEMPORAL REALITY AS THE GROUND OF UNIVERSE IN ṚG-VEDA.

As it has been made clear in the previous section of this chapter that, in a metaphysical discourse, any consideration on the universe as a whole necessarily seeks the reality, which can be the ground of this spatio-temporal cosmos. There is a basic metaphysical commitment when in Vaidic cosmology the question of the origin and ground of the universe is undertaken. In present reference, some evaluative and critical observations are to be made from Ṛg-veda cosmology about the trans-spatio-temporal metaphysical ground of the world.

For this purpose certain metaphysical aspects are taken in-to consideration. It is very well understood right from the beginning that no finite, limited and physical entity can be the ground of the universe, for this we start from the Puruṣa Sūkta where reality as the ground of the universe is taken as infinite and beyond time.

2.2.1 INFINITE AND TRANS TEMPORAL REALITY IN PURUṢA SŪKTA :

The Puruṣa Sūkta is the 90th ṣḍdal of Ṛg-veda, Its ṚSūkta of the tenth Man is Nārāyaṇa and Devatā is Puruṣa.

The Puruṣa Sūkta presents a metaphysical cosmological analysis. Naturally, this analysis is made in traditional symbolic which is used for the expression of concept. The point of consideration in the present context is the concept of infinity which is expression in the Bhāṣya in the very first Mantra. The Mantra is; ⁽³⁾

ḍX:;|EΛΘΦΦ∇ 5]~ΘΦo ;X:;|Φ1Φo ;X:;|5ΦT□Π
; E}λΔ.: λ9ξ9TM 9ετ9ΦτΙΛTΘ9N□NEΦ'Y],Δ□ Π

Now if we interpret this Mantra with commonly accepted meanings of the terms, then 'Sahasra' term means thousand, but it is, very much clear that in the interpretation of Vaidic mantras, which is to be based on Nirukta and Nighantu, the common interpretation is not to be made. It may seem strange, but it is quite normal in the reference of Vaidic interpretation. So, here, the meaning of the term 'Sahasra' is infinite, the meaning has been made clear in Sāyaṇa Bhāṣya as: ⁽⁴⁾

ḍX:;|EαN:IM5,1Φ6τ9ΦNΓγT{o λEZMλEI]∇⊃T .τIΨ∇oΠ

So the term 'Sahasra' through upalakṣana, is understood 'Ananta': And the meaning is common in the entire mantra where the 'Sahasra' term appears. It is also noteworthy that this interpretation of 'Sahasra' as infinite is not made only by Sāyaṇa but the recent Vaidic interpreter

Swāmi Dayānanda Saraswatī also interprets ' Sahasra' as ' Asamkhyata. ⁽⁵⁾

If we see the matter with reference to space, the meaning of the, term 'Daśa Angula' is also taken, as an upalakṣaṇa. In fact it refers to all-that, there-is out side the world, as the Bhāṣya Says, ⁽⁶⁾

ΝΞΦ'□Υ],λΔτΙ]5,1Φ6Δ□ Π
 Α|Φ⊥0ΦΝ□ ΑλΧΖλ5 ;9∇TM φΙΦ%ΙΦ9λ:ΨΤ .τΙΨ∇ο Π

Thus the mantra states the concept of infinity with reference to number and extension. Because in if the meaning of the term 'Bhumi' is not earth but the whole universe

In the same way the transtemporal metaphysical position of ultimate Reality has been clearly stated in the second Mantra of Puruṣa Sūkta which runs like these ⁽⁷⁾

5]~ΘΦ /9[N.: ;9⊕ INE}T.: ΙρP EφΙ□ Π
 πTΦΔ9Tτ9:I[ΕΦΓM INγΓ[ΓΦλTZMXλT Π

In the explanation of this mantra the Sāyaṇa bhāṣya expliCitly state the all inclusive reality of Puruṣa which, encamps past, present and future. It has been clearly mentioned that all which is temporal that is to be metaphysically transmuted in Puruṣa as Sāyaṇa bhāṣya says ⁽⁸⁾

ΙλNN.: 9TVΔΦΓ.: HYT□ Tτ;9⊕ 5]ΘΦ /9 Π

ΙρΡ Ε}ΤΔΤΑΤ.: ΗΥνρΡ ΕφΙ.: ΕλθΘΙ—ΗΥ,Νλ5 5]Ζ]ΘΦ /θ Π

These examples are sufficient to establish the fact that in R̥g-veda the world ground is both transtemporal & infinite. Now this type of ultimate ground just cannot be another material object or, concept. So from the very beginning of Vaidic Philosophy it was clear that the ground of world is a non material transtemporal and infinite reality. This is again clearly observed in Hiraṇyagarbha Sūkta, which is seen in next sub section.

2.2.2 THE NATURE OF WORLD GROUND IN HIRAṆYAGARBHA SŪKTA.

As it has been, seen in Puruṣa Sūkta that the Puruṣa is the ground of all temporal manifestation, same is effectively stated in Hiraṇyagarbha Sūkta. The very first mantra of the Sūkta clearly states the unique metaphysical ground of entire universe in the form of Hiraṇyagarbha Sūkta as the mantra says ⁽⁹⁾

λΧΖ,ΙΥΕ∇ο ;ΔθΤ∇ΤΦΥ|[Ε}Τ:Ι ΗΦΤο 5λΤΖ[Σ ςΦ;ΛΤ□ Π
; ΝΦΩΦΖ 5ελΨθΛ.: νΦΔ]Τ[ΔΦ.: Σ:Δ{ Ν[θΦΙ ΧλθΘΦΦ λθΩ[
Δ ΠΠ

Here the term 'Hiraṇyagarbha' indicates the material and formal ground of this manifested universe. Historically it is a much disputed term from the side of so called western scholar who attempted to interpret the term 'Hiraṇya' as gold. But a formal look at mantra clearly states here is no reference to gold, what is being stated is this that 'before'

manifestation of the universe for which the Sanskrit word 'Agre' is used. The Sāyaṇa bhāṣya makes it exactly clear as:
(10)

ςY|[5|5 :.PMτ5T[o 5|ΦΣ□ ;ΔθT∇T Φ
 ΔΦIΦνΦ1ΦΦλτ;;εHMο 5ZΔΦτΔΓο ;ΔHΦIT Φ
 Ivλ5 5ZΔΦτΔ{θ λXZ⊥IYE∇:TΨΦλ5 TN]5ΦλΩE}TΦΓΦ.:
 λθINΦNΛΓΦ.: A||6 πτ5T[o TN]5λXTM\φI]τ5γΓ .τI]ρIT[Φ

It is further stated in the Sāyaṇa bhāṣya that from Hiraṇyagarbha the entire phenomenal realities like space, etc. are to be considered as generated.

In the same way this all inclusive world ground is stated in the second mantra of Sūkta also. Here the term 'Brahma' is replaced by ātma and Sāyaṇa bhāṣya makes it clear that every thing which is either physical or empirically conscious is to be considered as originated from that world ground. The Bhāṣya says,⁽¹¹⁾

ςΦτΔΦΓM λX ;θ[∇ T:ΔΦT□ 5ZΔΦτΔΓ πτ5νγT[Π
 IΨΦοΓ[o;ΣΦΞΦλ™:O]λ,]Φ HΦIγT[T™T□ ΠΠ

Also in the third mantra it is said as one and non dual as well as the ground of everything.

So it becomes clear that these transcendental approach towards rational cosmology is not a pre-functionally reference in Vaidic Philosophy nor it is the position that this synoptic approach occurs simply in some selective Sūktas regarding cosmology. Here from the side of

the Philosophy of language, the example is being taken that of Vāk Sūkta. From the metaphysical analysis and consideration of language the same synoptically inclusive world ground of every thing is to be indicated.

2.2.3. INTERPRETATION OF VĀK SŪKTA.

It may be generally observed that among the polytheistic nature of Vaidic theosophy, the monotheistic metaphysically approach is both inherent and predominant. The off Cited quotation of "ekm Sat viprā bahudhā vadanti" is not the rare or only example which indicates the monistic approach of Vaidic Philosophy. The i is also Vāk and GoḍṣSūkta which is under consideration is about Vāk, its R is Parmātmā. Here in the very first mantra the Vāk in the first person singular declares itself as identical with Rudra, Aditya and all other divine realities. As the mantra says, ⁽¹²⁾

ςX.: ©[λE9V;]λEξPZΦδIXΔΦλNτI{T λ9ξ9N[9{o Π
ςX.: λΔ+Φ96MEΦ λAEδI∇XλΔγ©ΦυΓΛ ςXΔλξ9ΓMEΦ ΠΠ

In this mantra the Vāk for which the first person singular is used is identified with non divine entities of Ṛg-veda. This Sūkta has important implication for the present research work and they will be undertaken in the subsequent chapter when the philosophy of linguistic aspect of the concept of Akṣar Brahma will be discussed. At present, it is sufficient to state that in Vaidic metaphysics that all metaphysical terms in cosmological as well as ontological

interpretation denote a transtemporal realities which is the ground of the universe. Here in the present context only one point is stated where Vāk is established as that which is made Brahma realization. The mantra and the concerned Sāyaṇa Bhāṣya mark the situation by the word "iChikitus" as:
(13)

ϷX.: ZΦΘ8=Λ ;.: YΔΓΛ ϑ;}ΓΦ.: λPλΣT]ΘΦΛ.: 5|ΨΔΦ Iλ7IΦΓ
ΦΔ□ Π
TΦ.: ΔΦ N[ϑΦ φINΩ]o 5]_
+Φ E}λZ:ΨΦ+Φ.: E}IΦ∇ϑ[EIγTΛΔ□ ΠΠ

Here the reference is being made from the side of the Philosophy of language forwards the concept of Brahma. These examples are not arbitrary and what they actually indicate is an ontological reality which can be thought as a precosmic condition of the manifested universe and which can be exemplified in different interpretations of metaphysical forms.

This metaphysical cosmology and its indication towards a world ground become more clear and apparent in Nāsadīya Sūkta which is evaluated in the coming section.

2.3 COSMOLOGY OF NĀSADĪYA SŪKTA AND TRANS SPATIOTEMPORAL REALITY.

According to all the interpreters and scholars of Veda the Nāsadīya Sūkta is most the fundamental gveda

regarding the origin of the universe. It has Sūkta of R metaphysical as well as cosmological counterparts and for the first time in the history of man kind the question regarding the origin of universe has been put in the metaphysical and cosmological reference in normally understood manifested form. The Sūkta starts with the denial of either Sat (being) or Asat (Nonbeing) at the beginning is not a temporal event which generally occurred in the state of temporary determined preconditions this has been made apparently clear in the first mantra of the Nāsadiya Sūkta, which states:
(14)

ΓΦ;ΝΦ;ΛγΓΜ ;ΝΦ;Λ,ΝΦΓ⊗ ΓΦ;Λ⊙ΗΜ ΓΜ φΙΜΔΦ 5}ΖΜ ΙΤ
 □ Π
 λΣΔΦϑΖΛϑο Σ]Χ Σ:Ι ΕΔ∇γΓδΕο λΣΔΦ;ΛΝ□ΥΧΓ.: ΥΕΛΖΔ□ Π
 Π

This Mantra starts with agnostic description it says that what was not before the creation of the universe. The entities or concepts which are listed in these negative enumerations (15) are four as 1 Sat, 2 Asat. 3 Raj and 4 paravyom, among these first two parts metaphysical concepts and last two parts are cosmological.

2.3.1 COMBINATION OF SAT AND ASAT:

At first sight it may appear that here the creation is being denoted either out of nothing or it is stated here as a ground of contradictory predicates but when it is said that Sat

did not exist the negation of is not far ultimate reality. Sāyaṇa Bhāṣya makes it clear; ⁽¹⁶⁾

ΓΓ] ΓΜ ;λΝλΤ 5ΦΖΔΦλΨ∇Σ;ξ9:I λΓΘΦ[ΩΠ

Here the combination of Sat and aSat even as a predicate of the negative description does not violate the law of non contradiction or the law of excluded middle because the empirically predicated contradictions are supposed to be absorbed in the all inclusive ground of the ultimate reality, Therefore it is stated in the Sāyaṇa Bhāṣya that even negatively the co-existing of the state of the Sat and aSat is possible, there for it is very much clear in the beginning of that no empirical or material object can be thought as the precondition of the universe.

As it has been made clear the ultimate reality which is the ground of the entire universe is beyond metaphysical and cosmological categories for a further clarification regarding its transcendence of time in the second mantra, this has been forcefully stated in the second mantra which clearly states its trans temporal nature as: ⁽¹⁷⁾

Γ ΔετI]ΖΦ;λΝΔεΤ.: Γ ΤλΧ∇ Γ ΖΦ□IΦ ς| ςΦ;Λτ↑Σ[Το Π
ςΦΓλΝ9ΦΤ.: :9ΩIΦ ΤΝ[Σ.: Τ:ΔΦΘΦγIγΓ 5Ζο λΣ.: ΡΓΦ; ΠΠ

Here again from a common sense point of view the negation of the combination of contradictory concepts is denied as a predication to precosmic reality and immortality both are temporal concepts and up to that point where the

given concepts is being thought in the temporal stream, only one of them can be apply or denied. But the negation of both for the precosmic state indicates that it is completely beyond time so Sāyaṇa Bhāṣya states that ⁽¹⁸⁾

;ϑ∇ο ΣΦ,ο 5|τΙΦβΙΦΤο Π

In this case the a Bhāṣya that if all question may be asked and it has been asked in the Sāyan time is refuted then why temporal verb or particles like Asīt - ζΦ;ΛΤ in the mantra. The question is the significant but the answer is which has been given **only states that it is due to upachar** ⁽¹⁷⁾ σπ5ΡΦΖφ OR necessity and limitations of linguistic structure. The point will be elaborated further in the chapter where the philosophy of the linguistic aspect of Akṣar Brahma will be under taken, but at present it can be concurred that the explanation of the Sāyaṇa Bhāṣya provisionally accepted which states: ⁽¹⁹⁾

π5ΡΦΖΦλΝλΤ Α|]ΔοΦ ΙΨ[ΝΦΓλγΤΓλΓΘΦ[Ω:Ι ΣΦ,Μ\ϑρΚ[ΝΣ:
 ΤΨΦ
 ΔΦΙΦλ5 ΤΝϑρΚ[ΝΧ[Τ]λΖτΙϑρΚ[ΝΣτϑ;ΦδΙ[ΓΦΣΦ,[\λ5
 ΣΦ,ϑΦΡΛ 5|τΠο Π

With these explanations the nature of that precosmic ground is necessary to state as a conscious ontic entity but the term 'conscious' is to be freed from biological limitation and so the term 'āvātam' σςΦϑΦΤΔ□φ appears in the mantra. Moreover it must be one and *causa sui* and this has been

stated by :॑ΩΙΦ ΤΝ[Σ.: so it is the only one existing on its own and it is conscious yet not in a biological sense.

With this description it is sufficient that this type of reality can not be an object of knowledge in the normal epistemological sense so the first hand observation may be applied in this limited sense and it is mentioned in the first mantra of Nāsadiya Sūkta as: ⁽²⁰⁾

.I.: λ9;ελΘ8I∇T ςΦAE}9 ΙλN 9Φ NΩ[ΙλN 9Φ Γ Π

IM ς:IΦωI1Φo 5ZΔ[φIMΔΓ□ ;M ς'□Y 9[N ΙλN 9Φ Γ 9[N ΠΠ

The first who really knows is a fundament question which is pointed out in this mantra here the normal epistemology brakes down and the knowledge is to be understood in the form of transcendental self knowledge. The further cosmological considerations are taken into account in the next chapter.

Notes and References :

- (1) Radhakrishnan S. (1967) Indian philosophy Vol.1
chapter - II
- (2) Popper Karl. (1963) Conjectures and Refutations
RKP LONDON page 263.
- (3) Ṛg-veda-Samhitā, 'Puruṣa Sukta' (10.90.1) from
Ṛksūkta Samarah (2004) cd. by Dr. Shastri K.
krishnakumara Sahitya Bhandar Page. 392.
- (4) Ibid. Page. 392.
- (5) Dayānanda Saraswati (1949) Ṛgvedādibhāṣya
Bhumika. Sarvadeshika Arya Pratinidhi sabhā Ajmer
page. 143.
- (6) Ṛgvedā Samhitā op.cit.392.
- (7) Ibid. page. 393.
- (8) ibid. page. 393.
- (9) ibid. page. 393.
- (10) ibid. page. 405.
- (11) ibid. page. 406.
- (12) Ibid. page. 406.
- (13) Ibid. page. 407.
- (14) Ibid. page. 416.
- (15) Ibid. page. 418.
- (16) Ibid. page. 430.
- (17) Ibid. page. 431.
- (18) Ibid. page. 432.
- (19) Ibid. page. 432.
- (20) Ibid. page. 438.

CHAPTER – III

- 3.1 INTRODUCTION**
- 3.2 AKṢAR IN BRIHADARANYAK UPANIṢADA A
COSMO GENETIC CONCEPT :**
- 3.2.1 AKṢAR IN YĀJNAVALKYA GĀRGĪ SAMVĀDA:**
- 3.3 THE CONCEPT OF AKṢARA IN MUṆDAKA
UPANIṢADA**
- 3.4 CONCLUSION AND CRITICAL ANTICIPATION**

CHAPTER – III

AKṢAR IN PHILOSOPHY OF UPANIṢADAS

3.1 INTRODUCTION:

In the previous chapter of this research work the cosmological consideration as indicating the reality as the ground of this universe is considered. The same ontological as well as cosmological position can be seen in the philosophy of Upaniṣadas. In this chapter, the concept of Akṣara is evaluated and discussed with reference to the philosophy of Upaniṣadas. The particular references have been under taken from Brahadaraṇyakoṇisada and Muṇḍakoṇisada.

3.1 AKṢAR IN BRIHADARAṆYAK UPANIṢADA A COSMO GENETIC CONCEPT :

From Ṛg-veda cosmology it is clear that the world is not self subsistence and it must be grounded in that reality which basically transcends space time and causality. The positive description of this ultimate ground, so far as it is possible is more explicitly given in Upaniṣadas in the present at given context. The point is this that whether something can be said positively about this world ground or not in

Brihadaraṇyaka Upaniṣad the ultimate ground is denoted by the term 'Brahma' which is called as all inclusive.

This all inclusive Brahma when viewed from an objective cosmological aspect is referred as akṣar the term 'akṣar' from an ontological point of view may be interpreted in a negation description when $1\Phi Z$ is that which is not $\chi 1\Phi Z \chi$ and the $\chi 1\Phi Z \chi$ is all that physical and so what is trans physical and metaphysical can be called $\zeta 1\Phi Z$. This aspect has become explicitly clear in Yājñavalkya Gārgī Saṃvāda or Brihadārṇyak Upaniṣada which is elaborated and discussed bellows.

3.1.1 AKṢAR IN YĀJNAVALKYA GĀRGĪ SAṂVĀDA:

The Yājñavalkya – Gārgī Saṃvāda totally occurs in the third chapter of ada where the issue under discussion is this that who iṣBrihadaraṇyak Upanis actually Brahmagyanis and the claim of Yājñavalkya about it is to be examined. In this reference the Saṃvāda occurred twice in the Upaniṣada first in Chapter 3.6.1. and second in Chapter 3.8.1. to 12 .

In the first dialogue the - questions are asked about the interesting stage of astronomical hierarchy. It starts from Sat and ASat it is asked that in which object Sat is Ota-Prot, lastly when Saṃvāda reached up to Prajāpat lok the Prajāpat lok is denoted as Ota-Prot in Brahma Lok, the entire set of question is given in the following way in Upaniṣada

But for a clear and evaluate metaphysical exposition it is necessary to look in-to entire third chapter of Brihadāraṇyakaopaniṣada.

The third chapter starts after the second chapter of madhu vidyā. In the fifth section the chapter is concluded with the following preaching to Aśvinīkumāras by Dadhyañhāthavarṇa. ⁽¹⁾

~5.: ~5.: 5|λT~5M AE}9 TN:I ~5.: 5|λTP1Φ6ΦI
 .γN|M ΔΦIΦλEo 5}~~5 .IT[I]▷TΦ XI:Io ETΦ NE[λT Φ

After stating the basic stanza which is generally quoted in the justification of Māyāvāda and which occurs in the Ṛg-veda also, Dadhyañhāthavarṇa finally states the transcendental ontological characteristics of Brahma as ⁽²⁾

ςI.: 9{ XZIM\I.: 9{ NεE P ;X:+Φλ6 AX}λΓ PΦΓγTΦλΓ P
 TN[TN□A|XΔΦ 5}9∇ΔΓ5ZΔΓTΦZ AΦ(ΔIΔΦτΔΦ A|
 ;9Φ∇Γ]E}λZτIΓ]EΦ;ΓΔ□ Φ

Here the transandental characteristics of Brahma are stated very clearly and in ontological reference. The numerical predicates do not have ultimate applicability or justification in case of ultimate description. As it has been seen in this chapter in the discussion of ontological and cosmological implication of Hiraṇyagarbha Sūkta where the term " Sahasra" and " Daśa" are interpreted as " infinite" in

Sāyaṇa Bhāṣya, in this final " Upadeśa" of Madhu-Vidyā, the ultimate reality (Hari or Brahma) is simultaneously stated as " ten" "thousand" and " infinite", And this is quite understandable. As there is no internal or external difference in reality, the numerical diversity cannot have ultimate meaning. So there can be a proposition:

"HE IS TEN, THOUSAND, MANY AND INFINITE"

At empirical level this may seem contradictory, but in the nature of transcendental reality this is a consistent ontological position. With these characteristics, the Brahma is stated as:

- (1) Apurva
- (2) Anapara
- (3) Anantara
- (4) A bāhya

These four negatively described metaphysical characteristics state the ontological transcendence of Brahma which is "Sarvānubhūh" and stated in Śāṅkara Bhāṣya as ⁽³⁾

Io 5|τIYΦτΔΦ N|Θ8Φ ζMTΦ ΔγTΦ AMωΩΦ λ97ΦTΦ ;9ΦVΓ]
E} o

and "Sarvānubhūh" is defined as ⁽⁴⁾

;9ΦVτΔΓΦ ;9VΔΓ]E9TλλT ;9ΦΓ]E}o Φ

Now this "Sarva" or "ALL" which is being put as a necessary metaphysical prefix with the ontological characteristics of Brahma contains a cosmological reference in itself. In the explication of the term universe, the inclusion of the word "all", in the form of "all-that there-is" is necessary. So in the coming third chapter, in the Yājñavalkya Kānda, the concept of Akṣara is presented in cosmo-genetic reference. Moreover, in second chapter the Brahma, with above discussed ontological characteristics, is stated at the level of "Ātmā-anūbhūti" or Śāstra- Pramāṇa. Now the matter under discussion is being stated with logical explication or with Anumāna Pramāṇa as the Śāṅkara Bhāṣya ' makes it clear (5)

π55λ↓5|ΩΦΓτθΦλΝΣ|ΦγΤ[Γ ΔΩ]ΣΦγ0[Γ ;ΔΦΓΦΨ∇τθ[λ5
;λΤ Γ 5]Γ~▷ΤΤΦ Φ ΔΩ]ΣΦ⊥0Δ(ΦΥΔ5|ΩΦΓΔ□ Φ
ςΦΥΔΜ55↓Λ (ΦΦτΔ{Στθ 5|ΣΦΕΓΦΙ 5|θϑ↓.: Ε▷Γ]Το
ΣΖΤ,ΥΤΛΑΔΑΛΔθ ΝΕ∇ΛΙΤ]Δ□ Φ

This makes it clear that there is a consistent position of metaphysical exposition in Upaniṣadas. Not only in Upaniṣadas, but in the entire Vedāntic, or more correctly, Āṣṭīkā Darśana tradition, the main Pramāṇa is the Śabda Pramāṇa. So in madhukānda, the exposition is made with the main emphasis on Āgama or Śabda pramāṇa. But, for the purpose of the expression of a metaphysical position this is not always sufficient. Therefore, in the Yājñavalkya - Kānda, or Muni-kānda, the narration is made with the help of "Anumāna" or "Upapatti". This again confirms our refutation of those scholars who observed that there is only some

tendencies about world in the Upaniṣadas, a consistent principle is lacking. 'This refutation will be further substantiated when the Akṣara Brahma will be explained in Munikānda with particular reference to Yājñavalkya - Gārgī Saṃvāda.

It will be helpful to provide the entire anatomical structure of Muni-kānda which contains deferent Saṃvādas with Yājñavalkya in order to prove his Brahmaniṣṭhata. " (6)

There are total eight dialouges in Munikānda. They are (7)

- (1) Yājñavalkya - Ārtabhāga-Saṃvāda
- (2) Yājñavalkya - Bhuju-Saṃvāda.
- (3) Yājñavalkya Uṣasta- Saṃvāda
- (4) Yājñavalkya -Kahola- Saṃvāda.
- (5) Yājñavalkya - Gārgī - Saṃvāda
- (6) Yājñavalkya - Āruṇi - Saṃvāda
- (7) Yājñavalkya Gārgī - Saṃvāda
- (8) Yājñavalkya - Śākalya -Saṃvāda

Among these dialouges the first two dialouges are about the natural discussion regarding the state of Amarattva. After all to conquer death in a metaphysical sense is the main task of Upaniṣadas as it is earlier represented in Yājñavalkya Maitreyī - Saṃvāda which starts with the question of Maitreyī about immortality. (8)

I[ΓΦX.: ΓΦΛῆTΦ :IΦ.: λΣΔX.: T[Γ Σ]IΦ⊕

Yet with reference to the present context, regarding the ultimate reality and its transcendental structure from the side of subjective metaphysical abstraction is presented in Yājñavalkya- Uṣasta Saṃvāda where the question of Uṣasta is again about the ultimate nature of Brahma: ⁽⁹⁾

$$\begin{aligned} & \text{I}\tau;\Phi 1\Phi\Phi\text{N}5\text{ZM}1\Phi\Phi\text{N}\square\text{A}|| \text{I}\zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{TZ}:\text{T}:\text{.}\Delta[\varphi\text{I}\Phi\text{I}1\Phi[\tau \\ & \text{I}[\Theta\Phi \\ & \text{T}\zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{TZ}\circ\text{ΣT}\Delta\text{M}\Phi \end{aligned}$$

The question is about "Sarvāntarattva" of Aparokṣa Brahma, The main thesis is this that the Brahma is "directly immediate" and so it is immanent in "all" that can be thought. As the reference of the question, is in the direction of subjective metaphysical abstraction, and so the term "Ātman" is more appropriate in the Upaniṣadic discourses, the answer is given by Yājñavalkya as, ⁽¹⁰⁾

$$\begin{aligned} & \text{I}5|\Phi 6[\Gamma 5|\Phi\lambda 5\lambda\text{T} ; \text{T}\zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{TZM}4\text{IM}\setminus 5\Phi\Gamma[\Gamma\Phi 5\Phi\Gamma\lambda\text{T} \\ & ; \text{T} \\ & \zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{TZM}\text{IM}\varphi\text{I}\Phi\Gamma[\Gamma\varphi\text{I}\Phi\Gamma\lambda\text{T} ; \text{T}\zeta\Phi\tau\Delta\Phi ;\vartheta\forall\gamma\text{TZM} \\ & \text{I} \\ & \pi\text{N}\Phi\Gamma[\Gamma\text{M}\text{N}\Phi\lambda\Gamma\lambda\text{T} ; \text{T}\zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{TZ} / \Theta\Phi \text{T}\zeta\Phi\tau\Delta\Phi ;\vartheta\Phi\forall\gamma\text{T} \\ & \text{Z}\circ\Phi \end{aligned}$$

This is the familiar and famous Aupaniṣadic terminology in which the ultimate reality, the " $\Phi 1\Phi\Phi\text{N}5\text{ZM}1\Phi\Phi\text{N}\square\text{A}||\chi\chi$ " is being denoted as "Prāṇa of

Prāṇa" " Upāna of Upāna" " Vyāna of Vyāna" and "Udāna of Udāna". The point of importance is this that the ultimate reality "Brahma", as "Sarvāntara" Ātmā, is being represented. And it is being represented by the "Liṅgas" of Prāṇa, Vyāna Upāna, and Udāna. There cannot be a direct perception or indication of Brahma like pot. The question of Uṣasta is about the "Sarvāntarattva" of "Sāksādaparokṣād Brahma" and with the indication of different "Liṅgas", according to him; the answer is not appropriately given. So he asks to Yājñavalkya to state and show clearly that "directly-immediate- Brahma".⁽¹¹⁾ The answer of Yājñavalkya would remain the same: ⁽¹²⁾.

"This Ātmā is Sarvāntara". Again Uṣasta asks:

"What is that Ātmā" here he means a direct perception or referential indication of Ātmā and Yājñavalkya, states it as a metaphysical impossibility ⁽¹³⁾

Γ ΝΞΘ8[N|VΘ8ΦZ.: 5ZI[ΓV ζ]T[o ζMTΦZ.: ζε6IΦ Γ
ΔT[ΔVγTΦZ.: Δγ9ΛΨΦ Γ λ97ΦT[λ9V7ΦTΦZ.: λ9HΦΓΛIΦ /
ΘΦ T
ζΦτΔΦ ;9ΦVγTZM\TM0γINΦTV Φ

This second order epistemological description which states Brahma as "Dṛaṣṭā" of "Dṛasti" "Śrotā" of "Śruti" "Vijnātā" of "Vijnāna" is not to be understood at the normal level of apperception or Anuvyavasāyātmaka Jñāna. In Vedāntic metaphysical discourse, the normal epistemological stage, with the usual acceptance of the distinction between

subject and object or knower and known breaks down at the level of Vijnātā" of" Vijnānā. So instead of a second order epistemic agency of apperception knowledge, this "Dṛaṣṭa" of "Draṣṭi" or "Vijnātā" of "Vijnāna" is to be taken as an ultimate reality at ontological stage where normal epistemology is supposed to be merged or transmuted in the ontic characteristic of reality or Brahma. So the "Sarvāntara Ātmā" or "Sākṣādaparokṣādbrahma" is neither a "Jneya" nor " Knowable object" nor can it be the subject of any indicative description. So it is impossible to make it known or described like Ghata as Śāṅkara Bhāṣya Makes it clear: ⁽¹⁴⁾

IT□ 5]ΓZ]ΣT :. :. TΔΦτΔΦΓ :. 38ΦλN9N□ λ9ΘΦΙΛΣ]λ9∇λT4

TN□

ςΞ⊃Iτ9ΦγΓ λΣ|IT[Φ Σ:ΔΦT□ 5]Γ:TNE⊃ΨΔ□ Φ .τIΦXω9:T]

:9ΦEΦφIΦT□÷ λΣ.:. 5]Γo TN9:T]:9ΦΔΦφIΔ NεΘ8IΦλN4 N|Θ8

=τ9Δ□4

NεΘ8[∇⊙∇Θ8Φ {ΦΦτΔΦ Φ NελΘ8λZλT λ™λ9ΩΦ E9λT ,{Φλ

ΣΣΛ

5ΦZΔΦλΨ∇ΣΛ P[λT4T+ ,{ΦλΣΣΛ 4P1Φ] ;.:I]⊃TΦ ς.:ToΣZ6Φ

9ελTo

;Φ λΣ|IT .λT HΦIT[λ9λΓξIλT P÷ IΦ τ9ΦτΔΓM NελΘ8o π

ςυγI]Θ65|ΣΦEΦλN9T□4 ;Φ P N|Θ8]o :9~5τ9ΦγΓ HΦIT[Γ

λ9ΓξIλT P Φ ;Φ λΣ|IΔΦ6[IM5ΦλΩ9E]TIΦ ;.:εΘ8[P[λT4

φI5λNξIT[π ⊙Θ8[λT4 ΔN[9τP π ⊙Θ8Φ NελΘ8λZλT Φ

The Bhāṣya makes it absolutely clear that the "Dṛaṣṭi" of Ātmā is "Pāramārthikī", it is not a modification of Antahakaraṇa of a finite being or knower. It is an ontological characteristic of reality and so it cannot be again an object of knowledge in a normal subject-object distinction based epistemology. The eternal absolute Dṛaṣṭi of Ātmā is not a modification of Citta or Antahakaraṇa but it is an ontological status of reality. With this type of ontological characteristic, the Sākṣādparokṣād Brahma becomes Sarvāntara and as it is "Antara" of "Sarva" it neither can be known nor indicated like an external empirical object pot.

With this description, like the description of Ātmā in the form of "Neti-Neti" ⁽¹⁵⁾ the metaphysical narration of Brahma becomes complete. The only remaining task is to describe the result or sign of the realization of this "directly-immediate-Brahma" which is described in the next Saṃvāda of Yājñavalkya - kahola. Kahola asks the same question and Yājñavalkya, justifiably, without repeating the negative description of the impossibility of Jneyattva and Abhidheyattva of Brahma, states the "phala" or result of the realization of this sākṣāda parokṣāda brahma in form of the transcendence of the realizer from Lokaiṣaṇā, Vitteṣaṇā and Putreṣaṇā. ⁽¹⁶⁾

After this description of Brahma with ontological characteristics and its result, the Yājñavalkya- Gārgī Saṃvāda which finally states the Akṣara Tattva as the metaphysical ground of manifested and un-manifested "all-

that there is" occurs in Brihadāranyakopaniṣda in 3:8:6 for first time. Here Gārgī asks the increasing ground of astronomical hierarchy from ;9∇Δ□ - Prathivi to Brahmaloaka. Gārgī is using the word ζMTω5|MT and it has a definite cosmological as well as metaphysical meaning. The entire set of questions with the answers of Yājñavalkya is stated in Brihadāranyakopaniṣada as, ⁽¹⁷⁾

ζΨ X{Γ.: YΦYΛ∇ θΦP⊃ΓθΛ 5|5ρK IΦ79<⊃I[λT XM θΦP
 ΙλNN□_ ρ ;9∇Δ%:θMT.: P 5|MT.: P Σλ:ΔγΓ] B<θΦI ζMTΦξP
 5|MTΦξP[λT θΦIΦ{ YΦYΛ∇λT Σλ:ΔγΓ] B,) θΦI]ZMTΦξP
 5|MTξP[τIγTΦλZ1Φ,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔγΓ]
 B<θγTθΓΦλZ1Φ,MΣΦ ζMTΦξI 5|MTΦξP[λT
 YγΩθ∇,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔγΓ] B,) Y.:Ωθ∇ ,MΣΦ ζMTΦ
 ξP
 5|MTΦξP[τIΦλNτI ,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔΓγΓ] B<θΦλNτI,
 MΣΦ
 ζMTΦξP5|MTΦξP[λT Pγ⊙,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔγΓ] B,) Pγ⊙,MΣΦ ζMTΦξP 5|MTΦξP[λT Γ1Φ+ ,MΣ[ΘΦ]YΦYΛ∇∇λT
 Σλ:ΔγΓ] B,) Γ1Φ+,MΣΦ ζMTΦξP 5|MTΦξP[λT N[θ,MΣ[ΘΦ]
 YΦYΛ∇λT Σλ:ΔγΓ] B,) N[θ,MΣΦ ζMTΦξP 5|MTΦξP[λT
 .γ⊙,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔγΓ] B,) .γ⊙,MΣΦ ζMTΦξP
 5|MTΦξP[λT 5|HΦ5λT ,MΣ[ΘΦ] YΦYΛ∇λT Σλ:ΔγΓ] B,) 5|HΦ5λT,MΣΦ ζMTΦξP 5|MTΦ:P[λT A|| ,MΣ[ΘΦ] YΦYΛ∇λT
 Σλ:ΔγΓ] B,) A||,MΣΦ ζMTΦξP 5|MTΦξP[λT ; XMθΦP YΦλY∇
 ΔΦλT5|Φ1ΦλΔΦ∇ T[Δ}ΩΦ∇ φI5%TNΓλT5|ξγIΦ.: θ{ N[θTΦ
 ΔλT5ερKλ;

ΥΦΛΥ∇ ΔΦΛΤ5|Φ1ΦΛΛΖΛΤ ΤΤΜ Χ ΥΦΥΛ∇ ΘΦΡϢΓφΙ]5ΖΖΦΔ

Φ

This relativity very long set of questions indicate the need of the acceptance of casual chain as it cannot be stretched up to infinity. Each 'loka' is said as ζΜΤω5|ΜΤ in a higher stage. The members of Lokas are twelve and they are:

- (1) Prathavi loka
- (2) Jala loka
- (3) Vāyu loka
- (4) Antarikṣa loka
- (5) Gandharva loka
- (6) Āditya loka
- (7) Candra loka
- (8) Nakṣatra loka
- (9) Deva loka
- (10) Indra loka
- (11) Prajāpati loka
- (12) Brahma loka

The list may seem mythological and the actual astronomical or cosmological reference may be lacking. But that is not the point of much importance here. What is of importance is the use of the word ζΜΤω5|ΜΤ Φ what does it mean? Śāṅkara Bhāṣya makes it clear as ⁽¹⁸⁾

ζΜΤ ∴ ΝΛΩ∇58ΤγΤ]ΘΤ □ 5|ΜΤ ∴ λΤΙ∇Σ□ΤγΤ]ΘΝ □ λ95ΖΛΤ ∴

ΘΦ Φ

In a rectangular (it may be taken as square that does not make much difference) piece of cloth, the threads constructing the length of piece is 5|MT and the threads constructing width of cloth is 5|MT. The Bhāṣya, in the end state 'λ9TZΛT.: 9Φ '4 that is the order can be changed. This means that there is something more than mechanical composition in the case of cosmic stages.

But there must be an end of these empirically explained cosmic stages. When Gārgī asks the same question of 5|MT 5|MT about Brahma-Loka, the normal answer, which is being given up to this stage, cannot be given. It is not a normal question but it is an Atī-Praśna. And as the dialogues of Upaniṣadas are for the search of highest truth the method of jalpa or vitandā must not be applied. There is a limit of logical reasoning, causal explanation, Tarka or Anvisikikī. In a platform where the debate is being pursued to determine Brahma-nisthā and which is being generated through Brahma jijñāsā, this unchecked flow of reasoning is not allowed. Ati-praśna is a question without context and which indicates a type of category mistake. There is a limit of Anumāna in Vaidic and Vedāntic tradition; its realm is definitely limited to the epistemology where there is a distinction between knower and known. The Anumiti-Pramāna is also an Antahakaraṇa - vṛatti. It cannot grasp the sākṣādaparokṣāda Brahma where there is no distinction or Bheda. The term 5|MT 5|MT though metaphysical, contains an empirical reference of internal - structure and spatial

location therefore Yājñavalkya warned Gārgī that to apply the term चित्तं ब्रह्म to Brahma is an Atī-praśna and with this Atī-praśna, which attempts to reduce the stage of self-realization at the level of logical comprehension, if it is not being withdrawn, your head will be fall-down. Gārgī immediately realized the situation and withdraw the question by "Mauna".

The warning of Atī-praśna is not only limited to the Gārgī. where Śabda-Pramāṇa or internal self-realization is under consideration, one must not make hypothetical claims. Yājñavalkya himself receives the same warning from Āruṇi in the next Saṃvāda.

The Yājñavalkya-Āruṇi Saṃvāda is between first and second Yājñavalkya Gārgī Saṃvāda. The first Saṃvāda occurs after Yājñavalkya-Uṣasta and Yajnavalkya-Kahola Saṃvāda where the sarvāntarattva of Atma, that means Sākādaparokṣāda Brahma is established. But there is an ontological question of this empirical multiplicity and it can be expressed in the fullest form in cosmic reference. Therefore Gārgī starts with the questions of "चित्तं ब्रह्म" of different lokās and about Brahma loka, she is warned that, this type of question cannot be asked. Because Brahma is having "Sarvāntarattva".

But for a metaphysically consistent position, all this empirical multiplicity is to be considered as a subject of a Sūtra or formulae which can sustain it. So, in the language of

Upaniṣadas "Sarvāntarātmā" must be "Sūtrātmā" also. And this requires the metaphysical characteristic of Antaryāmittva in Brahma which must be explicated before the final description or narration of Brahma as Akṣara. The Yānjnavalkya- Āruṇi 'Saṃvāda makes it clear, Āruṇi's question regarding the nature of 'Antaryāmī is: ⁽¹⁹⁾

ΤΔΥΤΙΦΥΛΛΔ6.: P .Δ.: P ,ΜΣ.: 5Z.: P ,ΜΣΘ ;9ΦΥΛ6 P E}TΦλ

Γ

IM\γTZM ΙΑΙΤΑΛΤ Φ

As the dialogue proceeds, it is Stated that the Antaryāmī of all the lokas, either this or other, acts like a Sūtra, it consciously controls 'all-that-there-is' -in its manifested form and who knows this Antaryāmī is declared as. ⁽²⁰⁾

;]+ λ9vΦγT PΦΥΤΙΦΥΛΛΔλ6λΔλT ; A|λ9T□ ; ,ΜΣλ9T□ ;

N[9λ9T□ ; E}Tλ9T□ ; ςΦτΔλ9T□ ; ;9vλ9λNλT Φ

So in a metaphysical reference it is more necessary to know the "Sūtra" of all in the place of knowing "all" in a numerical or mechanical way. Who knows, or more correctly, realizes Antaryāmī as the Sūtra of all "Lokas", he (or she) becomes Brahmavit, Ātmavit and of course Lokavit. So Antaryāmīttva defined in Śāṅkara Bhāṣya as. ⁽²¹⁾

ςΥΤΙΦΥΔΔΛλT λ9E[ΘIT[P .Δ.: P ,ΜΣ.: 5Z.: P ,ΜΣ.: ;9ΦΥΛ6 P

E}TΦλΓ IM\γTZM\εIγTZo ;λγΓΙΑΙλT4 λΓΙΑΙλT4

NΦ;Iγ+λΔ9 E|ΦΔΙλT :9.: :9Δ]λPT φIΦ5ΦZ.: ΣΦΖΙΤΑΛΤ Φ

This "yaMāyāna" and NiyaMāyān of Sūtratmā - Antaryāmī, as it will be seen in this chapter is denoted by the term 'Praśāsana' in next Yājñavalkya-Gārgī Saṃvāda and the term "Praśāsana" a of Brahm-Sūtra, aṣis also used in the Akṣarādhikaran it will be considered in the next chapter. Yājñavalkya must know this Antaryāmī as a Sūtra otherwise his warning will return to himself. ⁽²²⁾
 (Δ}ΩΦ∇ T[λϑ5λTΘITλλT) Yājñavalkya gives an affirmative answer and after saying "Vāyu" as tentative answer. ⁽²³⁾ He finally states the nature of "Sūtratmā Antaryāmī" ⁽²⁴⁾

Io5ελΨφIΦ.: λTΘ9Γ□ 5ελΨφIΦ.: ζγTZMI.: 5ελΨ9Λ Γ 9[N P
 5ελΨ9Λ
 EZAZ.: Io 5ελΨ9ΛΔγTZM IΔIτI[ΘΦ T ζΦτΔΦγTIΦ∇δIΔεTo Φ

That is who resides in "Prathivi" in the "Antara" of "Prathivi" and ' whom the "Prathivi" or more correctly Prathivi-devatā does not know (As Śāṅkara Bhāṣya makes it clear) ⁽²⁵⁾. But who controls or administrates the Prathivi, not externally- but internally - due to his Antaryāmīttva is your Antaryāmī Amruta.

And the same Antaryāmīttva is repeated for ⁽²⁶⁾

- (1) Agni
- (2) Antarikṣa
- (3) Vāyu.
- (4) Dyuloka

- (5) Āditya
- (6) Diśā
- (7) Candramā and Tārās.
- (8) Ākāśa
- (9) Tama
- (10) Teja.

The same description is applied for these ten aspects of manifested reality. Any of these, or more correctly their devatās, does not know this Antaryāmī, but he knows and controls and what is, more important from a Vedāntic point of view, these all are said as "Śarīra" of Antaryāmī, and so He is said as " Śārīrika" of all these. According to Yājñavalkya this is Adhi-daivata- Darśan of Antaryāmī-Sūtrātma.

After stating this Adhi-daivata- Darśan the next representation is for Adhibhūtā Darśan, as its name indicates, it is stated collectively in one sentence as, ⁽²⁷⁾

Io;9[∇ΘΦ] E}T[ΘΦ] λTΘ9Γ□ ;9[∇εIΦ.: E}T[δIM\γTZM I.: ;9
Φ∇λ6 E}TΦλΓ
Γ λ9N]IV:I ;9Φ∇λ6 E]TΦλΓ EZΛZ.: Io ;9Φ∇λ6 E}TΦγIγTZM
IΔIτI[ΘΦ T ζΦτΔΦγTIΦ∇δIΔεT .τIλΩE}TΔ□ ζΨ ζωIΦτΔΔ□ Φ

That is who resides in all bhūtas, who is unknown for all bhūtas, and who controls all bhūtas due to his Antaryāmīttva, as well as all bhūtas are his Śarīra (and he is Śārīrika of all bhūtas) is the Sūtrātma of all bhūtas. This is

Adhibhūta Darśan of Brahma and after this Adhyātma Darśan is being narrated.

In Adhyātma Darśan the same Antaryāmīttva is stated with same Śarīra-Śārīrika relation. This relation is said for the following eight elements. ⁽²⁸⁾

- (1) Prāna
- (2) Vānī
- (3) Netra
- (4) oṭṭṛāŚr
- (5) Mana
- (6) Tvak
- (7) Vijnān
- (8) Vīrya.

After stating the same Antaryāmīttva for all these eight elements, the Yājñavalkya - Āruṇi Saṃvāda is concluded by stating Ātmā as Dṛaṣṭa of Dṛaṣṭi, Śrotā of Śruta, Mantā of Mati, and Vijnātā of Vijnātā and again it is beyond any epistemological subjectivism or, objectivism. Again the same conclusion, with a different angle of Antaryāmīttva of Sāksādaparokṣada Brahma is presented here.

After this "Sūṭratmaka " presentation of Ātmā, which is, no doubt the same Sāksādaparokṣada Brahma from a certain metaphysical dimension, the second phase of Yājñavalkya-Gāraī Saṃvāda occurs. This is an important discussion in entire Brihadrāṇyakopaniṣada and it is

particularly important from view point of this research work as the concept of Akṣara with fullest metaphysical force occurs in this Saṃvāda.

With all this background in the very beginning Gārgī declares that she will ask only two questions to Yājñavalkya. These two questions are, again, about the 'ςMTτθ' and '5|MTτθ' of manifested aspect of reality. In the first question she covers the entire manifested spatiotemporal universe. The first question is: ⁽²⁹⁾

;Φ XM θΦP INωθΘ IΦ7θ<ΣI λNθM INθΦΣ□ 5ελΨφIΦ INγTZ

Φ

vΦθΦ 5ελψθΛ .Δ[IN E}T.: P EθρP EλθΘIρP[τIΦP1ΦT[

Σλ:Δ.:TNMT.: P 5|MT.: P[λT Φ

The form of this question is more abstract than previous Yājñavalkya-Gārgī Saṃvāda. Now Gārgī is not asking about any particular loka and its position or stage from an astronomical point of view. The question is about that 'all' which is past, present and future, in to which reality, it is to be considered as ςMTω5|MT. Naturally the answer cannot be as physical element or a higher stage loka. The question covers entire spatio-temporal universe or the all class of duality as the Śāṅkara Bhāṣya makes it clear. ⁽³⁰⁾

IN□ E}T.: IρPΦTλT.: EθρP θT∀ΔΦΓ.: :θφIΦ5ΦZ:IΔ□4 Eλθ

ΘIρP

$\Theta T \forall \Delta \Phi \Gamma \Phi N \square \omega \Theta \Sigma \Phi, E \Phi \lambda \Theta \lambda, \bar{\Gamma} \epsilon \iota \Delta \square IT \square ; \Theta \forall \Delta [T N \Phi P, T [4$
 $\Sigma \Psi I \gamma \tau I \Phi Y \Delta T o TT ; \Theta \text{ } ^{TM} \{ T H \Phi T : : I \lambda : \Delta \gamma \Gamma [\Sigma \Lambda E \Theta T \Lambda \tau I \Psi \forall o TT$
 $;] + ; : : 7 \Phi : : 5 \} \Theta M \forall \supset T : : \Sigma \lambda : \Delta \gamma \Gamma M T : : P 5 | M T : : P \Phi$

As Bhāṣya makes it clear, the question is being asked in the continuous reference of the third chapter of Brihadāraṇyaka upniṣada. The key term in Bhāṣya is "TT ; } + ; : : 7 Φ". Now Gārgī is asking about the transmutation of all that can be called or named in the term of past, present and future. Yet the term $\zeta MT 5 | MT$ is also being applied to it. For a still clearer understanding of the question and its context, the interpretation is to be taken with reference to Ānandagiri Tīkā and BrihadāraṇyakopaniṣadabhāṣyavārTīkā on the refereed Śāṅkara Bhāṣya.

First Ānandagiri Tīkā confirms the stand of Śāṅkara Bhāṣya regarding the importance and reference of the term "Sūtra" in the given context. The Ānandagiri Tīkā States. ⁽³¹⁾

$; } + : I \Phi : I \Phi \backslash \Omega \Phi Z [5 \supset \Theta 8 \Phi I [\lambda \Sigma \lambda \Delta \lambda T ; \Theta \text{ } H Y N \Gamma \} v T [\Phi$

So the term $\zeta MT 5 | MT$ is now being applied with; the context of the continuous reference of Sūtra-prakaraṇa. The metaphysical ground of all that which is the subject of temporal denotation is being asked. The same metaphysical point is made clearer in Bhāṣya - VārTīkā as, ⁽³²⁾

$; } + [T \Phi \Theta \lambda N N : : ; \Theta \forall \Delta M T : : P 5 | M T \Delta [\Theta P$
 $\Theta T \forall \Delta \Phi \Gamma [H Y \tau \Sigma \Phi, . \lambda T T \Phi \Theta \tau ;] \lambda \Gamma \lambda \xi P T \Delta \square \Phi$
 $H Y \rho P \Phi \% I \Gamma \lambda \Delta \phi I \supset T \Delta \Phi \lambda \Theta : : E \forall \Theta \lambda T ; \Phi : : 5 | T \Delta \square$

φΙλξP[I.: ;TM I]⊃TΦ ΓΦ ;TM 38T[ITο Φ
 ζλEφI⊃T.: I ;λNN.: 5]ΓZφI⊃TΦλΔTΦΔ□
 θΦI]ΓΦ λθvεT.: T:I ~5.: ITMΦT∇ΔΦλΓΣΔ□ Φ
 ζTATΦΓΦYTIM:T] ΣΦ,IMHVYNΦτΔΓο
 ;ξθ I[ΓΦ\τΔΓΦ Σλ:ΔγΓMTΦ 5]MT[λT E⊥ITΦΔ□ Φ

In Vārtikā the nature of the question becomes very much clear. All that can be called manifested, that is subject of past-present and future and that which has become in the form of manifested world, in to what it can be said as transmuted.

To this question, it may be thought that the answer will come as 'Brahma' or ultimate reality. After all, what can be the trasandental ground of all-that-is-past-present and future? But the answer is not Brahma, or Akṣar. At the some time, as it is quite clear and which is more important from the view point of the present research work that no physical object or Loka can be said into which all that which is past-present and future is to be said as ζMTω5]MT Φ The answer which is given by Yājñavalkya is Ākāśa. As Brihadāraṇyakopaniṣada states, ⁽³³⁾

; XMθΦP IN}ωθ⊕ YΦλY∇ λNθΦ INθΦ⊃5ελΨφIΦ INγTZΦ v
 ΦθΦ 5ελΨθΛ .Δ[
 IN□E}T.: P EθρP Eλθ⊕IρPτIΦ1ΦT ζΦΣΦΞ[TNMT.: P 5]MT
 ∴ P[λT Φ

The answer which comes from the side of Yājñavalkya is in the form of Ākāśa. At first sight it seems very much surprising. How all-that-which-is-temporal, which is to be divided in to past-present and future, can be called as $\zeta\text{MT}\omega\text{5|MT}$ in Ākāśa? What is the meaning of term Ākāśa here? Does it mean that material space (Bhūtākāśa) which is to be counted as one among these normally accepted Panchmahābhūta? It does not seem consistent or satisfactory. That Ākāśa which is one of the Panchmahābhūta is itself considered as the subject of metaphysical causal transformation. It is stated and argued in Viyadādhikāra of BrahmaSūtra or effectively in Vacanāmīrta of Swāminārāyaṇa philosophy as it will be shown and discussed in the subsequent chapter of this research work. At present it is to be thought and elaborated that what does actually mean by the term Ākāśa into which all-that, which is temporal is said as $\zeta\text{MT}\omega\text{5|MT}$ Φ The interpretations of Śāṅkara-Bhāṣya and Bhāṣya-VārTikā are specially note worthy here. First we take the explanation of Śāṅkara-Bhāṣya ⁽³⁴⁾

$T\tau; \theta \oplus I\tau; \} + \Delta \Phi P 1 \Phi T [T\tau; \} + \Delta \Phi \Sigma \Phi E [TNMT \therefore P 5 | MT \therefore P$
 $IN [TN \phi I \Phi \Sigma \exists T \therefore ; \} + \Phi \tau \Delta \Sigma \therefore HYN \phi I \Phi \Sigma \exists T \Phi \Sigma \Phi E [\zeta \lambda \% : \theta \theta$
 $5 \exists \lambda \Psi \theta \Lambda \Omega \Phi T] \circ \lambda + \theta \theta \lambda 5 \Sigma \Phi, [- \square \theta T \forall T [\pi \tau 5 T \Phi \{ \lambda : \Psi T \Phi , I [P \Phi$

The Śāṅkara-Bhāṣya indicates some important points which are of great metaphysical as well as cosmological significance.

Firstly the Bhāṣya very much empathetically states that what has been asked by Gārgī as $\zeta\text{MT}\omega\delta|\text{MT}$ in the form of past-present and future is Sūtra. This is a continuous discourse from the previously mentioned Yājñavalkya - Āruṇi (Uddālaka)Saṃvāda. This formulized-manifested universe $\sigma\phi\text{I}\Phi\Sigma\epsilon\text{T}:: ;\}+\Phi\tau\Delta\Sigma:: \text{HYT}\phi$ is to be considered as $\zeta\text{MT}\omega\delta|\text{MT}$ into some higher stage of reality. And that reality is Ākāśa.

This Ākāśa is said as $\zeta\phi\text{I}\Phi\Sigma\Box\text{T}\Phi\Sigma\Phi\Xi$ (Avyākrutākāśa) in Śāṅkara-Bhāṣya. It means that the Ākāśa, which is under discussion in this reference, is un-distorted-un-manifested Ākāśa. This means that here Yājñavalkya wants to differentiate this Avyākrutākāśa from that normal Ākāśa which is one of the Pancmahābhūta.

This physical Ākāśa is itself Vyākṛta or it is a manifestation with distortion in the original nature of its cause. Apart from Nyāya-Vaiśeṣika, in the entire development of Sāṃkhya and Sāṃkhya onward vaidic metaphysical systems, the world or cosmos is not considered as ultimately located into a pre-existing empty space. Actually, from a cosmological and metaphysical point of view this is real advance from a mechanical and materialistic world-view. Matter cannot be ultimately real because it requires space and time as its supporting frame of element, and these elements themselves are not ultimate or absolute. The time as divided into past, present and future is

said as Sūtratmaka and asked as something to which the term अकृतम् can be applied.

Now this phenomenal world of space, time and matter in which matter forms a 'universe' is not self-subsistent in any system of Vedānta or Vaidic philosophy.

In other words, if we take the language of science and elaborate the point under discussion in the language of philosophy of science for a better clarification, it appears that according to Yājñavalkya, the Vyākṛtākāśa is not absolute. It is Kārya of something and not to be considered as causa sui existence on its own. Again this is an effective criticism of cārvāka and up to a certain extent Buddhist philosophy whose significance is not properly realized ⁽³⁵⁾. However the tendency is common in all Vedāntic systems and the metaphysics of Swāminārāyaṇism is very well aware of it. ⁽³⁶⁾ As it is going to be expounded when the matter is discussed in further chapters, at present it is very much noteworthy that the answer is given, as it is interpreted in Śāṅkara-Bhāṣya in the form of Ākāśa which is Avyākṛta.

Before considering the nature and meaning of the term "Avyākṛta" with its metaphysical significance, it is necessary to clarify certain points regarding the ground of the world in its metaphysical sense.

- (1) The question is asked in a sense of metaphysical cosmology. It is about the Ādhāra or ground of this

world including temporal entities and time it self. Then why the answer to this question is not given simply in the form of "araAks" or "Brahma". That "sākṣādaparokṣāda Brahma" which is under discussion in the entire third chapter of Brihadāraṇyakopaniṣada ? After all, the Brahma is to be considered as the ultimate ground of every thing in the metaphysics of Upaniṣadas and Vedānta. Even the causal "definition" a) is given as the ground of the world in Brahma-Sūtra of Brahma (Kāryalaks as whose HṃΔΦv:I ITo⁽³⁷⁾ interpretation, according to almost all commentators of Brahma Sūtra is taken in the form that Brahma is the ultimate ground of the world.

- (2) If Brahma is not the answer which is to be given here then what is the meaning of Ākāśa and what is the sense in calling it "Avyākṛta". Why this Tattva or a phase of reality, and in which form is to be accepted and what are the consequences of this acceptance? Here lies the central point, the crucial concept of this research work. Before elaborating the main point under discussion further, it is necessary to make some general remark about the possible relation of many-universe theory and all-pervading Avyakrutākāśa⁽³⁸⁾

As it has been mentioned in the first chapter⁽³⁹⁾ of this research work with single universe theory, which leaves no actual option for a selective creation in the will of ultimate reality the actual position of metaphysical cosmology cannot

and yet, it is to be assumed not totally physical is inevitably accepted as the ground of 'that-what-is physical' or 'that which is manifested' in the form of a universe. This metaphysical status of Avyākṛtākāśa is meaningfully made clear in Brihadāraṇyakopaniṣada bhāsyavārTīkā in the following way ⁽⁴³⁾ [Ānandagirī Tīkā does not make much further explanation on this point, it simply mentions.

INHYN□φΙΦΣϑΤ.: ;}+ΦτΔΣ Δ[ΤΝφΙΦΣϑΤΦΣΦΕ[ϑΤ∇Τ[.λΤ ;
 ∴Α.:γΩο⁽⁴⁴⁾"]

Π1ΔΦν[Ττ;]+ 5ΙΘΤ ΓΦΞΦΝ}ωθΘ ΗΓ[o 5}ΖΦ Φ
 ςΦΣΦΕ[ΤΝλθ7ΦΤ.: ;↵ΦΔΦ+[6 λθ∇Τ[Φ
 ΙΦθλωΩ ΗλΓΔλτΣ.: λΡγΓΦΔΦλΝ5|λθΕΦΥθΤ□
 ςΦΣΦΕ:Τ:Ι ;θ∇:Ι ΤτθΔ+ λθθλ1ΦΤΔ□ Φ
 φΙλΤΖ[Σ.: ;ΤΜ Γ[Ν.: ,ΕΤ[\ΓΦτΔΣτθΤο
 ΓΦ%ΙγθΙ.: ΤΝφΙΦ%Τ[ΓΦ∇φΙΕΦθο ;ΤΛΘΙΤ[Φ
 ;ΝΤ[ς.: λΤΔ Ττθ.: ;θΦ∇Ν[ΖΞΓΦ ΙΨΦ
 ;↵τθ φΙλΤΖ[Σ[6 ΓΦγΙΦ ΗλΤΔΤΜ ΥλΤο Φ
 ;Ν[θ[ΝΔΤο ;θ∇Δ]ΝΕ}λΤ λ:ΨλΤ ΧΦλΓΘΦ]
 ;Ν[θ[λΤ ΤΨΦ :5Θ8.: ΚΦ.: ΝΜυΙΜ5λΓΘΦΝΙο Φ
 ςθΦ∇Υ[θΦ1ΦΖΦ \Η[ΙΦ ;↵[Ι.: ΗΥΤΜ λΓλΩ
 ΣΦΙ∇ΣΦΖ6 λΓΔ]∇ΣΤΔ1ΦΖ.: θ1Ι[Τ[ΙΤο Φ
 ;θ∇ΕλϷΤλΖΙ.: ΕϷτΙΦ∇ ;ΦλΝτΙλΔΩλ5Τ[
 Γ Ρ ;↵[λΤ ;ΦΔΦγΙ.: 5|τΠΦΨλ∇ ;Δλ1Φ6ΦΤ□ Φ
 Γ ;ΤΜ φΙλΤΖ[Σ6 ;ΤΜ \γΙΜ ΕΦθ .1ΙΤ[
 ς%ΙΕΦθΜ Γ ,ΕΤ[λΣΔ] ΕΦθΜ \λΤΖ[ΣΤΦΔ□ Φ

;NγIA]λ®YΔΦ:I ζ]λT:T:ΔΦNΓ[ΣΨο
 ςA|θΛNE|ΦλγT ΔΦ+τθ.: ΔελTΣΦλNλΓNεVΓ.: Φ
 ςΦΣΦΞ θρI;Φ\τΔ{θ 7[IM ΓΦγIM\+ ΣξPF
 ;θΦ⊕TZτθ.: ΓΦγI:I I]τIT[ΓΦτΔΓM ITο Φ
 ςΦΣΦΞM θΦ .λT TIF A|| {θ ζ]λTZA|θΛT□
 ΣΦZ6.: IΦτΔΓM ΓΦγIτ+iΓM5}θΦ,εIT[Φ
 HY\HλΓλ:5Tωθλ:TλΓIΔΦvΨvΣΦIvλ5
 ΓΦτΔΓο ΣΦZ6NγIo ΣλξPN□;.:EΦφIT[ζ]T[o Φ
 /θΦMγTIFvδI[θΦ IMλΓο ;θv:I 5|EθΦ%II{Φ
 EΦ⊥.}Σ[ζ]λTθI .λT :5θ8ΔΩΛ5T[Φ
 ΓΦTM\γTIF□λΔ6 Σ<%IΔγINφIΦΣεT.: A]Ω[o
 ς1ΦZΦγT[θΦ] Tτθ[θΦ] ΓΦφIΦΣεT θIM ITο Φ
 T™[NλΔλT IΦ+Φλ5 HYN[θΦλΔΩΛ5T[
 ςφIΦΣεT λYZΦ I:I φIΦΣεTΦφIΦΣεTτθT□ Φ
 ;θ□:I{θΦ[θΞΛτI]ΣξθΦ IT:T:I{θ θ[vTΦΔ□
 IτΓΦτ5|ΦX ζ]λT:T:ΔΦvγTΦ\φIΦΣ□TΔ]ρIT[Φv

This detailed explanation, which covers many ontological as well as cosmological points, is very much important in many dimensions. For the sake of the classification which is more relevant in the present context. The issues which are discussed can be classified into two main areas:

- (1) Ontological issues
- (2) Cosmological issues.

First we see the ontological issues which are connected with the main line of the present research work.

ONTOLOGICAL ISSUES:

With reference to our present context, the main ontological issues which are having cosmological implications are mentioned here in the two-fold way :

- (1) The concept of Sat
- (2) The concept of Vyākṛta and Avyākṛta

The Sat which is under discussion here is not the " ;↵Φω;ΦΔΦγI χχ of Nyāya-vaiśeṣika, it is not a generality, a universal -' the most general universal- which is to be thought as residing in every possible or actual particular.⁽⁴⁵⁾ There is no acceptance of " inherence relation" or "Samavāya sambandha" in present context. With many other important characteristics of Sat with its metaphysical description in the form of Anvaya and vyatireka, the vārTikā states the ontological meaning of Sat in the same line of vaidic and Aupaniṣadic philosophy with the examples of chāndogya and Māṇḍukya upaniṣadas.

If the present discourse regarding the nature of reality is to be taken into account then in Chāndogya Upaniṣada and in Māṇḍukya Upaniṣada, the reality of nature is classified as χ/TNΦτδΙλΔN.:χ χ;θ∇χ⁽⁴⁶⁾ and χ5|5.:PΦ5ΞΔ□ λΞθΔ™{T.: χ⁽⁴⁷⁾

Both references are stating reality as all-inclusive distinctionless unity and it is forcefully stated in the vārTīkā that with the mention of Ākāśa this picture of Aupaniṣadic reality is to be remained as it generally stands.

- (II) Now if the meaning of Vyākṛut and Avyākṛut is to be taken then it is necessary to understand that, from a causal consideration both are not to be taken as totally distinct. There is no provision of ultimate distinction in system or school of Vedānta, Otherwise, it would be a parley dualistic metaphysical position like sāmkhya and would be utterly incompatible to the basic ontological position of upaniṣadas. Yet what is Vyākṛuta is appears as divided into temporal distinction and phenomenal manifoldness.

Therefore, with this view and background, Yājñavalkya™s answer comes in the form of Ākāśa. This Ākāśa, as it is hither to mentioned, is not Bhūtākāśa, and if it is not Bhūtākāśa then naturally the Bhūtākāśa itself can be supposed as residing in this Avyākṛutākāśa. What this Avyākṛutākāśa is from a cosmological point of view is very much important and interesting, but it is to be dealt with when the, many universe theory will be considered later in this research work. At present, it is to be examined that even this Avyākṛutākāśa is not the ultimate reality. Because Gārgī's next question is about; the transmutation of Ākāśa ⁽⁴⁸⁾

For the sake of further confirmation she repeats the question and finding the answer Ākāśa again she asks, ⁽⁴⁹⁾.

Σλ:ΔγΓ] B<9ΦΣΦΕ ς[ΦΤξΡ 5|MTξP[λΤ Φ

Now in the sence of debate, Gārgī very well understands that the question indicates the limiting point. There is no possibility of a sequence of higher and higher elements after Ākāśa. Even Ākāśa cannot be described in physical terms or in a language which has phenomenal character. This difficulty is mentioned in Śāṅkar-Bhāṣya as, ⁽⁵⁰⁾

ςΦΣΦΕΔ[9 ΤΦ9Τ□ ΣΦ,+IΦΤΛτ9ΦΤ□ N]9Φ∇ρΙΔ□

And it is also quite clear that that reality which includes Ākāśa in itself is even more difficult to describe as Bhāṣya states. ⁽⁵¹⁾

ΤΤΜ\λ5 ΣΘ8ΤΖΔ1ΦΖΔ□ Ιλ:ΔγΓΦΣΦΕΔΜΤ.: Ρ 5|ΜΤ.: Ρ Φ

The difficulty lies in the logic of description. That which includes Ākāśa cannot be describing by normal empirical predicates. Now there is a logical difficulty in the description of such abstract and transcendental metaphysical term. If that (Akṣara) which is the ground of all- pervading transtemporal Ākāśa, is totally beyond the realm of any possible experience, then its acceptance or description is termed as "Apratipatti" ⁽⁵²⁾ (beyond any possible experience) and this is a "Nigrahasthāna" (A check in debate) according

to Nyāya- Darśana. As it is "Avācya" (un-namable) and yet any description is being made, then again it is a Nigrahsthāna" which is called "Vipratipatti" ⁽⁵³⁾ (counter or false description). There-fore Gārgī, who is at the moment representing any pluralistic philosophy, supposes that the answer is very much difficult.

No doubt the answer is difficult. Yājñavalkya overcomes this difficulty of "Apratipatti," and "Vipratipatti" by putting a negative description of Akṣara in the famous terminology of upaniṣadas which describes the un-describable through negative description, which has been made in the Āgama-Prādhāna Madhukānda in the form of "Neti-Neti". Yājñavalkya states ⁽⁵⁴⁾

; XM9ΦP{TN□ 9{ TN1ΦZ.: YΦλY∇ A|Φ|6Φ
 ζλE9NγτI:Ψ},ΔΓ⊥9□:9ΔNΛΩ∇Δ,MλXTΔ
 :Γ[XΔρKΦIΔTΔM\9Φι9ΓΦΣΦΞΔ;]ΔZ;ΔYγΩΔP1Φ]ΘΣΔ
 ζM+ΔNΦYΔΓM\T[H:ΣΔ5|Φ6Δ□ Δ□BΔ□ ΔΦ+ΔΓγTZΔAΦXI.:
 Γ TNξΓΦλT λΣ≤PF Γ TNξΓΦλT ΣξPF ΦΦ

This negative description presents a list of empirical predicates which cannot be applied on Akṣara. It is to be noted that with this list the description does not end. Otherwise it may seem similar to the theory of Apohavāda in Bauddha-Darśana ⁽⁵⁵⁾ the description of Akṣara starts from. 3.8.8 in Brihadāraṇyakopaniṣada, and it ends in 3.8.II. where it is said that " In ;this Akṣara really ⁽⁵⁶⁾ the Ākāśa is to be

said as चित्तमिदं अक्षरम् So for any consideration of Akṣara in Brihadāraṇyakopaniṣada, it is necessary to comprehend the four description of Akṣara collectively. First we will evaluate the first stage negative description and then with positive narrations, an overall evaluation is to be made.

What is being negated by this list of negative predicates? Anything which can be the subject of phenomenal or physical consideration.

First the description gives the name for that which is un-namable in the form of Akṣara. But the Akṣara is not be understood as something which can be the "Vacya"-denotable" by the term Akṣara. Akṣara, in the first stage description is to be understood as something which is not-kṣara. or " non-kṣara". Now the kṣara is defined as ⁽⁵⁷⁾.

इत्यक्षरं नाम तदक्षरं तदक्षरं तदक्षरं तदक्षरं

And this term Akṣara is applied by those who have made Brahma-realization अक्षरं नाम तदक्षरं this is not a linguistic name given for an object. Now the detail list of what is Kṣara and so, it is not Akṣara in for the metaphysical clarification of the term.

In this entire list the first four i.e. Sthula, Aṇu, Hrsva and Dīrgha are negated as the dimensional properties of anything. So with this negation it is established that Akṣara is

not the Dravya of Nyāya-Vaiśeṣika ⁽⁵⁸⁾ All other predicates are negating it as quality or senses. ⁽⁵⁹⁾ In the last five, again for the negation of dimensional and causal properties. As the Akṣara is said as (1) Amātra (2) Anantara and (3) Abāhya it is quite clear that it has not any dimensional properties. There is no concept of "measure" or "distance", in any form, which can be applied to it. There is nothing which can be called "external" to it. So the three predicates $\zeta\Delta\Phi+4$ $\zeta\Gamma.:TZ$ and $\zeta A\Phi(\Phi$ put Akṣara at the level of a transcendental metaphysical concept. As it includes and encompass the Avyākrutākāśa itself, it must be beyond time and temporal transformations. So there is no possibility of any casual predicate which can be applied to Akṣara. So it is said that it neither eats anything nor it can be eaten by anything.

What does this description mean? And how far Akṣara has been described in it? First of all, there is a continuous description of reality in Upaniṣadas, particularly in Brihadāraṇyakopaniṣada where Reality-Brahma is stated as Anantar-Abāhya in Madhu Brahmana of this ada.Upanis ⁽⁶⁰⁾ But as this Kānda is Upapatti-pradhāna all possible options are being investigated here. Akṣara is not that type of ultimate reality which is supposed in Nyāya-Vaiśeṣika. But it is not to be understood as something like Pradhāna or khyar-Darśana. That must be transcendently conscious and itṣPrakṛti in Sām consciousness must have something to do, actively, to this phenomenal or empirical world.

So, after starting the narration of Akṣara in negative description in 3.8.8. In 3.8.9, 3.8.10 and 3.8.11 something positive is attributed to Akṣara. There are three aspects which can be seen in this three-fold description.

- (I) The representation of Akṣara as "praśāstā" through Anumāna pramāṇa.
- (II) The possibility of the transcendental realization of Akṣara and its result.
- (III) Ontological nature, characteristic and non-dualistic state of Akṣara.

To-gether with the negative description in 3.8.8, this four-fold narration makes a complete representation of Akṣara with logical require and spiritual testimony. The remaining three-fold description of Akṣara is given in Brihadāraṇyakopaniṣada as ⁽⁶¹⁾.

[3.8.9.] Br.U.

/T:I 9Φ ς1ΦZ:I 5|ΞΦ;Γ[YΦλY∇ ;}IΦ∇ Pγ©Δ;Φ{ λ9ΩεTM λTΘ9
T/T:I 9Φ ς1ΦZ:I 5|ΞΦ;Γ[YΦλY∇ √Φ9Φ 5ελΨφIM λ9νεT[λTΘ

9T

/T:I 9Φ ς1ΦZ:I 5|ΞΦ;Γ[YΦλY∇ λΓΔ[ΘΦΦ Δ]X□TΦ∇ ςXMZF+
Φ⊥ΙΩ∇ΔΦ;Φ κTθο ; ∴ θτ;ZΦ .λT λ9ΩεTΦλ:TΘ9γτI[T:I 9Φ ς1Φ

Z:I 5|ΞΦ;Γ[YΦλY∇

5|ΦρIM|γIΦ Γνο :INγT[ξ9[T[□ο 59∇T[εIo

5|TΛρIM\γIΦ IΦ.: IΦ.: λNEΔγ9[T:I 9Φ ς1ΦZ:I 5|ΞΦ;Γ[YΦλY
 ∇ NNTM ΔΓ]ΘIΦo 5|Ξ □∞;λγT IHΔΦΓ.: N[9Φ N[9Λ.: λ5TZM\
 γ9ΦI\Φ Φ

The existence of Akṣara, though it is established through Śabda-pramāṇa, some indication by Anumāna Pramāṇa is being given. The nature of this Anumāna will be elaborated a little bit later, at present, for the sake of continuous sequence, the result of the transcendental realization of Akṣara and its ontological characteristic-nature as it is given in 3.8.10 and 3.8.11 are to be seen:⁽⁶²⁾

[3.8.10] Br. U.

IM 9Φ /TN1ΦZ.: YΦυIV λ9λNτ9Φλ:Δ∞,MΣ[H]XMλT IHT[
 T5:T%IT[AX□λΓ 9ΘΦ∇;X:+Φ⊥IγT9N[9Φ:I TN□ E9λT IM 9
 Φ /TN1ΦZ.:

YΦυIVλ9λNτ9Φ:ΔΦ<,MΣΦT□ 5|{λT ; Σ56M\Ψ
 I /TN1ΦZ.: YΦλY∇ λ9λNτ9Φ:ΔΦ<,MΣΦτ5|{λT ; A|Φ|6 o Φ

And what that Akṣara is into which finally, the Ākāśa is to be said as ςMTϖ5|MT, is now being Sated as: ⁽⁶³⁾

[3.8.11] Br. U.

TN 9Φ /TN1ΦZ.: YΦυIV≠Θ8.: ΘΘ8=ζ]T ∞□ζM+ΔT.:
 Δγ+λ97ΦT.: λ97ΦTεΓΦγINTM\λ:T ΘΘ8=ΓΦγINTM\λ:T
 ζMTε ΓΦγINTM\λ:T ΔγTε ΓΦγINTM\λ:T λ97Φ+[
 Tλ:ΔγΓ] B<91ΦZ[YΦυIΦ∇ΣΦΞ ςMTξP 5|MTξP[λT Φ

With this, the Yājñavalkya - Gārgī Saṃvāda ends and Gārgī declares that Yājñavalkya is really Bhahmvetta and there is no point of any debate about Brahma with him. ⁽⁶⁴⁾

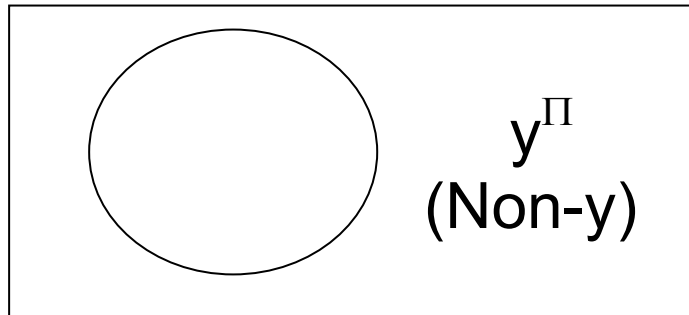
What does this four-fold representation of that Akṣara in-to which Ākāśa is ऽMT 5|MT indicate? The representation starts with negative description a usual methodology of vaidic and Aupaniṣadic philosophy. It is simply a metaphysical position which is quite common in Aupaniṣadic metaphysics. It is not to be understood in a propositional form of a negative statement. For example when we say that

X is not - y,

it may be translated in to

X is non - y.

And this suggests that the entire class, of the concerning universe of discourse, is divided into two classes. Y and non-y, or in the language of modern set theory, in to y and its complement set y'. It may be represented by Venn diagram as.



So in general discourse when we say that x is non-y and x denotes a class (or set), we mean that $X = Y'$ and if X

is to be taken as an element then $x \in y'$. This y' may be the entire universal set U or empty set \emptyset .

But when, in Aupaniṣadic metaphysics when we are using the word Akṣara in opposition to Kṣara we are not proposing either a negative definition or a negative description. It is not to be taken as

AKṢARA IS THAT WHICH IS NON-KṢARA

Why?

Because in Akṣara, in this negative metaphysical description, a term and its contrary or contradictory term both are negated. For example let us take the case of "Dīrghattva" for Akṣara, clearly Akṣara is not "Dīrgha". And it gives a statement

"Akṣara is not Dīrgha."

But this is not logically or metaphysically equivalent to the statement.

"Akṣara is not Dīrgha."

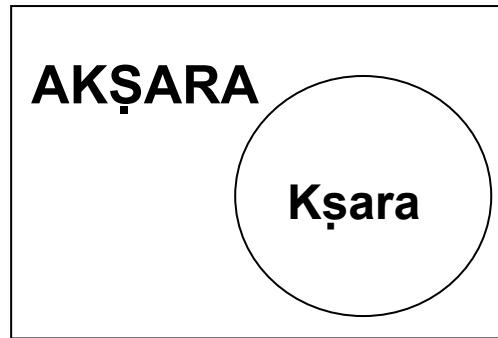
This happens as, in the same universe of discourses, "Hrasva" falls in the class of non- Dīrgha or "Adīrgha" so it is to be said, in this reference and situation that

Akṣara is Hrasva or Akṣara belongs to the class of Hrasva.

But this is not so. Because it is also said that

Akṣara is not-Hrasva.

Therefore, when Akṣara is described in Br.3.8.8. by negative description it does not mean a negative proposition about Akṣara regarding its complementary class. Actually there is no complementary class for Akṣara it is an all-including and all encompassing unity. So the relation of Akṣara and Kṣara CAN NOT be mentioned as



THIS IS NOT A DIAGRAM REPRESENTING THE RELATIONSHIP BETWEEN KṢARA AND AKṢARA. THIS IS NOT THE TYPE OF DESCRIPTION AS IT HAS BEEN MADE IN Br.3.8.8.

Negative description is given only in the situation of the impossibility of positive predication.

But in this case it is not be concluded that nothing can be said, known or stated for Akṣara. In this case it can hardly

differ from an agnostic nothingness. So in 3.8.9. There is a representation of Akṣara through Anumān Pramāṇa. It is very much important to note that Akṣara is simply "represented" by Anumāna Pramāṇa. It is not being "known" or "Proved" by Anumāna. Akṣara is stated as 'Praśāstā' and everything works under its "Praśāsana". The Praśāsītās are not the "Hetus" or "lingas" through which the Akṣara is "known" or "proved" as sādhya. It is not a proof for the existence of Akṣara in the line of Nyāya-Darśana where Udayanācārya, in his Nyāya-Kusumāñjali gives "Hetus" (eight Hetus) for the sādhya of Iśwara (Viśvavita Avyaya ⁽⁶⁵⁾). As the Yājñavalkya kānd is upapatti pradhāda, the simple representation of Akṣara through Anumān-Pramāṇa is being given here.

In 3.8.9., the result of the knowledge and ignorance of Aksra is stated. Here the term knowledge (vidita) and ignorance are also to be understood in ontological sense where knowledge means realization and ignorance means un-realized state of the world.⁽⁶⁶⁾ Akṣara is not 'jneya' or subject of knowledge like a pot (through perception) or fire on hill (through inference). The ultimate goal of a human being (or any finite being) is to know the Akṣara and, so far as it is possible, in this birth, in this life. Apart from the knowledge of ultimate, all other means like tapa and Yajna are insufficient for the highest goal.⁽⁶⁷⁾ So the term Brahmaṇa is detained in a metaphysical sense that the Brahmaṇa is that who goes from this world only after knowing the Akṣara.

But the meaning of the knowledge of Akṣara requires some further clarification and explanation in this particular reference. There is a repeated clarification in Upaniṣadas, and particularly in Brihadāraṇyakopaniṣada that Vijnātā cannot be known in the ordinary sense of the term knowing. It is not "Known" (or Jneya) and at the same time it is not also "un-known" (or Ajneya) because it does not require any Vijnāna for its manifestation as known. So in ken Upaniṣada the Brahma is explained as different from known and transcendent from un-known.⁽⁶⁸⁾

ϡIN[ϡ TṚ™λNTΦNΨM ϡλϡλNTΦNλ5 Φ

So Brahma is ϡI from λϡλNT and ϡλωΦ from ϡλφΦλNT Φ

How it can be known? Which type of epistemological connection can be made with it? In ken Upaniṣada the state of the "knowledge" of Brahma is described in semantical (meta) language as.⁽⁶⁹⁾

ΓΦX.: ΔγI[;]ϡ[N[λT ΓM Γ ϡ[N[λT ϡ[N P
IM Γ:T™[N T™[N ΓM Γ ϡ[N[λT ϡ[N P

Here it is being mentioned (by the śiṣya) that I neither believe that I know the Brahma very well nor do I understand that I do not know it. Among us

HE WHO KNOWS THAT "NEITHER I DO NOT KNOW NOR I DO KNOW" KNOWS IT.

It may seem a contradiction but it is not. This is knowledge, an ontological status of reality, of the transcendence of 7[I and 57[I4 which states that normal epistemological standards or normalizations are supposed to be broken down here. What that 'knowledge' actually is which transcends "known" and "un-known" is not a subject of verbal expression in its ultimate form. The highest goal is to acquire this knowledge and it is the goal of many in Indian spiritual tradition. Yet this is more important that this goal of Brahma Sāks≥ātkār is to be realized in this birth, in this life and in this body. Past may be, and is, infinite. But having the occasion of Brahmavidyā, the transcendental knowledge of Brahma or Akṣara must be acquired now; there can be no excuse of further waiting. In this same Brihadāraṇyakopaniṣada it is being warned that.⁽⁷⁰⁾

.X{9 ;γTM\Ψ λ9N□Δ:T™I.: Γ P[N9[λNΔVXTΛ λ9λΓλΘ8o Φ
I[Tλ™N]ZΔ3TΦ:T[E9γτIΨ[TZ[N]oBΔ[9Φλ5IλγT Φ

It is better (or the best) to know the Brahma for us while residing in this body, other wise there is a great harm. Those who know Him become immortal; others have to get nothing but sorrow.

With this warning and statement of the transcendental Brahma-Sākṣātkāra, in the last stage, when the 5|MTτ9 of Ākāśa is finally being sated, the transcendental characteristic of Brahma- Akṣara as the Dṛṣta of Dṛṣti is being stated. This is not a subjectivity of an epistemic discourse when and where the knowing subject is to be posed against object. This is a general metaphysical tendency for the description of ultimate reality. The transcendental all - knowing subject cannot be taken as an object of an epistemic process. This has been described many times in Upaniṣadas as for example in ken Upaniṣada. ⁽⁷¹⁾ And in Brihadāraṇyakopaniṣada in both Madhukānda and Yājñavalkya kānda. ⁽⁷²⁾ In current discourse in the same line, Akṣara is being described as

A

B

(1) Not the subject of Dṛṣti	Yet	Dṛṣta
(2) utāNot the subject of Śr	"	otāŚr
(3) Not the subject of Manana	"	Mantā
(4) Not the subject of Vijnāna	"	Vijnātā

This Dṛṣṭattva, otuttva Mantāttva and Vijnātruttva of Akṣara is stated as unique. Śr There is no other Dṛṣṭā, Śrotā, Mantā and Vijnātā apart from Akṣara. And in this Akṣara, Ākāśa is stated as

With this metaphysical description the cosmological inquiry regarding the transcendental ground of "all - that which is manifested" is concluded. The ultimate ground of that Ākāśa which includes past - present and future in itself and generates a possibility of the different spatio-temporal regions and multiple temporal histories, If there is a single spatio-temporal manifestation, in the form of śruṣṭi, there is no need to invoke the concept of Avyākrutākāśa as its ground. So we can find the seeds of many universe theories in the cosmological reference of the concept of Akṣara and Avyākrutākāśa. The mater will be dealt with in further detail in the subsequent chapter when the metaphysical aspects and cosmological implications of many universe theories will be considered. At present a brief discussion of the concept of Akṣara from Muṇḍaka Upaniṣada is being presented for the further clarification and substantiation of the thesis of present research work.

3.5.1. THE CONCEPT OF AKṢARA IN MUṆḌAKA UPANIṢADA

The main subject of Muṇḍaka Upaniṣada like other Upaniṣadas is Brahmavidyā (or Akṣara - Vidyā or parā –

vidyā). According to the tradition presented in Muṇḍaka Upaniṣada - the Brahma - Vidyā is preached from Brahmā to Atharvā, Atharvā to Aṅgī, Aṅgī to Satyavaha and Satyavaha to Aṅgīrā.⁽⁷³⁾ The Upaniṣada starts with the dialogue of this Aṅgīrā with "Mahāgruhasṭha" Śaunaka, which shows that the doors of Brahma-vidyā are equally opened for gruhastha also.

The question of Śaunaka is about the knowledge of that one element or reality whose knowledge is sufficient for the knowledge of all other things. Śaunaka asks,⁽⁷⁴⁾

Σλ:ΔγΓ] EYΘM λ97ΦΤ[;9VλΔN.: λ97ΦΤ.: E9TΛΛΤ Φ

It is a characteristic of the spiritual or metaphysical discourse of Upaniṣadas that, in it, the insufficiency, or in a certain sense, the futility of the cataloging of informative empirical knowledge is very well recognized. It is mentioned in chāndogya-upaniṣada ⁽⁷⁵⁾ and Brihadāraṇyakopaniṣada ⁽⁷⁶⁾ also. The answer of Aṅgīrā states the same metaphysical truth more effectively in Muṇḍaka Upaniṣada, as ⁽⁷⁷⁾.

™[λ9ν[9[λNTφI[.λT X :Δ IN□A| λ9NM 9NλγT 5ZΦ P{9Φ5ZΦ
P Φ

And the realms of parā and Aparā vidyā are clearly defined and distinguished as ⁽⁷⁸⁾

T+Φ5ZΦ κυ9[NM IH]9[VNο ;ΦΔ9[NM\Ψ9V 9[Nο λE1ΦΦ Σ<5
M φIΦΣZ6.:

λΓZ]ϋT.: —IMλTΘΦλλλT Φ ζΨ 5ZΦ IIΦ TN1ΦZλλΩYδIT[Φ

The enlistment of the components of Aparā - Vidyā, like Nārada - santsujata Saṃvāda of chāndogya Upaniṣada

includes Vedās, Śikṣā, Kalp, Vyākaraṇa Nīruktā and Jyotiṣā. In a sense, as this Upaniṣada itself, being included as the branch (śakhā) of Atharva veda, with its entire verbal - expository i) is bounded to be included in the list of Aparāṣṣquantity (Śabda - R - vidyā. uti - ṣThis self - critical approach is the characteristic of śrāhitya which is rare in world philosophizing.

Parā Vidyā is defined as that through which Akṣara can be obtained. There no difference, according to śānṅkara bhāṣṅya between obtaining and knowing the Akṣara. ⁽⁷⁹⁾ Another important thing is this that parā-vidyā is not to be considered as veda-bāhya because the transcendental knowledge about Akṣara is called parā-vidyā, not the linguistic framework of Upaniṣada as śānṅkara bhāṣṅya states: ⁽⁸⁰⁾

π5λΓΘΦ™[vΦ1ΦZλ9ΘΦI.: λX λ97ΦΓλΔX 5ZΦ λ9v[λ5
ΓM5λΓΘΦρKαNZΦλEο Φ

And the subject of this parā vidyā, Akṣara, is defined, again in the negative description of upaniṣadic terminology as ⁽⁸¹⁾

I┘NN[|ξΔY|Φ(ΔYM+Δ96∇ΔP1Φ]ο ζM+.: TN5Φλ65ΦNΔ
□ Φ
λΓτI.: λ9E].: ;9∇YT.: ;;}1Δ.: TNφII.: IN□(9TIMλΓ.:
5λZ5ξIλγT ΩΛZΦο Φ

The second phase of the description contains positive exposition of Akṣara in the form of eternal, all-pervading

absolutely subtle, without any distortion', and, what is more important in the present context, the transcendental ground of all-becoming (IT□ωE}TωIMλΓ) The cosmo-genetic concept is being presented here, as it is in Brihadāraṇyakopaniṣada in Yājñna-valkya Gārgī saṃvāda. The role of the Akṣara Brahma as the world ground is stated as ⁽⁸²⁾

ΙΨΜ6∇ΓΦλEο ;εHT[Yε(T[P ΙΨΦ 5ελΨφIΦΔMΘΦΩIo ;δEθλγ
T Φ
ΙΨΦ ;To 5]~ΘΦτΣ[ε,MΔΦλΓ TΨΦ1ΦZΦτ;δEθTλX λθξθΔ□ ο

Here also, the Akṣara is being represented as a cosmo-genetic ultimate reality. It is the causal ground of the universe. But there is no point of any possibility of dualism or pluralism. Every thing is created and originated from Akṣara which explained by the examples of π6∇ΓΦλE (spider) 5ελΨθλ and 5]~ΘΦ. And it is clear that any example can provide only a partial explanation or clarification of a principle or concept. So the meanings of these examples are to be understood with this caution.

The knowledge of this Akṣara is not merely the subject of rational inquiry. The person he wants the knowledge should go to a υΦ]~ who is both ζMλ+I and A||λΓθ9.

(Mu.2.1.12) and this type of Guru should provide the knowledge of Brahma vidyā to such εΦγTλPT and

λHT[λγN|I λΞΘI for the vijnāna of Aks>>>ara. The narration of this Akṣara is provided in the second Muṇḍaka with a more effective example as ⁽⁸³⁾

TN[Tτ;τI.: IΨΦ ;]NΛ%TΦτ5Φ9ΣΦλ™:O]λ,'YΦ
 ;X:+Ξo 5|E9γT[;~5Φ
 TΨΦ 1ΦZΦλ™λ9ΩΦ ;MδI EΦ9Φ
 5|HΦIγT[T+ P{9Φλ5 IλγT Φ

In this mantra the Akṣara Tattva is represented as the un-differentiated efficient - cum-material cause σςλEγΓ λΓλΔ←M5ΦNΦΓ ΣΦZ6φ of manifested universe. But in Aupanisadic metaphysics, the manifested form of reality is not all of its ontic capital. Transcendently of ultimate reality is to be maintained for a consistent metaphysical exposition. The Akṣara as the world ground and cause of origin of the universe is not the ultimate reality. In this sense, there must be an aspect, dimension or phase of ultimate reality which should be taken as beyond Akṣara. It must be un-effected from this entire task, appearance or play of world creation. It dose not invoke any type of dualism, yet the trans-metacosmic aspect of reality is to be stated and is stated in the next mantra as ⁽⁸⁴⁾

λNφIM (Δ}T∀o 5]~ΘΦo ; AΦ(ΦεIγTZM (To
 ς5|Φ6M (ΔΓΦo Ξ]E|M (1ΦZΦτ5ZTo 5Zo Φ

In this mantra the transcendence of Akṣaratīta reality is mentioned. So far as the metaphysical views and principles of Upaniṣadas, and particularly this Muṇḍaka Upaniṣada is concerned, there is no dualistic approach. Here, it is being mentioned for the statement of the ontological situation of the transcendence of the Absolute Reality as such from world manifestation. The ontological characteristics are counted for that ऽ1ΦΖΦτ5ZTo 5Zo are:

- (1) Divya- : Svayamjyoti Svatmani
Svayamprakāś'a – a technical term of ontic significance logically defined in posts - karāśān - Vedanta. ⁽⁸⁵⁾
- (2) Amurta- : Sarvamurtivarjita - devoid of any form or shape. Here shape does not mean simply physical or geometrical figure.
- (3) Puruṣa : Purna- totally perfect
- (4) Aja : Causa sui, un-born, Un - created.
- (5) Bahyābhyantara : Omnipresent-in spatial and subtle sense.
- (6) Aprāṇa : Trans biological or transcendent from any form of energy.

(7) Amāna : Beyond any mental or computational process.

(8) S'ubhra : Transcendentally good, summon boun.

With these characteristics, it is mentioned in the Upaniṣada that this transcendental phase of reality, which is beyond any condition or Upādhi, is beyond Akṣara. It is mentioned as "a.Nirupādhika Purus" (Un-conditional transcendental reality) in Śānṛya aṣkara Bhāṣ (86)

ςTM\1ΦZΦγΓΦΔ~5AΛHM5ΦλΩ,λ1ΦT:9~5Φτ;9∇
ΣΦI∇ΣZ6 AΛHτ9[ΓM 5,1IΔΦ6τ9Φτ5Z.: TN]5ΦλΩ ,1Φ6 ΔφIΦ
ΣεTΦβIΔ1ΦZ.: ;9∇λ9ΣΦZ[εIo T:ΔΦτ5ZTΦ[\1ΦZΦτ5ZM λΓZ]
5ΦλΩΣo 5]~ΘΦo .τIΨ∇o Φ

The Aksara which is indicated by the condition of Nāma and Rupa in the form of potentialities as the ground of this universe or collection of many – universes is not the all – and – total phase of reality.

The absolute is not simply the pre-cosmic condition or nature of the cosmos. It must be un-conditioned and ontologically independent. The un-conditioned independence is termed in Śaṅkar-bhāṣya as "Nirupādhika Puruṣa" as it is named, as "purśottama" in BhagvadaGītā and other

Paurāṇika literature. What is important, in the context of present discourse, is the reorganization of the fact that in Muṇḍaka Upaniṣada the two aspects or phase of reality, which are the subject of Parā Vidyā are clearly stated.

3.6. CONCLUSION AND CRITICAL ANTICIPATION

In Aupaniṣadic metaphysics, apart from the question of the method and results of interpretation, the ontological position is transcendently expounded monistic or nondualistic position. At the same time, Upaniṣadas have the metaphysical aim of providing the explanation of phenomenal world as well as to give a narration of the nature of transcendental consciousness. In the context of providing the cosmological explanation and justification of universe, the concept of Akṣara arises as a Cosmo genetic phase of ultimate reality. We have taken the examples of Brihadāraṇyakopaniṣada and Muṇḍaka Upaniṣada where the concept is more explicitly mentioned in the given context. Yet, in every Upaniṣada, where the concept of world-ground or nature of transcendental or un-conditioned consciousness is under consideration the direct or indirect reference towards the concept of Akṣara can be seen. It can be looked in the historical exposition of P.M.Modi's Book "Akṣara a forgotten chapter in the history of Indian philosophy."⁽⁸⁷⁾

Though it can be humbly said by us that the chapter is not completely forgotten as, the learned scholar wanted to

prove. Generally it is a common characteristic of Vaidic, Aupaniṣadic and vedantic philosophical tradition that it never remained Satisfied with that which is kṣara, kṣara is to be dependent of Akṣara and Akṣara is to be taken as a connecting link or joining metaphysical ground between phenomenal world and noumenal, unconditioned ultimate reality which is, mentioned as "Nirupādhika Puruṣa" in Śāṅkar-bhāṣya Mun. 2.1.2, or in Turīya Ātman of Māṇḍukya or Satyam, jnāna Anantam Brahma of Tattiriyā Upaniṣadas or any other statement of Upaniṣadas where the concept of ultimate reality is under consideration from the point of world-explanation.

It is the observation of researcher that the tradition of the exposition of Akṣara is continued through entire long period of the development of Vedāntic philosophies. It reaches up to swāminārayana metaphysics in present reference. So, in next chapter a brief exposition and critical evaluation, of the concept of Akṣara is given in Brahmasūtra - with reference to the Bhāṣyas of Śāṅkar, Rāmānuja and Vallabha.

Notes and References:

- (1) Brihadāraṇyakopaniṣada, Pub. Geeta Press (1950) page. 735.
- (2) Ibid. page. 613. The same mantra occurs in Ṛg-veda Samāhitā also. It also indicates that the word 'Māyā' and its role as a metaphysical principle is common in vaidic and Aupaniṣadic philosophy and it is not a latter creation
- (3) Ibid. page. 613.
- (4) Ibid. page. 613.
- (5) Ibid. page. 614.
- (6) Ibid. page. 619. This kānd according to Śaṅkarabhāṣya, is also for the acquirement of knowledge in Nayāvidyā. So it also gives a proof of the appropriate use of logical and philosophical reasoning in Upaniṣadas. If Ibid. page.620.
- (7) Ibid. page. 546. Br. [2.4.3] actually this Yājñvalkya Maitreyi Sāmānvada

occurs twice in
Brihadāraṇyakopaniṣada.

Second time it occurs in Br.
(4.5.1 to 4.5.12). The reason
which is given is Śāṅkar bhāṣya
is for the re-substantiation of
Brahmavidyā after upapatti-
pradhāna Yājñavalkya kānda

- (8) ibid. page. 699.
- (9) ibid. page. 702.
- (10) Here the meaning of the term Sākṣata is not to be taken in the sense of normal, epistemological dualism. Up to a certain extent, in pasts it is similar to the "immediate experience of Bradley.
cf. Bradley "appearance and reality (1972) oxford.
part - II.
- (11) op.cit . page. 702.
- (12) op.cit. page. 702.
- (13) op.cit. page. 702. - 703.
- (14) op.cit. page...
- (15) Brihadāraṇyakopaniṣada-Śāṅkar-bhāṣya, Yājñavalkya-kahola Saṃvāda [3.5.1] Page. 710. Here the result of the knowledge of Sakṣādaparokṣāda Brahma is being stated. It roves that, though the Yājñavalkya - kānda is upapatti-pradhāna, it is not simply an intellectual exercise.
- (16) ibid. Page. 736.
- (17) ibid. Page. 737.
- (18) ibid. page. 743.

- (19) ibid. page. 743.
- (20) ibid. page. 745.
- (21) ibid. page. 743. This indicates that the metaphysical and spiritual rules of vāda or discourse are equal for all. Yājñavalkya also receives the same warning.
- (22) ibid page 747
- (23) ibid. page. 749.
- (24) ibid. page. 749.
- (25) ibid. page. 751-752
- (26) ibid. page. 752.
- (27) ibid. page. 754.
- (28) ibid. page . 761.
- (29) ibid. page. 762.
- (30) Brihadaraṇyakopaniṣada pub. With Ānandagirī Tīkā. Kailāsha Ashrama Hrishikesha ed. Mahamandaleshwar Swami VishnudevĀnanāda Vol. II (1983) Page. 852
- (31) ibid page 851. Brihadāraṇyakopaniṣada Bhāṣya VārTīkā quoted for clarification in same edition of Brihadāraṇyakopaniṣata
- (32) Brihadāraṇyakopaniṣada [3.8.4] Page. 762.
- (33) ibid. page. 762.
- (34) The difference between physical space (Bhūtakaśa) and Avyākṛutākaśa is not properly exposed. No doubt, in Nāsadīya Sūkta [Page 10.129.1-9] the word paramevyomin occurs and sareswarācārya's Brihadāraṇyakopaniṣada Bhāṣya VārTīkā makes a

detailed exposition yet, the appropriate cosmological significance is still not properly understood.

- (35) In Swaminārāyaṇa metaphysics the difference between cidākāśa and Bhūtakaśa is clearly explained. It will be elaborated in the subsequent chapter. At present the vacanāmṛta [G.I/ 46] may be referred.
- (36) Brahmasūtra [1.1.2]
- (37) Many-Universe theory in scientific discourse also, requires the concept of superspace. [The space of all possible three-geometries. cf. Linde A. (1993) quantum cosmology and baby universe]
- (38) Chapter I of present research work. It is maintain that one of the main significance of this research work is to bring out the metaphysical exposition of Akṣara Tattva as the ground of infinite universes.
- (39) Chapter VI of present research work.
- (40) Brihadāraṇyakopaniṣada Śāṅkar-bhāṣya on 3.6.1 where the word ऽत्मानं is explain.
- (41) As the Brahman is "Svagata-bhedarahita", in Kevalādvaita-vedānta tradition, the question of any type of structural properties does not arise.
- (42) Brihadāraṇyakopaniṣada da giri Tīkā with Ānan op.cit. Page. 853.
- (43) ibid. page. 853.
- (44) In Nyāya-Vaiśeṣika, the Sattā is taken as paratam sāmānya (the most general universalita) which resides, through samavāya, in every particular. However this view is not accepted in any system of Vedānta and

samavāya is refuted, almost by all the commentators of Brahmasūtra.

- (45) Chāndogya Upaniṣada- Śvetaketu- Uadālaka Saṃavāda.
- (46) Mandukyaupaniṣada - the description of the Turiya state of Atmaṇ is given in negative description.
- (47) As it is quite clear from the nature of discourse, Gārgī, here does not demand a higher stage of loka like her previous dialogue.
- (48) Brihadāraṇyakopaniṣada - (3.8.8) P.764.
- (49) ibid. page. 765.
- (50) ibid. page. 765.
- (51) As Nyāya-Vaiśeṣika hold epistemological realism, they cannot accept the description of that entity which cannot be the subject of experience.
- (52) Viprapatti means the description with an attribute which does not belong to the thing or entity being described. This is in particular sense, "Sarvātantra Siddhānta" and also accepted in Vedānta.
- (53) Brihadāraṇyakopaniṣada [3.8.8.] Page. 766.
- (54) In Bauddha Darśana no universal term can have a positive meaning or reference. The meaning of a term A is to be understood in the sense of non-A.
- (55) With this negative description, the statement of the narration of Akṣara does not end. It ends in Br.[3.8.11]
- (56) Brihadāraṇyakopaniṣada - Śāṅkar-bhāṣya Page. 767.
- (57) In Nyāya-Vaiśeṣika, the "dravya" is defined as ground of quality.

- (58) In the same way quality is defined as that which remains in the ground of Ravya clearly this is a circular definition. cf. Dr.S.Radhakrishnan Indian Philosophy. Vol - II Chapter II.
- (59) The negation of senses indicates the impossibility of any percetional contact. It means that Akṣara is not a subject of perception.
- (60) Brihadāraṇyakopaniṣada - Madhukānda this kānda is Agama-pradhāna and so, there is no representation of Brahma through Anumāna - Pramāṇa.
- (61) Brihadāraṇyakopaniṣada [3.8.9.] Page.769 - 770.
- (62) ibid. page. 777.
- (63) ibid. page. 778.
- (64) So in Br.[3.8.11] Gārgī concludes the dialogue and declares Yājñavalkya as Brahmavettā.
- (65) Udayanācārya- Nyāyakusumānjali stabaka 5 Śloka I.
- (66) Clearly this is beyond the normal dualistic epistemological discourse.
- (67) Br.[3.8.10] op.cit. Page. 777.
- (68) Kenopaniṣada Valli. I 1.9 in Ísadinayupaniṣada Gītā press. page. 67
- (69) ibid. Valli I.1.2 page. 99.
- (70) Brihadāraṇyakopaniṣada Madhu Brahmaṇa
- (71) Kenaupaniṣada describes Brahma in this way in entire first Valli op.cit [1.1.4. to 1.1.8] page. 81 to 98
- (72) In Brihadāraṇyakopaniṣada, Doth, Madhūkānda and munikānd, describe Brahma, in this way where any positive description is inevitable or demanded.
- (73) Maṇḍuka-Upaniṣada Prathama-Muṇḍaka.

- (74) ibid. Mu[1.1.1] Isadinaupanisāda-Gītā press page. 435.
- (75) Chāndogya-Uanisāda- Uddalaka-Śvetaketu Saṃvāda where the famous Mahāvākya तन्नृदल; occurs.
- (76) Brihadāraṇyakopaniṣada often mentions the insufficiency of empirical knowledge. This particularly happens in Fifth Brahmaṇa in yājñavalkya Janaka Saṃvāda.
- (77) Munādaka Upanisāda [1.1.3.] op.cit. page. 438.
- (78) ibid. [1.1.4] page. 440.
- (79) ibid. Śāṅkar-bhāṣya of Mu. [1.1.4] page. 470.
- (80) ibid. page. 443.
- (81) ibid. page. 444.
- (82) ibid. page. 447.
- (83) ibid. page. 470.
- (84) ibid. page. 472.
- (85) Svaymaprakāśattva is defined in post- Śāṅkar Vedānta in C'ituskhi. Their, the definition is given as
 ςθντθ ;λXT ςθZΦ[Ω φIθXΦZIMυITΦ Φ
- (86) Śāṅkar-bhāṣya Man-[1.2.2] Page. 473.
- (87) Modi M.P. [1932] Akṣara, a forgotten chapter in the history of western philosophy.

CHAPTER – IV

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CHAPTER – IV

METAPHYSICAL EXPOSITION OF AKṢARA-BRAHMA IN- VEDĀNTA TRADITION.

4.1 INTRODUCTION:

Among all six classical Vaidic-ĀsTīkā schools of Darśanas, the situation of the interpretation of Brahma-sūtra is more perplexive than any other school. It is true that apart from Nyāya, Vaiśeṣika and yoga Darśana, there is no school of ĀsTīkā Darśana which is having the Ārṣa-Bhāṣya⁽¹⁾ - a commentary accepted by all the followers of that particular school. The available Bhāṣyas on Brahma Sūtra, historically starts with Śāṅkara Bhāṣya and the tradition is followed by all theistic-Bhaktimargiya commentators upto vallabha. In the reference and scope of the present research work, the exposition of the concept of Akṣara is made with reference to Śāṅkara and Vallabha philosophy,

4.2 BHAHMSŪTRA, ULTIMATE REALITY AND THE CONCEPT OF AKṢARA.

It is very difficult to know, apart from the interpretations of any particular, commentator, the exact metaphysical position of Brahma sūtra. No doubt it is based, on the Upaniṣads, and so it is called Vedānta (the end - last portion

of Vedās), which particular type of ontology is being propounded in it, is not easy to determine.⁽²⁾

For the purpose of present research work and in the given context, we are mainly concerned with the general metaphysical approach which comprehends an ontological picture of ultimate reality and puts it as the ground of the manifested universe. It has become very much clear from the first four sūtras (Which are generally called catuh sūtri) Where the concept of Brahma is represented as the ground of all reality, subject of only śabda- pramāṇa and an over-all synoptic principle of metaphysical comprehension. The first four sūtras are.⁽³⁾

(1) स्युष्टम आल्लहृष्टः

(2) ह्यद्वैतः

(3) एतद्वैतः

(4) तद्वैतः

These four sūtras are of the greatest importance. Though in the Anu-bhāṣya of vallabhācārya, the second and third sūtras are combined and so the second sūtra becomes. ह्यद्वैतः एतद्वैतः⁽⁴⁾

But it does not change the basic framework of the metaphysical position of Brahmasūtra regarding the ontological exposition of ultimate reality.

In entire Brahmasūtra the main object of jijnāsa, or philosophical curiosity with wisdom, is Brahma, There may be many different interpretations regarding the meaning of the term $\zeta\Psi$, but so far as the terms $A||$ and $\lambda H7\Phi;\Phi$ are concerned, it adas iṣcan be seen that the spiritual quest for the parāvidyā of the Upanis reflected in the realm of philosophical inquiry in the entire composition of the Brahma sūtra. Because it starts with $\zeta\Psi\Phi TM A||\lambda H7\Phi;\Phi$ and ends with $\zeta\Gamma\Phi\Theta\lambda To \Xi\alpha N\Phi N\Gamma\Phi\Theta\lambda To \Xi\alpha N\Phi N$ ⁽⁵⁾ which clearly indicates the ultimate spiritual aim of a philosophical inquiry.

The second sūtra of Brahma sūtra defines "Brahma" as the causal and metaphysical ground of the Universe. The term $\chi\chi\zeta\Phi\lambda N\chi\chi$ etc. indicates according to almost all Bhāṣyakāras, not only creation, but subsistence and annihilation of the world. Again it is in the basic trend of Upaniṣadas which represent the Brahma as the ground of "all-that-which-has-become or becoming". As for example in Taittiriya Upaniṣadas ⁽⁶⁾

$\chi\chi ITM \Theta\Phi .\Delta\Phi\lambda\Gamma E\}T\Phi\lambda\Gamma H\Phi I\gamma T[\chi\chi$

But it is also to be noted that the Brahma is not being represented here as the instrument cause only. It is $\zeta\lambda E\gamma\Gamma \lambda\Gamma\lambda\Delta\lrcorner M5\Phi N\Phi\Gamma \Sigma\Phi Z6$ and therefore the use of the term $\chi\zeta\Phi\lambda N\chi$ can be significant.

Third and fourth sūtra mainly state the trans-rational nature and spiritually realizable state of ultimate reality.

So, it may be concluded that the Brahmasūtra represents an attempt of the construction of a philosophical system purely based on Vaidic and Aupaniṣadic metaphysical principles.

For the reference of the present research work, the metaphysical exposition of Akṣara in Brahma-sūtra has taken in two dimensions:

- (1) Akṣara as a cosmo-genetic concept, which puts ultimate reality as the ground of the universe.
- (2) Akṣara as a concept of transcendental consciousness which puts it as a spiritually realizable goal.

The first dimension is to be elaborated and exposed from the Akṣarādhikaraṇa ⁽⁷⁾ and second is from the Daharādhikaraṇa. ⁽⁸⁾ of Brahma sūtra. We begin with the interpretation of Brahma Sūtra and particularly of Akṣarādhikaraṇa and Daharādhikaraṇa with reference to Śāṅkara Bhāṣya.

4.3. THE CONCEPT OF AKṢARABRAHMA IN ŚĀṅKAR-VEDĀNTA.

In this section the concept of Akṣara-Brahma is to be taken in to consideration from Śāṅkara-Vedānta particularly

from Brahma Sūtra-Śāṅkara- Bhāṣya. With reference to this research work, these two Adhikaraṇas: (i) Akṣarādhikarṇa and (ii) Daharādhikarṇa are taken in account.

After chatuhsūtri, the Brahma-Sūtra starts with the refutation of Sāṃkhya's Prādhānakāraṇavāda as the Sūtra ⁽⁹⁾ .1ΦT[ΓΦVΞαNΔ□ demands the inevitable role of consciousness as the ground of the world. After that from Brh.[1.1.6] to Brh.[1.1.11] in Brahma-Sūtra and in Śāṅkara-Bhāṣya , there is a detail criticism of prādhānakarṇa vāda ⁽¹⁰⁾ The world may appear as unconscious but its ground or ultimate cause cannot be considered as unconscious. So Sāṃkhya is the main opponent before Vedānta according to Śāṅkara ⁽¹¹⁾

The Ahikaranṇa, which is now the subject of discussion- Akṣarādhikarṇa falls in third Pāda of First Adhyaya. The matter under discussion from the first Pāda Sūtra 1.1.12 to the previous Sūtra of Akṣarādhikarṇa is to demonstrate the meaning of different similar terms as Brahma. It is useful to enlist them here. ⁽¹²⁾

σ!φ ζΦΓ.:NΔI

σ2φ ζΦλNτI5]Z]ΘΦ

σ#φ ζΦΣΦΞ

σΞφ 5|Φ6

σ?φ —IMλTΘΦ

σ&φ ΔΓMΔI□

σ*φ κT.:λ5ATM
 σ(φ ζλ1Φ5]Z]ΘΦ
 σ)φ ζγTIΦ∇λΔ
 σ!_φ ζ1ΦZ5]Z]ΘΦ
 σ!!φ E}TIMλΓ
 σ!Zφ θ{ξθΦΓZ
 σ!#φ ν]δθΦνΦ5TT□
 σ!∃φ E}ΔΦ

After this Akṣarādhikarṇa comes in BrahmaSūtra, This Akṣarādhikarṇa examines the Yājñavalkya Gārgī-Saṃvāda where the term Akṣara occurs. Actually almost all these Adhikarṇas examines the related topics and portions of Upaniṣadas where the term under consideration occurs in metaphysical sense. It is a peculiar characteristic of Brahma Sūtra that there is a systematic exposition and examination of all possible occurrences of those terms which are used as the description of the world ground. The kārya lakṣaṇa of Brahma, which is given in Brahma-Sūtra 1.1.2 HγΔΦν:IITo is carefully cultivated and justified. The main reference, in the entire ontological discourse, remains cosmological. This is a search of the transcendental ground of the entire manifested universe.⁽¹³⁾ This ground cannot be like any samavāyī-kāraṇa of Nyāya-Vaiśeṣika but as the description of prādhāna of Sāṃkhya and Brahma of Vedānta looks similar up to a certain extent it is very much necessary to clarify that though the world-ground is invisible, unique and all-pervading it can not be unconscious being. Though it has been clarified in

Brh. [1.1.5] with the use of the word $\chi.1\Phi T \chi 4$ for further clarification as it is required in the discourse, all possible options of misunderstandings are to be clarified. So in all these different Adhikarṇas, the all inclusive nature of Brahma has been represented. Before stating and examining the Akṣarādhikarṇa and Daharādhikarṇa with Śāṅkara-Bhāṣya, it is necessary to state the "Adrśyattvadhikarṇa-Akṣarapurṣasya-Brahmattvam" where the reference of Muṇḍakā Upaniṣada regarding Akṣara and puruṣa is taken.

4.4.1. ŚĀNKARA - BHĀṢYA ON ADRŚYATTVADHIKARṆA. THE BRAHMATTVA OF AKṢARA AND PURUṢA.

The discussion of the characteristics of world ground as Akṣara and Puruṣa is taken, which refers to Muṇḍaka-Upaniṣada, in Adraśyattvadhikarṇa.⁽¹⁴⁾ There are three Sūtras in this Adhikarṇa :

$\zeta N \xi I \tau \theta \Phi \lambda N Y] 6 \Sigma M \Omega \Delta M \nabla \supset T [o \Phi$
 $\lambda \theta \Xi [\Theta \Phi 6 E [N \phi I 5 N [\Xi \Phi \varepsilon I \Phi . : P \Gamma \{ T Z M \Phi$
 $\sim 5 M 5 \gamma I \Phi ; \Phi \rho P \Phi$

It is important to examine the meaning of first of these Sūtras with presentation of Purva-Pakṣa with reference to Śāṅkara-Bhāṣya.

The world-ground is "Adraśya" it cannot be an object of perception it cannot be a physical object. It is a metaphysical entity which is un-physical and unpreventable. And it is

justified by the Śabda Pramāṇa. The Śruti-Muṇḍaka-Upaniṣad refers to it. Śāṅkara Bhāṣya makes it clear that the metaphysical characteristics of "Adṛaśya and like" are being referred to the discourse of Akṣara and Puruṣa in Muṇḍaka-Upaniṣada. The Bhāṣya says, ⁽¹⁵⁾

χχςΨ 5ZΦ ΠΦ TN1ΦZΔλΩYδIT[Φ I⊥⊙[ξIΔY|Φ(ΔYM+Δ96∇Δ
P1Φ]ο ζM+. :. TN□5Φλ65ΦN. : λΓτI. : λ9E]. : ;9∇YT. : ;};1Δ. :
TNφII. :

IN□ E}TIMλΓ 5λZ5ξIλγT ΩλZΦο .λT ζ}I;[Φ T+ ;. :. EIο
λΣΔIΔ⊙[ξIτ9ΦλN Y]6ΣM E}TIMλΓο 5|ΩΦΓ. : :IΦT□ πTo ΕΦZ
ΛZo ςΦXMλ:9τ5ZΔ[ξ9Z .λT Φ T+ 5|ΩΦΓΔP[TT. :. E}TIMλΓλZ
λT I]⊃T. :

ςP[TTΦ ΓΦΔ[9 TN⊙⊃Θ8Φ. : Tτ9[ΓM5ΦNΦΓΦT□ Φ χχ

Now, there is an important question which is being raised here. No doubt Śruti says that, something which is Akṣara is the "Bhuta Yoni" "the origin-ground of entire becoming. But there is a possibility that this Akṣara may be the Pradhāna of Sāṃkhya. The argument which is given as important and it runs as follows:

- (I) The World is unconscious. The cause or ground of an unconscious entity cannot be conscious. The example of spider....

IΨM6∇ΓΦλE∇ο ;εHT[.... TΨΦ\1ΦZΦτ;δE9TλX λ9ξ9Δ
□ (Mu.1.1.7) ⁽¹⁶⁾ Any Kārya or result or pariṇama can be

produced from similar cause. Bhāmatī Tīkā explains the Purva-Pakṣa further ⁽¹⁷⁾

ΓΨΦ Ζ—Η]λθθΤΦ∇ ΩΦΖΜΖΥΦΝΙΜ Ζ—Η];~5Φ ο Φ
 Γ ΗΦΤ] Ζ—ΙΦ.: Σ≤ΡΖ .λΤ λθ5Ι∇:ΙλγΤ Φ
 Γ Ρ Χ[Δλ5⊥0 5λΖ6ΦΔΜ ΕθλΤ ,ΤΦΤγΤ]ο Φ

That is the illusion of snake can be in a rope which are having similar properties. An elephant cannot be superimposed on a rope or the net of a spider cannot be produced out of a piece of gold. Therefore the origin ground of the world can be unconscious Pradhāna. ⁽¹⁸⁾

Τ:ΔΦτ5|ΩΦΓΔ[θ Η0.: Η0:Ι ΗΥΤΜ ΙΜλΓλΖλΤ Ι]—ΙΤ[Φ
 (II) The second objection of the purvapakṣa is still more important. It is raised regarding the context of the present discourse of Muṇḍaka Upaniṣada. It is very much important to note that Akṣara, in the form of the ground of world, is not being stated here as the ultimate reality. Something beyond $\varsigma 1\Phi Z \omega \varsigma 1\Phi Z \Phi \tau 5 Z T o 5 Z o$ ⁽¹⁹⁾ is also being stated here. If we take

$$\varsigma 1\Phi Z = A|$$

Then what is to be taken as $\varsigma 1\Phi Z \Phi \tau 5 Z T o 5 Z o$. The Purva-Pakṣa makes a point of argument that if something beyond Akṣara is to be taken, and if it is to be taken in the form of Pūruṣa, then the logically consistent interpretation of the term Akṣara is Prādhāna. The Bhāmatī Tīkā again

makes the Purva-Pakṣa clearer by explaining the etymological meaning of the term Akṣara.

The term Akṣara can be deduced from the root (Dhātu) $\chi\chi\varsigma\Xi\Box\ \phi\text{I}\Phi\%T\text{M}\chi\chi$ with the formulae

$\varsigma\Xi[o;Zo$ in the form $\chi\chi\varsigma\xi\Gamma]T[\ \phi\text{I}\text{M}\%T\text{M}\lambda\text{T} :9\lambda\theta\Sigma\Phi\text{Z}\Phi\Gamma\Box\chi\chi$
Which is defined in the Bhāmati Tīkā as⁽²⁰⁾

$:9\lambda\theta\Sigma\Phi\text{Z}\Phi\Gamma\xi\Gamma]T.\lambda\text{T}\ \text{TN}1\Phi\text{Z}\Delta\Box\chi\chi$ This linguistic and etymological analysis presents Akṣara as a unconscious concept and this can be very well adjusted in the reference of Sāṃkhya-Darśana's Pradhāna.

Second object, which is based on first one, is even more serious so far as the reference of the present context is concerned. In the same Muṇḍaka Upaniṣada the phrase $\chi\chi\varsigma1\Phi\text{Z}\Phi\tau5\text{Z}\text{T}o\ 5\text{Z}o\chi\chi$ is very much there. Akṣara is not being presented here as the ultimate reality. It is also noteworthy that the explanation of Śāṅkara Bhāṣya of the Muṇḍaka Upaniṣada's Mantra which is examined in the chapter III ⁽²¹⁾ of the present research work is also being taken as fulfilling a partial justification of Purvapakṣa. The Bhāmati-Tīkā makes the position of Purvapakṣa still clearer as ⁽²²⁾

$\varsigma:T] T\lambda X\forall\ \Gamma\Phi\Delta\ \sim 5A\lambda\text{H}\Xi\lambda\supset\text{TE}\}\text{T}\Delta\phi\text{I}\Phi\Sigma\text{e}\text{T} :.$

$\text{E}\}\text{T};\}1\Delta :. 5|\Omega\Lambda 5\text{T}[\ \lambda\text{X}\ \text{T}[\Gamma\ \lambda\theta\Sigma\Phi\text{Z}\ \text{H}\Phi\text{T}\lambda\Delta\lambda\text{T}\ 5|\Omega\Phi\Gamma :.$

Φ

That is the description and interpretation of Śāṅkara Bhāṣya may also be applied to Prādhāna as it is the cosmological as well as cosmogenical seed of the manifested universe. Again something beyond Akṣara is being denoted, and that reality is conscious, then why Akṣara is to be taken as conscious which itself is the ground of unconscious? No evidence can be seen for the concept of the degrees of consciousness. So if that "Divya" or "Nirupādhika" "puruṣa" or "Puruṣottama" is "really" beyond Akṣara, which ontological characteristic can be taken as responsible of this transcendence! The questions are serious and there is an attempt of the answer in Śāṅkara Bhāṣya and Bhāmati Tīkā.

Let's estimate the answer which is given Śāṅkar-Vedānta, and the place of Akṣara in Śāṅkara-Vedānta also. First we take the objection of similarity of illusory objects:

- (i) The objections seem sound if we take the examples of empirical objects of illusion or error. There must be some similarity between cause and effect, object and its illusion. Particularly if the change or result is to be taken some how real the demand of similarity seems inevitable. But in Śāṅkara-Vedānta any "Vikāra" of Akṣara is not any real casual transformation or result

like the case of the Pradhāna of Sāṃkhya Darśana. The Bhāmatī-Tīkā makes the point clear,⁽²³⁾

λ99T∇:T] 5|5≤PM\I.: A|| 6M\5λZ6ΦλΔTo
 ςΓΦλN9Φ;ΓMN□E}TM Γ ;Φ~%IΔΘΦ[1ΦT[
 Φ

That is in the ontological scheme of Advaita-Vedānta, the Prapañca or manifested phenomenal reality is not a pariṇāma or causal result of Brahma. It is Vivarta. Yet even in the case of every day illusory objects, the condition of external similarity does not always hold. Bhāmatī-Tīkā makes it clear ⁽²⁴⁾

Γ B,] AΦ/;Φ%I λΓAγΩΓ.: /9 ;9M∇ λ9E|Δ
 .λT λΓIΔλΓλΔ-Δλ:T4ςΦγTZΦNλ5 ΣΦΔΣ|MΩ
 EIMγΔΦN:9%ΓΦNΔΦ∇Γ ;ΦN5ZΦΩΦτ;Φ-
 %IΦΓ
 5[1ΦΦ-:I λ9E|Δ:I NE∇ΓΦT□

So Prapañca or Vivarta may not have similar properties. Yet, in the case of finite origin, where the question of "What is the cause of the Prapañca?" can be asked, the demand of similarity can have any weight.

But the case of Prapañca in Śāṅkara-Vedānta is that of Anādi, and so the demand of similarity cannot have any weight as ⁽²⁵⁾

ζλ5 P X[T]ΔλT λ9E|Δ[TNEΦ9ΦNT]IMYM I]—IT[

Φ

ςΓΦνλ9νΦ9Φ;ΓΦ 5|9ΦX5λTT:T] ΓΦΓ]IMΔ[ΔXνλ

T Φ

As there is no first beginning, or any starting point of this cosmic vivarta, the question does not have any ontological significance.

So, the first objection, which comes from a common sense view point, does not have much metaphysical significance. There is a great difference of properties between the metaphysical ground and world in any philosophical system. Even the Pradhāna of Sāṅkhya or Pramāṇa of Nyāya Vaiśeṣika is "invisible" Adṛśya ant yet their result is Dṛśya. So, like the case of every day experience, the demand of similarity of empirical properties cannot be made even in non-spiritual and scientific world-view.⁽²⁶⁾ Therefore, in a metaphysical theory, the demand of similarity between world-ground and world is unwarranted.

Now the second objection, which is based on the textual interpretation and consistency regarding the meaning of the term Akṣara will be considered.

The point is this that, in this Adṛśyattvadhikarṇa, which is based on Muṇḍaka Upaniṣada, the Akṣara is not represented as ultimate reality something that Divya Puruṣa is beyond Akṣara. Now conscious being is generally taken as beyond non-conscious. As Puruṣa is taken beyond Pradhāna or prakṛti in Sāṃkhya-Darśana. So, something is beyond Akṣara and Akṣara is the ground of this unconscious world, Akṣara may be taken as Pradhāna.

Now this argument is about the metaphysical interpretation of an ontological term. In the first Muṇḍaka, where there is no reference of some thing beyond Akṣara, the term Akṣara is interpreted as Brahma by Śaṅkara and by Rāmānuja also. But when in second Muṇḍaka, there is a statement about something, Divya-Puruṣa, which is beyond Akṣara, the term Akṣara is interpreted as the cosmological seed of

entire phenomenal manifestation. Now, there are two questions:

- (1) Why there are two different interpretations in the same Prakaraṇa?

And

- (2) If the second interpretation is to be accepted, how does this cosmogenical seed differ from Pradhāna, or more correctly, why it is not interpreted as Pradhāna which invokeless inconsistencies and ambiguities?

In Śāṅkara-Vedānta, Bhāmatī attempts to answer this point as follows. ⁽²⁷⁾

ς1ΦZ:I HYvMΛΓEΦθΔ]τθΦ (ΓγTZΔ□
 Io ;θv7 .λT ζ]τIΦ ;θv7:I πρIT[
 T[Γ λΓN[VE ;ΦΔΦγIΦτ5|ΦτIλE7ΦΓTo :O]8Δ
 ς1ΦZ.: ;θvλθN□ λθξθIMλΓΓΦvP[TTΔ□
 ς1ΦZΦτ5ZT .λT ζ]λT:τθφIΦΣεT[ΔTΦ
 ςξΓ]T[IT□ :θΣΦIvΦλ6 TTM\φIΦΣεTΔ1ΦZΔ
 □ Φ

There are two references of Akṣara. When in first Muṇḍaka, the Akṣara is mentioned as "world-origin ground" (HYN□IMλΓ) Mn [1.1.7] There are characteristic of a

conscious being which are mentioned there. The properties of $\chi\chi; \theta\forall 7\tau\theta\chi\chi$

The cosmological description of Akṣara in the form ⁽²⁸⁾ $\tau\eta 1\phi z\lambda\lambda\omega y\delta i t[4 \tau\eta \square e\}t i m\lambda\Gamma 5\lambda z 5\xi i\lambda\gamma t\omega\lambda z\phi \phi$ and in the same reference the terms which undoubtedly indicates the Akṣara as conscious being as $I_o; \theta\forall 7o; \theta\forall\lambda\theta T \square \Pi$. Therefore so far as the interpretation of present chapter is concerned, and it is also in accordance with the general ontological outlook of entire metaphysical scheme of Vedānta, there can be no doubt that Śāṅkhya Darśanas Prādhāna or any unconscious or inert being cannot be taken as the meaning of the term Akṣara.

Now we come to the second point of the present discussion. What is the meaning of $\chi\chi\varsigma 1\phi z\phi T \square 5Z T o 5Z\chi\chi\mu$ It is also being stated here that something is beyond 5Z Akṣara. What does the term $\chi\chi 5Z\chi\chi$ mean here in ontological reference? So far as the ontological position of Śāṅkhya Vedānta is concerned, there is only one reality which totally without second and devoid of all types of distinctions. Therefore, it cannot be accepted here that there are two "real" aspects of ultimate reality. There can be no ontological distinction between Akṣara and what is beyond Akṣara. Then how to interpret the phrase $\chi\chi\varsigma 1\phi z\phi \tau 5Z T o 5Z \mu \chi\chi$

The attempt which has been made in Śāṅkara Bhāṣya and Bhāmatī Tīka and its subsequent development in Kalpataru and Kalpataru-Parimālā can be briefly stated as follows.

Śaṅkara empathetically denies any possibility of unconscious Prādhāna in the place of Akṣara in any reference. The Bhāṣya says. ⁽²⁹⁾

ς+MrIT[ωΓ{θ ;.EθλT Φ IτΣΦZ6.: χς1ΦZΦτ;.:EθTλX λθξθ
Δ□χ .λT 5|ΣεT.:
E}TIMλΓ λΔX HΦΙΑΔΦΓ 5|ΣελTτθ[Γ λΓλNvξIΦT.:ZΔλ5 HΦΙΑ
ΦΓ 5|ΣελTτθ{Γ[θ
;θv7.: λΓλNvελT Φ Io ;θv7.: ;θv λθv:I 7ΦΓΔI.: T5o Φ
┘:ΔΦN[TN□ A|| ΓΦΔ~5 ΔγΓ HΦIT[.λT Φ
T:ΔΦλγΓN[Ξ;ΦδI[Γ 5|τIΦΔ[7ΦI ΔΦΓτθΦτ5|ΣεT:I{θΦ1ΦZ:I
E}TIMΓ[o ;θv7Φτθ.: ;θvλθτθ.: P ΩΔv πρIT .λT YδIT[Φ
χς1ΦZΦτ5ZT o 5Zχ .τI+Φλ5 Γ4 5|ΣεTΦN□ E}TIMΓ[1ΦZΦτ5Z
o
ΣλξρΦNλEΩλ5T[ΣΨΔ[TNθYδIT[μ χχI[ΓΦ1ΦZ.: 5]~θΦ.: θ[
N ;τI.:
5|MθΦP TΦ.: TτθTM A||λθvΦΔ□χχ Φ .λT 5|ΣετI T:I{θΦ1ΦZ:
I
E}TIMΓ[Z©ξIτθΦλNY]6Σ:I θ▷TφIτθ[Γ 5|λT7ΦTτθΦT□ Φ
ΣΨ.: TλX χχς1ΦZΦτ5ZT o 5Z .λT4 φI5λNξIT[.λT4
π┘Z ;}+[T™IΦΔo Φ χχ

The first thing which is to be noted is this that in this entire discourse, the Purya-Pakṣa is Śāṅkhya Darśana, which is the Prādhāna Malla according to Śāṅkara Vedānta and other Bhāṣyakāras are also following, up to a certain extent, Śāṅkara on this point.

In the entire discourse of Muṇḍaka Upaniṣada and in other Upaniṣadas also, there is no description of world-ground $\sigma E\}TIM\lambda\Gamma\phi$ where it is described in the complete absence of transcendental consciousness. There is no dualism of mind and matter, conscious and un-conscious. It is all very much clear. But here the question is this that if $A||$ is $HYN\Box IM\lambda\Gamma$ or $E\}TIM\lambda\Gamma4$ and it is termed as $\zeta1\Phi Z$ in the first and also second and subsequent Muṇḍaka, then why something is being denoted as $\zeta1\Phi Z\Phi\tau5ZTo 5Zo \Phi4$ and why, it is being named as $5]~\Theta\Phi \mu$ Śāṅkara wants to defined his ontological position of Kevalādvaita, but it is matter of interpretation and investigation that how consistently he becomes successful.

There are two references of Akṣara and subsequently two different meanings are being assigned to it.

- (i) In the first reference, which is of course less disputable, the 'Akṣara' term is being referred to Brahma or ultimate reality. In Śāṅkara Bhāṣya, it is explained further by denoting the

reference of the question in Muṇḍaka Upaniṣada. The question is ⁽³⁰⁾

Σλ;ΔγΓ] EY9M λ97ΦΤ[;9∇λΔN.: λ97ΦΤ.: E9λΤ Φ

Here is the question is a general question of the all-inclusive nature of reality and in answer, as it is again quoted by Śāṅkara, ⁽³¹⁾

ςλ5 PΦ+ ™[λ9ν[9[λNTφI[π∟T[5ZΦT+Φ5ZΦ P .λT Φ
T+Φ5ZΦΔεϑ[NΦλN ,1Φ6Φ.: λ9νΦΔ]∟τ9Φ A|9λλTως
Ψ 5ZΦ

ΠΦ TN1ΦZΔλΩYδIT[Φ

Now, these two discourses are common in Upaniṣadic terminology. That is (1) Parā Vidyā and (ii) Aparā Vidyā. Akṣara is the subject of Parā Vidyā. Which Akṣara? That Akṣara for which the description

χς1ΦZΦτ;.:E9TλX λ9ξ9Δ□χ

Assigned. And in this entire discourse, the term Akṣara is used for Brahṃa or ultimate reality and a consideration of any thing greater than that is out of questions.

- (ii) But in second description where in Muṇḍaka (2.1.2.) The Puruṣa which is Divya, Amūrta, Sabāhyābhyāntaro, Ajah, and which is stated as something beyond Akṣara, then it is beyond to which Akṣara?

Now Śaṅkara says that, and Vācaspati clarifies further that, this Akṣara is not that Akṣara which is considered as world ground in the reference of the first Muṇḍaka. This all is O.K. But then the fundamental question remains unanswered. How to justify the term $\varsigma 1\Phi Z\Phi\tau 5ZT\circ 5Z\Phi\Phi$ Here Śaṅkara says that it will be explained in the next sūtra ⁽³²⁾

Now the second sūtra, the next Brahma-Sūtra which comes in this Adhikarṇa is ⁽³³⁾

$\lambda\vartheta\Xi[\Theta\Phi 6E[N\phi I5N[\Xi\Phi\epsilon I\Phi\therefore P\Gamma\{T ZM\Phi$

Here the sūtra wants to distinguish that $E\}TIM\lambda\Gamma$ from

(1) Jiva

And (2) Pradhāna

And so the sūtra can be interpreted, with reference to Śāṅkara Bhāṣya and Śāṅkara Vedānta as ⁽³⁴⁾

$\lambda\vartheta\Xi[\Theta\Phi 6E[N\phi I5N[\Xi\Phi\epsilon I\Phi\therefore P\Gamma\{T ZM\pi$

$\lambda N\phi IM(\Delta\}T\forall 5] \Theta\Phi\circ.\tau I\Phi\lambda N\Gamma\Phi E\}TIM\Gamma[\circ$

$\lambda N\phi I\tau\vartheta\Phi\lambda N\lambda\vartheta\Xi[\Theta\Phi 6\Phi\Gamma H\lambda\vartheta\circ$

$\sigma E\}T IM\lambda\Gamma\circ\phi\varsigma 1\Phi Z\Phi T\Box 5ZT\circ 5Z.\lambda T$

$\varsigma 1\Phi Z 5Z\Delta\Phi\tau\Delta\Gamma ME\{\forall NM\supset T[\Gamma 5|\Omega\Phi\Gamma\therefore$

$\sigma E\}TIM\lambda\Gamma\circ\lambda\Sigma\gamma T] 5Z\Delta\Phi\tau\Delta\{\vartheta\phi$

Here Śāṅkara Bhāṣya interpret Akṣara (As in the case of his Bhāṣya of Muṇḍaka Upaniṣada) as ⁽³⁵⁾

ς1ΦΖΔφΙΦΣεΤ.: ΓΦΔ5ΑΛΗΕλϷΤ5.:
 Ε}Τ;}1ΔΔΛξ9ΖΦζΙ.: Τ:Ι{9Μ5ΦΛΩΕ}Τ.:
 ;9∇:ΔΦλ™ΣΦΖΦΤ□ 5ΖΜ ΙΜ\λ9ΣΦΖ:Τ:ΔΦΤ
 □
 5ΖΤο 5Ζ .λΤ ΔΝ∇Γ φΙ5Ν[ΕΦΤ□
 5ΖΔΦτΔΦΓλΔλΧ λ9λ9λ1Φ.: Τ ΝΕ∇ΙΛΤ

Here Śāṅkara interprets Akṣara, in distinction with empirical self and unconscious world ground as χχΓΦΔΑΛΗ ΕλϷΤ 5χχ.

The Rantnaprabhā Tīkā further explains and justifies the interpretation of Śāṅkara Bhāṣya as ⁽³⁶⁾

ς1ΦΖΔφΙΦΣεΤλΔλΤ π ςξΓΜλΤ φΙΦ%ΓΜλΤ
 :9λ9ΣΦ ΖΗΦΤλΔλΤ ς1ΦΖΔ□ Φ ςφΙΦΣεΤΔπς
 φΙϷΤΔ□ ςΓΦλΝ .λΤ ΙΦ9Τ□ Φ ΓΦΔ-
 5ΙΜο ΑΛΗΔ□ .ξ9Ζο Τ:Ι ΕλϷΤ-
 5.: 5ΖΤ.:+τ9ΦΝ□ π5ΦΝΦΓΔ□ ςλ5 ΕλϷΤο
 .λΤ πϷΤΔ□ Φ Ε}ΤΦΓΦ.: ;}1ΔΦο ;.:ΣΦΖΦο
 Ι+ ΤΝ□ Ε}Τ ;}1ΔΔ□ Φ .ξ9Ζο λΡγΔΦ+ ςΦζΙΜ

T,ΨΦ Φ T:I{9 λPγΔΦ+:I ΗΛΘ[ᾠZ
 E[NM5ΦΛΩE}TΔ□ Φ L↓] .ξ9Z ςΦζIM λ9ΘΦI
 M
 I:I[λT ΓΦΓΦΗΛ9 ΘΦλNΓΦ.: φIΦβIΦT TN□
 EΦΘIAλX∇E}TΔ□ Φ /Tλ:ΔΓ B<91ΦZ[
 YΦλY∇ ςΦΣΦE ςMTξP 5|MTξP Φ
 .τIMT5|MT EΦ9[Γ ςφIΦΣ9T:I λPNΦζIτ9
 ζ]T[o ςΦζI5N,1Φ6ΦIΦ λΓΔ}∇,τ9ΦT□ Φ

Here, Rantnaprabhā Tīkā makes it clear that the Akṣara, which is being interpreted as Avyākṛta in Śāṅkara Bhāṣya is not Brahma, yet there is no ultimate dualism in Śāṅkara Vedānta, therefore it is a Śakti which remains in the Āśrya of Brahma. The reference of Akṣara as it is interpreted here as Avyākṛta has been made with the reference of Avyākṛtakāśa of Brihadāraṇyakopaniṣada Yājñavalkya-Gārgī saṃvāda. This will be seen in the next sub-section of Akṣarādhikarṇa.

From all these interpretations and justifications, it becomes clear that in Śāṅkara Bhāṣya of Muṇḍaka Upaniṣada and this Adhikarṇa in particular as well as in Śāṅkara and even post Śāṅkara Vedānta in general, there is no possibility of any conscious- un-conscious dualism or mind-matter distinction. The Akṣara, when it

is interpreted as the world ground at the view point of ontic discourse, it is taken as Brahma, as it has been taken in Yājñavalkya-Gārgī saṃvāda. But when, the cosmogonical and cosmogenical interpretations are warranted, the Akṣara is interpreted as the potential power of that supreme conscious being. According to recent interpretation of Swaminārāyaṇa thinking this is an inconsistency of interpreting the same term with different meanings in the same pakarṇa.⁽³⁷⁾ A strong claim has been made for a different interpretation of Akṣara in accordance with the Tattvapañcaka ontology of Swaminārāyaṇa metaphysics. But that can be properly deal in the chapter of Swaminārāyaṇa metaphysics. Where the concept is to be explained and interpreted with reference to Tattvapañcaka ontology. Here we see the concept of Akṣarādhikarṇa and Daharādhikārṇa in Śāṅkara Vedānta.

4.2.2. THE CONCEPT OF AKṢARA IN AKṢARĀDHIKARṆA-ŚĀṅKARA VEDĀNTA

The Akṣarādhikarṇa, as its name indicates, the most important adhikārṇa for the context of present research work.

Akṣarādhikarṇa occurs in the first adyāya and third pāda of the Brahma Sūtra from Sūtra 1.3.10 to 1.3.12. The matter under discussion is this that

whether, the occurrence of the term Akṣara in
Yājñavalkya-Gārgī
saṃvāda

Denotes Akṣara like Aumkāra or it denotes Brahma.
The Purvapakṣa makes doubt here and the adhikāṛṇa starts.

There are three Sūtras in this adhikāṛṇa and they are
interconnected. The Sūtra are

सिद्धात्कवचमिति [2.3.10]

सिद्धात्कवचमिति [1.3.11]

सिद्धात्कवचमिति [1.3.12]

The point under discuss is this that there are
occurrences of the term Akṣara in Upaniṣadas and it is to be
investigated that whether they all are used for the ultimate
reality or not. Here Purvapakṣa makes a doubt that this use
of Akṣara in Brihadāraṇyakopaniṣada may be for Akṣara
"Aumkāra".

Here, though as per general textual construction of
Brahma Sūtra, the main Purvapakṣa is Śāṃkhya. In the
beginning of Akṣarādhikāṛṇa, the objection comes from the
side of philosophy of grammar. As a general tradition of
linguistic interpretation and meaning the term Akṣara is to be
interpreted of "Varṇa".

The Purva Pakṣa says that it is workable in the context of present chapter where the demanded metaphysical characteristic from Akṣara is the subsistence of up to the end of space as uti also. The Purvapakṣa is mentioned in well as it is supported by Śr Śāṅkara Bhāṣya and also in Bhāmatī Tīkā as ⁽³⁸⁾

Τ+ ; ∴. ΕΙοω λΣΔ1ΦΖΕαΝ[Γ 96∇ πρIT[λΣ ∴. 9Φ 5ΖΔ[9̄Ζ .λΤ Φ
 χΤ+Φ1ΦΖ;ΔΦδΓΦΙχ .τΙΦΝτ9 1ΦΖΕαΝ:Ι 96[;@τ9ΦΤ□4
 5|λ;@ΙλτΦΣ|Δ:Ι ΡΦ Ι]⊃Ττ9ΦΤ□ χχςΣΦΖ /[9Ν ∴. ;9∇Δ□χχ
 σΚΦΠ 202#0#φ
 .τΙΦΝ{Φ Ρ ζ]τΙγΤΖ[9⊥ΦΦ∇:ΙΦφΙ]5Φ:Ιτ9[Γ ;9Φ∇τΔΣτ9Φ
 9ΩΦΖ6ΦΝ□ 96∇ /9Φ1ΦΖΕαΝ .λΤ Φ

Here the force of objection is this that, in the linguistic framework, when there is a traditionally accepted conventional meaning is workable, there is no need to invoke the etymological meaning of the term. And it is generally said and may be accepted that χχIMYΦΝ□ ~λ-Α∇,ΛΙ;Λχχ Therefore in the present context where the Akṣara is to be described or stated as the reality which subsist every thing upto the end of space ⁽³⁹⁾ (this term is very much significant in cosmological reference, space is not infinite in the absolute sense of the term). Moreover, it is also stated by Purva-Pakṣa that if Akṣara is to be taken as Varṇa then the requirement of the subsistence of world can be full-filled. There are Śruti vākyas like ⁽³⁹⁾

9ΦΡΦΖΔΔ6.: λ9ΣΦΖΜ ΓΦΔΩ[Ι σΚΦΠ&θ!θ&φ

Which can be said as the supporting vākyas for interpreting Akṣara as Varna. Bhāmatī states the Purva-Pakṣa as ⁽⁴⁰⁾

Γ Ρ Θ⊥[∇Θ9ΦΣΦΕ:ΙΜ Ττ95|ΜΤτ9[ΓΜ55νΤ[;9∇:Ι{94
5Ω[Ι:Ι ΓΦΔΩ[ΙΦτΔΣτ9ΦΤ□ Φ ;9Θ λΧ 5Ω[Ι.:
ΓΦΔΩ[Ι;λδΔγΓΔΓ]εΦ}ΙΤ[4ΥΜΖΙ.: 9ε1ΦΜ\5λΔλΤ Φ
Γ ΡΦ[5ΦΙτ9Φ.τ;δεΦ[N;δΕ9ο Φ

The identity of Nāmadheya and Rupadheya may be taken as another exposition of vivarta. As it has been told in vākyā padīya ⁽⁴¹⁾

ςΓΦλΝλΓΩΓ.: Α| ΕαΝΤτ9.: ΙΝ1ΦΖΔ□
λ99ΤνΤ[Ψ∇ΕΦ9[Γ 5|λΣ|ΙΦ ΗΥΤΦ[ΙΤο

Moreover ⁽⁴²⁾

ΕαΝ:Ι 5λΖ6ΦΔΜ\5λΔτΙΦδΓΦΙλ9ΝΜ λ9Ν] ο Φ

So, according to the philosophical school of grammarians, with whom there is a general sympathy of Advaita Vedānta in some dimensions. There is entire Māṇdukya-Upaniṣada on 'Aumkāra' where the Turiya state of 'Aumkāra' is narrated as the ultimate ontological status of Absolute Reality or Ātaman. ⁽⁴³⁾ Yet so far as the present discourse is concerned Śāṅkara Bhāṣya and more generally Śāṅkara Vedānta does not

accept this interpretation of Akṣara as Varṇa. It cannot go to the extent to accept the co solute identity of Nāmadheya and Rupadheya even at the level of Vyāvṛhārika Sattā. The Śāṅkara Bhāṣya refutes the above mentioned position of the grammarian as ⁽⁴⁴⁾

/9.: 5|Φ%T πρIT[5Z /9Φ\(\τΔΦ\1ΦZEαN9ΦρI Φ
Σ:ΔΦT□ ςδAZΦγTΩεT[o 5ελΨφIΦN[ZΦΣΦΞΦγT:I λ9ΣΦZHΦT
:I
ΩΦZ6ΦT□ Φ T+ λX 5ελΨφIΦN[;Δ:Tλ9ΣΦZHΦT:I
ΣΦ,+Iλ9E>T:I Φ χςΦΣΦΞ /9 TNΦ[T.: P 5|MT.: Pχ
.τIΦΣΦΞ[5|λTλΘ9Tτ9Δ]τ9Φ ΣλξΔγΓ] B<9ΦΣΦΞ ςMTξP
5|MTξP .τIΓ[Γ 5|ξΓ[Γ[N□Δ1ΦZΔ9TΦλZTΔ□ Φ
TIΦ PΦ[5;.: [TΔ□ π /Tλ:ΔγΓ] B<91ΦZ[YΦυIΦVΣΦΞ
ςMTξP 5|MTξP .λT Φ Γ P[IΔδAZΦγTΩελTVA||6M\γI+
;δE9λT Φ INλ5 —ΣΦZ /9 ;9VΔ□ .λT Φ
TNλ5 A|| 5|λT5λ1Φ:9ΩΓτ9ΦT□ :T]τIΨΘ ©Θ8φIΔ□ T:ΔΦγΓ
1ΦZτ9ξΓ]T[P[λT λΔΘIτ9φIΦλ5τ9Φε9ΦΔ1ΦZ.: 5ZΔ[9 A|| Φ
χχ

Here the position of Śāṅkara Vedānta is explicitly expounded so far as cosmological reference of the present chapter is concerned. The Varṇa, at the level of normal linguistic discourse is an empirical phenomenon and it cannot have power to subsist the empirical world up to the level of the end of space. There can be no identity of Nāmadheya and Rupadheya at the level of empirical reality. [This is true in other references also, though ultimately every

thing, all, is Brahma, it cannot be said that Moon = Sun or Prithivi = Jala. Final unity is to be considered at transcendental level the empirical diversity stands as it is in the realm of Vyavhārika Sattā. This very metaphysical position differentiates Śāṅkara Vedānta from subject idealism, Dṛṣṭi Śṛuti-Vāda or Vijñānavāda. The Bhāmati Tīkā refutes this position and establishes the interpretation of Akṣara as Brahma as ⁽⁴⁵⁾

Γ Ρ ΓΦΔΩ[ΙΦτΔΣ ∴ ~5Ω[ΙλΔΤ Ι]⊃ΤΔ□ Φ
∴95E[NΦN]5ΦIE[NΦNΨ∇λΣ|ΙΦ E[NΦρΡ Φ ΤΨΦλΧ ΕαΝτθ
;ΦΔΦγΙΦτΔΣΦλΓ ζM+Y|Φ(Φ⊥IVλEΩ[Ι5|τΠΦΨ∇λΣ|ΙΦλ6
ΓΦΔΩ[ΙΦγΠ] E}IγT[5Ω[ΙΦλγT] 3858ΦNλλΓ 38τ958τ9ΦλN
;ΦΔΦγΙΦτΔΣΦλΓ Ρ1Φ]ZΦNλλγ©IY|Φ(Φλ6 ΔΩ]ΩΦZ6
5|Φ9Z6Φ∇IVλΣ|ΙΦλ6 Ρ E[NΦΓΦΓ]E}IγT[.λT Σ]TM ΓΦΔ
;δE[Nομ Γ Ρ .τΨM\5λΔλT ΕαΝ ;ΦΔΦγΙΦλΩΣZ⊥I5|τΠ ο Φ
Γ B,] ΕαΝΦτΔΣM\I ∴ λ5⊥0 ο .τΠ]E9ο λΣγT] IM ΓΦΓΦ
N[ΕΣΦ, ∴ ∴ %,]Tο λ5⊥0ο ;M\I ∴ ;λγΓλXT N[ΕΣΦ, .τIΨ∇ ο Φ
∴ ∴ 7Φ T] YεXλT ; ∴ ∴ A ∴ ∴ Ω[ZτI ∴ TΦε9Φ;ΦT□ λ5⊥0Φ\λΓ9[λEγI
9
∴ ∴ ∴ ΣΦZM™ΦΡ;δ5ΦTΦITΦ :ΔIVT[Φ IΨΦX] Iτ; ∴ ∴ 7Φ:ΔZ6 ∴ ∴ T+
Γ TN%IγIX{T]ΣΔ□ λ5⊥0 /9λX ©εΘ8ο ;Γ□ ; ∴ ∴ 7Φ:ΔΦZλ5T] ∴ ∴ 1
ΦΔο ; ∴ ∴ 7Φ λX :ΔIVΔΦ6λ5
5|τ51Φτθ ∴ ∴ Γ AΦΩT[; ∴ ∴ λ7Γο ;Φ T8:ΨΦ λX –
5ΦρKΦNΓ1ΦΔΦ Φ

And though the theory of sphota is not accepted and criticized in Śāṅkara Vedānta Vācspti Miśra himself, here, in

the context of present chapter, there is no accepted use of the term Akṣara for sphota as Vacāṣpti Miśra further says ⁽⁴⁶⁾

Γ P 96Φ∇λTλZ⊃T[:OM8ΦτΔλΓ ς,Φ{λΣΣ[\1ΦZ5N5|λ;λ®Zλ:T ,
MΣ[Φ

Γ P {9 5|ΦΔΦλ6Σ .τI] 5λZΘ8ΦT□ 5|9[NλIΘIT[Φ

In this reference, we find an effective refutation of linguistic or methodological solipsism. Though Akṣara is one and it is the transcendental ground of empirical reality, it is not being identified, in the name of Advaita, with so-called linguistic namism. Any theory of word and meaning cannot directly refute the empirical diversity of Vyāvahārika Sattā. In any use of the word, 'Dittha' for example, there is no empirical identity between word and meaning.

When a word is used, for example the abstract - 'Dittha' in the form of 38 or 584 which type of meaning is being denoted by it? It does not simply contains the subjective linguistic content for its comprehension - there is no room for linguistic monism at the level of the structure and function of language but with 38τ9 and 58τ94 the different individual entity which reside, or may reside, at different locations of space and time, are to be considered as the meaning of the use of 38 and 58. There cannot be any absolute identity between the term χχ38χχ in its linguistic content with that

"actual" $\chi\chi\text{38}\omega\phi\lambda\supset T\chi\chi$ which resides somewhere in "actual" space and time. Moreover that empirical relation between word and meaning should be previously known and it must be a content of memory. ⁽⁴⁷⁾ So what is to be concluded here is this that there is no possibility of any interpretation of Akṣara as Varṇa or sphota. This is a cosmological reference where the question is to find the metaphysical ground of universes or lokās. ⁽⁴⁸⁾ So, in general terms, the Akṣara is to be taken as a reality which can be subsist all possible manifestations of phenomenal reality and so, therefore, there is no possibility of any linguistic interpretation in the sphere of philosophy of language.

Again the continuous option of Prādhāna and Jiva are examined in the next two Sūtras.

There is a term 'Praśāsana' in the Sūtra $\chi;\Phi P 5|E\Phi;\Gamma\Phi T\Box\chi$ which rules out the possibility of taking any Sāṃkhya like element Prādhāna as the meaning of Akṣara. Śaṅkara mentions and quotes the mantras of Brihadāraṇyakopaniṣada ⁽⁴⁹⁾ where Akṣara's "Praśāsana" is said as all pervading and it is declared as transcendental subjectivity of consciousness. These two options, when they are taken together rules out the possibility of Prādhāna.

The last Sūtra $\chi\zeta\gamma I[E\Phi\theta\phi I\Phi\theta\supset T[\xi P\chi$ again rules out any possibility of any unconscious and finite conscious being as Akṣara. There fore Śaṅkara finally concludes that "it is

very well determined that Brahma is the Akṣara.
χχT:ΔΦT□5ZΔ[9 A||Φ1ΦZλλΔλT λΓξPI ο⁽⁵⁰⁾

The ultimate reality is Brahma itself, which is used, in cosmogenetic reference as Akṣara in Akṣarādhikarṇa.

In Indian philosophy, the ultimate reality is not simply a matter of philosophical comprehension. Moreover there is a consistent and constant observation that infinitely large and infinitely small, infinite and infinitesimal - both have to concede at a metaphysical junction. This point is elaborated, as an ontological characteristic of Akṣara as an all- inclusive reality in the Daharādhikarṇa of Brahma Sūtra which is explained and evaluated in the next sub-section.

4.4.3. AKṢARA AND DAHARĀKĀŚA- ONTOLOGICAL AS WELL AS SPIRITUAL SIGNIFICANCE.

Daharādhikarṇa occurs at the first Adhyāya, third pāda from Sūtra fourteen to twenty one. Before it and after Akṣarādhikarṇa, there is short adhikarṇa of just one Sūtra, the IkṣaTīkārmavyapadeśādhikarṇa with the only Sūtra: ⁽⁵¹⁾

.1ΦλTΣΔ∇φI5N[ΕΦT□ ; ο

This Sūtra is very much important from the reference of present research work. The point which is under

consideration is this that there are two spiritual concept which is important in sadhanā-mārga:

(1) Dhyāna

(2) Darśana- Ikṣaṇa - Sakṣātakāra. Now, what is the goal subject or aim of Darśana or Ikṣaṇa? The text which is referred in this context from Upanisadas is. ⁽⁵²⁾

/T™{ ;τΙΣΦΔ 5Z.: PΦ5Z.: P A||

INM.: ΣΦZ:T:ΔΦλ™™ΦΓ[T[9ΦITΓ[Γ{ΣTZΔγ9[λT

And

Io 5]ΓZ[T.: λ+ΔΦ+[⊥ΦMλΔτI[T[Γ{9Φ1ΦZ[6 5Z.: 5]–

ΘΦ λΔψIΦλIT Φ

Here is an important question with particular reference to sādhanā mārga. What is the object of dhyāṇa and Sākṣatkāra or Darśana or Ikṣaṇa? The Purva-Pakṣa, with reference to praśna Upaniṣada, attempts to show that Apara - Brahma (Which is denoted here as, Hirnyagarbha ⁽⁵³⁾

But it is effectively refuted in Śāṅkara Bhāṣya and Bhāmatī Tīkā and the object of Ikṣaṇa is described as para-Brahma only moreover there is an important point which is brought out in this reference. There is a casual relationship between dhyāṇa and Sākṣatkāra. This relation is stated with its results in Bhāmatī Tīkā as ⁽⁵⁵⁾

.1Φ6ωIΦΓIMZ[Σο ΣΦI∇ΣΦZ6E}TIM ο

ςΨ∇ ςΦ{τ;λY∇Σ.: T89λ9ΘΦIτ9.: TI[1ΦT[o Φ

The casual relation between Dhāyana and Sākṣātkāra is described here. Sākṣātkāra is the result of Dhyāna. Bhāmatī further says ⁽⁵⁵⁾

ωIΦΓ:I λX ;Φ1ΦΦτΣΦZo O,Δ□ Φ

The Sākṣātkāra can be applied to reality only ⁽⁵⁶⁾ and in this reference, the "Karma" the metaphysical action from the side of individual consciousness, makes its subject only para-brahma.

After this Sūtra the Daharādhikāra starts. It is noteworthy that in Akṣarādhikāra, the concept of Akṣara is taken in a cosmic reference. Here the Brahma is the cosmic ground of the universe. But that is not simply an ultimate reality which is represented in a metaphysical system with the application of rational construction through the law of non-contradiction. It is to be realized and by an spiritual act of finite consciousness (in this reference this consciousness is the consciousness of human being, but in general terms it can be any finite consciousness with appropriate spiritual quest.) Now there must be a pātha, a Vidyā which can relate, with the relation of identity - the cosmos and individual - the pinda and Brahmān□da - the infinite and infinitesimal which can be appropriately justified as a metaphysical theory and as a sādhanā mārga. This Vidyā is called Dahara-Vidyā and its metaphysical state, with reference to its equality with ultimate reality is described in Daharādhikāra.

The Daharādhikaraṇa contains eight Sūtras. They are
(57)

- σ!φ NXZ π↓Z[∇εIo
σ2φ YλTΞαNΦεIΦ.: TΨΦ λX ©∅Θ8.: λ,.:]Φ P
σ#φ Ω∅T[ξP ΔλXδΓM\(:IΦλ:ΔγΓ]5,αΩ{ ο Φ
σ∃φ 5|λ;®ξP Φ
σ?φ .TZ5ZΦΔΞΦ∇τ; .λT P[γΓ;.:EθΦT□
σ&φ πTZΦρP[NΦλ5 Δ}T∇:θ~5:T]
σ*φ ζγIΦΨ∇ξP 5ZΦΔΞ∇
σ(φ ζ<5ζ]T[λZλT P[TN]⊃TΔ□

The point under discussion in this Adhikarṇa is very much important from sādhanā mārga. The body is called Brahma-Pura the dhāma- residence-Pur of the Brahma. And no doubt, there is no trace of materialism here, it is so called because, after all the state of Brahma-realization, or Ikṣaṇa or Sākṣātkāra is to be achieved in this body. This is not, and should not be, very much surprising at all, because in Vedānta, there is no ultimate dualism between conscious and un-conscious like Sāṃkhya Darśana. Therefore the Hridayākāśa, which Dahara-subtle Sūkṣma is denoted as the meaning of Brahma with the reference of chāndogya - Upaniṣada in Śāṅkara Bhāṣya as⁽⁵⁸⁾

ζΨ IλNNΔλ:ΔγA|]5]Z.: NXZ.: 5]⊥OZΛΣ.: θ[ξΔ NXZM(λ:Δ
γΓ

ΓΥΤΖΦΣΦΕ:Τλ:ΔΓ□ INγT:Tγ9[Θ8φI.: T<Φ9 λ9λH7Φλ;TφIΔ□

Φ

The "space", "Ākāśa" which resides in the heart [the term is to be taken in its subtle sense, the physical heart is not being referred here as it becomes clear from the further discussion] is not used in the sense of physical space. The question which is under taken in Brahma Sūtra is this: what is to be taken as the meaning of the term "Dahara".

There are three alternative concepts which are considered:

- (a) Physical space - Bhūtākāśa (or its part).
- (b) Jiva or any finite consciousness
- (c) Brahma.

The discussion starts with the examination of the option of physical space. Why physical space

With the options of physical space and Jiva the Purvapakṣa presents an argument, which through goes directly against his own alternative of physical spaces, attempts to provide a point that why Jiva is to be taken as Dahara. After all according to some metaphysical theories Jiva is of atomic nature and so it can be called the owner of this body. The point is important in metaphysical as well as

spiritual dimension. The Purvapakṣa presents his arguments as they are represented in the Śāṅkara Bhāṣya as ⁽⁵⁹⁾

ςΨθΦ ΗΛθΜ ΝΧΖ .λΤ 5|Φ%ΤΔ□4 Α|| 5]Ζ ΕαΝΦΤ□ Φ
 ΗΛθ:Ι ΧΑΝ.: 5]Ζ.: ;ρΚΖΛΖ.: Α|| 5]ΖΛΔτΙ]ρΙΤ[4 Τ:Ι
 :θΣΔ6Μ∇5ΦΛΤ∇τθΦΤ□ Φ Ε∇τΙΦ Ρ Τ:Ι Α|| ΕαΝ θΦρΙΔ□ Φ
 ΓλΧ :Ι 5Ζ:Ι Α|| 6ο ΕΖΛΖ[6 :θ:θΦΛΔΕΦθο ;δΑγΩΜ\λ:Τ Φ

The chāṅdogya-Upaniṣada is stating, in whose reference this sūtra and Adhikāṇa are taken the Dahara as residing in the Brahmapura and that Brahmapura is the body. [In present case it is human body and in general terms it can be the body of any finite consciousness which can have the fulfillment of the conditions of Mokṣa-Mārga.] ⁽⁶⁰⁾ Whatever may be the ultimate metaphysical situation, in the present reference, with an ontological particularity, Jiva is the swāmi of Śarīra and only Jiva can have swa-swāmibhāva with body. No doubt Brahma is the owner or swāmi of entire manifested phenomenal reality. But in the present reference, only finite conditioned consciousness in the form of Jiva can be taken as 'Dahara'. Bhāmatī explains this objection and point further as ⁽⁶¹⁾

ς;ΦΩΦΖ6[Γ λΧ φΙ5Ν[ΕΦ ΕθλγΤ Φ ΤνΨΦ
 λ1ΦΛΤΗ,5θΓΑΛΗΦλΝ;ΦΔΥ|Λ ;ΔθΩΦΓΗγΔΦ\%Ι' =Σ]Ζο
 ΕΦλ,ΑΛΗ[Γ φΙ5λΝξΙΤ[ΕΦ:Ι'Σ]Ζ .λΤ Φ Γ Τ] λ1Φτ5ΦλΝλΕο
 Τ[ΘΦΦ.: ΣΦΙ∇ΦγΤΖ[6 ;ΦΩΦΖ⊥ΙΦΤ□ Φ ΤλΝΧ ΕΖΛΖ.: Α|| λθ
 ΣΦΖΜ\λ5

Γ Α | 6ΦφI59[Θ8φIΔ□ Φ Α|| 6ο ;9Φ∇ΓΣΦΖΣΦΖ6τ9[ΓΦλΤ
 ;ΦΩΦΖLIΦΤ□ Φ ΗΛ9 Ε[N ΩΔΦ∇ΩΔΜ∇5ΦλΗ∇Τ ΤλNτI
 ;ΦΩΦΖ6ΣΦΖτ9Φ\ΗΛ9[Γ φI5λNξIT .λT I]▷TΔ□ Φ

No doubt, the Brahma is the responsible ground of entire universe but it is a general cause. In that sense Brahma can be called the general cause of bodies also. But that is not a sufficient condition for providing alinguistic names to any object. There are many general causes for the growth of a particular tree. But all these general causes are generally not named as a pre-fix before that particular tree. Suppose the tree is of mango. Now it is not only the seed of mango which is responsible for the origin and growth of that tree. Land, water, air and many other factors (including space, time, and causality and in the end Brahma also offer all) are necessary and responsible for this origin and growth. But when a name is to be given it is to be given with the name of that particular seed "whose" tree it is. Seed is the "particular" or "Viśeṣa" Karṇa of that tree.

In the same way Jiva is the particular cause,- immediate, proximate cause - of that particular body in which it resides. It is obtained by 'that' particular 'Jiva' of its particular "ADRĀSTA". Moreover, according to the opponents, in a subordinate sense of the term, the Jiva may be called as Brahma due to its similarity with Brahṃa in the characteristics of consciousness. So in this sense, the śruti of the chandogya-Upaniṣada which is under consideration [and of course, all other similar references which denote the

point of residing any finite consciousness into any finite and conditioned bodies] refers to Jiva as the owner of Brahmpur.

The discussion which is under consideration is not only for the selection of an appropriate name for a particular metaphysical entity. If Jiva alone is to be referred as the main object in this Daharavidyā then there would be an important gape between individual and universal consciousness. The Akṣara Brahma which is described as the ground of the entire manifested universe must have to do something not only with individual finite consciousness but also with the entire process of its realization. It has to be the ground of not only for $\chi\chi A | \Phi : . 6] \omega \lambda \theta \nu \Phi \chi \chi$ but also for the Dahara-vidyā which is directly related with Jiva. And at this point, with reference to Brahma sūtra, Śāṅkara Bhāṣya (and with reference to Aṅu Bhāṣya also which will be shown in the next chapter) and particularly in the context of swāminārāyana metaphysics where Daharavidyā plays an important role in both-spirituality and metaphysics, the standpoint which is taken here in the answer of this objection is very much important. It is empathetically answered that in the referred text of chāndogya- Upaniṣada the meaning of Dahara can neither be taken as 'physical space' nor as Jiva or any finite conscious being. The Śāṅkara Bhāṣya attempts to answer the objection as ⁽⁶²⁾

$\zeta T \pi \mu Z : . A | | \omega 5 Z \Delta [\xi \theta Z / \theta \Phi + N X Z \Phi \Sigma \Phi E M$
 $E \lambda \theta T] \Delta X \nu \lambda T \Gamma E \} T \Phi \Sigma \Phi E M H \lambda \theta M \theta \Phi \Phi$

Why, the answer goes further in this way ⁽⁶³⁾

π∟Z[εIM 9Φ∩IE[ΘΦYT[εIM X[T]εIoΦ TΨΦλX ςγ9[Θ8φ
ITIΦ(λλλXT:I4 NXZ:IΦ(ΣΦE:I T.: P[N□ A|5]οχ .τI]τΣ|δ
I λΣ TN+ λ9vT[Φ
INγ9[Θ8φI.: IΣΦ9 λ9λH7Φλ;TφIΔ□ .τI[9ΔΦ5{1Φ55}9V
Σ.: 5|λT
;ΔΦΩΦΓ 9PG.: E9λT Φ

The Śāṅkara Bhāṣya empathetically states that from that which is coming later, the objection becomes nullified. What is coming later is, according to our opinion, the second sūtra of Daharādhikaraṇa which is to be seen very soon. At present Śāṅkara Bhāṣya forcefully declares that there can be no Daharattva in physical space ⁽⁶⁴⁾ and there can be no comparison of physical space with Daharākāśa. The spiritual similarity of pinda and Brahmaṇḍa is also reflected in the chāndogya Upaniṣada and quoted in Śāṅkara Bhāṣya as ⁽⁶⁵⁾

IΦ9ΦΓ 9Φ ςIΔΦΣΦEοTΦ9ΦΓ□ /ΘΦTM0γT XNI[ςΦΣΦ
Eο
T+ 5]∟0ZΛΣNXZτ9[Γ 5|Φ%T NXZτ9:IΦΣΦE:I5|λ;®Φ
ΣΦEΦ{5δI[Γ NXZτ9.: Γ9ΦV|γE]TΦΣΦEτ9.: λΓ9TVIT
λλT YδIT[Φ

Iv%IΦΣΦE EαNM E}TΦΣΦE[~ο TΨΦλ5 T{Γ[9 T:IM5
ΔΦ

ΓΜ55νΤ .λΤ Ε}ΤΦΣΦΕ Ε.: ΣΦ λΓθλΤνΤΦ ΕθλΤ Φ

There must be a difference between Upamāna and Upameya. If Daharākāśa is Bhutākāśa then, in the referred chāndogya Śruti these both cannot be equated regarding their dimensions. In that case Daharākāśa can be called Daharākāśa alone. It can alone be its own upamā. Bhāmatī compares this as ⁽⁶⁶⁾

Τ[Γ Τ:ΙΜ5Ι[τθ.: ΖΦΔΖΦθ6Ι]@θΤ□
ςΥτΙΦ Ε[ΝΔΦΖΜ%Ι ΥΤΜ ;τΙΦ.: Γ Ι]—ΙΤ[

so there is no comparison or still less there is any possibility of the relation of identity between Daharākāśa and Bhutākāśa. As it has been mentioned earlier this view of the opponents, as they are themselves propounding another view contradicting this one of their own, becomes utterly unimportant or T]pK. Now, the view or option that Jiva may be taken as the meaning of the term Daharākāśa is examined.

The option of Jiva is refuted in the Bhāṣya of sūtra ⁽⁶⁷⁾

ΥλΤΕαΝΦεΙΦ.: ΤΨΦλΧ ©εθ8.: λ,'Υ.: Ρ

Here it is mentioned that there are two main grounds on which it can be concluded that Jiva cannot be taken as the meaning of the term Daharākāśa.

- (1) First the meaning of the term 'Brahmaloka' (or Veshma or mahal) is to be investigated. What can be the etymological meaning of the term A||,MΣ μ The loka of Brahma or Brahma is loka? By proving the first option and asserting it with reasonal arguments it is to be investigated that.
- (2) Is there any state of consciousness where Jiva cum have a direct or indirect identification or its Svarupa sambandha with Brahma? Or in other words, it there any motion of Jiva which can be said as approaching towards the Brahma in this same body?

The Śāṅkara Bhāṣya and Bhāmatī Tīkā attempt to clarify the both questions, with an affirmative answer. In which the answer of the first point indicates the logical and ontological status of the concept of BrahmaloKa.

The term BrahmaloKa is not to be confused with the terms Indraloka or Prajapati-loka in a mythological reference so for as the present context is concerned. The meaning of the term Indraloka can be explained as "The loka of indra of .γ©:I ,MΣo Φ According to Sanskrit grammar this is saṣṭhi Tatpurṣa Samāsa which indicates a difference among other things between "Indra" and his "Loka" with a relation, and that of not identify with him. But in the case of Brahma-loka the philosophical position is altogether different. The etymological meaning as well as analysis and its philosophical implications of the term BrahmaloKa as well as

its application to Daharavidyā is explained in Bhāmatī and Śāṅkara Bhāṣya as ⁽⁶⁸⁾

ΓΓ] ΣΔ,Φ;Γ ,ΜΣΔΛ5 Α|| ,ΜΣ ΞαNM ΥΔΙ[Τ□ Φ
ΥΔΙ[νλN Α|| 6M ,ΜΣ .λT ΘΦΘ9Λ;ΔΦ;θ̣ετIΦ φI]τ5Φν[T
;ΦΔΦΓΦλΩΣΖ6θ̣ετIΦ T] φI]τ5ΦνΔΦΓM Α|| {θ̣ ,ΜΣM
Α|| ,ΜΣ .λT 5ΖΔ[θ̣ Α|| ΥΔΛΙΘΙΛT Φ

Here the point is this that whether yaṭhe term Brahmaloka can have the similar meaning of the term Hiran garbhaloka or not? If yes then entire discussion of Daharavidyā would be ya-garbha loka resideṣpointless because there is no point in saying that Hiran in the Daharākāśa of each individual finite consciousness. But Śāṅkara empathetically rejects any of such possibility. The Bhāṣya says that such meaning could have been taken if the grammatical analysis of the term Brahmloka a samāsa aṣ:thi Tatpurṣaṣwere to be made as S

Α|| :I ,ΜΣο .λT Α|| ,ΜΣο

But here the above mentioned analysis is not permitted because of the ontological reasons as well as for the point of the possibility of self realization of individual finite consciousness in the state of suṣupti which is indicate in the Brahmasūtra by the term χχΥλTχχ Φ The matter is further explained and elaborated in Bhāmatī Tīkā ⁽⁶⁹⁾

ς+ ΤΦΘλγΓΘΦΦΝ:Ι5λΤγΙΦΙΓ ΘΦΘ9Λ;ΔΦ;ΦΤ□ ΣΔ∇ΩΦ

ZIM

Α,ΛΙΦΓΛΛΤ λ:ΨΤΔ[9 ΤΨΦ5ΛΧ ΘΦΘ9Λ ;ΔΦ;λΓΖΦΣΦΖ6Γ
ΣΔ∇ΩΦΖΙ :ΨΦ5ΓΦΙ λ,]ΔφΙΦΩΣΔ:ΤΛΛΤ ΤΝ%Ι]ϷΤ.: ;}+ΣΦΖ[6
Φ

Suppose, as the example tries to explain that there is a Nisṛada who is Sthapati, then the grammatical analysis will be the Nisṛada is Sthapati and not as " the Sthapati of Nisṛada." ⁽⁷⁰⁾ In this case this cannot be a Sṛasṛhi Tatpuruṛa Samāsa but it is a Karmadhāraya Samāsa. In the same way, the same interpretation can be applied to the analytic interpretation of the term "Brahmaloka". This happens so because, on the ground of ontology, there is, and there can be only one relation between Brahma and Loka and, that of the relation of identity.

So, for the interpretation of the term 'Daharākāṛa 'the option of physical space, including the possibility of any distinct astronomical or mythological world is totally ruled out. Now the question remains for the option of Jiva. Though according to Śānṛkara Vedānta there is nothing which can be called as ultimately distinct or independent from Brahma but in the present context, apart from that general ontological condition, something more is being demanded. There is a reference of the ΥλΤ of particular finite consciousness which

imparts the interpretation of Daharākāśa, in more directly applicable sense in the present context, as Brahma. That “Gati”, or a universal, and yet, unknown transition of consciousness towards Brahma in the state of Susupti or dreamless sleep. [It is an empirical fact that such state occurs, and often daily for every normal person. Whatever may be the views of western psychological consideration, the existence of Susupti, or dreamless sleep cannot be doubted even on empirical grounds.] The relevant Śruti from Chhandogya-Upanisada, which is taken in reference and quoted in Śāṅkara Bhāṣya states the $\chi\chi$ $Y\lambda T$ $\chi\chi$ or every “Jivātma” as ⁽⁷¹⁾

$\Delta\Phi\circ ;\theta\Phi\forall\circ 5|H\Phi\circ \varsigma XZXY\forall\rho K\gamma\tau I /T :.$

$A||,M\Sigma \Gamma \lambda\theta\gamma N\lambda T \Phi$

This means that all the people, all human beings or all finite consciousness with an appropriate precondition of the ability of realization of these states, Jāgruti-Svapna and Susupti, everyday goes to Brahmaloaka, but without knowing it. How? Śāṅkara Bhāṣya explains this. ⁽⁷²⁾

$T+ 5|\Sigma\theta T :. NXZ :. A||,M\Sigma E\alpha N[[\Gamma\Phi|\lambda E\Omega\Phi IT\lambda^{TM}\Theta\Phi I\Phi$

$Y\lambda T\circ 5|H\Phi E\alpha N\theta\Phi\rho I\Phi\Gamma\Phi H\lambda\theta\Phi\Gamma\Phi\Delta\lambda E\Omega\lambda I\epsilon\Phi\Phi\Gamma\Phi$

$NXZ:I A|| T\Phi :. Y\Delta I\lambda T \Phi$

In the state of Susupti, each and every person goes to this Dahara-Brahma, this is the $Y\lambda T$ towards the Brahma loka but without knowing or recognizing Brahma. The matter explained in Bhāmatī, that it is rather regrettable event that with this continuous transition, due to Anādi-Avidyā, the Jiva

is not in a position to recognize either its Gati or the place where it is going every day. As a person who does not know a piece of gold covered by dust and etc. in the same way the Anadhikārī Jiva is not able to know that where he is going and returning without knowing it. It is explained in Bhāmatī as ⁽⁷³⁾

/ΤΔ[Θ ΝΧΖΦΣΦΕ.: 5|Σ|ΔΙ ΘΤΦΧΜ ΣΘ9ΛΔΝ.: ΘΤ∇Τ[Ηγ
 Τ}ΓΦ
 Τ89Φ9ΑΜΩΛ9Σ,ΦΓΦ.: ΙΝ[λΔο :9ΦΩΛΓΔλ5 Α| Γ 5|Φ
 %ΙΤ[Φ
 ΤνΨΦ λΡΖγΤΓλΤ~--λΓλΑ(Δ,λ9λΧΤΦΓΦ.: Σ,Ω{ΦΤ ΞΣ,ΦΓΦ.:
 5λΨ 5λΤΤΦΓΦΔ]5ι∇5λΖ;≤ΡΖλ®Ζλ5
 χχ 5γΨ{Ω∇ΓΦΙλ®Υ|Β⊥0λΓΑΧλΑΕ|Δ{6{ΤΦλΓ
 ΓΜ[5ΦΝΑΙγΤ.τΙλΕ;λγΩΔΤΑ ;Φ|ΤλΔ9 ζ]λΤο 5|ΘΤ∇Τ[χχ

This everyday transition to Brahmapura in the state of susupti may seem strange at first sight, but according to Aupanisadic philosophy it is a commonly accepted situation.⁽⁷⁴⁾ So Daharākāśa can be taken as Brahma and not either as Jiva or Bhutākāśa.

Finally in the last Sūtra of Daharādhikāra, the point is raised and answered that Daharākāśa cannot be stopped for saying Brahma simply because it is Alpa-Subtle. The Sūtra says ⁽⁷⁵⁾

ς<5ζ]Τ[λΖλΤ Ρ[↯Ν]⊃ΤΔ□

The difference between ALPA and Mahata, small and large can be applied to a physical entity and not to

metaphysical reality. It has been explained earlier in Brahma sūtrā as Śāṅkara-Bhāṣya states and explains: ⁽⁷⁶⁾

IN%I]▷TΔ□ π χ NXZΦ[λ:ΔγΓγTZΦΣΦΞο χ .τIΦΣΦΞ
 :IΦ\<5τ9 .: ζ9IΔΦ6 5ZΔ[ξ9Z[ΓM55vT[4 HΛ9:I
 τ9ΦZΦYM5λΔλT:IΦ\<5τ9Δ9Σ<5T .λT4 T:I 5λZXΦZM
 9▷TφIo Φ π▷TM (I 5λZXΦZοπ 5ZΔ[ξ9Z:IΦ\5[λ1ΦΣΔ
 <5τ9Δ9Σ<5T .λT
 χχςΔ∇Σ{ΦΣ:τ9Φ┘™I5 N[ΞΦρP Γ[λT P[γΓ λΓPΦρPτ9ΦN[9
 ∴ φIMΔ9ρPχχ
 .τI+ Φ

The small-ness Alpattva which is being assigned to Jiva and so turn to Brahma is relative. This has been clarified in Brahma sūtrā earlier. In the second Pāda of the first Adhyāya, the seventh sūtrā which is quoted here in Śāṅkara-Bhāṣya confirms the metaphysical position of the equality of infinite and infinitesimal in its transandental reference. The sūtrā under discuss is given as ⁽⁷⁷⁾ the,

ςE∇Σ{ΦΣ:τ9Φ┘N□φI5N[ΞΦρP Γ[λT P[γΓ λΓPΦIτ9ΦN
 [9 ∴ φIMΔ9T□

The Śāṅkara-Bhāṣya explains the Sūtrā as ⁽⁷⁸⁾

ςE∇ΣΔ<5ΔMΣM ΓΛ0Δ□ χ /ΘΦ Δ ςΦτΔΦγT[∇NI[χ .λT
 5λZλρKγΓΦITΓτ9ΦT□ 4 :9EαN[Γ P ς6ΛIΦΓ□ AΛX[9Φ∇I9Φ™
 Φ
 .τI6ΛI:τ9φI5N[ΞΦT□ 4 ΞΦZΛZ /9Φ\ZΦY|ΔΦ+M HΛ9

.XM5λNξIT[Γ ;9VYTο 5ZΔΦτΔ[λT IN]▷T.: T85λZXT∇φIΔ□
Φ
ς+MrIT[ω ΓΦI.: NMΘΦο Φ Γ TΦ9τ5λZλρKγFN[ε:I ;9VYTτ9
φI5N[εο
ΣΨΔ%I]5vT[4 ;9VYT:I T] ;9VN[ε[ΘΦ] λ9vΔΦΓτ9ΦT□
5λZλρKγFN[εφI5N[εM\λ5 ΣIΦλIN5[1ΦIΦ ;δE9λT IΨΦ
;Δ:T9;]ΩΦλΩ5λTZλ5 λX ;γΓIMωIΦ5λTλZλT φI5λNξIT[Φ

The omnipresence of God or ultimate reality does not and cannot forbid its explanation as a subtle reality. What is basically An_{≥u} cannot be called Vibhu but what is Vibhu it is already present in the place where its An_{≥uttva} is under consideration. Therefore it is called εE∇Σ{ΦΣ . The king of entire world can be called the king of Ayodhyā. So in the same way, as Brahma is Vyāpaka, it can be ‘Dhyeya’ in Dahara. And this is established in this Sūtr_{≥a}, so the objection of Alptattva which is raised by the purvapaks_{≥a} in the last Sūtr_{≥a} of Daharādhīkarn_{≥a} does not sustain.

Actually the Daharādhīkarn_{≥a} states the metaphysical situation of ultimate reality from the view point of ultimate realities spiritual dimension of Upāsanā. And this is again referred in Śān_{≥kara} – Bhāsyā as. ⁽⁷⁹⁾

ζ]τI{9 P[NΔ<5τ9.: 5[I]▷T.: 5|λ;ωΩ[ΓΦ\ΣΦE[ΓM5λΔΔΦ

ΠΙΦ χΙΦΘΦγ9Φ ςΙΔΦΣΦΕλ:Τ Φ ΘΦΓ[ΘΦΜ\γΤ(ΝΙ ςΦΣΦΕοχ .
λΤ Φ

In this way, the Daharādhīkarnā establishes an ontological position of identity between cosmic and individual point of view regarding the all pervading nature of Brahma.

In the entire Akasarādhikaranā and Daharādhīkarnā which states the references of Brahadāraṅkopaniṣada and Chhandogya-Upaniṣada together with the reference of Mundaka Upaniṣada in Bhrama-Sūtra [1.2.21. - 1.2.23.] The philosophy of Śankarācārya exposes the concept of Aksara as a cosmogenetic concept as well as a concept which is directly related to the spiritual development. As there is no ultimate distinction between Aksara – Brahma and Para – Brahma in Śānkara-Vedānta [And there can be no such distinction in any metaphysical system apart from purely dualistic systems like Sāṃkhya]. The concept is stated in the sense of it cosmological as well as spiritual demention.

The reference of Aksara is also found in Bhagavada-Gītā. Actually the word “Puruṣottama” occurs in the fifteenth Adhyāya of Bhagavada Gītā in the sense of its transcendence to Aksara ⁽⁸⁰⁾ So we see here, briefly the position of Śānkara-Vedānta in the interpretation of Bhagavada Gītā’s concept of Aksara in some important references.

4.5 THE CONCEPT OF AKSṚARA IN BHAGAVADAGĪTĀ AND ŚĀNṚKARA VEDĀNTA

Bhagavada GĪta is one of the important Prasthāna among Prasthāna Trayii. It represents metaphysical theory and Sāadhanā merges according to the line of Vedānta or UpanisṚadas. In the reference of present research work, it is examined here that in GĪtā the concept of AksṚara is stated in different sense and yet there can be a consistent and coherent exposition of the concept of AksṚara as a Cosmo genetic concept as well as a concept which is needed for a Spiritual pātha or Adhyātma Mārga. There are different occurrences of the word AksṚara in Bhagavada GĪtā among which the important and relevant occurrences, with ŚānṚkara-BhāsṚya, is taken here.

The first occurrence of the term AksṚara appears as the reality which is responsible for the genesis of Vedas.

4.5.1 AKSṚARA AND VEDA IN GĪTĀ.

In the third Adhyāya, which is mainly devoted to Karm – Yoga the term AksṚara occurs for the first time in GĪtā. In 15th Śloka, where the concept and process of Yajna is being stated and generalized, the Yajna is ⁽⁸¹⁾ said as originated from Kārma and about the origin of Karma, in 15th Śloka, the role of AksṚara is stated as,

ΣΔ∇ Α|Μ(Θ.: λθλ® Α|Φ1ΦΖ;Δ](ΘΔ□
 Τ:ΔΦτ;θ∇ΥΤ.: Α| λΓτΙ.: Ι7.: 5|λΤλΘ9ΤΔ□ Φ

There the term Brahma is interpreted as Veda in Śān≥kara - Bhās≥ya ⁽⁸²⁾

ΣΔ∇ Α|Μ(Θ.: Α| θ[Νο ; π(θο
 ΣΦΖ6.: Ι:Ι ΤΤΣΔ∇ Α|Μ(Θ.: λθλ® ΗΦΓΛΛΧ Φ

So the Karma is originated from Brahma and Brahma is from Aks≥ara. Here Brahma means Veda and it is originated from Aks≥ara. Śān≥kara - Bhās≥ya explains : ⁽⁸³⁾

Α| 5]Γο θ[ΝΦβΙΔ□ως1ΦΖ;Δ](ΘΔ□ως1ΦΖ.: Α|
 5ΖΔΦτΔΦ ;Δ](θΜ Ι:Ι ΤΝ□ ς1ΦΖ ;Δ](Ι.:
 Α| θ[Ν .τΙΨ∇ο Φ

So here the Aks≥ara is a reality which is responsible for the origin of Vedas. And Vedās, in Indian spiritual and cultural tradition is the origin of ethical and spiritual dimensions. So in the very beginning the Aks≥ara is stated as an aspect of reality which is the ground of ethical and Spiritual development of any finite Consciousness. It is clear that in this reference, the Aks≥ara is directly related

with spirituality or Adhyātma which is stated in the 8th Adhāya and 10th Adhyāya.

4.5.2 AKS≥ARA AND ADHYĀTMA :

The eighth Adhyāya starts with a fundamental question from Arjuna after the Jnāna - Vijnāna - Yoga of seventh adhyāya. The question is directly about the nature of Brahma and Adhyātma. Arjuna asks ⁽⁸³⁾

λΣ TN□ A|| λΣΔωIΦτΔ λΣ.: ΣΔ∇ 5]~ΘΦMTΔ□ Φ

It is very much note worthy that Arjuna is addressing here Kr≥s≥na as Purus≥ottama. Actually the question related to the statement of Kr≥s≥na which is made in seventh Adhyāya as ⁽⁸⁴⁾

HZΦΔZ6ΔM1ΦΦI δΦΦΔΦλζτI ITλγT I| T| A||
TλTMN]ο Σετ:ΓΔωIτΔ.: ΣΔ∇ PΦλB,Δ□ Φ

The answer state the nature of Brahma and Adhyātma as ⁽⁸⁵⁾

ς1ΦZ.: A|| 5ZΔ.: :9EΦ9MωIΦτΔΔ]ρIT[
E}TEΦ9M<9ΣZM λ9;Y∇ο ΣΔ∇;.:λ:ΨTo Φ

The question is about the nature of Brahma. The answer states A|| as ς1ΦZ, the adjective 5ZΔ, according to Śān≥kara - Bhās≥ya is to be applied to Aks≥ara and not to Brahma, as ⁽⁸⁶⁾

ς1ΦZ.: Γ 1ΦZλT .λT 5ZΔΦτΔΦ χ T:I

9Φ ς1ΦZ:I χ 5|EΦ;Γ[YΦλY∇ .λT ζ]T[o Φ

But the adjective 5ZΔ is to be applied
to ς1ΦZ

And so, here again, according to Śān≥kara - Bhās≥ya
the term Aks≥ara denotes ultimate reality. ⁽⁸⁷⁾

ςM.: ΣΦZ:I P ςMλΔτI[ΣΦ1ΦZ.: A| .λT 5Z[6
λ9E[ΘΦ6ΦN□ ςY|X6.: 5ZΔΔ□ .λT P λΓZλTEI[A|λ6
ς1ΦZ[π55γΓTZ.: λ9E[ΘΦ6Δ□ Φ

And the nature of that 5ZA| which resides in the
antarātma of every individual consciousness; and
again here is note worthy similarity with Daharā –Vidyā
and Daraharādhikarn≥a, this nature is called Adhyātma
⁽⁸⁸⁾

T:I/9 5Z:I A|6o 5|λTN[X.: 5|τIYΦτΔ EΦ9o
:9EΦ9o Φ :9EΦ9o ςωIΦτΔΔ□ πρIT[Φ

This Aks≥ara, whose Svabhāva is Adhyātma is to
be meditated and with the consciousness of Abhyāsa
and Yoga. It is said as Parama Puru≥sa Divya in 8.8
and 8.10 ⁽⁸⁹⁾ and in 8.11 the result of the knowledge of
Aks≥ara is described as it is described in
Br≥hadāran≥yokopanis≥ada as ⁽⁹⁰⁾

IN□1ΦZ.: 9[Nλ9NM 9NλγT λ9EλγT IvTIM 9ΛTZΦYo

ΙλΝρΚγΤΜ Α| | ΡΙΘ ΡΖλγΤ Τ↓[5Ν.: ;.: Υ|Χ[6 5|91Ι| Φ

The Śān≥kara - Bhās≥ya explains this ⁽⁹¹⁾

ΙΝ□ ζ1ΦΖ.: Γ 1ΦΖλΤ .λΤ ζ1ΦΖΔ□ ζλ9ΓΦλΞ 9[Νλ9ΝΜ
9[ΝΦΨΦ∇7Φ 9ΝλγΤ Τ™Φ /ΤΝ1ΦΖ.: ΥΦλΥ∇ Α|Φ| 6Φ
ζλΕ9ΝλγΤ .λΤ ζ]Τ[ο Φ ;9∇ λ9Ξ[ΘΦ λΓ9∇ΤΣτ9Γ
ζλΕ9ΝλγΤ χ ζ:Ο],ΦΔΔ6] .τΙΦλΝ

Here the meaning of Aks≥ara whose Svabhāva is Adhyātma is being taken as ultimate reality. Again it is mentioned the cause of Parama Gati in 8.13 by “ζΜλΔτΙ[ΣΦ1ΦΖ Α| |” ⁽⁹²⁾ and in 8.21 also ⁽⁹³⁾

With this Adhyātma, the Aks≥ara is represented as the ideal and goal of a Sādhaka. In 11th Adhyāya, where Arjuna realizes the Viswarupa of Kr≥as≥n≥a and again, philosophically it is an ontological identification of ζγΤΖΦτΔΦ and λ9ξ9ΦτΔΦ4 Arjun states the previous upadesha of Kr≥as≥n≥a as 5ΖΔ Υ]ΔωΙΦτΔ;.:λ7ΤΔ□ ⁽⁹⁴⁾ and wants to see the cosmological form of that Avināśi Aks≥ara as :

Ν|Θ8]λΔρΚΦλΔ Τ[~5Δ{ξ9Ζ.: 5]~ΘΦΜ,Δ Δ Φ ⁽⁹⁵⁾

And, after acquiring divine vision and the state of spiritual realization, Arjuna states about the Viswarupa ⁽⁹⁶⁾

τθΔ1ΦΖ.: 5ΖΔ.: θ[λΝΤφΙΔ□ τθΔ:Ιλθξθ:Ι 5Ζ.: λΓΩΦΓΔ
□ Φ

τθΔφΠο ΕΦξθΤΩΔνΥΜ%ΤΦ ;ΓΦΤΓ:τθ.: 5]~ΘΦΜ ΔΤΜ
Δ[Φ

And further after getting the introduction from
Kr≥as≥n≥a himself again Arjuna states ⁽⁹⁷⁾

ςΓγΤ Ν[θ[Ξ ΗΥλγΓθΦ; τθΔ1ΦΖ.: ;Ν;↓τ5Ζ.: ΙΤ□

The ultimate reality is, here, being stated as

(1) λθξθ:Ι 5Ζ.: λΓΩΦΓ.:.

(2) ;Ν;↓ 5ΖΔ□

These both ontological characteristics

Matter is confirmed with the
reference of Bhagavad Gītā.
Here Śan≥kara states the
following Śloka of Gītā

.ξθΖο ;θνΕ}ΤΦΓΦ.: [Ν[Ξ[\\Η]νΓ λΤθθλΤ

Ε|ΦΔΙΓ□ ;θνΕ}ΤΦλΓ Ιγ+Φ~-ΦλΓ ΔΦΙ

ΙΦ Φ

cf. ibid. Page. 417.

The meanings of the term Ιγ+ is
given as ΕΖΛΖ in Ratanaprabhā
Tīkā. cf. Page. 417.

Actually the entire
;φΦν+5|λ;®ΙλΩΣΖ6 which is
from [Br. 1.2.1 to 1.2.8] is

substantiating the view which is taken in Daharādhikaranā.

Of ultimate reality consistently states the concept of Aksara as a spiritual and cosmo-genetically constructed ontological concept. The cosmic reference in the description of Viswarupa is normal and it is so oftenly used. It is described as “ Sarvatonantarupa ” ⁽⁹⁹⁾ “ Viśveśvara Viśwarupa ” ⁽¹⁰⁰⁾

Sarvatodiptimanantama ⁽¹⁰¹⁾ Anādimadhyantamnantama ⁽¹⁰²⁾ Viśwasya parama Nidhanama ⁽¹⁰³⁾ and many other cosmological as well as cosmogenical references which state the concept of Aksara or Brahma as the transcendental ground of entire universe. In ontological reference, in a transcendental sense, the Aksara is stated as something which is beyond to both being and non-being - ;T□ and ;T□

The Śānkara - Bhāṣya explains this transcendence as ⁽¹⁰⁴⁾

λΣ.: TT□ ;N□ ;N□ λθvΔΦΓΔ□ ;T P I+ ΓΦλ:T .λT χA]λ
 ®οχ
 T[π5ΦNΦΓ E}T[;N;TM I:I ς1ΦZ:I4 IN□ ™ΦZ[6 ;N□ ;N
 □ .λT πPPIV T[Φ 5ZΔΦΨVTo T] ;N;To 5Z.: TN□ IN ς1ΦZ.:
 θ[NλθNM θNλγT TT□ τθΔ□ χ/θ Γ ςγIN□χ .λT ςλE5|ΦIo
 Φ

This transcendental status of negative description is similar to the famous description of Neti – Neti

entire $\varsigma 5 Z \Phi 5 | \Sigma \lambda T$ ⁽¹⁰⁶⁾ then why it is being called as Puruṣa in the present reference? The answer may be this that the entire concept of Prkṛti or that which unconscious is completely modified in Gitā, and taking it more generally in the entire tradition of Vedānta. There is no ultimate distinction between conscious and unconscious and so, as the Sāṃkhya uses the term Puruṣa exclusively in the opposition of that which is totally un-conscious, such a use cannot be permitted particularly in Gitā and in general sense in any ontological description of every system of Vedānta, The ontic capital is completely unified and for a unique ontic control of ultimate reality over entire manifestation this type of ontological description and commitment is necessary. So the Śāṅkar-bhāṣya explains the term kṣara as ⁽¹⁰⁷⁾

TM{Φ .Δ{Φ 5ΨY ZΦλΞΣϑTM 5]~ΘΦM .λT πρIT[,MΣ[;∴;ΦZ[
 1ΦZο I 1ΦZλT .λT 1ΦZM λθΓΦΕΛ /ΣM ZΦλΞοΠ

The importance of the term rāśe" is clearly seen in this explanation. It is the part of that manifested aspect of reality which is subject of change. That which is subset of "1ΦZ6 χχ Is Kṣara and what is important, it is also named by the term Puruṣa. Actually it is Jivātmā, the reflection of consciousness in the Antehkarnṣa of Mana, Buddhi and Anamkāra. So S'ankara - bhāṣya further explasing it as ⁽¹⁰⁸⁾

1ΦZο ;θΦ∇λ6 E}TΦλΓ ;Δ:T λθΣΦZHΦTΔ .τΨ∇ο Π

And what is AKṢARA in this reference which is called kūtastha? It is somehow referred in the sense of unchangeable transcendental consciousness. The term kūta is explained in the sense of Māyā in S'ankara. bhāsyā .⁽¹⁰⁹⁾

ΣΧΜ ΔΦΙΦ Θ[ρΦΓΦ λΗ|ΤΦ Σ]λ8,ΤΦ ΖΛΤ ΤΨ 5ΙΦ∇ΙΦ
 ςΓ[Σ ΔΦΙΦλΝ5|ΣΦΖ[6 λ:ΨΤο Σε]8ΘΨο ;::ΦΖ
 ΑΛ7ΦΓγτΙΦΝ Γ 1ΦΖΛΤ .λΤ ς1ΦΖ πρΙΤ[Π

Here, as in the interpretation and description of Akṣara in Muṇḍaka Upaniṣada, where Nirupādlika Puruṣa is stated as transcending Akṣara, the description of Akṣara is being made as the BIJA of universe. The transcendental consciousness is not totally distinct or remote from this world but it is to be taken as the seed of the entire manifestation of phenomenal world.

But the ontological position of Gitā, Vedānta and as it will be seen, of Swāminārāyanism also, is not ' strictly theistic in which the immanence of ultimate reality is totally accepted and emphasized. Therefore what is ontologically ultimate or spiritually supreme is beyond to both Saṃsāra and its Bija, kṣara and " Akṣara as in the next S'lokās it has been mentioned. ⁽¹¹⁰⁾

π.Δο 5]~ΘΦ:τθγΙο 5ΖΔΦτΔ[τΙ]ΝΦΧεΤο
 ΙΜ ,ΜΣ+ΙεΦΦλθξΙ λΑΔτΙ∇φΠ .ξθΖο Π

I:ΔΦΤ1ΦΖΔΤΛΤΜ\ΧΔ1ΦΖΦΝλΤ ρΦΜΤΔο
 ζΤΦ\λ:Δ ,ΜΣ[θ[Ν[ρΦ 5|λΨΤο 5]~ΘΦΜ↓Δο Π

The transcendence of ultimate reality or Parabrahma is not exclusively limited in kṣara and Akṣara, in the universe and its ground or seed; it is different, beyond to these both, πτΣθΘ8ΤΔο ζτI.: Τ λθ,1Φ6 ζΦεI.: Φ ⁽¹¹¹⁾

as it has been explained is S'ānkara bhāṣya from world and its ground. However, it is not completely different from these both. And these both cannot have metaphysical subsistence without this πΤΔ 5]~ΘΦο as it provides the ultimate ground of their ontological subsistence, the S'ānkara bhāṣya explains. ⁽¹¹²⁾

:θΣΛΠΦ Ρ[[{ΤγΙΑ,ΞΣτIΦ4 5|λθξI 4

:θ~5;〈Φθ ΔΦ+[6 λΑΔ∇λΤ∇ ΩΦΖΙλΤ Π

Only with the power of its, pure ontological position it provides the ontological subsistence to both kṣara and Akṣara. And therefore it is, called Puruśōttama in Paurānōika reference

/θ.: ΔΦ.: ΕτΗΓΦ λθΝ]ο ΣθIo ΣΦφIΦλΝΑ]ο ⁽¹¹³⁾

So, in Bhagavada Gītā, the concept of Akṣara is stated in two references mainly.

- (1) Cosmo-genetic reference where Akṣara is the seed-ground of the manifested phenomenal world.

(2) As an ideal of Bhakti-which particularly made in the path of knowledge or Jnāna-Morges ⁽¹¹⁴⁾ from an ontological point of view it is kutastha, Puruṣa, Avyakta, Bruhma and Avyaya. In Swāminārāyanā metaphysical, the concept of Akṣara has been exposed with these metaphysical characteristics with slight ramification. Lastly we shall see very briefly the concept of Akṣara-Brahma in Vallabha Vedānta.

4.6 AKṢARA BRAHMA IN VALLABHA VEDĀNTA

The philosophical position of vallabha Vedānta is generally called Śuddhā dvaita or more correctly Brahma vāda ⁽¹¹⁵⁾ In the philosophy of Śuddhadvaita, upto certain extent which is similar to kaivaladvaita of Śankara there is only one ultimate reality and that is Brahma. Brahma here also is one and non - dual reality. It Abhinnanimittopādāna kāraṇa of the world. ⁽¹¹⁶⁾ It is svayamprakasha and devoid of any limitation. ⁽¹¹⁷⁾

The theory of causation which is accepted in this school of Vedānta is Avikrūta - Parināma vāda. Parināma vāda is a version of Satakāryavada in which, in the opposition of Asatakāryavāda, kāraṇa is Sat or real in kārya, as well as kārya is also real in kāraṇa. This is accepted in Śāṅkhya against the Asatakāryavāda of Nyāya Vaiśeṣika ⁽¹¹⁸⁾

In philosophy of vallabha Vedānta this theory of satakārya vāda or Parināma-vāda is modified in the form of Avikruta Parināma - vada. If ultimate reality is devoid of all types of distinction there is no possibility and possibility in it, then there is no logical and metaphysical possibility of any type of Vikruta Parināma in it. As ornaments are made of Gold, the gold remains gold and there is distortion in gold when it is changed in the form of ornaments. The same thing applies to Brahma. The Brahma is one. There is no other second (or third etc) Brahma, there is not other reality apart from Brahma and there is no internal structure in Brahma in this situation there is no possibility of any type of Vikruta parināma from Brahma. So any parināma must be "pure", without having any distortion in the main cause that is in the Brahma.

But there must be a principle, a metaphysical theory for the actualization of any such possibility. If Brahma is one, non-dual and ultimate reality, then for the subsistence of any branch apart from pure ontology, there must be a principle, a supporting methodological device, for any the generation of any other branch of philosophy particularly cosmology and even epistemology. There would be only one proposition of identity.

Brahma = Brahma and that would not generate any cosmic order in itself without some extra metaphysical principal.

As the principles of Māyā Adhāya Vivarta etc makes room in Śāṅkara Vedānta for cosmology and epistemology the principle of Āvirbhāva and Tirodhāra plays this types of methodological and methaphysical role in Vallabha Vedānta.

4.6.1. PRINCIPLES OF ĀVIRBHĀVA AND TIRODHĀNA.

The principle of Āvirbhāva is ramified version of the principle of utpativāda of Nyāya Darśana. Nothing new can be created and so what can be the subject of a causal transformation is only the same manifestation which is already there in the cause. ⁽¹²⁹⁾ now if this happens for the "entire" cause then there is no meaning of the term "Āvirbhāva" and again we would get the equation.

Cause = cause and it will not generate anything but the expression of supreme ontological states of reality. But for any actual or non-actual "beginning" or "happening" in the cause, which is, can be Brahma alone, there must be

Some characteristics or laksāṇa in Brahma and that laksāṇa, the svarupalaksāṇa is Sat (being), Cit (consciousness) and Ānanda ⁽¹²⁰⁾ (a set of ontological properties)

Now for cosmic aspect, what is called Prakṛti or unconscious is a causal manifestation in the sense of

Avikruta - Parinānada, of the Sat part of Brahma. Here Part of Brahma does not mean any mechanical or organic part because essentially Brahma is Portless,

(:9YTE[N ZλXT φ . But that 'Sadamāśa' is already there in the Brahma but together with Cit and Ānānāda. So with the state of equilibrium of these three ontological laksānās of Brahma, there could not be any sarga or cosmic plan of generation or creation. So with the theory of Tirodhāna, it is supposed that in a causal manifestation of Sadamāśa, the other two Amāśa, Vit Cit and Ānanda are taken as Tirohita. Now, in Vallabha Vedānta, through the process is actual, there is nothing, not any other reality or principle which covers up these two Amāśās. This is only due to the 'Ichhā' of Brahma, 'Ichhā' for his creation of universe and for the play of sarga that it makes this ontic plan of the Tirodhāna of there two factors Sat and Cit.

Further in this Cosmic Scheme, the Āvirbhāva of Sat and Cit and Tirodhāna of Ānanda ⁽¹²¹⁾ resulte in the generation of finite consciousnesses or Jivātmās. With the Āvirbhāva of Cit, the Jivātmā becomes cidamāśa of Brahma and so it a quires a type of ontological stability which is devoid of any internal changes. The process of successive causal transfor motion stops here. The Jivātmā remains eternal so far as the cosmic plan is in action.

At this stage, in Vallabha Vedānta the concept of Aksara Brahma comes in between for the cosmic plan and for the purpose of Spiritual aspects also. The transcendence of Brahma, in Vallabha Vedānta, together with the initial stage of the acceptance of many universe theories, requires a concept which has the potential ontological capacity for the generation of this cosmic plan. No doubt the Para Brahma do have this all But if it comes directly in the action of the generation of this cosmic plan, its supposed transcendence and absolutely pure form would not be maintained in its original ontological form. But in the ontic scheme of Vallabha Vedānta, any such possibility can be thought only if there is something with the Āvirbhāva of Ānandamāśa. Otherwise, on the scale of metacosmic order, the process of generation becomes utterly impossible only with the help of Sat and Cit amāśa only.

The Ānandamāśa becomes 'Āvirbhāvita' or manifested in Aksara Brahma. Or in other words, the Aksara Brahma is an aspect, an ontological status of Brahma in whom, together with Sat and Cit, Ānandamāśa is also manifested. ⁽¹²²⁾ Then in the sense of difference between Brahma and Aksarabrahma, it lies in the quantification of Ānanda. In Para – Brahma, the Ānanda is Agantānanda and in Aksarabrahma, the Ānanda is Ganitānanda. ⁽¹²³⁾

4.6.2 ONTOLOGICAL CHARACTERISTICS OF AKSARA BRAHMA.

The Aksara brahma is taken as a cosmogenetic concept in the philosophy of Śuddhādvaita. The ontological difference between Para brāhma and Aksara brahma is in the quantity of Ānanda in its manifested form. This has been described in the Anubhāsa, in Adrasyatvetyadhikarsa. ⁽¹²⁴⁾

The Anubhāsa states ⁽¹²⁵⁾

T+ 5|ΨΔ ς1ΦZ:I A|| τ9ΦΔΦX ς≠ξIτ9ΦλN Y]6Σo
 5ZΔΦτΔ{9 Φ Σ]To ΩΔΦ[∇⊃T[Φ χTΨΦ1ΦZΦτ;δETΛX λ
 9ξ9χ λΔλT Φ
 .I.: PM5λΓΘΦT Φ Γ (+ A|| ⊥λTλZ⊃TΦ\HYN]τ5λ⊥Zλ:T
 Φ
 5]~ΘΦ:I A|| τ9.: λΓo ;.: λγNuΩΔ[9 .ΘΦNΦΓγNλTZME
 Φ9[Γ
 A|| Φ1ΦZΔ]ρIT[5|Σ8ΦΓγNo 5]~ΘΦΦ .λT
 χ A|| λ9NΦ%ΓMλT 5Z χ λΔτI+[9 TΨΦ λΓ6∇IΦT□ χ

So, here it is clearly mentioned that, there is no possibility of any consideration of Pradhāna for taking as the creative-ground of the world. It is Vedānta, Upanisada and there cannot be any ground, apart from Brahma which can be taken as the cause of world-generation. And Aksara is not like the Purusa of Sāmkhya. As it is stated, the Brahma itself is called Aksara, it is not a completely distinct element or reality, it is Brahma itself, with the only difference of the

quantity of Ānan≥da in it. It is not pure, abstracted transcendental consciousness like the Purus≥a of Sām≥khya. The quantity of Ānanda itself makes this distinction clear. An≥ubhās≥ya further clarifies the difference ⁽¹²⁶⁾

χχ ς1ΦΖΛΓ~56 /9 5]~ΘΦλ9Ξ[ΘΦ6ΦρP Φ χI[ΓΦ1Φ
 Ζ.: 5]~ΘΦ.: 9[N ;τΙλΔλT T:ΔΦN1ΦΖ λ9Ξ[ΘΦ6Φλ
 Γ Γ 5|ΣελTλ9Ξ[ΘΦ6ΦλΓ ΓΦλ5
 5]~ΘΦλ9Ξ[ΘΦ6ΦλΓ ;Φ.: 'βI5]~ΘΦ:I Φ Γ λX λNφI
 τ9ΦNIM Y]6Φo
 5]~ΘΦ:I E9λγT Φ χχ

Though Aks≥ara is purus≥a, and there is quantity of Ānan≥da as it is in limited form, lies in it, it does not create any type of Vikāra or distortion in it. It is forcefully stated in Brahma Sutr≥a, and Vallabhācārya provides a detailed commentary on it, in the Ānandamayādhikarn≥a, that the presence of Ānan≥da does not create any type of Vikāra or distortion in either Brahma or Aks≥ara-Brahma. The meaning of “Māyāt – Pratyaya ” is to be taken as “ Prācurya ” and it does not indicate any type of Vikāra in it.⁽¹²⁷⁾ the sutr≥ās are.⁽¹²⁸⁾

ςΦΓγNΔIM\εIΦ;ΦT□□

λ9ΣΦΖΞαNΦγΓ[λT P[γΓ 5|ΦP]IΦVΤ□

Φ

Here also the distinction between Para Brahma and Aksara-Brahma as well as the presence of Ānanda in Aksara-Brahma is described. ⁽¹²⁹⁾

सप्रथमं सत्त्वमात्रं तद्विद्यमानं तदात्मनः सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः

सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः

तदात्मनः सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः सत्त्वमात्रं तदात्मनः

With this ontological characteristics there are two main type of metaphysical relation between Aksara-Brahma and Para – Brahma.

- (i) Dharma – Dharmī Sambandha
- (ii) Dhāma – Dhāmī Sambandha ⁽¹³⁰⁾

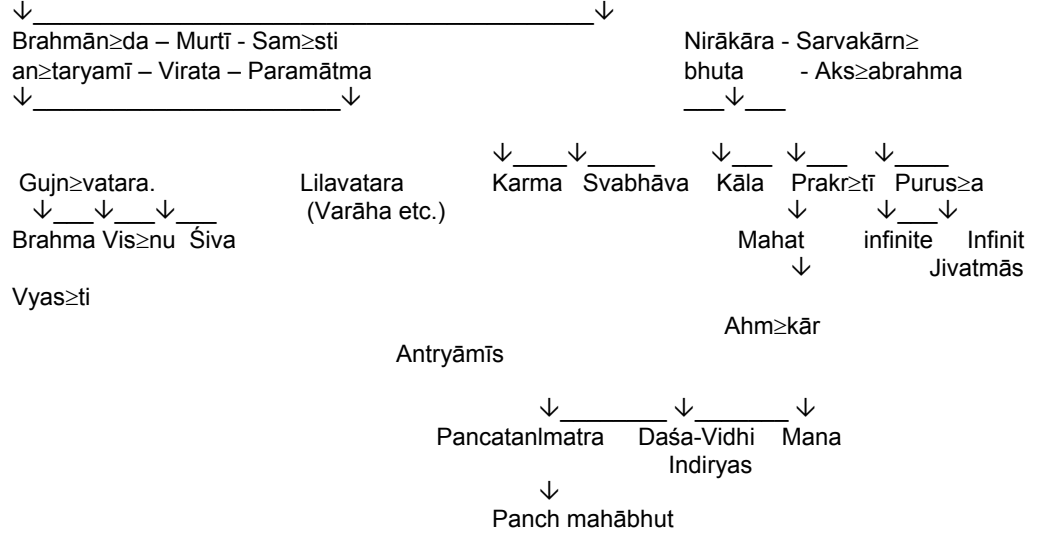
In Dharma – Dharmī Sambandha, the Aksara-Brahma

is Dharma and Para-brahma is Dharmī and in Dhāma – Dhāmī Sambandha Aksara-Brahma is Dhāma and Para-brahma is Dhāmī. Though it may seem contradictory, but in the case of Brahma it is possible as Brahma has an ontological characteristic of Viruddhadharmā Śattyattva. ⁽¹³¹⁾

With these ontological characteristics, the Aksara-Brahma plays, an important role in the entire plan of cosmic generation. At the top of entire Sarga, no doubt, the para brahma himself remains. The entire cosmic order is generated, including Prakṛti - Puruṣa and Jivātmā from Aksara-Brahma.

The entire order can be explained by the following table. ⁽¹³²⁾

Saccidānanda - Para . Brahma.
Purnā - Puruṣottama.
Sākāra. (Śrīkr̥ṣṇa).



The table states the Cosmo-genetic role of Aksara brahma in the philosophy of Śuddha – dvaita. It is also clear that, in this philosophy the concept of Aksara brahma is not taken as an independent one on Para – Brahma and, in the creation and maintenance of the world, the role of Para-Brahma remains predominant. It becomes clear from the concept of Brahmānda - Samsati – Antaryami - Narayana which provides the “Niyamana ” of world as well as Jivatmas through the power of Antaryamitva.

Yet for an ontology of pure Advaita, the concept of Aksara brahma is stated as the pre-cosmic

ontological character of the ultimate reality. It provides an ideal for God – Worship also in the realm of Spirituality. But overall, the Aksara brahma can be taken as an aspect, a characteristic of ultimate reality and not as an independent Tattva.

CONCLUSION : -

In the philosophy of Kevaladvaita and Śuddhadvaita, the cosmic order is ultimately dependent on Brahma. In Kevaladvaita, the alone Nirguna Nirākāra Brahma in real and the entire cosmic order and its plan falls in the state of Vyavahārika Sattā or empirical reality. So the concept of Aksara is taken, here generally as a pre cosmic seed or ground of ultimate reality. As there is no apparent possibility of the implementation of Sākāratva and personality in ultimate reality, there would be no ultimate justification of the Upasana of Sākāra reality.

In Śuddha-dvaita the situation is all-together different. Here the ultimate reality itself is Sākāra and the highest path is the Bhakti of Sākāra. And yet, the Aksara brahma which is taken as an Avirbhāva of Para-Brahma is Considered as totally Nirākāra.

But here also the Aksara brahma is as aspect of Brahma and it is not an independent from of reality. But again, if the cosmic order is ultimately real or Satya, then the total identity relation of manifestation and potential reality is very much hard to maintain. Either world or entire manifestation is an illusion or there would be a room of relative pluralistic distinction. The Kevaladvaita has taken the former option and later is exposed and justified in Swaminārāyanā metaphysics as it is shown in the sub-sequent chapters.

That
is Brahma concept be limited by
space, time and object.

Notes and References:

- (1) The Vatsyāyana-Bhāṣya on the Nyāya sūtra of Gautama, the independent Praśatapāda Bhāṣya on the Vaiśeṣika Sūtra of Kaṇāda and Yoga-Bhāṣya of Vyāsa on the Yoga-Sūtra of Patanjali are generally accepted as Ārṣa-Bhāṣya as they are accepted by all the followers of the particular schools.
- (2) Dr. Radhakrishnan S. (1961) Indian Philosophy

VO II Chapter on "The philosophy of Brahma Sūtra". Here Radhakrishna attempts to derive the views of sūtrakār as they stand on their own. Yet no conclusive picture regarding the ontic position can be drawn. Case is similar with other Indian Scholars like S. Dasgupta, C.D. Sharma etc.

- (3) Brahma Sūtra (1.1.1- to 1.1.4)
- (4) Anubhāṣya by Vallabhācārya (1.1.2)
- (5) Brahma Sūtra [4.4.22] this actually represents the goal and result of Brahma Jijnāṣā. It reflects the core idea of many Upaniṣada's mantras which present the goal as the ultimate Mokṣa mārga. For example in Brihadāraṇyakopaniṣada
 तत्सर्वं सत्यं ब्रह्म (Br. 6.2.15) In Chāṇdogya Upaniṣada
 इत्येवमब्रुवत् (ch.8.15) and even in Bhagvadgītā
 इत्येवमब्रुवत् (Bh. 15.7).

These examples show that the ultimate goal of any Spiritual quest is the realization of ultimate reality which is eternal and never results again in the phenomena bondage and Bhāmatī Tīkā and other sources of Śāṅkar Vedānta

- (6) Taittiriya-Upaniṣada [3.1]. The same reference may be taken from Muṇḍaka Upaniṣada or chāndogya- Upaniṣada.

(7) Brahma Sūtra [Brh. (1.3.10-1.3.12)]

(8) ibid. [1.3.14-1.3.21]

(9) ibid. [1.1.5].

(10) ibid. [1.1.6 to 1.1.11]

These sūtras are:

YΦ{6[P[γΓ ςΦτΔΞαNΦT□ (1.1.6)

TλγΓΘ9:I ΔM1ΦM5N[ΞΦT□ (1.1.7)

X[Iτ9Φ9PΓΦρP (1.1.8)

:9Φ%ΠΦT□ (1.1.9)

YλT;ΦΔΦγIΦT□ (1.1.10)

ζ]Tτ9ΦρP (1.1.11)

- (11) As Śāṅkar says Sāṃkhya as the "Prādhāna Malla", it is quite clear that in a cosmo-genetic concept, the inclusion of consciousness is inevitable.

- (12) These terms are used in different vedas and Upaniṣadas and according to Śāṅkara Vedānta, they have a common connotation and that is Brahma [Br.1.2.12 to 1.3.9.]
- (13) This a point of greatest importance from the reference of present research work. The concept of Akṣara is being exposed as a cosmo-genetic concept. Brahma is defined as the ground of universe, other wise, in a different ontological discourse; its definition like Tattiriya-Upaniṣada can be given as ;τI.:7ΦΓ.: ζΓT.: A| | Φ
- (14) Brahma Sūtra [1.2.21 - 1.2.23]
- (15) Brahma Sūtra Śāṅkara Bhāṣya [1.2.21] – Page. 307.
- (16) ibid. 1.2.21 Page. 308.
- (17) ibid. 1.2.21. Bhāmatī Tīkā Page. 308.
- (18) ibid. 1.2.21. Bhāmatī Tīkā Page. 308
- (19) Muṇḍaka Upaniṣada (2.1.2) Śāṅkara Bhāṣya on Br. [1.2.21] Page.308
- (20) ibid. Bhāmatī Tīkā page. 308.
- (21) Chapter III of the present research work. It is empathetically mentioned there that in Upaniṣadas, there is no ontological dualism, and so Akṣara has been taken as an aspect, a narration of reality from a cosmic stand point, so Śāṅkara interprets Akṣara as a cosmogonical pre-condition of the manifested world.

- (22) op.cit. Bhāmatī Tīkā page. 309.
- (23) ibid. Bhāmatī Tīkā page. 307.
- (24) ibid. Bhāmatī Tīkā page. 307.
- (25) Ibid. Bhāmatī Tīkā page. 307.
- (26) Even in scientific world-view there cannot be any demand of empirical similarity. There is a difference between fundamental particles of microscopic scale and everyday objects of macroscopic level. The properties of protons and Neutrons, and pots or now-a-days much discussed particles ["God-particles"] Higgs-Boson and normal molecules are very much different. cf. Scientific American [Indian] Feb.2008. For a comprehensive explanation of Higgs Boson, cf. The quantum theory of Fields, by Steven Weinberg Vo I & 2 . II Cambridge University press, Cambridge. It may be interesting to note that the lack of scientific knowledge can create a Fobia in the minds of people and electronic media. Finally the experiment in Large Hadron Collider at [ERN] has

started on 10th Sept 2008 and nothing happened which could have destroyed the world. However, the point is this that at cosmic scale, the ground of world may be invisible, different and dissimilar, yet it can be the ground of empirical and phenomenal world.]

(27) op.cit Bhāmatī Tīkā Page. No. 304.

(28) Muṇḍaka Upaniṣada. First Muṇḍaka

Here what is being described is the Kārya lakṣaṇa of Akṣara. The description of any lakṣaṇa of Akṣara or any term which is used for ultimate reality depends on context. For example Brahma itself is described as

;τI.: 7ΦΓ.: ζΓ.: T A|| in

Taittiriya Upaniṣada which Brahma Sūtra [1.1.2] describes its, as Kārya lakṣaṇa as
HΓΔΦv:I ITo Φ

(29) op.cit Śāṅkara Bhāṣya : Page. 306. - 307.

Here Śāṅkara Bhāṣya makes a detailed attempt to refute Śāṅkhya Darśana's Prādhāna - based cosmology. Yet Bhāmatī

Tīkā does not explain it as it should have been.

(30) ibid. Page. 307. Muṇḍaka [1.1.7.]

(31) ibid. Page. 307.

Here Śaṅkara wants to ascertain that discourse of a chapter is mainly determined by the question which is being put. The highest Vidyā is Parā-Vidyā and its goal is shown as Akṣara. Now in this reference, if something still being shown as greater than Akṣara, in the sentence $\zeta 1 \Phi Z \tau 5 Z T o 5 Z \Phi$ then Akṣara, as the Prakaraṇa indicate will not be the subject of Parā-Vidyā.

(32) ibid. Page. 307.

Here Śaṅkara Bhāṣya refers to the second Sūtra of this Adhikārṇa

(33) Brahma Sūtra [1.2.22]

(34) Brahma Sūtra with Ratnaprabhā Tīkā Ed by yativara Bhole bābā Vo.I Chaukhambad Prakaśan page 494.

(35) Śaṅkara Bhāṣya with Ratnaprabhā Tīkā ibid. page. 496 - 497.

(36) ibid. Ratnaprabhā Tīkā page. 496.

a Darśana-□(37) Sadhu Śruti Prakāśadās - Swāminārāyan
Sanatan Darśana ke

pariprekṣya me. And article presented in the Akhil Bhāratiya Darśan Pariṣad.

- (38) In this Sūtra the term अक्षरा appears and in the corresponding chapter of Śruti, in yajna-valkya Gārgī samvāda the Akṣara is said as that reality into which that Avyākṛtākāśa is ota-prota which contains everything. So space, which contains earth etc. in it, is not infinite in the absolute sense of the term.
- (39) Brahma Sūtra Śāṅkara Bhāṣya Bhāmatī Tikā page. 341.
- (40) ibid. Page. 340 - 341.
- (41) Bhartuhari-Vākya Padīya 1.1
- (42) ibid. 1.20.
- (43) Māṇduka-Upaniṣada. Here Ātama is described as having four pāda. And it is, both at empirical and transcendental level denoted by 'Aumakāra' and it's 'Mātrā'. Śāṅkara confirms the position in his Bhāṣya very well and gaudapāda wrote Kārikā on it. Yet, in this context, the 'Aumakāra' is a transcendental symbol for the description of

reality; it is not a word or Varṇa which attempts to describe empirical facts at the level of Vācya- Vācaka Sambandh.

(44) Śāṅkara Bhāṣya - Ratnaprabhā Tikā op.cit Page. 579.

(45) Śāṅkara Bhāṣya - bhāmatī Tikā op.cit Page. 342 - 343.

(46) ibid. Page. 343.

Here it is mentioned that, the theory of sphota is not valid. Vācaspti Miśra refutes the theory of sphota in Tattva Bindu as

ΔΛΙΔΦΓ5λZτIΦYM AΦΩT[ΓΦ;

λT :O]8[

©Θ8Φ.: T ΣΦIMV55. JM ΓΦNεΘ

8 5λZΣ<5ΓΦ Φ

That is when the function of the grasping of empirical meaning can be full-filled with Varṇa and śabda which is subject of experience; there is no need to suppose the un-experienced sphota. However, in present context, even that sphota is not, now here used for Akṣara and so entire linguistic interpretation of Akṣara is invalid.

(47) *ibid.* page. 342. Here as general principle Vācaspati Miśra refutes the linguistic theory of meaning which imparts subjectivity of meaning with words. Vācaspati states in his *nyāya vārtikātātparya* Tīkā as,

Ν[ΘΝΛΦΛΓ ΕαΝΓ ΓΝΙ:ΙΓ

Ιο :ΔεΤο

ΡΙΦ]ΘΦΦλ5 ; /ΘΦΙ

;δ5|λΤ ΝεξΙΤ[Φ

In short the meaning is this that words are to be confronted with non-linguistic facts for their meaning, and not with words alone. This is the view of empirical realism which is held, in western philosophy by Russell and others. cf. Russell: *My philosophical development* Gogere Allen & Un. vin.

(48) Kalpataruparimala explains in detail this point. It refers to the first part of Yājñavalkya-Gārgī- Saṃvāda and attempts to clarify that this is a pure cosmological discourse where at one Brahma or Aṅsara can

serve the purpose of the transcendental subsistence of phenomenal world. cf [Kalpataraparimala and Kalpataru on Bhāmatī 1.2.10]

(49) Brahma Sūtra Śāṅkara Bhāṣya Bhāmatī Tīkā

op.cit 345

(50) ibid. Page. 347.

Here it is note worthy that according to Śāṅkara there is no difference between A|| and 5ZA||. The prefix 5Z before A|| does not provide any ontological qualification to the reality A||. This is a point of great importance which will be considered in the sixth chapter of this work.

(51) Brahma Sūtra Śāṅkara Bhāṣya - with Ratnaprabhā Tīkā - op.cit [Br. 1.3.13] Page. 585.

(52) ibid. page. 585. This reference is taken from Praśna upaniṣada [pr.512/5]

(53) Hiraṇyagarbha is generally accepted as an aspect of parabrahma which is pre-cosmic condition of the manifested universe. cf. Māṇḍukya Upanisada. There Hiraṇyagarbha is related with the second mātrā of Aumkāra

and in turn with the Svapna-
sthāna' kṣetra of
consciousness. In present
reference the term is being
used for Apara Brahma or
Saguṇa Brahma or in some
sense Māyā-Upahita Brahma.

- (54) Śāṅkara Bhāṣya, Bhāmatī Tīkā op.cit. page. 347.
(55) ibid. page. 347
(56) ibid. page. 348
(57) ibid. [Br. 1.3.14 to 1.3.21]
(58) ibid. page. 349. ada 8.1.1.][chāndogyopanis
(59) Brahamasūtra Śāṅkara Bhāṣya - Ratnaprabhā Tīkā

op. cit. page. 597.

Here the objections which are
raised by the opponent are not
logically consistent. It is not
certain in the mind of the
opponent that what is to be
ascertained as the meaning of
the term Dahara? 'Physical
space' or finite consciousness.
The option of physical space
becomes utterly un-important
by his own points regarding the
option of Jiva. So Bhāmatī says
this option T]ρK χχ

/ΘΦ T] AX]TZM↓Z; ∴.NE∇λ9Z

MΩΦ T]ρK o

[cf. Bhāmatī op.cit. page. 350].

So the option of Jiva is examined in detail in Śāṅkara Bhāṣya- Tīkā and in this research work also.

(60) There is an important and interesting discussion regarding the Adhikāra of Devās in Brahma-Vidyā. cf. Brahma sūtra [1.3.30 to 1.3.34] with Śāṅkara Bhāṣya and Bhāmatī Tīkā.

(61) Śāṅkara Bhāṣya- Bhāmatī Tīkā op.cit. page. 351.

(62) Śāṅkara Bhāṣya - Ratnaprabhā Tīkā op.cit. page. 601.

(63) ibid. page. 601.

(64) ibid. page. 601.

(65) ibid. page. 601 – 602.

(66) Brahma Sūtra Śāṅkara Bhāṣya –
Bhāmatī Tīkā. op.cit. page. 353.

In Vālmiki Rāmāyaṇa the Upama is stated as : Śloka of this is:

YYT YYTΦΣΦZ.: ;ΦYZo ;ΦYZ

M5Δ□

ZΦΔZΦ96IMV[I]®.: ZΦΔZΦ96I

MλZ9 Φ

In short Daharākāśa can be compare with Daharākāśa alone and not with Bhūtākāśa.

(67) ibid. Page. 357. Here the term YλT does not indicate any mentions

or travel in space but it represents the transition of the state of consciousness of Jiva.

(68) *ibid.* Page. 359.

(69) *ibid.* Page. 359.

(70) This is like the definite description and not for any particular object but for entire reality. When, for example Russell says “Scott is the author of Waverly” then the phrase “the author of Waverly “ is related with Scott with the relation of identity. And in the same way, the same definite description can be applied to the proposition. The Nisṛada is the Sthapati.c.f. Russell “on denoting” in “Logic and Knowledge” George Allen & Unwin (1969). For further analytic explanation on this point in Śāṅkara Vedānta [cf. kalpataru Tīkā and Kalpataru parilmālā].

(71) Brahma Sūtra - Śāṅkara-Bhāṣya
Ratnaprabhā Tīkā. op. cit : Page. 609.
cf. Chhandogya Upaniṣda [8.3.2]

(72) *ibid.* Page. 609 – 610.

(73) Brahma Sūtra - Śāṅkara – Bhāṣya
Bhāmati Tīkā op. cit. Page. 361.

(74) In Manḍukya – Upaniṣada, particularly, the state of consciousness of susṛpti is stated in this way. The point is this that there is a possibility of a direct relationship of Jiva with Brahma. And, at last, in principle that possibility is universally applicable.

(75) Brahma Sūtra - Śāṅkara – Bhāṣya

Ratnaprabhā Tīkā op. cit : Page 639.

(76) ibid. Page. 639.

(77) ibid. Page. 419. in the previous Sūtra that
is in 1.2.6. Which is $\chi:\Delta\epsilon T[\xi P\chi$.

(78) ibid. Page. 421.

(79) ibid. Page. 639.

(80) Bhagavada Gitā. Śānḡkara-Bhāḡya Adhyāya xv.

Śloka 18.

(81) ibid. Page. 90. 3.14.

(82) ibid. Page. 91.

(83) ibid. Page. 211 8.1.

(84) ibid. Page. 210. 7.29. Here is $\zeta\omega I\Phi\tau\Delta$ is
interpreted as $5|\tau IY\Phi\tau\Delta\Phi$ in
Śānḡkara - Bhāḡya - $\zeta\omega I\Phi\tau\Delta$
 $5|\tau IY\Phi\tau\Delta\Phi\lambda\theta\theta\Phi I\theta:T]$:. Śānḡk
ara- Bhāḡya 7.29. Page.
210.

(85) ibid. Page. 211. 8.3.

(86) ibid. Page. 211.

(87) ibid. Page. 211.

(88) ibid. Page. 212.

(89) ibid. Page. 212 – 213. Here the another
description of Aksḡara as

$5Z\Delta 5]~\theta\Phi \lambda N\phi I$:. $I\Phi\lambda T 5|\Phi\Psi\forall\Gamma]\lambda P\gamma$

TII□

and

;δΙΣ.: ;Τ.: 5Ζ.: 5]~ΘΦΔ]5{λΤ λΝφΙΔ□

is found. 8.8 and 8.10

(90) ibid. Page. 216. 8.11

(91) ibid. Page. 218.

(92) ibid. Page. 218. 8.13

(93) ibid. Page. 222.

ςφΙ:ΤΜ\1ΦΖ .τΙ]ϋΤ:ΤδΦΦΧ]ο

5ΖΔΦ.: ΥλΤΔ□ Φ

Ι.: 5|Φ%Ι Γ λΓθΤνγΤ[

Τ®ΦΔ 5ΖΔ.: ΔΔ Φ

(94) ibid. Page. 260 11.1

(95) ibid. Page. 260. 11.3

(96) ibid. Page. 266. 11.18

(97) ibid. Page. 266. 11.37

(98) ibid. Page. 275. 11.37

(99) ibid. Page. 265. 11.16

(100) ibid. Page. 265. 11.16

(101) ibid. Page. 265. 11.17

(102) ibid. Page. 266. 11.19

(103) ibid. Page. 276. 11.18

(104) ibid. Page. 275.

This transcendence of ultimate reality from being and non being, in the name of Α|| is also

stated in 13th Adhyāya.
cf.

7[1.: I,τ5|91IΦλΔ I—7Φτ9ΦΔε
TΔξΓ]↓[
ςΓΦλNΔτ5Z.: A|| Γ ;,γΓΦ;N]ρI
T[

Page. 322. 13. 12.

(105) ibid. Page. 376. 15.16

(106) ibid. Adhāya 7, Page 197 7.4

the Aparā Pr̥kr̥uti is stated as,

E}λΔZΦ\5ΦV\Γ,M 9Φ5]o Z9.: EΓM
A]λ®\Z[9

ςX.: ΣΦZ.: .TΛΘΦ.: E[λΔγΓ 5|Σ

λT ,εΩΦo

(107) ibid. Page. 376.

(108) ibid. Page. 376.

(109) ibid . Page. 376.

Here the reference of parā
Pr̥kr̥uti may be taken. In Jnāna-
Vijnāna yoga of 7th Adhāya the
parā Pr̥kr̥uti as defined as

ς5Z[IλΔT:τ9γIΦ.: 5|ΣελT λ9λ® Δ[
5ZΦΔ□

ΗΛ9E}TΦ.: ΔXΦAΦXM Π[N.:
ΩΦI∇T[HYT□

ΩΦI∇T[HYT□

The description of Akṣara as
χ;.:;ΦZAAHχ and the phrase
χχΩΦI∇T[HYTχχ are

indicating cosmological reference together with the individualistic dimension of the description of Akṣara

(110) ibid. Page. 377. 15.17-18.

(111) ibid . Page. 377 .

(112) ibid . Page. 377.

(113) ibid . Page. 377.

The term Puruṣottam is generally used for God or ultimate reality in Puraṇa. Rāmāyaṇa and Mahabhārata also. In philosophical texts such use is also recognized. Udayāna accepts this use of Puruṣottam for Puraṇikās in his Nyāya kusumanjali cf. First Stabaka of Nyāya kusumanjali with self commentery of Udayāna.

(114) ibid. Adhāya 12, Here Akṣara is stated as an ideal of Upāsāna.

(115) Goswāmi Shyama Monoharji (2001) "Brahmavada".

(116) Goswāmi Shree Sharad Shree Anirudhlolsi (1999)
Prameyaratna Samgrah. Page. 3.

(117) ibid. Page. 7-17. This Characteristic of
note Brahma is denoted as

- (118) Sāmṅkhyā – Kārikā of Iswora-Krishna. Actually Sāmṅkhyā established the existence of one Prakṛti of against the pluralistic world view Nyāya-Vaiśeṣika by Satelakaryavāda. The downward causality can provide one cause in this theory of cauSation and so it becomes a supporting metaphysical principle of an Advaitavāda.
- (119) Prameyaratnasamqrah. op. cit. Page 23.
- (120) Actually in Vallabha Vedānta , and also in the other systems of Vedānta, Ānāda does not simply mean a state of any type of happiness or pleasure but it is an ontological state or reality in Vallabha Vedānta Ānāda is a set of six properties vis (1) Aaiśwarya (2) Vīrya (3) Yaśa (4) Śrī (5) Jnāna (6) Vairāgya.
- (121) Prameyaratna Samgraha op.cit.Page 36-37
- (122) ibid. Page. 78.
- (123) ibid. Page. 78 – 79.
- (124) Brahma Sutrṅa, Anṅubhāṅya ed. Dr. A.D. Śāstri. Parshva – Prakashana Ahmedabad. [Br. 1.2.21 to 1.2.23]
- (125) ibid. Page. 186.
- (126) ibdi. Page . 187.
- (127) Brahma Sutrṅa Anuṅbhasṅya [1.1.11, 12] Here Śanṅkar-bhāṅya also agrees with Anṅubhāṅya. The Brahma is 'Ānāda -Māyā' does not mean that in Brahma there is any type of disfroition or

Vikar. The meaning of “Māyāt-projyaya” is to be taken as “Priculya” in both Bhāsyas.

- (128) ibid. Page. 118
- (129) ibid. Page. 113
- (130) Prameyaratnasamgroha. op. cit. Page 78
- (131) ibid. Page. 78 – 79
- (132) ibid. Page. 83.

CHAPTER – V

THE ONTOLOGICAL POSITION OF AKSARA BRAHMA IN SWAMINARAYANA METAPHYSICS.

- 5.1 INTRODUCTION**
- 5.2 SOURCES AND PHILOSOPHICAL POSITION
OF SWAMINARAYANA VEDANTA.**
- 5.3 THE ISM – ONTOLOGY OF SWAMINARAYAN
TATTVA. PAÑCAKA.**
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- (1) JIVA :-
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DESCRIPTION OF AKSARA IN ANVAYA
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CHAPTER – V

THE ONTOLOGICAL POSITION OF AKṢARA BRAHMA IN SWĀMINĀRĀYANĀ METAPHYSICS.

5.1 INTRODUCTION

It is a peculiar characteristic, in the entire history of world culture, which can be seen in Indian cultural as well as social reformation that it contains, among many other factors, a discourse and component of pure metaphysics for the justification and derivation of its spiritual counterpart. This observation requires its due substantiation when we look at the global, multi – dimensional aspects of the movements which took place in 19th and 20th century in Indian culture and society. The basic principle, which can be seen as observed in spiritual, metaphysical, cultural and social dimension is the acceptance of unity in diversity. ⁽¹⁾ This is not simply a cultural outlook which is practically, provisionally and temporarily accepted and justified for the cultural co-existence and social harmony of different people with different history, tradition and culture. It is supported, argued and justified by an appropriate, consistent and coherent metaphysical principle which is ultimately based on the spiritual insight and ontological presentation of Veda and Vedānta. Almost all reformative ideologies, which took place in this period, are based on Vedānta or an attempt of reconstruction of Vedāntic principle.

One of such important attempt, with its multi-dimensional developments has been made in Swāminarāyan—a tradition and philosophy originated in Gujarata by Swāmī Śri Sahajānda. (1781-1830).

In the end of 18th and beginning of 19th century, historically which is peculiar period in the history of India, Gujarata and particularly in Saurashtra (Kathiyavada), a socio-cultural and Spiritual Movement was generated which successfully attempted to provide a world view, a way of life and a cultural phase of Indian Spiritual heritage on ground of not only Veda and Vedānta but also in the perspective of Pauran—ika literature with its appropriate philosophical transformation. It provided a Bhakti – mārga with sufficient care of the practice of piousness and celebacy, a social creed and moral standred with sufficient care of non – violence and harmonious social order and to-gether with all this a metaphysical world view many universe theory and the concept of Aks—ara-Brahma as its ground of subsistence which was almost a forgotten chapter in the history of Indian philosophy⁽²⁾ However it is the basic and mainstream point of the present research work to examine and evaluate this concept of Aks—ara-brahma in ontological, epistemological spiritual and more importantly in cosmological dimension ⁽³⁾ This all has been done, with

appropriate new concepts and their reconstruction, in the basic Indian spiritual tradition of Veda and Vedānta. These are the sources on which the new interpretation and reconstructions are found.

5.2 SOURCES AND PHILOSOPHICAL POSITION OF SWĀMINĀRĀYANĀ VEDĀNTA.

There two basic texts, which are regarded as universally accepted philosophical sources of swāminārāyanism.

(1) Siksāpatri. A text is sanskrita, written on the ground of Śruti and smritis on Mahā sūda 5, samvata 1883. (AD. 1826).

It is important to note that It is the concluding phase of the other most important treatise. The Vacanāmṛta which are written in this period are G.III. 2 on 11.6 1826 and G.III 20.7 1927].⁽⁴⁾ So there is a continuous resemblences between Vacanāmṛta and Siksāpatri.

(2) 'Vacanāmṛta' is a composition of dialogue of Śri Sahajānanda with saints and other people in the form of debate, explanation and criticism which is made between 1819 – 1829. It contains, including metaphysical and ontological discourses, the debates and explanations on ethical, social, cultural and almost on every aspect of Human life.

These two texts are the original source of swāminārāyanā philosophy. However Śri Sahajānanāda'ji accepted eight classical texts as the ground of his thought and philosophy. In the Sikṣapātri it had been mentioned as ⁽⁵⁾

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

The enumeration of these eight works (śāstrās) which are called Sat Śāstra – real, acceptable, true treatises are:

- (1) Vedās (2) Vyāsa Sūtrā (3) Viśṇusahasṭranāma
- (4) BhgavadaGītā (5) Shree mad Bhagavata (6) Vidurniti
- (7) Shri Vāsudeva Mahātmya (8) Yājñavalkya tī.smr

Here Vedās mean all hita as Arthadipikā explaining Vaidic literature including four sam ⁽⁶⁾

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

ॐ नमो भगवते वासुदेवाय ॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥ ॐ नमो भगवते वासुदेवाय ॥ ७ ॥ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

In the same way, the meanings of 'Bhāgavatadikarn' a iṣetc. are also to be understood in its generalized sense. The term Puran also to be taken in its classical sense. ⁽⁷⁾ The list encompasses spiritual, metaphysical social and cultural as

well as ism. Among these for Ācāradharma the Ethical background of Swāminārāyan ara Tīkā,ti with MitakṣYajnavalkya Smr ⁽⁸⁾ Daśama and Panchama skanda of Bhāgavat for Dharma śāstra ⁽⁹⁾ and a haṣya of Rāmānuja on Gītā and Brahma sūtr for Ādhyātmika aspect, the Bhās been mentioned. ⁽¹⁰⁾

ΕΦΖΛΖΣΦ6Φ.: EY9ΣΛΤΦΙΦΞΡΦ9ΥΔΙΤΦΔ□ Π

ΖΦΔΦΓ]ΗΦΡΦΙΥΣεΤ.: ΕΦΘΙΔΦωιΦΦλτΔΣ.: ΔΔ□

ΠΠ

ya on The Śribhās Brahmasūtr>ya oḥa and Bhās Rāmānuja of Gītā are to be considered as the main source of the metaphysical a philosophy and spiritual background of Swāminārāyan ⁽¹¹⁾ With this it becomes clear that the basic a philosophy is a form of Advaita Vādaphilosophical position of Swāminārāyan and the interpretation of Rāmānuja is more applicable than other systems of i itself states, ā-patr Vedānta. The Śiks ⁽¹²⁾

ΔΤ.: λ9λΞΘ8Φ™{Τ.: Δ[ΥΜ,ΜΣΜ ΩΦΔ ρΦ[λ%;ΤΔ□ Π

Τ+ Α| | ΦτΔΓΦ ΣεΘ6;[9Φ Δ]λ>ΤξΡ ΥΔΙΤΦΔ□ ΠΠ

So the basic philosophical position is that of Viśis>tadvaita .But at tadvaita areism and Viśiṣthe same time it does not also mean that Swāminārāyan same philosophical system (;ΔΦΓ ΝΦΕ∇ΛΓΣ Τ.:+φ in all metaphysical references. It indicates the basic ontological position and

criterion of this school is a iṣṭadvaita. And the background philosophy of Swāminārāyaṇ similar to Viśiṣṭa in consistency with basic Vedāntikā sanātana philosophy.

Apart from these ism iṣṭ classical sources there are many important development of Swāminārāyaṇ in the form of Harivākya later course. The sanskrita version of vacanāmr sudhā sindhu by ŚatĀnanda Muni. There is an extensive commentary of great length by Pt. Kṛṣṇavallabhācārya in the form of Harivākya sudhā sindu-Brahmarasāyaṇya in five - bhāṣ gi Jivnam volumes. There are other treatises like “Satsan tam” and many others which state the exposition and “Harililakathāmr a philosophy development of Swāminārāyaṇ

From a modern point of view there are important research works, as doctoral dissertation on a’ by Dr. J. A. ism. Among them, ‘The philosophy of Swāminārāyaṇ Swāminārāyaṇ Yajnika, “Navya – Viśiṣṭadvaita – The a – by Vedānta philosophy of Śri Swāminārāyaṇ

Dr. R. M. Dave (both are published) and “A comparative and evaluative study of the moral a” by Dr. C. B. Vadher (un – published) are philosophy of Śri Swāminārāyaṇ research works which have done from a critical and comprehensive point of view.

Moreover there is a continuously a philosophy in the form of publication of growing literature in Swāminārāyan books, lectures and articles by the saints of this sect and other scholars. However after making a general philosophical survey, it is time to may a more detailed exposition of particular philosophical concept in order to meet the requirement of short corner specialization in metaphysical perspective. In view of this, the present research work is a humble attempt to full-fill this hither ara Brahma into unfinished task of the metaphysical exposition of Aks a philosophy before the class of scholars and people. Swāminārāyan

So, before examining the ontological ara Brahma together with its metaphysical characteristics, a place of Aks brief critical survey of entire ontological scheme – which is called Tattva Pañcaka in this reference has been stated and evaluated.

5.3 ISM – THE ONTOLOGY OF SWĀMINĀRĀYAN TATTVA. PAÑCAKA.

The characterization of a metaphysical system is often made, in a certain reference, by the acceptance of the number a metaphysical of realities in its ontological framework. In Swāminārāyan system there are five realities (Tattva – that which is, or real) are accepted. Here, from a historical point of view and in the sense of textual i only

‘Three’apatrinterpretation, it is also to be noted that in Siks realities are mentioned. They are Jiva, Māyā and Íswara. ⁽¹³⁾

In entire Vacanāmr̥ta and in all original as well as research work on Swāminārāyan philosophy the doctrine of Tattva pañcka has been accepted without any disparte. So the authenticity and validity of vacanamr̥ta and sub sequent works is to be taken and the folloing narration has been done accordingly.

5.4 THE ON TOLOGY OF TATTVA PAÑCHAK IN SWĀMINARAYANĀ METAPHYSICS.

The concept of number, when it is to be applied to any ontological reality, is to be taken with great caution. The Reality, in any metaphysical system, and particularly in any idealistic metaphysical system, in its ultimate sense, is to be thought as beyond space and time. The Tattva or reality, with this type of transcendence, can not be explained or predicated by numerical predicates. When it is said that Brahma is one, the “one” which is being applied here is not simply as a mathematical predicate. Brahma is one can not be contorted in the sense of logical analysis in the form “There is one Brahma”. With this position of ontological situation, the brief explanation of Tattva – pañchaka can be given as follow.

(1) JIVA :-

Jiva or self, or Jivātma is the first principle where any acceptance of any type of ĀsTikā Darśana is to

begun. The Swāminārāyan philosophy also accepts the existence of Jiva as a prima fact of experience. Moreover, in the general traditional Vedāntic ground and its nature is very well explained in Śikṣāpartī as ⁽¹⁴⁾

[:IM\6];}1ΔλξPN|}5M 7ΦTΦ φIΦ%TΦλB,Φ.: TT]Δ□
7ΦΓΞ▷τIΦ λ:ΨTM HΛ9M 7[I[Φ\ρK[vΦλN ,1Φ6o Φ

The Jiva on the ground of ontological consideration possesses certain metaphysical characteristics. First the location of Jiva in a body is denoted. It is mentioned as “Hr̥daya” and, in contrary to common sense this is not to be translated as “heart” which is a bio-logical part of human body. It is a symbolic term which is generally used for indicating the essential part of any object. The Arthadīpikā Tīkā explains the characteristics as ⁽¹⁴⁾

[:ψΦ .λT π [λN [NI5|[λTΘ9TλλT [:ψΦo Φ
λ9Ξ[ΘΦ;~IΦ [NI[9T∇ΔΦΓo Φ
χ /ΘΦ ζΦτΔΦ [NI[λPτ:9~5Φo .λT ζ]T[o Φ

Further it is also explained as An̥uswrupa, Jnāta, pervaded in the whole body having the power of knowledge and unperishable. The term Jnāta and Jnānaswarupa are also to be understood in the sense of Vedānta. It is explained in Tīkā as ⁽¹⁵⁾

HΦΓΦτIωιΦΦτΔΦλΩΞ}TΦλΩN{9TΦΓλλT 7ΦTΦ P Φ

Almost the sense characteristics of Jiva is also explained in the Vacanāmr̥ta as ⁽¹⁶⁾

“I shall answer the question in brief. The Jiva is the speaker that elaborates on the nature of body, the indriyas etc. and explains their nature separately to the listener. The speaker also endores the body, indriyas etc. It is the knower and is distinct from all of the above – that is called the Jiva. Also the listener, which understands’ the forms of the body, indriyas etc. as the being distinct, which endores them, which is distinct from them is also known as Jiva self. This is the method of understanding the nature of Jiva. ”

The main point which is being emphasized here is the distinction of body from phisophical and psychological entities. In the general tradition of Vedānta, the Jiva is also said and Jnāna and it is An̄uswarupa. Its power, as the reference of Śiks̄apatri speaks, applies to the body to which it belongs. The basic nature of Jiva, in the language of Vedānta is in the form of “Saccidānan̄da swarup.” It is completely different from not only body but from any modification of Prakr̄ti. It has three types’ bodies and yet it is totally distinct from them. It is also stated in Śiks̄apatri as ⁽¹⁷⁾

λΓΗΦτΔΦΓ.: A||~5.: N[X+Iλ9,1Φ6Δ□
 λ9EΦφI T[Γ ΣT∇φIΦ Eλ⊃T ΣεΘ6:I ;9∇NΦ Φ

Here the distinction from N[X+I means. ⁽¹⁸⁾

$\lambda\theta,1\Phi6o:\Psi\},,;\}1\Delta\Phi\neq[X\Phi N\Phi\tau\Delta[\lambda1\Phi T\Phi:\theta\neq\Box\Sigma\Phi$

This Jiva, having the characteristics of Sat and Cit do have the characteristic of Ānanda ⁽¹⁹⁾ and so it differs from both Sāmākhya and Nyāya Darśana.

PLURALITY OF JIVAS:-

About the number Jivas the pluralistic world-view is taken. The number of Jivas is infinite and among them the number of liberated Jivas is also infinite. ⁽²⁰⁾

There is no possibility of any metaphysical transmutation of all Jivas in the status of ultimate reality.

There are peculiar characteristics for the description of a metaphysical entity by the method of Anvaya Vyatireka. Here these terms are not to be taken in its logical sense as they are generally used in the discussion of Anumāna in Nyāya and other philosophical systems. When an entity is explained in the view of its relation with other entities or characteristics, it is called the explanation by the method of Anvaya and when it is described as per ontological characteristics of its own it is called the method of vyatireka. It is to be noted that here these are the methods of description rather than deduction. By these methods the metaphysical description of each ontological entity is made. Here the description of Jiva is taken as ⁽²¹⁾

“Behaving as if united with three bodies of sthul, suksma and kāraṇa is the anvaya of Jiva. The Jiva is distinct from these bodies and characterized by eternal existence is its vyatireka form.”

This description, again states that in its true nature, Jiva is totally distinct from body and other cosmological constrains. Yet, it is also to be noted that Jiva is not an independent ontological entity. It is dependent on Para Brahma for its existence and function. It has been explained that without the power and ontological status of God or para Brahma, neither existence nor function of Jiva is possible. ⁽²²⁾ This happen so because Jiva is the amśa of Para brahma so, even if it is Anādi, it cannot have the ontological status as *causasui*.

Thus the ontological status of Jiva in the metaphysics of Swāminarayanism is as entity which is Anādi, Suksma embodiment of Sat, Cit and Ānanda and yet it is dependent on Para Brahma in its ultimate as well as functional sense. However it is also described as saccidānanda rupa, aksaraha and suksma. ⁽²³⁾ But with all these characteristics, it can be said that the concept of Jiva is represented in the basic tendency of Vedānta and Particularly from Viśiṣṭadvaita Vedānta.

(2) IŚWARA

The place of Íswara and particularly the plurality Íswara is a peculiar characteristic of Swāminarayan≥ metaphysics. Metaphysically it seems strange, but so far as the Pauran≥ika and mythological consideration of Indian thought is concerned this is a very common place thought and often presented

5|E.:;Φ AX]ΩΦ.: PΣ|[ETΦΓγN:I ;:;
λN
IΦθΦγΔNΛIM ζλE5|ΦI ζΦ;Λ↓ΦθΦΓE
[ΘΦTo
ζ+ΦΓΛTM\;τΠ[Γ[λT 5]ΓΛT E▷TMξP
;M\θNT□

cf. Satsangijivan Prakarn≥a – 5 ,
Adhyāya 67 Śloka 5,6.

In Dāmāyem≥a, Padampuran≥a , skanda puran≥a and more particularly in the VāsūdevMahatyma of Skanda puran≥a which is very much important work according to Śri Sahajanandaji.

As have mentioned earlier, there is no memtion of the term Íswara in Śiks≥apatr≥i in this reference. In Śiks≥apatr≥i there is an occurrence of the term Íswara is stated the description of Íswara is stated as per its statement in Vacanāmr≥tama.

By the general method of Anvaya and Vyatireka, the description of Íswara is given as. ⁽²⁵⁾

“Íswara when together with its three bodies of Virāta, Sutrātmā and avyākruta it is anway form. Íswara as distinct from those three bodies, and characterized by eternal existence is its Vyatireka form. ”

Further, in another Vacanāmr̥ta in the same method is explained as ⁽²⁶⁾

“When Íswara behaves as one with its three bodies or Virāt Sutrātma and avyākrut, that should be known as the anvay form of Íswara. When Íswara is described as being characterized by eternal existence, consciousness and bliss and as transcending its body in the form of Brahmān̄da, that should be known as the Vyatireka form of the Íswara. ”

This description of Íswara in the form of Anvaya and Vyatireka form makes certain characteristics clear.

- (5) The number of Íswara is infinite. Each Brahamanda has its Íswara.
- (6) The Íswara is not an ontological entity which is thought as totally indenpent from the Brahmānda to which it belongs: The relation between Íswara and its Brahmānda is that of Śarira and Śārīrika.
- (7) Like Jiva, Íswara also have three types of Bodies and they are described as “Virāta,

Sūtr≥atmā and Avyakruta. ⁽²⁷⁾ But here is a difference which lies as per the dimension of cosmology. The type of body and its matter is different from the body of Jivās. ⁽²⁸⁾

- (8) The ontological characteristics of Íswara is enternal Sat, Cit and Ānānada. This is a characteristic which is common in Jiva and Íswara. Though these three ontological characteristics of Íswara are superior to Jiva.

With these characteristics, the Íswara is omniscient, omnipresent and omnipotent but it is only for the universe to which it betony. It is also to be noted that with these characteristics, Íswara is not be taken as Mukta or independent ⁽²⁹⁾ They are Buddha and they have to be released like Jiva.

With these haracteristics, it is quite clear that the meaning of the term of Íswara is not to be taken in the sense it is generally taken in Indian or Westren theological discourses. It is also mentions that, in a particular sense, a Jiva an aquire the power of God. ⁽³⁰⁾ It may seem that in this case what is the need of an independent ontological category? There are Striking similarities between Jiva and Íswara. Yet it may be concluded that from a cosmological point of view, and in consistent position with the many world interpretation of cosmology, it is aquired a position of a particular universe related ontological entity.

(3) MĀYĀ.

Māyā is not taken in the philosophy of Swāminārāyan as an explanatory principle like Śānkar Vedānta but it is a real Tattva with its own ontological status. Though there is no ultimate distinction between conscious and unconscious like Sāmkhya, from a general cosmic and ontological point of view, Māyā is the only reality which can be called material in its nature. Again the number of Māyā is one. It is called ⁽³¹⁾

λ+Y]6ΦτΔΦ TΔo ΣεΘ6Ξλ>To Φ

and it is an eternally existing reality ⁽³²⁾

“Prakṛti is composed of three Gunas. They are both jada, and chaitanya, eternal, nirviśesa the ksetra of all Jivas and all elements including mahata tattva and also the divine power of God.”

So here again, the terms Māyā and Prakṛti are generally taken in the same reference. It is beyond Jiva and Íwara but under the ontological control of Aksara and Para brahma. But it is also to be noted that like Sāmkhya it is not totally independent from other reality. In Śikṣapatra it is mentioned as the ΣεΘ6Ξλ>To and in Harivakya Sudha Sindhu, a sanskrita version of Vcanamṛta, explains the Vcanamṛta G - / 12 as ⁽³³⁾

ΣεΘ6[rKIΦ ;Φ 5|ΣελTV,ΛV5T[\1ΦZTVHΦλ;

INΦ ↓NΦ\;{Φ 5|,I ςΦτIλγTΣ .TλλZToΠ

So, in the form of the power of *kr̥s̥na* or ultimate reality.

It may be concluded that *Māyā* is a *Tatva* which is the *Upanada Kāranā* of the entire cosmos contains infinite universes. The other cosmic and ontological characteristic of *Māyā* is taken in the description and evaluation of roomy-universe theory and the role of *Aksara Brahma* in it, till now we have either missed or not properly realized the significance of this very important chapter in the History of Indian Philosophy. The history of *Aksara Purusa* conception covers a very long period of metaphysical thought definitely beginning with the age of earlier *Metrical Upanisadas*.”⁽³⁴⁾

The observation is correct and it is also true that the chapter of *Aksara* either as a cosmo-genetic concept as the ground of world or as a concept indicating transcendental pure consciousness, in this form is not properly dealt with in the history of Indian philosophy. It is revised and enlarged in the contemporary Indian thoughts in *Swāminārāyanā Vedānta* metaphysics, but unfortunately this is not noted or dissertation by P. M. Modi.⁽³⁵⁾

Whatever may be the historical situation of understanding and interpretation of *Aksara* in classical

(4) **AKSARA**

There are certain metaphysical and spiritual concepts as well as terms which are used as the key terms and concepts in Upanishadas but in the later development of Indian philosophy, particularly in the age of classical systems, they did not have due philosophical attentions and interpretations. Aksara is very much there in Upanishadas, Gītā and Vaidic literature as we have seen, but it lacks a proper metaphysical, spiritual and even religious attention in the subsequent development of Indian philosophy. The significance and importance of the concept of Aksara is recognized, in his “Indian Dissertation” by P. M. Modi on “Aksara a forgotten chapter in the history of Indian philosophy” as

“I think, however that my dissertation will show that and contemporary Indian philosophy, it is an undoubted fact that in the metaphysics of Swāminārāyanism the concept of Aksara is dealt with in great detail and in multiple dimension. We begin the exposition and interpretation of the concept of Aksara with the statement of the general Anvaya- Vyatireka method which will be followed by the general statements and interpretation of Aksara in other metaphysical as well as spiritual dimensions.

DESCRIPTION OF,AKSARA IN ANVAYA METHOD.

In the Vacanāmr̥ta of G – I – 7 and S / 5 the Aks̥ara is described by the method of Anvayas as ⁽³⁶⁾

“When Aks̥ara Brahma pervades Māyā and the entities evolved from māyā – the countless million of Brahmān̥das – it is said to be in its anvaya form.”

Again in the Vacanāmr̥ta of Sarangpur it is explained as ⁽³⁷⁾

That which is inspirer of prakr̥ti Purus̥a, and all of the deities such as surya, Chandra etc. should be known as the anvaya form of Aks̥ara.”

This Anvaya description of Aks̥ara contains many interesting metaphysical characteristics of Aks̥ara. It is necessary to note them before considering the concept of Aks̥ara in greater detail further.

- (a) It is very much important to note that, for the first time in this description by thr method of Anvaya – Vyatireka, the reference to “Countless million Brahmān̥das” is being made ⁽³⁸⁾
- (b) The realm of the ontological control of Aks̥ara is the whole range of māyā. Even in the description of Aks̥ara in Anvaya form it is beyond māyā and so to time also.
- (3) Aks̥ara brahma is the inspirer of purus̥a - Prakr̥ti. This means that there is an inevitable rore of Aks̥ara – brahma in the creation of the many – universes. This is a cosmo-genetic concept which is established.

But in Swāminārāyanā philosophy though it is theistic in ontological reference, the ultimate reality is not totally immanent in the manifested world or even in its potential cause. So with this Anvaya description of Aksara the vyatireka description in the same Vcanāmr̥tas as ⁽³⁹⁾

“When it is distinct from everything and has the attribute of eternal existence consciousness and bliss that is said to be its vyatireka form.

and in Vcanāmr̥tas S – 5 the vyatireka form is stated as ⁽⁴⁰⁾

“The form in which there is not even a trace of the influence of prakṛti Puruṣa etc. and in which only Purushottam Bhagawāna resides – that should be known as the vyatireka form of Aksara”

The vyatireka form, or the form in which the Aksara remains in a ontic state without its relation to Jiva and Iswara as well as Māyā is the vyatireka form of Aksara. Its main characteristics can be explained as follows.

- (a) There is a vyatireka form of Aksara and it indicates the transcendental ontological status of ultimate reality. This is truly vyatireka form as it transcends the Māyā and in this form it transcends space time and causality.
- (b) The original form of Aksara is eternal existence, consciousness and bliss. Though these three

metaphysical characteristics are also personal in Jiva and Íswara they are conditioned by Māyā and causality. The existence, consciousness and bliss of Aks≥ara brahma is totally unconditional by from Māyā or any its modification.

- (c) With all these transcendental characteristics, it is also,

Important to note that the Aks≥ara brahma is not totally independent ontological entity. It is subordinate to Parabrahma. And parabrahma resides in it as higher ontological reality.

With these description of Aks≥ara brahma other descriptions and other metaphysical dimensions can be stated with reference to Vacanāmr≥ta and other sources.

The reference of Aks≥ara brahma in Vacanāmr≥ta has been made with different metaphysical terms in different references.

- **TWO FORM OF AKS≥ARA BRAHAMA.**

In a metaphysical theory which has to play its role as the basic of philosophy of religion as well as a counter part of a spiritual out looks or world view , same type of personification or individualization of transcendental reality becomes useful , necessary and some time inevitable. In the present reference, in the case of Swaminārāyan≥a

philosophy this becomes more consistent, apparent and relevant as it has to play the role of a spiritual and moral upliftment programme for society and individual. In such a position, it is quite natural that the ontological description of a reality becomes theological together with its logical counterpart. It also happens that it is to be taken as a part of a multi-dimensional and multi-disciplinary narration which becomes necessary in a system which attempts to deal with various dimensions of Human life and experience in a single system. ⁽⁴⁰⁾ So in this way, the concept of Akṣara is described in Swaminārāyanā philosophy as cosmo-genetic concept and as a concept and as a concept which full-fills the need of philosophy of religion and spiritualism also. In this sense the two forms of Akṣara, personal and universal are described.

The description of the two forms of Akṣara occurs in the 21th Vacanāmṛta of the first series of Gadhadā Vacanāmṛtas. The universe of discourse is that of Ekāntikā Dharma.

Before stating two forms of Akṣara it is necessary to state this universe of discourse about Ekāntikā Dharma. The term is explained as defined as ⁽⁴¹⁾

A devotee who is in mind desire to intensely please God can do so by the following means: unshakably resolve in observing the dharma of one's cast and ashram; intensely

firm ātmā-realization; dislike of all objects except God, and bhakti which is devoid of all desires for fruits and which is accompanied with an understanding of God's greatness. It is through these four spiritual endeavours that God can be extremely pleased. They are collectively known as ekāntīkā dharma”

This ekāntīkā dharma which is the basis as well as manifestation of spiritual atma-realization contains the complete disinvest either in any bodily affairs and in any relation or dimension which are directly or indirectly connected with body ⁽⁴²⁾

After all these prerequisites and full-fulfillment of ethical as well as spiritual aspects, this ekāntīkā Bhakta obtain the Arechimarge, goes beyond māyā and attains the Aksaradhāma ⁽⁴³⁾

In this reference, the two form of Aksara are stated just after the above mentioned reference of Arechimarge and Aksaradhāma ⁽⁴⁴⁾

“That Aksara has two forms one which is formless and pure chaitanya is known as cidākaśa or Brahmamahol. In its other form, that Aksara remains in the service of Purushottama Nārāyana. A devotee who has reached Aksaradhāma attains qualities similar those of Aksara and forever remains in the service of God. Furthermore, Shri Krishna Purushottama Nārāyana is for ever seated in that

Aks≥aradhāma. The countless millions of muktas, who have attained the qualities similar to those of Aks≥ara, resides in that Aks≥aradhāma and all of them behave as the servant of Purushottama”

Here for indicating the two forms of Aks≥ara, the term “ forms ” is used for the translation of the original word “ Nirākāra ” and “ pure ” is used for the translation of original gujarati word “ Ekarasa ”. ⁽⁴⁵⁾ With reference to Transcendental nature of ultimate reality, the term Sākāra and Nirākāra are to be understood with caution and correctly. What is the meaning of “Ākāra”? Definitely it is not the definite spatial figure or volume or Akṛiti which takes a certain place in space. If this definition is to be accepted than apart from solid objects, in the rigorous sense, every other entity of even the physical world would be Nirākāra. But here the form Ākāra is correctly translated as form. What is a form then! It is set of well defined and explained logical characteristics, which determines the essence of a particular object. These empirical or logical

Predicates are not to be applied to Aks≥ara in its cosmic form.

The term Ākāśa generally contains a certain type of concept of extension in its interpretation. And in this sense it is generally used in the opposite meaning to the concept of consciousness or cit. The very use of the term cidākaśa indicates the ontological fact that in the metaphysical description of Aks≥ara, the normally accepted distinction between mind and matter or conscious and un-conscious are

not be maintained in its ultimate description. There is no descriptive dichotomy between thought and extension as it is generally supposed. ⁽⁴⁶⁾ For the elimination of any such deluded interpretation, together with cidākaśa, the term paharākāśa, is also used for the description of Aksara Tattva. ⁽⁴⁷⁾

The description of the personal form of Aksara together with the narration of the attainment of Aksaradhāma is to be taken in a particular sense in its metaphysical exposition. Aksaradhāma, in its form, either anvaya or vyatireka, or Sakāra or Nirākāra, is not a physical place, a space with dimensions. Therefore “going to Aksaradhāma” should not be interpreted as “traveling in space and reaching to some distinct place”. It is a state of spiritual realization which is stated and interpreted consistently by Dr. Yajnika as ⁽⁴⁸⁾

“The question naturally arises: What is the meaning of residing ‘in’ and ‘going to’ Aksaradhāma? It does not seem proper to interpret ‘residing in’ as ‘having a place’ and ‘going to’ as ‘travelling in space’. We therefore think that as Aksaradhāma is a whole of Saccidānanda essentially beyond māyā, the mumukṣu that crosses the limitation of māyā, and attains the state of Saccidānanda can be said to Aksaradhāma. As God eternally possesses this nature, He can be said to be always in Aksaradhāma”

From a metaphysical point of view the above mentioned interpretation seems consistent up to a certain extent. After all the ontological position in Swāminārāyanā metaphysics is not of ultimate dualism or pheralism. But seeing the entire description of Aksaradhāma ⁽⁴⁹⁾ it is not always possible to interpret the description as subjectively realized mystical state of the development of individual consciousness. It happens so, because, in a metaphysical system, which includes theology and philosophy of religion as its essential ingredients, it is not possible to provide a completely non-perbutative ontological description as it may not be even desirable in the realm of application. This is a common setuation which arises in the attempts of the philosophization of mythological concepts where perturbation from pure ontology becomes, same ime necessary. So, we have seen that in the ontological position of Swāminārāyanā philosophy, the concept of Aksara-brahma is an important transcendent as well as immanent concept. But it also to be noted that even in this form, the Aksara-brahma is not the highest, independent and ultimatae reality. It is not causasui, it is dependent, both for its existence and function on Parabrahma which is ultimate reality in its absolute sense in the metaphysics of Swāminārāyanā. The concept of Aksara has been taken in detailed consideration with its role and relation to many-universe theory in the next chapter, here the brief ontological description of the last and final ultimate reality, “ Parabrahma ” is made.

(5) **PARABRAHMA**

Parabrahma, or God or Bhagawana or Purushottama is the ultimata reality in its absolute ontological sense in the metaphysics of Swāminārāyanā. It is absolute, independent, one and non-dual, not having any thing or anybody similar to itself, the absolute controller of all other realities and Tattvas and the final authority as well as goal the mumukṣu as the state of ultimate realization. Actually, it is the absolute reality in its ultimata sense as it is generally represented and demanded in a consistent metaphysical system. There is a consistent exposition of this ultimate Tattva in Siksāpatri, Vacanāmṛta and other subsequent development of Swāminārāyanā metaphysics. We start with the description and interpretation of Siksāpatri which is followed by the Anvaya-Vyatireka description of Vacanāmṛta together with other interpretation.

In Siksāpatri, the nature of Parabrahma or Íswara is described as ⁽⁵⁰⁾

〔NI〔 HΛθ —HΛθ〔 IMγTIΦVΛΔTIΦ λ:ΨTο Φ
7〔Io :θTγ+ .〔EMλ;{Φ ;θVΣΔVO,5〔No Φ
; ζΛΣθΘ6ο 5Z.:A| EYθΦΓ 5〕~ΘΦM↓Δο Φ
π5Φ:I .Θ8N〔θM Γο ;θΦVλθEΦVθ ΣΦZ6Δ□

Here as the reference makes it very much clear the term Íswara and Parabrahma are being used in the same meaning. The metaphysical and spiritual characteristic of Antaryāmittva is absolutely assigned to Parabrahma without any limitation or condition. The Arthdipikā explains the meaning of Antarayamittva as ⁽⁵¹⁾

ςγΠΙΦ∇λΔΤΙΦ – ςγΤο λ:ΨτθΦ ΙΔΙΛΤ
 λΓΙΔΙΤΛΛΤ ΤΨΜ∋Το Φ Τ:Ι ΕΦθ
 :ΤΙΦ ΤΙΦ Π λΓΙΓΧ~5∇6 λ:ΨΤο Φ

The Antaryāmittva is explained in detail with the examples of different Smr≥ties, Śruties and Puran≥a in Arthdipikā. ⁽⁵²⁾

The term svatantra is used for having control over time and Māyā as Arthdipikā explains ⁽⁵³⁾

:θΤ.:+ 5N[Γ ΣΦ,ΔΦΙΦΙΜΖλ5 λΓΙγΤθθΔ]∋ΤΔ□ Φ
 7ο ΣΦ,ΣΦ,Μ Υ]6Λ ;θ∇λ5Ωο .λΤ ζ]Τ[ο Φ

The Parabrahma is independent from time and Māyā and so it is called svatantra. But what is the meaning of the term “Jneya”. In normal episterno logical sense it is interpreted as “known object” but this type of meaning cannot be taken here. Here the reference is ontological and it is stated for the exposition of the ultimate ontological distinction with other ontic entities, and in spiritual dimesion, with Jiva. The

reference is taken from VāsudevaMahātmya as Arthdipikā explains. ⁽⁵⁴⁾

ς+ ΗΛΘΦΓΦ.: λΓΙΑτΘ[Γ[ξΘ:I λΓIγTετΘ[Γ PM5N[ΞΦ/ΛΘ[ξΘZ
 E[Nο 5ΦZΔT∇λΨΣ .λT :Θλ;ωΩΦ.: TM λΓ~λ5TM 7[Iο Φ 5ZΔΦ
 τΔΦ
 :Θ~5,1Φ6Δ]⊃T.: ΘΦ;]N[Θ ΔΦXΦτδI[Φ ςΦτΔΦτΔΦ PΦ1ΦZΦτ
 ΔΦ
 P XI[ΘΦO ςΦΣΦΞ λΓΔ∇,ο 0 λNφI≠YΛ1Φο ;γΔΦ+ο 5]~ΘΦM
 Θ;]N∇ΘHο Φ ;Δ:T Σ<IΦ6 Y]6M λΓY]∇ΞP[ΞP[ξΘZo Φ
 5ZPΦ λΘ∇IΦΘ[∇ π5Φ:IM A|| λΔο 5|E]ο Φ

The term ‘Jneya’ is to and in the sense of Spiritually Upāsya rather than epistemologically known. It is further explained that “;” that which is described antaryāmi svatantra, Ísa etc is Śrīkr̥s̥n̥a, Parabrahma, Bhagavāna, Purushottama our Upāsya ‘Is̥tadeva’ and the cause of entire manifestation. In the present reference, the term Śrīkr̥s̥n̥a is taken in its generally accepted sense as it becomes clear from Arthadipikā Tīkā and subsequent Śloka of Siks̥apatri. ⁽⁵⁴⁾ The term 5Z.: A|| is used for the nature of ultimate reality as absolute reality. And here for the indication of the transcendence of ultimate reality to Aks̥ara Brahma, Mahad Brahma, Śabda Brahma etc as explained in the Arthdipikā Tīkā as ⁽⁵⁵⁾

5ZλλλT λΘΞ[ΘΦ6.: T]:. EΔ IMλΓΔ∇XN A||
 Tλ:ΔΓ YE∇ NΩΦδIXΔ Φ .τI]⊃TΦ1ΦZ A|| 6ο

And this :9T.:+4 7[I 4 5ZA| is the Upāsya of use and the final cause of all manifestation as ⁽⁵⁶⁾

ςΦλ9EΦV95|ΣΦZ:T] ΓΦZN 5Φ/∴ ZΦ+ΦN9YTΦφIo Φ
 /TΦ9TΦ EY9TM\Γ[ΣA|| Φ10 ΣT∇τ9Δ]▷TΔ□ Φ
 λ9B:I ΣTΦ∇ E]9Γ:I YM%TΦ .λT ζ]T∇ο Φ

So, He is kartā of all ςΦλ9EΦV9 and that all untains infinite universes as well as all the functions and characteristics of other entities.

This description of Siksapatri staes very clearly that in the metaphysics of Swāminārāyanā the Purushottama or Parabrahma or Bhagwana or Śrikrāsna is only one nondual, inddependent and ultimata reality. The same description and interpretation are done in the Anvaya – Vytireka narration as well as other narrations of Vacanāmrta.

The Anvaya-narration of Parabrahma describes him as the ultimate reality of all that – is – manifested as . ⁽⁵⁷⁾

“When” Shri Krishna Bhagawana is the antatyamī of and the controller of Akshar brahma, the Íswaras, the Jivas, māyā – the brahnādas that is seid to be the anvaya form of God.”

and the same anvaya description is futher substantiated : ⁽⁵⁸⁾

“The anvaya form of Purushottama is that which resides in the hearts of both bound Jivas and released Jivas as their

witness yet he remains intouched by such states of bound and release. In the same way He also resides in the hearts of Íswaras and Akshara as their Witness yet he remains devoid of their inthance. ”

The anvaya description of Parabrahma who is denoted “Shri Krishna Bhagawana” and “Purusottama in the Vacanāmr̥ta respectively states Him as the highest ultimate reality who is antaryāmī in its ultimate sense of justification. He is controller of all other ontological entities – Vis Jiva, Íswara, māyā and brahma either in the state of manifestation or Prataya. But in the same way, it is not also to be thought that the Parabrahma is totally immanent in the world and in the hearts of other conscious entities resideng in the world throught him. So the word ‘Saks̥l’ ‘Witness’ is used for Him. And the Vyatireka description makes this transcendence of God or Parabrahma further clear as ⁽⁵⁹⁾

“When He is distinet from all and resides amidst the light of Brahma in His abode Goloka that is said to be the Vyatireka form of God”

In the same way, the transcendence is stated in another Vyatireka description as ⁽⁶⁰⁾

The form that transcends Jiva, Íswara, and Akshara should be known as the Vyatireka form of Purushottama”.

The metaphysical description of Parabrahma state the concept as final ultimate reality in the ontological frame of

Swāminārāyaṇa. He is above and distinct from all. He resides in Aksara and takes it as its Dhāma. But here it is not to be derived that there is any relation of metaphysical dependence which mutually exists between Aksara-brahma and Para-brahma. Parabrahma is ontologically self-subsistent and not dependent on anything or any one either any type of His existence or function of His existence. It should not be thought that mere transcendence to māyā is the only ontological characteristic which provides God as the status of ultimate reality. The ontological independence and transcendence of God or Parabrahma is to be taken in its ultimate sense. There are many examples and statements which are found in Vacanāmṛta of this reference we take the example of an ultimate ontological possibility which states Parabrahma as final ultimate and all independent reality.

In the Vacanāmṛta of Loya Series, 13th the question has been asked regarding the ground of ultimate distinction between released souls and Parabrahma as both are beyond māyā. ⁽⁶¹⁾ The distinction of ontological dependency is explained by indicating an ontic possibility of the complete transcendence of God. The Vacanāmṛta states ⁽⁶²⁾

“He possesses the Kartum, Akartum and Anyatha kartum powers. If He wishes, He can eclipse all of the muktas of Aksaradhāma by his divine light and prevails

alone. Also if he wishes He can accept the Bhakti orientation has become futile. cf. ibid. Page. 32.

And vyatieeka nature of ParaBrahma in the Vacanāmr̥ta of Valtala series the question was again asked about the Anvaya and Vyatireka nature of God by Shobhārāna Shashtri. ⁽⁶³⁾ And here the Anvaya Vyatireka form is stated, in order to clarity certain misunderstandings as ⁽⁶⁴⁾

“ The principle of Anvaya – Vyatireka is not that God has become half anvaya within māyā and half Vyatireka from his abode, rather God’s form is such that he is anvaya within māyā and yet , at the same time, He is Vyatireka. God is not afraid, what is I enter māyā and there by become impure. Instead, when God associates with māyā, even māyā becomes like Akshardhāma, and If He associates with the 24 elements then they also become brahmarupa. Hence the Shrimada Bhagawat states,

“ ΩΦδΓΦ :9[Γ ;NΦ λΓZ:ΤΣ]ΧΣ.: ;τI 5Z.: ΩΛΔΛX Φ

of the muktas and reside with them. He can eclipse [i.e. the actual word in original Gujarati in line] even Akshara, in the form of the Akshardhāma in which he dwells and reside alone independently. If He so chooses He is capable of supporting the countless muktas by his own power, without even needing the Akshardhāma.”

This makes it clear that, in the ontological framework of Swāminārāyan philosophy, parabrahma is the highest ultimate relation of any type of dependency for any function either of Himself or of any one in the entire ontological scheme. It is a characteristic that the Parabrahma is causa sui, totally transcendent to its real ontological nature and even his description of Anvaya _ Vyatireka is not to be understood as indicating anything like mathematical composition in the nature or manifestation of God. After stating the Anvaya.

The above mentioned reference of Vacanāmṛta makes it clear that there is no mechanical description or mathematical comparison which can be made in any universe of discourse about Para-brahma. It is the ultimate reality which has ultimate powers in its ultimate sense.

5.5 CONCLUSION.

The ontology of Swāminārāyan is a metaphysical system, a ramified version of Viśiṣṭadvaita philosophy. There are differences between the Viśiṣṭadvaita of Rāmānuja and ontological position of Swāminārāyan philosophy. It is said as Navya- Viśiṣṭadvaita ⁽⁶⁵⁾ or as a synthesis of Abstract Monism and unqualified pluralism ⁽⁶⁶⁾ In this metaphysical system the ontological position of ultimate reality, in the form of Para-brahma stated as controlling the entire assembly of infinite universes through Akṣara-brahma which is shown in detail in the next chapter where

Aksara is exposed as the transcendental ground of infinite universe manifestation of māyā.

However References and notes.

- (1) The fundamental principle of Unity in diversity is a basic position of entire Indian perspective. It has generated, as the rarest case of the world history, a cultural situation where different view points can sustain their position in spite of their unification in one single unifying principle, way of life and

metaphysical position. For cultural dimension, the situation is significantly observed by famous poet, Shree Ravindranatha Tagore as

χχ X[ΨΦΙ ςΦΙ∇ X[ΨΦ ςΓΦΙ∇
X[ΨΦΙ N|Φλ90 PΛΓ
ΞΣ X}6 –, 5Φ9ΦΓ ΔMY,
ς[Σ ,MX[X,M ,ΛΓ χχ

cf. Quated in

χχ ; ∴ :ΣελΤΣ[PΦZ ςωIΦI χχ

by Ramdhari Singh Dinkara

(2) Modi. P. M. (1932)

araAks – a forgotten chepter in the history of Indian philosophy. In this important work the auther attempts to draw the attention on the concept of ada, Brahmsutra, Gītā and also ināra which is already there in UpaniṣAks Mehābhārata. But unfortunately, in spite of being his back ground of Gujarata and Gujarati language, he did not notice the attempt of not only remembrance isam. So again it haṣbut also a reconstruct of that concept in Swāminārāyan been forgotten that there is an important attempt to make the concept significant in

ontological and cosmological discourse.

- (3) ara- brahma, in its reference, it is termed as cidākāśa, stated as the ground of the infinite universes. Together with it, it is also represented as a form of pure transcendental consciousness in the philosophy. cf. Vcanamṛta ontological scheme of Swāminārāyan G. 1.21. G. 1. 46, G. 1. 65.
- (4) The Vcanamṛta. (2001) Pub. arapitha. Shahibaug, Ahemadabada. (English translation), a AkṣSwāminārāyan Page. 574 – 576 . The composition of ta.apatri has been made between these two VacanamṛSiks
- (5) apatriSiks (1927, 1971) with Arthadipikā Tīkā of Śātānanda Muni. Pub. By Dr. Ghanashyambhai R. Raval el. al. Siksaparti (93 – 95) Page. 182 – 184.
- (6) ibid. Page. 182.
- (7) ibid. Page. 182 -183. The term Sūtra is also defined in the Purān Arthadipikā Tīkā.

ς<5Φ1ΦZΔ;.:λNυΩ.: ;Φξ9N□ λ

9ξ9MTMΔJBΔ□

ς:TMδ5ΔΓ9v.: P ;}+.: ;}+λ9NM

λ9N]o

ibid.182

and a is also the term Purn

defined as

5]ZΦ6 ,1Φ6.: A||Γ□ A||λΘ
ΦVλΔλΓ~λ5TΔ□

ΕΞΘ6]Θ9 A]λΘΔΦλζτI 9[
NEΦ:+ΦΓ];ΦZTo

9 :.EM 9 :.ξIΦΓ]PλVZTΔ□
;:::ΨΦX[T]Z5ΦζIo

NξΦVλE∇,1Φ6[I]⊃T 5]ZΦ
6.: Tλ™NM λ9N]o

cf. *ibid.* P. 183

(8) *ibid.* Page.

186. Sk. 97.

(9) *ibid.* Page.

187. Sk. 99.

(10) *ibid.* Page.

193. Sk. 100.

(11) *ibid.* Page.

193. The Arthadipikā Tīkā
explains:

IN□ EΦΘI.: ζΛ EΦΘI ΔXΦEΦΘI

ΦλN ;:.7Φ

ΕΦZΛZΣ ;}+ φIΦBIΦ EY9N□YΛ

TΦ

φIΦβIΦ P[τIΨVο Φ

It further provides ya also aṣṭhe
definition of Bhās

; }+ΦΨM∇ 9⊥VIT[I+ 9Φ⊃I{

; } + Φ Γ] ; Φ λ Ζ λ ε Φ ο
: 9 5 Ν Φ λ Γ Ρ Θ ⊥ Ι √ γ Τ [

Ε Φ Θ Ι . : Ε Φ Θ Ι λ θ Ν Μ λ θ Ν] ο Φ

cf. ibid. Page. 193.

(12) ibid. Page.

231. Sk. 121. The term
tadvaitāViśis is defined and
explained in Arthadipikā as,

Τ + λ θ λ ε θ 8 Φ ™ { Τ Φ β Ι . : ζ λ Ζ Φ Δ Φ Γ] Η Φ
Ρ Φ Ι √ : Ψ Φ λ 5 Τ

λ ; ω Ω Φ . : Τ , 1 Φ 6 . : Δ [Δ Τ Δ : Τ λ λ Τ 7 [Ι Δ □

Φ

Τ + λ Ρ Ν λ Ρ ™ : Τ] λ θ λ ε θ 8 ο Σ < Ι Φ 6 Υ] 6 Δ λ ⊥
0 Τ ο

5 | Φ Σ ε Τ Χ [Ι Υ] 6 9 λ Τ √ Τ Μ λ Ν φ Ι λ θ Υ | Χ Μ Ε Υ θ Φ
Γ : Τ λ λ Τ Φ

(13) ibid. Page.

202 -211, Sk. 105 – 108.

Here is no reference of Tattva –
pañcaka. Only Jiva, Māyā and
Íswara these three Tattvas are
referred and described. Even
the Arthadipikā Tīkā does not
make any direct reference to
ara BrahmaAks or there is no
distinction has been made
between Íswara and
Parbrahma. The metaphysical

characteristics for Íswara and Parabrahma are simultaneously used. From a textual interpretative view point, it is also to be noted that, Śatānanda Muni, the auther of Arthadipikā was a direct dispel of Śri Sahajānan≥da and this Tīkā has been read and approved by Sahajānan≥da himself in Satsangi Jivan as

;8ΛΣΦ.: 5λ+ΣΦ.: :9ΛΙΦ.:

N|08□9Φ TΦ.: ;γT]TM0Φ≠

(14) Śiksāpatri – with Arthsdipikā Tīkā

op.cit. Page. 202

(15) ibid. Page. 203

(16) Vacanamr≥ta (2001) English translation Published by Swāminarayan≥a

Aks≥≥arapitha

Ahemadabad. Page 71 – 72.

The nature of Jiva is explained at the difference places in Vacanamr≥ta in different characteristics. The same characteristics on the distinction between Jivātmā and body are mentioned in G - I / 44 ibid.

Page. 84.

(17) Śiks≥apatr≥i -

Arthadipikā Tīkā SK. 116.

Page. 225.

(18) *ibid.* Page. 225

(19) *Vacanamṛta* S / I. Page. 178.

(20) Yajnika J. A. (1971) The philosophy of Swāminarayanā. Page. 114.

Here it is mentioned that the deference between two Jivas is also to be mentaned in the state of liberation. The differentiating mark which is shown is the order of knowledge of Para brahma. This implies that, in no two liberated Jivas the order of knowledge about para brahma can be called the same. In a sense, it means that the “Samuha” of Jiva forms a continence like the mondag of Leibnitz.

cf. The philosophy of Leibnitz.
By Bertrand Russell.

cf. *Vacanamṛta* G / III / 37

“and the giver of the deserved fruits of karmas to all of the Jivas in Countless Brahmands ”
more over cf. G / I / 13

(21) Vacanamṛta. op. cit. G / I / - 7. Another place in.

Vacanamṛta S / 5 the Anvaya – Vyatireka is explained as

“The Jiva is said to have the experience of births and deaths that should be known as the Jiva’s anvaya form. When the Jiva is said to be uncuttable, imperishable and eternal, that should be known as the Jiva’s Vyatireka form.”

Ibid. Page. 190.

This method is uniformly applied throughout the Vacanamṛta and in G – I / 78 the same Anvaya Vyatireka is described. Here the characteristics of pleasure and pain are counted in Anvaya and the characteristics of being distinct from there are counted in Vyatireka.

cf. G I / 78 Page. 174.

(22) ibid. V. G. I / 65

Here the dependence of Jiva on God is described in detail. The transmigration of the state of consciousness of Jiva is also dependent on God. Page.131.

- (23) Dr.Dave R.M.(2001) Navya Viśiṣṭadvaita-
The Vedānta philosophy of
Śri Swāminarayanā, Akṣara
Prakashan Ahmegabad
Page. 24.
- (24) Śikṣāpatri : op. at. Sk. 106. Here the term is
defined in the next Śloka
; 5Z.:A|and so there is
no reference of the term Iśwara
in thr reference of the plurality
or infinity of Iśwara. Yet, like the
other Tattvas of
Tattvapernchaka, the existence
of infinite Iśwara is accepted in
Vacanamṛta and subsequent
development of
Swāminārāyana philosophy.
- (25) Vacanamṛta. op. cit. G-I/7 Page - 7.
Here it is also clear that the
narration of Iśwara is being
same line of Jiva.
- (26) ibid. Sarangpur - 5 Page. 190.
- (27) The same description is found as the three states
Brahma or three pādas of Aumkāra in the form of
Virata, Hiranṃyagarbh and Prajna.
- (28) Dr. Yajnika J. A. op. cit. chapter 6.
- (29) Vacanāmṛta. Page. 445 – 447
- (30) Yajnika J. A.(1971) op. cit. Page.117.

- cf. Vacanāmr̥ta G III / 25
- (31) Śiksāpatr̥l Sk / 106.
- (32) Vacanāmr̥ta. op. cit. Page. 14 – 16
G I / 12
- (33) Brahma rasāyan̥a bhāsyā of Hrivākya Sudha
Sindhu op. cit. Vo. I. Page. 153.
- (34) Modi P. M. (1932) Aksāra a forgotten chapter in
the history of Indian philosophy.
The Barida state Press
Baroda. Page. 8.
- (35) ibid. Index and Introduction. Though
the scope of the Dissertation is
to cover the ancient classical
period and the problem started
with the question of the
interpretation and translation of
Bhagavada Gītā yet it might
have been accepted that the
learned author, being a
Gujarati, could have been
familiar with a Gujarati work
which clears the concept of
Aksāra in detail. Even offer
him, apart from the Doctoral
Dissertation and books on the
philosophy of Swāminārāyan̥a,
the concept of Aksāra is

generally not acquired proper due attention in the contemporary and recent attempts of the understanding and interpretation of classical as well as contemporary Indian Philosophy.

(36) Vacanamr̥ta op. cit. Page. 7.

(37) ibid. Page. 190.

(38) This “countless million” term i.e.

χχ ςΓγΤΣΜλ8 Α|Φ.:⊥0χχ

Occur frequently as the numerical adjective before the statement of the multiplicity of universes. However the infinite multiplied by million remains infinite. It is a way of expression of the multitude of universes. The point is simply this that the number of the universes is not finite.

(39) Vacanāmr̥t op. cit. Page. 7. G I / - 7.

(40) This procedure is common, more or less, in every philosophical school which deals with the different branches of philosophy together and wants to incorporate them in a single philosophical outlook. The role of logical analysis and explanation would be different in the cases of pure ontological and epistemological concepts than in the cases of ethical and cultural discourses. In Indian philosophical discourses, almost all philosophical schools including the Kevalādvaita of personal deities at the level of the discourse of philosophy of religion. It becomes

apparent from the different stores written by Śamkarācārya. In western philosophy of also, for example the status of logical analysis and rational deduction is different, in the philosophy of Kant in the case of the discourses of epistemology and ethics. Which becomes clear from the content and method of critique of pure reason and critique of practical reason?

- (41) Vacanāmr̥ta op. cit. G – I / 21 Page. 31.
- (42) Vacanāmr̥ta ibid. Page. 31. The elimination Dehātma bhāva or Dehadhyāsa in the terms of Vedānta is the utmost necessary condition for the realization of God and for the acquirement of His Grace and Bliss. The Vacanāmr̥ta explains in detail the futility of heaving any important or ultimate interest in either body or in any relation with body. Bodies are acquired, in the endless cycle of rebirth sense the time of Anādi and yet the endive body centered activity or
- (43) ibid. Page. 33.
- (44) ibid. Page. 34.

- (45) Vacanāmr̥ta gujarati edition (1973)Pub. Bochasnavasi Akshara Purushottama Sanstha Akshara Bhavan, Mumbai Page. 38 G - F.S.21.
- (46) Though this ontic dichotomy is not very much there in Indian philosophy, particularly in the systems of vedānta, in modern western philosophy this metaphysical point has required much emphasis. Particularly in the tradition of rationalism, Descartes puts thought and extension as two opposite attributes of two ultimately distinct realities: Vis mind and matter while Spinoza, though monist in his ontological considerations, puts these two as the parallel attributes of same single substance:
cf. Ethics by Spinoza Doves Publication. Chapter - I. 'of God'
- (47) Vacanāmr̥ta. op.cit. G I / 46 – Page – 89.
Here the spiritual way for the realization of Aks̥ara Tattva is described as Dahar-Vidyā together with Aks̥avidyā, and Brahma – Vidyā.
- (48) Yajnika J. A. (1971) op. cit. Page. 101 The author Quotes Vacanāmr̥ta G III / 2 and G II -13 in the justification of his interpretation.
- (49) Vacanāmr̥ta. op. cit. G I / 21.
- (50) Siks̥apatri. op. cit. Page. 205 . 206.
- (51) ibid. Page. 205.
- (52) ibid. Page. 205 – 206.

- (53) ibid. Page. 207.
 (54) ibid. Page. 211-212 Śloka 109 - 110.

; ZΦΩIΦ I]TM 7[IM ZΦΩΦΣεΘ6 .λT 5]E]οΦ
 ~λ>ΔIΦ ZΔIΦ5[TM ,1ΔΛΓΦZΦI6ο ; λX Φ
 7[IM\H]VΓ[Γ I]>TM\;{Φ ΓZΓΦZΦI6ΦλE
 Ωο

A,EN|ΦλNIM0MΓ T,γΓΦΔMρ5T[;

IΦ

- (55) ibid. Page. 210
 (56) ibid. Page. 213.
 (57) Vacanāmr̥ta. op. cit. G I / - 7. Page. 7
 (58) ibid. S / 5 - Page. 190.
 (59) ibid. G J / 7 Page. 7
 (60) ibid. G – I / 7 Page. 190.
 (61) ibid. L – 13. Page. 307. The
 question of Nityānan̥da Swāmi
 states That, "...“ Also as explained
 by ΔΔ ;ΦΩδI∇ΔΦYTΦο they house
 attained qualities similar to God.
 How then shoud we understand
 the distinction between the muktās
 and the God. ” cf. L – 13
 Page. 307.
 (62) ibid. L / 13 Page. 308
 (63) Vacanāmr̥ta.op.cit. Page. 538 V / 8.
 (64) ibid. Page. 538 V / 8.

- (65) Dave R.M.(2001) op.cit. Here the term Navya-
Viśiṣṭa-dvaita is used for
revised ontological position and
ramified relation of body soul for
explanation of the relation
between Parabrahma and other
ontological entities.
- (66) Yajnika J. A. (1971) op.cit. Page. 131.
Here the Swāminārāyanā
stated as “stars clear of the
extremes of monadic exclusive
ness and monistic absorption”
cf. ibid. Page. 132.

CHAPTER – VI

AKṢARA BRAHMA

AND

INFINITE UNIVERSE THEORY

6.1 INTRODUCTION:-

**[I] QUESTION OF THE MULTIPLICITY OF THE
UNIVERSE IN TEMPORAL REFERENCE.**

**[II] INFINITY OF UNIVERSES WITH REFERENCE
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AKŚĀRA SAGUNĀ - NIRGUNĀ FORM.**

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CHAPTER – VI

**AKSARA BRAHMA
AND
INFINITE UNIVERSE THEORY**

6.1 INTRODUCTION:-

We have seen and interpreted in the previous chapters of this research work that from Rig-Veda to Swāminārāyaṇa Vedānta, the Brahma is considered as the cause and controller of this phenomenal world. But at this stage in the background of previous consideration, we have to think and investigate the most important and relevant most dimension of this research work. The point of consideration is the number of the universes. And before considering the issue with reference to Indian philosophy in general, and , in the light of Swāminārāyaṇa metaphysics in particular in greater detail, it is necessary to make some general observations and critical remarks regarding the meaning of the term Universe and the possible significance of the use of the term “ many ” or “ infinite ” Universes.

At first sight the entire exercise may seem pointless. Universe is the sum total of all – that – physically exists or in the sense of metaphysical terminology, the entire realm of phenomenal reality, empirical world, or sum total of entire field of possible experience. In Plato, ⁽¹⁾ it is the world of “copies of the ideas” in Spinoza ⁽²⁾ it is the “Collection” or sum total of the “all modes” of his causa Sui Substances, in Bradley ⁽³⁾ it is the realm of appearances of his absolute. In Indian perspective we may take the example of the Vyāvahārika Sattā ⁽⁴⁾ of Śri Śankarācharya. In all these cases, the manifested form, or aspect, or dimension of ultimate reality does not refer, explicitly, about the numericity of that which is manifested.

But this definition of the universe as a whole which is single, unique and one and which can include all – that – which – is manifested physically and exists is not a logically justified concept. It may seem natural and attractive but it lacks logical and mathematical consistency. It is a well-known fact in mathematics that there can be no set which can include everything. Mathematician Halmos rejects such possibility in these words. ⁽⁵⁾

“We have proved in other words, that,
nothing containing everything or, more
spectacularly,
there is no universe”

Universe here is used in the sense of universe of discourse". So, it is a naturally accepted fact that in mathematics we cannot think about a whole which can be contain "every thing". There can be no set which can be called the largest set ⁽⁶⁾. There are collections of infinite members or elements but there can no set or collection which can include all infinities as its members, components or sub-sets. No such over-all comprehensive and all – inclusive meta-collection can be rationally comprehended or mathematically constructed. So, in mathematics, there is no universe of discourse, or a universal set which is singular unique and can contain every thing which can be called a mathematics object.

Now what about physical cosmos and metaphysical empirical reality? It is a state and status of ontological in a metaphysical system that with ultimate reality, with absolute, in-conditioner Noumenal reality, there is a realm of existence which is relative conditional and phenomenal. (Māyika in the discourse of Indian Vedāntic philosophies). The actual, empirical and manifested form of such a reality is called Brahmāṇḍa. Now, the Brahmāṇḍa as we know it and in-to which we reside is manifested, created and produced in and with space and time. So the question regarding the number of Brahmāṇḍas is to be asked with reference to space and time. In this connection there are two questions which come primarily at face:

[I] QUESTION OF THE MULTIPLICITY OF THE

UNIVERSE IN, TEMPORAL REFERENCE.

In this reference the question is about the number of the creation or annihilation of universe in the sequence of time. Whether this is the first and last creation or manifestation of Brahman or this cyclic process of creation and annihilation runs from infinite past to infinite future! Or there is no such thing as creation and so annihilation, the Brahman or universe exists as a bare fact, from infinity and will exist, in the infinite future, up to infinity. The last option is thought in Jain Metaphysics, but it provides a materialistic world view, mechanically controlled explanatory conditions, and almost the absolute ontological status to space and time. So, in general, the Indian philosophical discourse accepts the concepts of creation and annihilation and does not take the existence of a universe as a bare fact existing forever in and through Largest in the sense of it self.

If there is creation and annihilation then the presently existing universe cannot be the first creation. Actually there can be no such thing as first creation. We have to suppose metaphysically and cosmologically a beginningless, continuous sequence of creation and annihilation and so if we take the entire metacosmology together, we get a sequence of infinite universes though not having a simultaneous existence.

The concept of this beginningless sequence of universes is inherent in the metaphysical cosmology of Vaidic and Aupanisādic philosophy. In the last two Sūktas of R̥gveda the concept of many different worlds in different temporal period with relative similarity is introduced. The Mantra States. ⁽⁶⁾

;)IΦVPr@Δ;{ΦΩΦTΦIΨΦ5}9VΔΣ<5IT□

λN9 ∴ P 5λΨ9Λ PΦγTλZ1ΦΔΨM :9o

R̥gveda [10 . 190 . 3].

There is a clear indication of the previous creation of world. It is also important to note that with earth moon and sun, the Antariksa itself is stated as created. The creation is not limited to the physical universe only, the term χ:9χ mean ;]B (heppiness) with the adjective of χλN9χ as the Sayanā bhāsāya further explains ⁽⁷⁾

:9o EαNo ;]B9ΦPA Φ λN9M λ9E[ΘΦ6Δ□ Φ

TN[Tτ;9Θ ΩΦTΦ λ9ΩΦTΦ IΨΦ 5}9Θ 5}}9Vλ:ΔΓ□ Σ<5
[ςΣ<5IT□

;Θ89ΦΓ□ TΨ{9Φ YΦλΔγIλ5 Σ<5[Σ<5λIΘITλτIΨVο Φ

The concept of 'Kalpa', a typical time period which is used for the lifetime of a particular universe makes it very much clear that the universe or Brahmānda, has infinite cycles of creation and anihilation in past and it will have infinite such cycles in future also. In this way, reyal from R̥gveda, in entire Indian Philosophical as well as

mythological tradition, with reference to time, there are infinite universe.

**[II] INFINITY OF UNIVERSES WITH REFERENCE
 TO SPATIAL CO – EXISTENCE.**

The above mentioned infinity of space – time universe in time points out the metaphysical and cosmological possibility of the existence of infinite universes, but not simultaneously. What is about the possibility of simultaneously ‘existing’ many or infinite universes? If any question regarding the simultaneous existence of infinite universes is to be answered in affirmative, then two fundamental questions are to be taken seriously.

- (1) What is the meaning of the term “Universe” is to be understood in such discourse?
- (2) ‘Where’ does these all universes reside? Or, in other words, what can be taken as the metacosmic or metaphysical ground of all these infinite universes? ⁽⁸⁾

Both, questions are important for the metaphysical exposition of the concept of Aksara in this context. Before taking this point into consideration with reference to Swāminārāyana Vedānta, it is useful to give a brief historical account of the concept of many universe theory in Indian philosophical, and more importantly, mythological literature.

This is a very much interesting and noteworthy point that, the concept of Infinite Universes appeared in Indian thought in Paurānic literature, particularly in Puranās of later age. It is another thing that, from a philosophical point of view, proper attention on this point has not been given.

So, with reference to the second point, which deals with the concept of Infinite Universes as their simultaneous Co-existence, we take the historical examples of Ramacaritamānas, Yogavasista Mahārāmāyanā and Vāsudeva-Mahātmya of Viṣṇu-khanḍa Skanda Purāna.

6.2 MANY – UNIVERSE THEORY IN RĀMACARITAMĀNĀSA.

In Rāmāyanā, or Rāmacaritamānasa, the infinity of universes is accepted in both sense of the term. Temporally there are infinite universes having infinite incarnation of Rāma in every Kalpa. ⁽⁹⁾

There is a cyclic repetition of ;ᅇᅇ and 5,I and in each turn, the content of the universe; particularly our universe is not altogether totally different. At the same time, there “are” infinite universes simultaneously Co – existing in a connected way with the control of ultimate reality or Brahma. There are many references and occasions of the statements of many universes in

Rāmāyanā (Rāmacaritamānas) among which three main are taken into consideration here.

(I) The event of Satī Mohā in Balakānda where, in the vision of Viśwarupa the infinite universes are shown.

(II) The event of Rāma's incarnation and vision of Viśwarupa to Kauśalya in Balakānda where infinite universes are mentioned.

and finally,

(III) The infinite universes, and travel through these universes by Kākabhuśindi in uttara kānda.

[a] THE EVENT OF SATĪ – MOHĀ AND MANY UNIVERSES.

The event of Satī-Mohā, when Satī, with Śankara, sees Rāma in search of Sitā in Dandakāraṇya and observes the Pranāna of Śankara to Rāma with the address of Jay saccidānanda Jaga Pavan”, Satī wonders that Rāma can neither be the incarnation of Viśnu nor Brahma Because the former is omniscient (at least with reference to the, particular universe in which He

resides) and later cannot have any metaphysical possibility of incarnation. ⁽¹⁰⁾ Recognizing this doubt in the consciousness of Satī, Śaṅkara makes an introduction of Rāma in which the reference of many universes occurs for the first time, ⁽¹¹⁾

Δ]ΛΓ ΩΛΖ ΙΜΥΛ λ;® ; ∴ ΤΤ λΘΔ, ΔΓ Η[λΧ ωΙΦΘΧ
 Λ ∴
 ΣλΧ Γ[λΤ λΓΥΔ 5]ΖΦΓ ςΦΥΔ ΗΦ;] ΣΛΖλΤ ΥΦΘΧ
 Λ ∴
 ;Μ. ΖΦΔ] φΙΦ5Σ Α|| Ε]ΘΓΛΓΣΦΙ5λΤ ΔΦΙΦΩΓΛ
 ςΘΤΖ[π ς5Γ[ΕΥΤ λΧΤ λΓΗΤ ∴ + λΓΤ Ζ3]Σ], ΔΓΛ Φ

ture, together with the description of Rāma as ‘Γ[λΤ’ and ‘φΙΦ5Σ Α||’ He is stated as ‘Ε]ΘΓ ω λΓΣΦΙ 5λΤ’ . As there are many universes which are having different cardinal numbers. As the power set of any set is “larger” i.e. having greater cardinal number than the set, according to cantor’s theorem, there can be no greatest or largest set in the control of Rāma. As story goes own this does not remove the doubt of Satī and she takes the examination of Rāma by taking the form of Sita. Rāma immediately recognizes the matter and shows His Viśwarupa which contains the seed of many-Universe notion. The story goes in this way. ⁽¹²⁾

Ν[Β[λΞΘ λΑλΩ λΘΘΓ] ςΓ[ΣΦ
 ςλΔΤ 5]ΕΦ| /ΣΤ[∴ /ΣΦ
 Α ∴ ΝΤ ΡΖΓ ΣΖΤ 5]Ε] ;[ΘΦ

$\lambda\Lambda\Lambda\Omega \vartheta[\Theta\Phi N[B[;A N[\vartheta\Phi$
 $;T\Lambda \lambda\vartheta\Omega\Phi+\Lambda \pi.: \lambda NZ\Phi N[BA \varsigma\lambda\Delta T \varsigma\Gamma\}5$
 $H[\lambda X H[\lambda X A[\Theta\Phi \varsigma T\Phi\lambda\Delta;]Z T[\lambda X T[\lambda X T\Gamma \varsigma\Gamma]\sim 5.:$
 $N[B[HX\oplus TX\oplus Z3]5\lambda T T[T[$
 $;\lambda\supset T\gamma X ;\lambda XT ;\Sigma, ;]Z T[T[$
 $H\Lambda\vartheta PZ\Phi PZ HM ;.: ;\Phi Z\Phi$
 $N[B[;\Sigma, \varsigma\Gamma[\Sigma 5|\Sigma\Phi Z\Phi$
 $5\}H\lambda X.: 5|E]\lambda X N[\vartheta AX] A[\Theta\Phi\Phi$
 $Z\Phi\Delta \sim 5 N\};Z \Gamma\lambda X.: N[B\Phi \Phi$
 $\varsigma\vartheta, M\Sigma[Z3]5\lambda T AX] T[Z[$
 $;\Lambda T\Phi ;\lambda XT \Gamma \vartheta[\Theta\Phi 3\Gamma[Z[\Phi$

This identification with many universe theory remarks an important mythological fact. The famous trinity of Brahma Viśnu and Mahesh has its role limited to the particular universe to which it belongs. Here after, in Indian mythological tradition, the trinity is never considered as beyond Māyā or religiously equivalent to the ultimate reality of metaphysics. In Swāminārāyana metaphysics, the trend and concept is fully expounded and elaborated but at present it is necessary to consider the matter with reference to the issue of many-universe notion.

Which types of universes are being narrated here? What is the meaning of the term Universe and how do these Universes differ from each other and where do they reside? And How! With the inevitably mixed mythological description, it is very difficult to bring out a metaphysical exposition. Yet

certain points are clear and can be stated in the following way.

- (1) What is there an another universe? It is a spatio-temporal world, perhaps with same dimension and similar astronomical concepts of star, sun and moon etc.
- (2) The concept of a universe from another universe differs from a different probabilistic actualization. No doubt the ultimate reality, (Here Rāma in the given context) is same but all other things, deities and even events takes place with different probabilistic perturbation. Satī sees its own form (i.e. rupa) in other universes and therefore, in this discourse of many-universe narration, in the language of current anatyic tradition of semantics and possible worlds, there is a concept of cross-world-identity. ⁽¹³⁾

The next question, which is more important that where does these all different universes reside? There is an important content in Swāminārāyana metaphysics in this reference, here, in Rāmāyan≥a, the matter is state in the event of Rāma – incarnation and Kauśalya’s vision of Viśwarupa.

**(b) RĀMA – JANMA AND KAUSĀLYA’S
VISION OF MANY – UNIVERES.**

At the time of the manifestation of Rāma, Kauśalya's stuti contains the direct reference of many – universe theory. It goes as ⁽¹⁴⁾

A|XΔΦ :.0 λΓΣΦΙΦ λΓλΔ∇T ΔΦΙΦ
 ZΦ[Δ ZMΔ 5|λT 9[N ΣX[
 ;M ΔΔ πZ 9Φ;Λ
 IX π5XΦ;Λ ;]ΓT ΩΛZΔλT λPZΓ ZX[Φ

The infinite universes are residing in the “rooms” of Brahma, actually in every “room” Crores of universes are residing. This is a common narration and frequently occurs in the reference of Aksara Brahma and infinite universes in Swāminārāyana metaphysics also as it will be shown. This is a vision, and more properly it is to be understood as intaitsonal revelation rather than perceptual knowledge. It is not only in Rāmacaritamānas. In Adhyātma Rāmāyāna, which is a part of the uttarakhanda of Bramānda-Purāna in the same event Kauśalya ‘says. ⁽¹⁵⁾

;Δo ;9∇ E}T[ΘΦ] λTΘ9γΓλ5 Γ ,1I;[
 ς7ΦΓω9ΦγT λPλΦΓΦ φI∩T /9 ;]Δ[Ω;ΦΔ□
 H9Z[T9 ⇔ξIγT[A| | Φ⊥0Φo 5ZΔΦ69o
 τ9 ∴ ΔΔMNZ;δE}T .λT ,MΣΦλγ9πδA;[Φ

The same description with further narration of Brahmāndas comes in the same Balakānda when at the time of the workship of kuldeva, (Shree Ranggi bhagavand – a form of Visnu) Kauśalya sees two forms of Rāma and again Rāma shows. His Viswarupa which describes the residings and structure and content of Brahmāndas as ⁽¹⁶⁾

N[BZΦΘΦ ΔΦΤλX λΓH ζ⊆]T ~5 ζB ∴ 0
 ZMΔ ZMΔ 5|λT ,ΦY[ΣM8Λ ΣM8Λ A| ∴ 0
 ζYλΓT ZλΘ ;λ; λ;Θ PT]ZΦΓΓ
 AX] λYλZ ;λZT λ;γΩ] ΔλX ΣΦΓΓ
 N[BΛ ΔΦIΦ ;A λΘλΩ YΦ–Λ
 ζλT ;ΔΛT HMZ[ΣZ –≥Φ□Λ
 ΣΦ, ΣΔ∇ Y]6 ;]EΦ┘
 ;M N[BΦ HM ;]ΓΦ Γ ΣΦ┘
 N[BΦ HΛΘ ΓIΦΘ{ HΦXΛ
 N[BΛ EYλT HM K{ΦZ[TΦXΛ Φ

Again this description goes on with the example of “roms” and the sence description of different probabilitstic distribution of celestiol bodies and deities. It adds extra description of something which is never heard or seen in this universe and the meta-cosmic cause of the universes in the form of Māya. ⁽¹⁷⁾

In this version, like the case of Satī – Moha, the different descriptions of contents of Brahmān≥das are similar. But here is an important different. It is not to be supposed entirely that the contents or components of different universes are simply differs as per probability distribution there it is important to note that the many universe theory in Indian perspective is something, some how more than merely the relative actualization of different possibilities. The statement

$\chi;M N[B\Phi HM ;]Γ\Phi Γ Σ\Phi\Gamma$ confirms that the other universes are not entirely composed of the same content with different probabilistic actualization. ⁽¹⁸⁾ The point becomes more apparent in kākabhuśun≥di Garud≥a Samvāda.

**(c) MANY UNIVERSE THEORY IN KĀKA -
BHUSUNDI - GARUDA SAMVĀDA**

In the uttarakānda of Rāmāyāna there is an important samvāda between Garud≥a and Kākabhuśun≥di which covers many metaphysical and spiritual issues including a clear cut indication of many – universe theory. After finding the cruse from Lomasa R≥s≥i, Kākabhuśun≥di goes, in a particular kalpa, some 28 kalpa before the present kalpa. Bhuśundi goes to Ayodhyā and see the children form of Rāma and doubts, under the influence of māyā, that how and why the Brahma with pure consciousness and bliss is ⁽¹⁹⁾ engaged in such a mundane activity? With this doubt the māyā of Śri Rāma becomes operative, Kākabhuśun≥di enters the mouth of Rāma and sees and goes through different Brahman≥das. The imaginative theory is narrated as ⁽²⁰⁾

$\pi NZ \Delta\Phi\Theta\eta ;]Γ] \varsigma :. 0HZ\Phi I\Phi$
 $N[B[\pi\Theta AX] A|] \Phi :. 0 \lambda\Gamma\Sigma\Phi I\Phi$
 $\varsigma\lambda T \lambda\theta\lambda P+ TX\Theta ,M\Sigma \varsigma\Gamma[\Sigma\Phi$
 $ZP\Gamma\Phi \varsigma\lambda\Omega\Sigma / \Sigma T[/[\Sigma\Phi$
 $\Sigma M\lambda\delta\gamma N PT]Z\Phi\Gamma\Gamma Y\{\Phi Z\Lambda;\Phi$

ςYλΓT π□YΓ ZλA ZHΓΛ;Φ
 ςYλΓT ,ΦΣ5Φ, ΗΔ ΣΦ,Φ
 ςYλΓT E}ΩZ E}λΔ λ9;Φ,Φ
 ;ΦYZ ;λZ ;Z λAλ5Γ ς5ΦZΦ
 ΓΦΓΦ EΦΘλT ;ελΘ8 λ9:TΦZΦ
 ;]Z Δ]λΓ λ;® ΓΦY ΓZ λΣγΓZ
 PTZ 5|ΣΦZ Tλ9 ;PZΦPZ
 HM ΓλX N[BΦ ΓλX ;]ΓΦ HM ΔΓX]Θ Γ ;ΔΦ>
 ;M ;A ςN□E]T N[B[πΘ AZλΓ Σ9λΓ λAλΩ H
 Φ>
 /Σ /Σ A| |Φ⊥0 TX]Θ ZX{Φ AZA ;T /Σ
 /λX λAλΩ N[BT λOZ{ΦΘ Δ{ ∴ ς ∴ 0Σ8ΦX ςΓ
 [Σ

With this meta-cosmic vision of māyā the story goes on. ⁽²²⁾

,MΣ ,MΣ 5|λT λEγΓ λ9ΩΦTΦ
 λEγΓ λ9ΘΓ] λ;9 ΔΓ] λNλ;+ΦTΦ
 ΓZ YΩ9∇ E}T 9[TΦ,Φ
 λΣγΓZ λΓλ;9Z 5;] BY ΣΦ,Φ
 N[9 NΓ]H YΓ ΓΦΓΦ HΦTλ
 ;Σ, Ηλ9 TXΘ ςΦΓλX EΦ ∴ Tλ
 ΔλX ;λZ ;ΦYZ ;Z λYλZ ΓΦΓΦ
 ;A 5|9 ∴ I TXΘ ςΦΓ{ ςΦΓΦ
 ς ∴ 0ΣM; 5|λT 5|λT λΓT ~5Φ
 N[B[πΘ λΗΓ; ςΓ[Σ ςΓ}5Φ
 ς9Ω5]Zλ 5|λT E]9Γ λΓΓΦZλ
 ;ZH} λEγΓ λEγΓ ΓZ ΓΦZλ

5|λT A||Φ.:⊥0 ZΦΔ ς9TΦZΦ
 N[BM AΦ, λ9ΓMN ς5ΦZΦ
 λEγΓ λEγΓ Δ{.: NΛB ;A ςλT λAλP+ XλZHΦΓ
 ςYλΓT E]9Γ λOZ[π⊕ 5|E] ZΦΔ Γ N[B[π⊕ ςΦΓ
 E|ΔT ΔMλX A||Φ⊥0 ςΓ[ΣΦ
 AΛT[ΔΓX]⊕ Σ,5 ;T ς[ΣΦ Φ

This long description states many aspects of many universe theories. The main are to be summarized as follows.

- (1) First of all, all these infinite universes have a common ground or cause. They are the product of māyā. This is not a random collection of a multi-verse.
- (2) Māyā is not totally unconscious or Jada like Samkhy-pr≥krti. It is totally controlled by Brahma.
- (3) The infinite universes are stated as residing in the roms of Brahma or Rāma. In second version it they reside in the “Udara” also. What could this mean? Leaving the question of anthropic projection aside, if it is to be considered in a metaphysical way with the reference of cosmology, it can be said that here the meaning and indication of the term “rom” is the immanent aspect of reality and that pre-cosmic immanent aspect does not affect much to the transcendental status of ultimate reality. The

entire collection or set of these infinite universes reside in and through Brahma (or Rāma in the case of present description) but it does not occupy the entire or much important aspect of ultimate reality. The transcendental status of ultimate reality remains as it stands either with the creation or in the state of annihilation of infinite Universes.

- (4) The descriptions of the contents of because there can be no incarnation of Brahma as it is Nirakara. This is stated as,

A| HM φIΦ5Σ λ9ZH ζH ζΣ, ζΓΛX ζE[N

;M λΣ N[X ΩλZ XM> ΓZ HΦλX Γ HΦΓλX.: 9[N

σ1.51.)

Different universes are similar up to a certain extent in all three events. With each universe, there is a trinity of Brahmā Visṇu and Mahesh. Though, they are different in each universe. There are other deities, living forms and celestial bodies. Yet, as the last two events indicate, there are now things and events in some universes which have nothing common to our universes. This is not simply the actualization of different probabilities about persons, things or principles.

- (5) All these different infinite universes are not cosmologically independent physical entities.

They have a common cause and that is māyā as well as a common metaphysical ground that is Brahma.

Thus in Rāmacaritamānas, which is an epic based on different Purāṇas and various versions of Rāmāyanas in Sanskrita, the many – universe theory is accepted and maintained from beginning to end, from Bālakāṇḍa to Uttarkāṇḍa, similarly in a particular, Ramāyanā which is called YogaVaśiṣṭha Maharāmāyanā, an extensive treatise on Advaita – Vedānta in the background of Rāma - Vaśiṣṭha Samvada, the infinite universe theory and the concept of cidākāśa as its background are expounded explicitly. It is stated and evaluated in the next section.

6.3 THE INFINITE UNIVERSE THEORY IN YOGA VAŚIṢṬHA MAHĀRĀMĀYANĀ.

Yogavaśiṣṭha Mahārāmāyanā is basically a treatise on Advaita Vedānta which is written in the background of Rāma- Vaśiṣṭha Samvāda. Traditionally it is believed as written by Vālmikī, the famous author of Rāmāyanā, but current scholarship generally does not accept it on the ground of textual reading and interpretation of both Rāmāyanas. ⁽²²⁾ The work contains some 32000 Ślokās and different Prakaraṇas as well as stories stating the spiritual, metaphysical and cosmological aspects. The infinite

universe theory is stated in the third Prakara-Uttapati - Prakara – in the story of Lila – one of the most famous stories of YogaVāsis⁽²³⁾

The basic point of this story is the exposition of the meaninglessness and futility of the concept of temporal immortality as well as the preservice of personal identity forever. In this exposition the concept of infinite universes, relativity of space and time and the question of cross-world identity in different universes are discussed.⁽²⁴⁾ As the story falls in the uttpati prakara – the chapter of creation, it contains the necessary background for infinite universe theory.

There is an important development which is seen in YogaVāsisūtra and which is very much important from the context of the present research work. Generally a physical universe resides in physical space and together with space and time. Now if the number of universes is to be considered as more than one (or infinite) the natural question which is to be put before a metaphysical system is this: “where” does these many Universes reside?

They cannot reside in an infinitely extended single physical space. In such a case there can be hardly any sense in calling them different universes or Brahmandas. The reason is some how this.

In the cosmic process of evolution, in any Vedāntic, or even sāmkyian, view, the notion or element of space or Akāśa ⁽²⁵⁾ appears rather “late”. It is not accepted as a pre-existing ground for the subsistence or existence of a Universe. So each universe has its own Pañchamābhūta and its own temporal order of creation and annihilation. So, in the language of Yoga Vāsisṭha, and also of Vacanāmṛta, each universe has its own Bhutakāśa. ⁽²⁶⁾ So there cannot be a BHUTAKĀŚA [or Even Dik] which can provide the “room” or “ground” of these infinite universes.

It has been mentioned in this research work, in the description of Yājñavalkya Gārgī Samvāda of Brhadāraṇyakaopaniṣad, that the Akāśa in which all the lokās and Present Past as well as Future are considered as transmuted is termed and interpreted as Auyakrurākāśa. Now this matter and issue are to be further investigated with reference to Yogavāsisṭha Mahārāmāyaṇa and Swāmināyaṇa metaphysics. How can Ākāśa be Avyākṛta? Ākāśa, as it is generally understood is one of the Pañca – Mahābhūta and it is considered as eternal only in Nyāya Vaiśeṣika Darśana. All systems of Vedānta [including Sāmkyia-yoga] are in agreement on this point that Ākāśa is a Kārya or product and it cannot be considered as causa sui or self-caused, eternally existing reality which is Anādi and also Ananata. ⁽²⁷⁾

So, this Ākāśa, like other components and elements is a part of a Brahmāṇḍa; it cannot be the ground of a single Brahmāṇḍa, still less of infinite Brahmāṇḍas. Then, if infinite universe theory is to be considered and accepted, where and “in” which reality these all are to be thought as residing?

No doubt, in a monistic philosophy, in an ontological situation adopted in any Advaita-Vāda, all resides in ultimate reality or Brahma or Parabrahma. This contention is satisfactory if it is to be viewed just from an ontological point of view which attempts to state the nature of ultimate reality. But when ontology is to be supplemented with cosmology or meta-cosmology which has to deal with empirical reality in an ordered way of its creation or generation from the supreme reality, the explanation demands some more clarification. What is required as an aspect or characteristic of ultimate reality which can be thought as having the property of containing and supporting of all these infinite universes. This property, or characteristic, or aspect, or tattva is termed as cidākāśa or Aksara in the subsequent developments of the Vedānta philosophy among which the most important dimensions are opened in YogaVasīṣṭha and Swāminārāyaṇa Vedānta.

The ultimate ground of all these universes, in the metaphysical tradition of Vedānta cannot be unconscious reality. Any unconscious element or being cannot be

Avyakṛta or Aksara. Yet it is Ākāśa. In our present discourse, as it must have the ontological characteristic of giving metaphysical as well as cosmological subsistence to all manifested empirical reality. So it is to be considered or named as

CIDĀKĀSA.

The both components of this term Viz. Cit, and Ākāśa are to be understood in their metaphysical reference.

- (1) Cit is not to be confused with empirical awareness of an empirical self and its cognitive functions.
- (2) Ākāśa is not to be confused with physical or mathematical space having dimensions.

This cidākāśa or cidvyoma [and something cit-śakti particularly in the case of Yoga-Vsisṭha Māhārāmāyanā] is the ground of infinite universes.

The term cidākāśa and cidvyoma occur so frequently and so often in Yoga Vsisṭha Māhārāmāyanā that they have become the key terms of Yoga-Vsisṭha in cosmological reference.

About 18 Ślokās starts with cidākāśa word. ⁽²⁸⁾ and 34 Ślokās with the word cidavyoma. ⁽²⁹⁾ There are reference of λΡγΔΙΦΣΦΞ ⁽³⁰⁾ λΡγΔΙο 5ΖΔΣΦΞ ⁽³¹⁾ λΡγΔΦ+5ΖΔΣΦΞ ⁽³²⁾ λΡγΔΦ+ςΦΣΦΞ ⁽³³⁾ or and other similar descriptions which denote the role of

transcendental consciousness or the ground of manifested empirical reality.

With these frequent occurrences of the term cit with Ākāśa, vyoma or any other concept which denote a cosmological reference as having a property of giving metaphysical ground of entire empirical or manifested reality and in present context of the infinite universes.

With this explanation, we narrate and interpret the description of infinite universes in the story of Līlā in the Uttapatti Prakāśa of Yogavasishta.

As this treatise, like other treatises on Vedānta is Vairāgya panchana and its name is also given as $\Delta M 1 \Phi M 5 \Phi I$, the ultimate moral of the story of Līlā is the realization of the futility of any temporal object or existence. She wants to preserve the temporal existence of her Husband forever and the meaninglessness or futility of such an attempt has been shown by infinite universe theory including the different "Vyavstha" of $\epsilon \lambda \Theta 8$ and $5 \downarrow I$ in different universes.

In present reference, however it is more important to note and interpret the cosmological as well as metacosmological aspect of infinite – universe theory in the story of Līlā.

The story of Līlā falls between Sarga 15 to 60 of the uttapatti - prakara. Among these Sargās the infinite universes are described particularly in Sargā 30. Which is rightly named as?

λθλP+ A|| Φ⊥0ΣM8Λ θ6VΓ.: (33)

The previous Sarga is appropriately name as 5ZΔΣΦΞθ6VΓ.: . (34)

This Paramākāśa which is also term as Parama Vyoma in the Nāsadīya Sūkta of R̥g-Veda is described as transcending the sequence of mythological and astronomical concepts of different lokās. [This also occurs in the first phase of Yajnavalkya – Gārgī Samvāda in Brhadaranjakopanisada as we have seen.] First the transcendence of different lokas and celestial objects of this (“our”) universe is described. (35)

Δ[ΩΔΦY∇ΔΛTΣ|δI θΦT:ΣγΩΦθλΓ TΨΦ
;{ΦZΔΦY∇ΔΨΦΣδI Pγ©ΔΦY∇ΔTΛτIP

Ω|]θΔΦYM∇∇Z.: YτθΦ ;ΦωIΦΓΦ.: ΔΦY∇Δ[τI P
λ;ωΩΦΓΦ ;ΔTΛ τIMθΛ∇E]<,'ΩI :θY∇Δ⊥0,Δ□

A||,MΣM∇Z.: YτθΦ T]λθΦTΦΓΦ.: P Δ⊥0,Δ□
YM,MΣ.: λΞθ,MΣ.: P λ5Tθ,MΣΔTΛτI P
λθN[XΦΓΦ.: ;N[XΦΓΦ.: ,MΣMΓ]∇ΛI⊕ N}
ZYΔ□
N}ZΦN}ZΔIM YτθΦ λΣλPNA]ωΩΦ.: AE}θ
;Φ

5ξPΦNΦ,ΜΣΔΦΙΦ; ;ΔεΤΑΤ.: ΓΕ:Ψ,.:

ΙΦΘγΓ λΣλΡ.: ρΡγΘΦΣ, ΦΖΦνΦ, 1ΦλΤ (Ωο Φ

This sequence of mythodhological objects which have been transcended one by one Līlā is having an important cosmological and also scientific reference. There must be an end of the distribution of celestial bodies even in a particular universe. The question was arised in cosmologes in 19th centure and the result was the “obler’s Paradox” if we assume the universe is spatially infinite and contains the distribution of stars up to infinity. ⁽³⁶⁾

The situation which occurs before Līlā is this that she does not see any light from any celestial body. She asks this to Devi (sarswati) that ⁽³⁷⁾

Τ™[λΘ ΕΦ:Σ; ΝΑΓΦ ⊃ΘΦΩ:Τ[ΗΜ ΥΤ ΘΝο Φ

λΞ,Φ Η9ΖΛΓΘ9γΝ Ε]λΘ8 Υ|Φ(ΤΔο Σ]Το Φ

ΙΨΦ ΔΧΦγΩΣ□5ΦγΩ ΒνΜΤΜ ΓΦ<Ι[⊃ΙΤ[

5εΘ9Υ[Γ ΤΨ∨ΧΦΤΜ ΓΦΩο ;}ΙΜ∨\9,Μ⊃ΙΤ[Φ

The answer which is recievedis is ⁽³⁸⁾

There is a concept of far remote empty space from sun, moon and other celestial bodies. Now there is description of different Āvan≥ās of Brahmān≥da and after that, in the next 30th Sarga the description of different Brahmān≥da occurs.

The different Āvaran≥ās are described as. ⁽³⁹⁾

λΓΖΦ9Ζ6λ97ΦΓΦ ;Φ ΝΝΕ∨ ΤΤ:ΤΤΔ□

Η,ΦνΦΣΖ6.: 5ΦΖ[Α|| Φ⊥0:ΙΦλΤΕΦ;]ΖΔ□

A|| ⊥0Φ ↔ EY]6:T[I.: T+ φI9λ:ΨTΔ□
 ςΦλ:ΨT.: 9[λΘ8λIτ9Φ T] τ9λY9Φ1ΦM85εΘ9YΦ
 T:ΔΦ ↔ EY]6M 9λ |:T:ΔΦ ↔ EY]6M(λΓ,ο
 TTo NΞY]6.: φIMΔ TTo 5ZΔδAZΔ□
 Tλ:Δγ5ZΔΣ[φIMλδΓ ΔωIΦvγTλ9Σ<5ΓΦ
 Γ ΣΦξPΓ ;Δ]vλγT 9γωIΦ5]+ΣΨΦ .9.:

And that “5ZΔΣΦΞ” is metaphysically described as. ⁽⁴⁰⁾

Σ[9,.: λ9TT.: EΦγT.: TNΓΦλN YTE|ΔΔ□
 ςΦvγTΔωIZλXT.: ΔXτIΦτΔλΓ λTΘ9λT Φ

Before 5ZΔΣΦΞ the adjectives which are used are metaphysical. It is one and so it is Keval, it is Shanta and Anādi. It is very much noteworthy that up to this stage nothing is said as Anādi. This Anādi, śanta and without any illssion Paramākāśa is the ground of infinite universes wich are described in the 30Th Sarga.

* **THE VISION OF INFINITE UNIVERSES
 IN LĪLĀ STORY**

After repeating the Āvaran≥āa of “this” (“our”) Brahmān≥da, the narration of infinite universes beings with the statement a Vasis≥t≥ha. ⁽⁴¹⁾

TΦ≠EΦ:Tλ™λP+ΦξP A|| Φ ⊥0ΦΓΔΦΣM8Io
 λPN□φIMλδΓ Z[6]9N□≠Θ8Φ ,Λ,I[τI+ 9 ⊥IVT[Φ

After the completion of the description of our particular universe the statements about other infinite universes starts

with the example of the location of these infinite universes in “cid-vyoma” like atoms. This is a famous example, which has been given in Adhyātma, Rāmāyanā, Bālakānda as we have seen, and will be seen in the case of Swāminārāyanā metaphysics. A particular universe is just like an atom for cidākāśa or cid-vyoma. As material atom is an infinites small (part) of our physical space or Ākāśa. ⁽⁴²⁾

And the vision of these infinite universes is described as. ⁽⁴³⁾

$$\begin{aligned} &T\Phi \neq \Xi\Phi\Theta Z6\Phi\gamma; Y\forall\Phi\gamma A | | \Phi \perp 0[\Theta\Phi] NNE\forall ; \Phi \\ &\Sigma M\lambda 8\Xi o : O] \lambda Z T\Phi\gamma\phi I M\lambda\delta\Gamma +; Z[6] \lambda\Gamma\Theta\Phi T5[\\ &\Delta X\Phi\Sigma\Phi\Xi\Delta X\Phi\epsilon E M\Omega\{\Phi \Delta X\Phi\Xi\}\gamma I\tau\Theta\Theta\Phi\lambda Z\lambda 6 \\ &\Delta X\Phi\lambda P N \square N | \Theta E\Phi\Theta M\tau\Psi\Phi\gamma A] \odot N\Phi\Gamma A \forall] N5 | \Delta\Phi\Gamma \square \\ &\Sigma\Phi\lambda\xi P N\Phi 5 T T\Phi \setminus \Omega : T\Phi\tau\Sigma\Phi\lambda\xi P\rho P\Phi\forall 5\lambda Z Y\rho K T o \Phi \\ &\Sigma\Phi\lambda\xi P\lambda \lrcorner I \forall \upsilon Y T \Lambda \Gamma \gamma I \Phi \lambda \gamma : I T\Phi : T\alpha\Omega\Phi\gamma : \Theta\lambda\Theta\nu\Phi \end{aligned}$$

Here is an important concept regarding the question of the creation and annihilation of a particular universe. The cycle of the creation of entire collection of infinite universes must be different from the individual cycle of a particular universe. There are infinite universes which are having some type of co-existence of a particular type. No doubt, this assumes the justification of the concept of time at a meta-cosmic scale. And this has been done in Indian Philosophy where this infinite universe theory is considered. Particularly this is done in the meta-cosmological consideration in Vāsudeva-Mahātmya and Vacanāmṛta as it is shown in this chapter. Here it is very much important to note that the

millions of different universes are considered as generated from that “Mahākāśa, or Mahavyoma, or Mahacid”⁽⁴⁴⁾ Still there is dynamics of these different universes, which are, certainly different from the normal dynamics or mechanics of physical bodies. This becomes clear from the next Ślokās and after that from the question of Rāma.⁽⁴⁵⁾

I+ I+MλNTΦ ; ∴ λϑv[ΘΦΦ ∴ I[ΘΦΦ IΨΦ IΨΦ
 T+ T+MλΩT ∴ ∼5 ∴ T[ΘΦΦ ∴ I[ΘΦΦ IΨΦ TIΦ
 Γ{Xϑ T+ ΓΦΔMωϑ⊕ ΓΦΩM ΓP YΔΦYΔΦ
 ςγIN[ϑ 5N ∴ λΣ ∴ λP⊥:ΔΦ≠[XΦYΔ ∴ λX TT□ Φ

The dynamics of universes as ςΩo4 [ΩΦ⊕ and λTI∇Σ is not to be understood in the sense of the dynamics of physical bodies in our three-dimensional space. The point has been explained in Tatparyaprakāśa Vyakhya of Yoga-Vasisṭha⁽⁴⁶⁾

T ∴ + λPNΣΦE .X{TN□A| | Φ⊥ON[E[λ5 Γ{ϑ λΣ ∴ λPN:τI]
 ωϑ⊕Δλ5ΓΦ
 Δ[τIτIγTλTϑΦZ6ΦΨ∇Δ□ Φ T[ΘΦΔ⊥OΦΓΦ ∴ YΔΓΦYΔΓΦγIλ5
 Γ P λΣτϑγIN[ϑ
 λΣ ∴ λPN□ϑΦ'ΔΦΓ;Y{ΦPZ λNλυϑEΦYΦλN;ϑ∇™{TΞ}γI 5N ∴
 ϑ:τϑλ:T T:ΔΦT□
 A| | Φ⊥OHΦT ϑ6∇Γ ∴ N[≠5|Φλ%TΔ7ΦN□EΦλΔ5|[τI T⊥ΨM⊃T
 λΔτIΨ∇o Φ

The question of Rāma, in this reference makes the point clearer as.⁽⁴⁷⁾

λΣΔΩo :IΦλτΣE}ωϑ⊕ :IΦλτΣ ∴ λTI∇⊃T+ EΦ;]Z[Φ

λT A|λX= ΔΔ A| | λγΓX{θ ΙΑΝ Γ λ:ΨΤΔ□

The question which is asked by Rāma is fundamental. There is no concept of ζΩοΓωθ∇ and λΤΙ∇Σ□ or any dimensional concept in Brahmā, then how they can be whom the question of Brahmān≥das is to be thought. The question is appropriately elaborated in Prakāśa Vyakhyā as ⁽⁴⁸⁾

ΓΓ] ΙνλΩθθΦΓ[λNλυθEΦYM ΓΦλ:T T/:T[λ5 Γ :IΦT□
Φ

ζωI:T ζλΩθθΦΓ λN'□ΔΦ+λΓθθτθλΓΙΑΦλNτIΦEΙ[Γ ZΦ
Δο E'ΣT[Φ

There are no dimensional properties in the Adhithana or ground. Then Adhyasta, which is the collection of Brahmān≥dās in this case cannot have such properties. The physical objects or empirical reality is the product of Māyā and they are Vivasta in Śankara Vedānta. But when we have to think about universes then the realm and function of Māyā is to be applied in the some sense or not? This is the point of the question and in the answer; in the terminology of Śankara Vedānta a details description of theoretical position as well as of the role of Māyā and time in the case of infinite universes is provided.

The explanation of the application of empirical properties to the case of universes and the detailed description of the different structures situations as well as distinct orders of ;ελθ8 and 5,I of many universes is given as ⁽⁴⁹⁾

;∴;ΥΦ∇ΘΖ6Φ /Τ[Δ≠τΙγΤλ99Φ∇λΗΤ[

A||Φ⊥0Φ ΕΦλγΤ Ν]Ν∇Θ8[φΙΜλδΓ Σ[ΞΜ⊥0ΣΜ ΙΨΦ
ς:9ΦΤ□ΙΦτ5|ΩΦ9λγΤ 5ΝΦΨΦ∇ο ;9∇ /9 ΙΤο
A||Φ⊥0[5ΦλΨ∇9Μ ΕΦΥ:ΤΝ□:Τ}ω9∇ΔγΙΨΦ Φ
λ55,ΛΣΦΓΦ ∴ EXTΦ φΙΜλδΓ 9Τ]∇, ,ΜΘ8Σ[
ΝΕλΝΣδΣΔ∇Ωο 5ΦΝΦο 5εΘ9Δ□ω9∇Δ]∇Φ↔ΤΔ□

Māyā or Prākṛiti is not an independent reality in any system of Vedānta and this stands correct in the case of infinite universe theory also. So the Prākāśa – Vyākhyā explains the matter. ⁽⁵⁰⁾

;9∇9:Τ]ΓΦΔλξ9Ζ[ρΚΦ5ΦΖΤ ∴ □ΙΦΣΦ λΓΙΑΦλΤΣΔΜ Γ
ΝΜΘΦοωωωωΦ ςΤ /9 ΑΛΧ∇λΝλυ9ΕΦΥΦΕΦ9 ΕΦ9Ν]~
ΤΔΦΓΦλ5 A||⊥0ΦΓΦ ∴ Γ
5ΤΓΦλΝ5|;λ>Τ Γ[9Φ ΤΝΦ9Ζ6Η,ΦΝ[:Τλ™ξ,[ΘΦ5|;λ>Τ
λΖλΤ
ΓΦλΩΘ9ΦΓλΡλΤ λΝλυ9ΕΦΥΦ9[1Φ[τΙΦΞΙ[Γ ;ΔΦωΙγΤΖ
Δ□ Φ

With this explanation, the detailed description regarding the actualization of different possibilities and the different structural properties of these universes are described. ⁽⁵¹⁾

ΙΨΦ λ9γωΙ9ΓΦΕΜΥ[5|:Ο]ΖλγΤ ΣΖ[69ο

ΤΨΦ Τλ:Δγ5ΖΦΕΜΥ[Α|| Φ⊥0+;Ζ[69ο
 Τλ:Δγ;9∇ ΤΤ ;9∇ο Ττ;9Θ ;9∇ΤΞΡΙΤ Φ
 ΤρΡ ;9∇ΔΙΜ λΓτΙ.: ΤΨΦ ΤΝ6]Σ.: 5|λΤ

The Vyākhyā explains further, particularly the last Śloka regarding the metaphysical actualization of possibilities and about the status of empirical reality as ⁽⁵²⁾

λ:ΨΤ{Φ Τλ:Δγ;9∇Δ□ πτ5Τ{Φ ΤΤο ;9∇Δ□ 4 5|,Ι[Ττ;9∇Δ□
 Φ Ιν:ΔΦΝ[9.: ↓:ΔΦτ;9∇Το ;9∇ λΝ1Φ] ;9∇ ΣΦ,[ΘΦ] ;9∇Α:Τ
 ΘΦ] Ρ ΤΝ[9 Φ

The universes contain every possibility and something still more which a general theory of probability can adhere. The Sarga contains a detailed description as ⁽⁵³⁾

Ε]⊕ΑΜΩΕΙ[Τλ:Δγ5ΖΔΦ,ΜΣ9ΦλΖΩ{Φ Φ
 ςΗ: +|Δ[τΙ ΥρΚλγΤ Α|| Φ⊥0 Φ βΙΦ:ΤΖ]ΣΣΦ Φ
 ςγΤοΞ}γΙΦο λ:ΨΤΦο Σ[λΡτ;Σ<51ΦΙΖΦ+Ιο
 ΤΖ].9 ΤΜΙ[\αΩΜ 5|ΜΧΙΓΜ Ε}γΙΤΦ6∇9[Φ
 Σ[ΘΦΦλΡΝγΤ Σ<5ΦγΤο 5|9ε.↓Μ ΩΩ∇ΖΦΒο Φ
 Γ ζ]Τ{Φ \γΙ{Γ∇ Ρ 7ΦΤο :9ΕΦ9[Γ Ζ;ΦΣ],[Φ
 ςγΙ[ΘΦ 5|ΨΦΔΦΖδΔ[Ε]⊕Ε}ΘΦ] λ9—≠δΔΤ[
 ;Υ∇ ;.: λ;⊃ΤΑΛΗΦΓΦ.: ΣΦΞ[\Σ]ΖΣ,Φ ΙΨΦ Φ
 ΔΧΦ5|,Ι;.: 5.↓{Φ ;}ΙΦ∇λΡ∇λ9∇∇]ΤΜ \Ν|Ιο
 5|9ε.↓Φ Υλ,Τ].: Σ[λΡ.↓Φ5[λΧΔΣ<ΥΦ .9 Φ
 ςΦΣ<5.: λΓ5ΤγτΙ∇9 Σ[λΡΝ5|Φ%ΤΕ}ΔΙο

ΙΦΘΛTMΞΛΙ∇ ΗΦΙγΤ[ΤΨΦ ;λθγΔΙΦο λΑ, Φ
 :ΤαΩΦ .θ λ:ΨΤΦο Σ[λΡτΣ[ΞΦ⊥0=ΣλΔθΦδΑΖ[
 θΦΙΦ∇ο :5γΝΦ .θΦΕΦλγΤ ΤΨΦ 5|ΜλΝΤ; ∴ λθΝΦ Φ
 ςΦΡΦΖΦΣ[ΝΞΦ:+Φ6ΦΔΦν /θΦγΙΨΦ∇λΝΤ[Φ
 ςΦΖδΕΜ\λ5 ΤΨΦγΙ[ΘΦΦΔλΓτΙο ; ∴ λ:ΨΤο Σ|Δο Φ
 Σ[λΡΝ□ Α| | ΦλΝ5]~ΘΦΦο Σ[λΡΝ□ λθ⊥θΦλΝ;Υ∇θΦο
 Σ[[λΡρΡΦγΙ5|ΗΦΓΦΨΦ Σ[λρΡΓΦ∇ΨΗΓΦθο Φ
 Σ[λΡΝ□ λθλΡ+ ;Υ[∇ΘΦΦ ∴ Σ[λΡΝ□ λΤΙ∇ΓΔΙΦγΤΖΦ
 Σ[λΡΝ□ ς∇ΣΦ6∇θ5}6Φ∇ .ΤΖ[ΓλΓ θλΤΤΦ
 Σ[λΡλρΚΦ,Φ λΓθθ|⊥0Φ Σ[λΡ τΣελΔ ΔΙΦγΤΖΦ
 Σ[λΡTM[θΔΙΦ /θ Σ[λΡγΓΖΔΙΦγΤΖΦ Φ
 Σ[λΡλγΓτΙΦγΩΣΦΖΦΝ□ΙΦ:ΤΨΦ Ξλλ,ΤΗγΤθο
 Σ[λΡλγΓτΙ5|ΣΦΞΦ-Ιλ:ΤΨΦ Ξλλ,ΤΗγΤθο Φ
 Σ[λΡγΔΞΣ ; ∴ 5}6Φ∇ πΝ]δΑΖΟ,λζΙο
 λΓτΙ Ξ}γΙΦγΤΖΦο Σ[λΡρ↔γΙ:5γΝΦτΔΗγΤθο Φ
 ;Υ[∇6 ΤΦTMΞ[ΔΦγΙ[5}6Φ∇ Ι[\γΤλΩ∇ΙΦλΔΧ
 Σ<5ΓΦΔλθ ΓΦΙΦλγΤ φΙΜΔ5}6Φ∇Ρ,Μ ΙΨΦ Φ
 ΤΦ↔ΥδΑΖΔ[Τ[ΘΦΦ ΔΧΦΣΦΞ ∴ ΤΤ λ:ΨΤΔ□ Φ
 ςΦΗλλθΤ ∴ 5|ρΚλδΝλθ∇θ6θΦΩ{Ι∇γΓ ΔλΙΤ[
 5|τΙ[ΣΦ:ΙΦ⊥0ΥΦ∇,∴ Ι λ:ΨΤο Α8Α ΖτΓθΤ□ Φ
 Ε}ΤΦΣελθ8ΣΞ[ΕΦθΜ 5ΦλΨ∇θ :θ:θΕΦθΤο Φ

This long description of the different nature, status and structure of infinite universes, though contains certain mythological elements in it, indicates some important points in many-universe description of meta-cosmos. The similes of oceans and waves though appears mythological indicate

certain important facts in the possible description of the dynamics of universes. ⁽⁵⁴⁾

Another important point which is discussed in this narration is the different order of ;ελΘ8 and Parlay of different Universes. It has been stated in Prakāśa Vyākhyā, with metaphysical reference of the Upanis≥das as. ⁽⁵⁵⁾

5}9□Σ<5ΛI;9V; ∴ Σ<5AΛHλ,]M5ΦλγΩ1ΦI∇ ;λT ZΦ+I:ΤΔ
M~5Φο ;]ΘΦ] %T .9[λT IΦ9T□ Φ χ ς;™Φ .NΔY| ςΦ;λT .λT ζ]T
Φ9;ρKαN[Γ[9 Ε}γITΦ ΕαN[ΓΦφIΦΣεΤΔ]ρIT[χ Φ

It is also very much clear that as the Vyākhyā states the meaning of the words like ΔXΦΕ}γI etc are to be taken in the same of Avyākruta reality. This is to be understood in the sense of the Nāsadīya Sūkta of R≥gVeda where the meaning of the term ς;T□ is not to be taken as absolute nothingness.

Now the different descriptions of the different astronomical, structural and other properties in these different Universes justifies the name of this Sarga Vis. λ9λP+ A||Φ⊥0ΣMλ8 96∇ΓΔ□ Φ

Each Brahmān≥da has its particular type of specialty and it is quite understandable, because, otherwise, there is no sense in calling it as a Brahmān≥da. Some have different status and orders of deities, some have different biological

evolutions and some have different structures of Pañcamahābhūta. Some are without any trace of light where in some Brahmāṇḍas there is light every where and all the time. These are some of those possibilities which can be stated or described by the category of intellect of a finite consciousness like Human being. As Universes are infinite in number there can be no rational or phenomenological description which can be called complete. The Author of the Yoga vasisṭha Mahārāmāyana is very well aware of this fact as he concludes. ⁽⁵⁶⁾

Io ;ϑ∇λϑEϑM\:\ΔΦΣ.: λΩIΦ.: Γ λϑΘΦI.: TTο
T—HYτΣΨΓ[ΕλϷTT[ΔΔΦλ:T ΔXΦΔT[Φ

The entire treasure of these infinite universes cannot be described by intellect. In a nut-shell it may be said that these universes are having the manifested form of each possibility in the state of actualization but a complete description of these possibilities, and se of the structural and dimensional properties of these universes are impossible to describe by any intellectual category.

Yet there is an important question which is left in this entire consideration of this infinite universe theory. Each particular universe must have a beginning and an end. But what about this entire collection of infinite universes? Is there a meta-Universe containing all these Universes as its member? Or is there a whole containing all these universes

as its components? If answer is in affirmation as it is to be generally given in Indian Philosophical and cosmological tradition, then what about the beginning and end of this meta-universes containing these infinite universes?

The discussion and description of this issue done in Vāsūdev- Mhātmya which is stated in the coming sub section.

6.4 INFINITE UNIVERSE THEORY AND AKSARABRAHMA IN VĀSUDEVMAHĀTMYA.

Vāsudeva Mahātmya is a part of Visṅukhanad which itself is a part of Skandapurnā a major treatise which is traditionally believed as written by Vyāsa. This is an important work as the background of Swāminārāyanā tradition and philosophy as it occurs in Śikṅāpatri and Vacanāmr̄ta regarding the references about it. In Śikṅāpatri, it is one of the eight sat śastrās and according to Vacanāmr̄ta, there is no other “Grantha” Like Vāsūdev Mahātmya. ⁽⁵⁷⁾ And the observation is completely correct. The four main components of the Spiritual Sphere of Swāminārāyanā path, Vis. Dharma Jnāna, Vairagya and Bhakti is mainly founded on this Grantha Vāsūdev Mahātmya. In the present context of this research work, particularly, the concept and role of Aksarabrahma in infinite universe theory is taken in Swāminārāyanā metaphysics from Vāsūdev

Mahātmya. The entire concept and description of infinite universe theory and their ontological relation with the concept of Aksara – brahma are stated in Vāsūdev Mahātmya in detail and they become the ground of the similar concepts in Swāminārāyaṇa metaphysics. What is more important, in the case of Vāsūdev Mahātmya, is the narration of the concept of ;λΘ8 and 5|,I of these infinite universes together with its meta-cosmological order. This is and should be, inevitable for any Vedāntic metaphysical system where ultimate reality must have an ontological control over the entire meta-cosmic manifestations.

6.4.1 ONTOLOGY OF VĀSUDEVMAHĀTMYA.

In Vāsūdev Mahātmya, the ultimate reality is Vāsūdev (a form – transcended form of Śrīkr̥ṣṇa) who resides in Aksaradhāma. He is beyond māyā and controls the entire meta-cosmic order of ;λΘ8 and 5|,I of māyā. It is an important ontological fact that the concept of Aksara as a cosmo-genetic concept as well as a concept of Dhāma of ultimate reality can be seen in Vāsūdev mahātmya.

The description of Aksaradhāma as it has been stated by the vision of Nārada in 17th Adhāya is very much similar, up to a certain extent to the description of Aksaradhāma in Swāminārāyaṇa metaphysics. After

going beyond and transcending all the astronomical and mytho-logical orders of different lokās, Nārada, with the help of a Śveta mukta, visions the Aksarabrahma as Dhāma as ⁽⁵⁸⁾

λNE:P λ9λNEo ;9ΦV [ω9ΦVΩM φIΦ5]9ρP IT□ Φ
 ς1ΦZ.: A| ΣλΨT.: ;λρPNΦΓγN ,1Φ6Δ□
 5|ΣελT.: 5]~ΘΦ PMΔ{Φ TτΣΦIΦV⊥Iλ5 ;9VΞo
 φIΦ%T IvMY;.:λ;®Φo ΘΦ∈ PΣ|Φλ6 λΓTΦγTZ[
 φITλτI Δ}λΩV 5ξIλγT 9Φ;]N[95];ΦNTo
 IδNΦ;Φ EΦ;λλT ;}IΦV 9λδNΦλZγN]ξP TΦZΣΦo
 EΦ;IλγT HYτ;Y⊕ :95|ΣΦE TΨΦ\ΔεTΔ□ Φ
 IN□A| 5]ZλΔτIΦX]EVY9®ΦΔ ;Φξ9TΦo Φ
 I:IΦλγTΣ[ΘΦ] 5λZTλ:TΘ9 γτIPΣV ΣM8Io Φ

The Aksarabrahma, as it is stated in Vāsūdev Mahātmya, is considered as omnipresent. But it is also to be noted that this omnipresence is not simply the existence of Aksarabrahma on every spatial point. Moreover, it is often described, here as elsewhere, as having much amount of light in it. But again it is not the physical light which is according to Indian phylosophycal tradition, a form of Taijas tattva, and according to science a form of electromagnetic radiation.

This Aksarabrahma, in the present reference, is an aspect, a form of Teja of Parabrahma, which has to play an important role in the process of cosmic evolution of not only of any particular universe but of entire infinite universes.

Another important point about the idea of infinite universes is the acceptance of a well-defined order of the beginning and end of this entire meta-universe. This is a peculiar characteristic of entire systems of Āstika Darśans of Indian philosophy that in the considerations on the universe as a whole, the concepts of ;ᅁᅁᅁ and 5|,I are to be taken as inevitable cosmological components of it. Even in Nyāya Vaiśeᅁika Darśana where God is only the efficient cause of the world, the concepts of ;ᅁᅁᅁ and 5|,I are very much there, and rather then becomes the ground of the acceptance of God or a part of the proof for this existence. ⁽⁵⁹⁾

Therefore in any system of Vedānta, there must be a well- explained order of ;ᅁᅁᅁ and 5|,I either for a single universe theory or for an infinite universe theory.

In the case of infinite universe theory, this order of ;ᅁᅁᅁ and 5|,I is given in Vāsudevmahatmya and accepted and elaborated in Vacanāmr̄ta and other treatises of Swāminārāyn̄a philosophy.

The entire narration of the ;ᅁᅁᅁ (and 5|,I also) of infinite universes is based on the meta-cosmological fact that there is no first beginning. As 5|,I is to be considered as the end of the present ;ᅁᅁᅁ ; in the some way, ;ᅁᅁᅁ is only to be considered as the end of the 5|,I and in the case of infinite universes, it is the end of the Ātyantika 5|,I. So before

starting the narration of the creation of infinite universes, the state of Parlayes and the status of reality in it is described in Vāsudeva mahātmya as. ⁽⁶⁰⁾

᠑Φ;]N[᠑o 5Z.:A| A᠑XτIΦ1ΦZΩΦΔΛΓ
 ςΦNM᠑[ΣΦΘ0λ™TAIM{E}λγT∨Y]6M λNφIλ᠑Y|X Φ

The Vāsudeva or Para-brahma resided in “Br̄hat” Aks̄aradhāma and He is one and non-dual as well as devoid of properties. Here even in the state of Ātyantika Pralaya, the reality of Aks̄aradhāma remains as it stands in its ontological capacity. It has been indicated right from the beginning that, Aks̄aradhāma, and so Aks̄ara- brahma is not the subject of even Ātyantika Pralaya - a belief exactly similar to that of Swāminārāyana philosophy in this reference. More over the English verb “resided” is used only for the indication of an ontological fact which is in reality, trans-temporal. And this is limitation of natural language as it has been indicated in the case of “ΣΦ,᠑ΦΡΛ 5|τIlo” of the Nāsadiya Sūkta of R̄gveda. ⁽⁶¹⁾ There was no “time” in the state of Ātyantika Pralaya as time is itself said as manifested “after” the ;᠑λΘ8 . The state of Ātyantika Pralaya further stated as. ⁽⁶²⁾

;ΣΦI∨Δ},5|Σ᠑λTo ;ΣΦ,Φ1ΦZT[Hλ;
 5|ΣΦE[0Σ:I ZΦ+AI λTZMΔE}TΦ TNΦE᠑T□

The Mula Prakṛti or the seed of the infinite universes is transmuted in the Teja of Akṣara. Here again the meta-cosmic state and role of Akṣara is being described. There is no absolute non-existence of Prakṛti, as nothing can come out from nothing. So the word $\chi\chi T Z M \lambda X T \chi\chi$ is used here.

In such a state, with the $\lambda; \exists 1 \Phi \Phi$ (The word $\chi\chi. 1 \Phi \Phi \chi\chi$ is often used in Brahma Sūtra in such reference) of Vāsudev-Bhagawan, the first Product of this meta-cosmic evolution was Mahāmāya and kāla. ⁽⁶³⁾

$\lambda; \exists 1 \Phi \Phi \Psi \Phi E \exists \downarrow : I A | | \Phi \perp 0 \Phi \Gamma \Phi . : IN \Phi IN \Phi$
 $; \Sigma \Phi, \Phi \lambda \theta A \vee E \} \theta \Phi N \{ \Phi \Delta X \Phi \Delta \Phi I \Phi T T M \lambda X ; \Phi$
 $T \Phi . : \Sigma \Phi, \Phi \Xi \lambda \supset T \Delta \Phi \Omega \Phi I \theta \Phi ;] N [\theta M \setminus 1 \Phi Z \Phi \tau \Delta \Gamma \Phi$
 $\lambda; \exists 1 \Phi I \{ 1 \Phi T T N \Phi ; \Phi P \} 1 \Phi M \Delta T N \{ \theta \lambda X \Phi$

The first “Āvirbhāvita” realities, for the beginning of cosmic evolution was “Kala” with Mahāmāyā. The existence of time, on a metacosmic scale is to be accepted for any phenomenological description of infinite universe theory.

The manifestation of either infinite universes or a single universe requires any type of concept of time for its justification. It seems strange, and it appears that, somehow, more importance is being given here to time, then to space. But for a consistent exposition of the process of creation and its evolution, the concept of time is to be added with other necessary components. Otherwise there cannot be any

justification of the ordered stages of this type of evolution. So, in Vāsudev Mahātmya as well as in Swāminārāyanā metaphysics, the concept of time is taken as the first necessary outcome of meta-cosmic beginnings. This is a point which is not explicitly mentioned or though in the process of evolution of Prakṛti in Sāṃkhya system and so it can be taken as an important advancement in the per view of Vedānta.

After considering the emergence of Mahāmvya and Kāla, there is a need of transcendental individualization of the basic raw content of that meta-cosmic seed. Now the entire process is to be followed, in the terminology of Sāṃkhya and yet with some important differences. For this there must be a concept of Pradhāna and Puruṣa and for an infinite universe model, we require the concept of infinite Pradhāna and Puruṣa. But it is also to be noted that here, the term Prādhā does not mean a totally jada, and swatantra existence of a cosmic cause. It is controlled and generated by the desire of Puruṣa, and so in turns by Akṣara-brahma and Para-brahma. The evolution proceeds in Vāsudev mahātmya as ⁽⁶⁴⁾

T:IΦo 5|ΩΦΓ5]~ΘΦΣMXIM Hλ7Z[Δ]Γ[Φ
I]τIγT[:Δ 5|ΩΦΓ{:T 5]~ΘΦΦξP[ρNKIΦ 5|δΦMο Φ
5]:.ΔΦ;M λΓNΩ]Y∨EΦ:T[ΘΦ] T[δIξP Hλ7Z[
A|Φ⊥OΦλΓ (;:βIΦλΓ TY{Σ: T] λθλθρIT[Φ

Here the meaning of the term ΣΜλ8 (crore) is to be taken as infinite, a general terminological provision which prevails in the cosmological description in Indian philosophy as we have seen in the case of Puruṣa Sūkta and Hiraṇyagarbha Sūkta. ⁽⁶⁵⁾ And as it becomes clear with the presence of the term ς;.:βΙΦΤ□ in the next Śloka.

This provides the necessary provision for the starting point of the birth of infinite universes. Though the structure, dimension and other properties may be different in each universe, the basic chronological and metaphysical order of evolution is more or less the same for the entire collection of these infinite universes. So, the birth process of a single (perhaps ours) Universe is described as. ⁽⁶⁶⁾

ςΦΝ{Φ Η7Μ δΦΧΦ .: :Τ:ΔΦτ5] .: ;Μ θΛΙΦ∇λΣβΙΦΤ□
 ςΧ.:ΣΦΖ:ΤΤ:ΔΦΣ]6Φο ;τθΦΝΙ:+Ιο
 ΤΔ;ο 5.:Ρ ΤγΔΦ+Φ ΔΧΦΕ}ΤΦλΓ Ηλ7Ζ[
 ΝΕ[λγΝ|ΙΦλ6 ΖΗ;Μ Α]®ΙΦ ;Χ ΕΧΦΓ;]ο Φ

The cosmological process starts, as almost in Sāṃkhya, with the emergence of Mahatattva. From Mahatattva the process of the evolution goes on in each Brahmāṇḍa up to Pañca mahābhūta. There are 24 elements or Tattvas which are produced in this course of evolution.

Yet there is an element of theistic ontology in it. There is a concept of Virat (Vairaja Puruṣa) which plays the part of the body of a particular Viśva or Brahmāṇḍa and it includes the essences of all these 24 Tattvas. And this all happens, after all, according to the desire of Vāsudev or ultimate reality.⁽⁶⁷⁾

5[[λZTΦ 9Φ;]N[9[Γ :9:9Φ.:Ξ{Z{ 9Z.: 95]o
ςHΛTΓλγ9ZΦ8□;.: 7 T[PZΦPZ;.: ζIΔ□
; P 9{ZΦH5]~ΘΦo :9;εΘ8Φ:A%:9Ξ[T IT□
T[Γ ΓΦZΦI6 .λT 5|M%IT[λΓYΔΦλNλEo Φ

Thus the entire process, either in the case of infinite universes or of a single universe, goes on with the ultimate desire and control of Vāsudev or Parabrahma. And this happens, with the different actualization of different possibilities in every universe.

The Reverse order of Pralaya takes place at four different type of steayas in the different type of Pralayas. There are four types of Pralayas ⁽⁶⁸⁾

- (1) Nitya-pralaya.
- (2) Naitmitic Pralaya.
- (3) Prakrṅtic Pralaya.
- (4) Ātyantika Pralaya.

In all these types of Pralayās there is a play, a role of Kāla, and which plays an important part, above and over its natural cosmological reference, in the realm of Adhyatma Jagata in the form of the generation of Vairagya. ⁽⁶⁹⁾

Among these Pralayās, the Nitya Pralaya occurs always and every where. Every moment there is a non existence of previous moment in the form of its transformation of past-moment. So ontologically as well as spiritually, one need not wait for the understanding or the realization of the entire annihilation of either one or infinite universes. Each moment provides the signal of the futility of worldly affairs and can be the cause of the generation of Vairagya in the Conscious state of Sādhaka. ⁽⁷⁰⁾

The cosmological significance of the concept of Nitya-pralaya is also of the greatest importance. Even if the universe or universes exist, their temporal existence is to be taken, as transitory and not permanent. The existence of past and future, either in the case of an individual event or in the case of the universe as a whole is not to be taken as something which can physically exist. Moreover, in the view point of contemporary cosmology, with reference to Quantum Gravity, there is a concept of Quantum fluctuations which are occurring everywhere at the Plank Scale. ⁽⁷¹⁾ However, in Vāsūdevamahatmya, the state of Nitya pralaya is described, in detail, with the various examples of the temporary and futile situation of every state of Human Life.

After Nitya pralaya, there is another important concept of Naimittika Pralaya which applies to a particular universe and which occurs at a definite period of time. In the language of mythological description it occurs at the end of a day of Brahmā, a time period of roughly 4.2 billion years. ⁽⁷²⁾ After that there is detailed description of the state of Pralaya first by fire, and then by, water. It is also important to note in such a case that, the meaning of the term water is not to be taken, verbly, here, as at many other places of Indian pfilosophical discourses, as the general water or H_2O in the lanhuage of chemistry. Though some mythological narrations, as it also the case with the narration of Vāsudeva mahatmya, may create this type of undersranding, but for the sake of a consistent interpretation, the meaning of the term water is more appropriate as a form of fluid, or still more perfectly, the state of perfect fluid, rather than as H_2O . ⁽⁷³⁾

After this Naimittika Pralaya, the next Pralaya is Prākr≥ta Pralaya. As the name itself indicates, in this Pralaya, there is an end of the entire manifestation of Prakr≥ti. Temporally, it takes 100 years of the age of a particular Brahmā, a time period which is 36,000 times more than Naimittika Pralaya. The narration of the Prākr≥ta Pralaya, is, in its beginning, same as Naimittika Pralaya. ⁽⁷⁴⁾ After this stage, where Naimittika Pralaya ends, the Prakr≥ta Pralaya continless and it affects, not only to celestial bodies and astronomical objects, but also to the basic

manifestations and evolutes of Prakṛti. This all happens, after all, with the desire and permission of Vāsudev. ⁽⁷⁵⁾

ΔΧΝΦΝ[λθ∇ΣΦΖ:Ι λθΞ[ΘΦΦΓΦ:Ι ;'1ΦΙο
;θ∇:ΙΦλ5 ΕθτΙ[θ θΦ;]Ν[ρΝΙΦ ΤΤο

And the order of this Prakṛta Pralaya is described as. ⁽⁷⁶⁾

ςΦΥ|[Υ];λγΤ θ{ Ε}Δ[Υ∇γΩΦτΔΣ.: Υ]6.:
ςΦ∟ΥγΩΦ ΤΤ{Φ Ε}λλΔο 5|,ΙτθΦΙ Σ<5Τ[Φ
Υ;Τ[δΑ]Υ]6.: Τ[ΗΜ Ζ;.: Τ<,ΛΙΤ[ΤΤο
~5.: Τ[ΗΜΥ]6.: θΦΙ]∇Υ;Τ[,ΛΙΤ[Ψ ΤΤ□ Φ
θΦΙΜΖλ5 Υ]6.: :5Ε∇ΕΦΣΦΕΜ Υ;Τ[ΤΤο
5|ΞΦεΙλΤ ΤΝΦ θΦΙ]ο Ζθ.: Τ] λΤθθτΙΓΦθθΤΔ□
Ε}ΤΦλΝ:ΤΣ]6.: ΕαΝ.: Υ;Τ[,ΛΙΤ[Ρ ΖθΔ□
.λγΝ|ΙΦλ6 λθ,ΛΙγΤ[Τ{Η;ΦΧ }θΤ{Φ ΤΤο
ςΧ.: ΣΦΖ[λθ,ΛΙγΤ[:θλτθΣ[Ν[θΤΦ ΕΓο
Ι∇∇:ΔΦτ;Δ]τ5γΓ.: Τ∟∟λ:ΔΓ□ λΧ ,ΛΙΤ[
ςΧ.: ΣΦΖΜ ΔΧτΤτθ[λ+λθΩΜ\λ5 5|,ΛΙΤ[
ΤΤ□5|ΩΦΓ[Ρ Ττ5]:.λ; ; Δ}, 5|ΣθΤΜ ΤΤο
/ΘΦ 5|ΦΣθλΤΣΜ ΓΦΔ 5|,Ιο 5λΖΥΛΙΤ[
λΤΖΜΕθλγΤ ΗΛθ∇ΕΦ Ι+ΦθΙ∟[ΤΦ ΧΖΛρΚΙΦ

This long description of the state of Prakṛta Pralaya states some important facts and concepts regarding infinite universe theory and its ontological status with reference to Akṣarabrahma in its entire metacosmic position. There are certain clarifications and interpretations which are necessary to make regarding to meaning of the term universe and

about the ingredients which constitute what is called universe. They can be briefly stated as follows.

(I) Any description of the structure or development of universe or Brahmāṇḍa, in a metaphysical system of Vedānta in general and in Vāsudev mahātmya or Swāminārāyaṇa philosophy in particular, does not hold the belief that the universe simply contains the inert matter (or energies) in the framework of space and time. There are certain elements or aspects of reality, like Ahamkāra, Tanmātra, Citta and mahat though they are part of Prakṛti, they require some type of non-mechanical explanation regarding their emergence and annihilation. The very concept of Virat-Puruṣa provides the proof of the acceptance of a non-mechanical explanation.

(II) The time period of this Prakṛti Pralaya is also important. It is called Parārdha kāla in Vāsudev mahātmya ⁽⁷⁷⁾ and also Parantakāla in Aupaniṣadic philosophy. This concept of kāla is somehow above and over than physical time which inhabits in the each universe. ⁽⁷⁸⁾

(III) The description which is given here does not end with the end of the manifested form of Pañcamahabhūta. All these five mahābhūtās are being absorbed in the higher stage of their manifestations. A theory, which is similar in Vāsudevamahātmya and Swāminārāyanā cosmologies. Another thing, which is important, is this that Prakṛti itself, is the subject of 5, I as the very name of 5, I indicates.

(IV) The entire process of Pralaya may be explicated as follow.

- | | |
|-------|--|
| Stage | 1. Anāvṛtī for Hundred years. |
| | ↓ |
| Stage | 2. The burning of Brahmanda by fire. ⁽⁷⁹⁾ |
| | ↓ |
| Stage | 3. The state of water [or the state of Perfect fluid]. |
| | ↓ |
| Stage | 4. Jala absorbs the Gandh
of
Prathivi |
| | ↓ |
| Stage | 5. Teja absorbs the Rasa
of Jala |
| | ↓ |
| Stage | 6. Vayu absorbs the Rupa
of Teja |
| | ↓ |
| Stage | 7. Ākāśa absorbs the Sparsa |

of Vāyu.



- Stage 8. Tāmas – ahamkāra absorps the Śabd of Ākāśa. ⁽⁸⁰⁾
- Stage 9. Rajas – ahmkāra absorps the Five Jnanendriya, Five Karmendriya and Buddhi –
[The process of this stage occurs “simultaneously” or differently from the process of the stage. 8]
- Stage 10. Gods of Indriya and Mana is absorpsed by Sattvika ahmakara.
[This is also a simultaneous process like stage. 9]
- Stage. 11. Stage 8 + stage 9 + stage 10
[Sattvika – Rājasika – Tamas ahmkara]
Is absorpsed in Mahat – Tattva.
- ↓
- Stage. 12. Mahat –Tattava is absorpsed in Prādhāna.
- ↓
- Stage. 13. Purus≥a absorbs the Pradhāna.

Here the Life – period of a particular universe ends. If similar processes with the similar stages are to be thought as occurred in other universes, then, the

process of Prakṛta Pralaya continues and the next stage 14 comes as.

Stage. 14. The Puruṣa [of a single universe] is absorbed in Mula - Prakṛti.
This happens to the other Puruṣa of other universes.

=

Stage. 15. Jivās and Íswarās are become “tirohita” in Mula Prakṛti.

And with this stage 15, the final stage of Prakṛta Pralaya ends. Now if these stages are to be thought in reverse order, then the stage 15 and stage 14 indicate the meta-cosmic ground of infinite universes and with stage 13 the process of the creation of an articular universe starts.

But with this end of the all manifestations of Prakṛti in Prakṛti the process of Pralaya does not end . It is quite natural as the process is not considered as being started from the stage of Mula Prakṛti alone. So there is final and last pralaya, that is Ātynatika Pralaya. Naturally this Ātynatika Pralaya occurs only after Prakṛta Pralaya and it does not contain any successive stages of absorption. It is described as ⁽⁸¹⁾

INΦ P ΔΦIΦ5]~ΘΦ{Φ ΣΦ,M\τI1ΦZT[Hλ;
TΦλNρKIΦ λTZMIΦλγT ; τθ[ΣM θT∇T[5|E]ο ΦΦ
TNΦ ; 5|,IM 7[IM ΓΦZNΦτIλγTΣΦλEΩο Φ

“Before” the Ātynatika pralaya, what is left, in its manifested form is the Mula Prakṛti. At the stage of this meta-cosmic state, there is some type of concept of time. And with time, there is a concept of Mahāmāyā. But this is not just the end of entire manifested cosmos. But why this type of concept, a still higher stage of pralaya, and so, in turn, the stage of creation is to be taken as necessary. It is so because at this stage, the entire cosmic process of evolution or pralaya is considered from Prakṛti. Now Prakṛti is not an independent reality in any system of Vedānta and particularly in Vāsudeva mahātmya. So there must be a role of transcendental consciousness which can save this entire manifestation from becoming purely mechanical. For this cosmic justification there is a need of the supposition of Aksarabrahma, particularly when the problem of infinite universes with concept of their ħλΘ8 and 5|,I is to be dealt with. So, at the stage of Ātynatika Pralaya, Mula–Prakṛti. The Mula - Puruṣa or mahā Puruṣa as its ground and time itself are not to be thought as in their manifested form. But now there is no use of the word ,ΛΓ. The word “Tirohita” is used here. Māyā [or mahāmāyā in the present context]. Puruṣa [or MulaPuruṣa or mahapurusa in the present context] and kāla is thought as “λTZMλXTI” in the Teja of Aksara understandably, this Teja is not one of the Pañcamahabhuta but it is the Svaymprakaśattva of ultimate reality. And this even happens with the “Iccha” of Vāsudev or ultimate reality.

So, in Vāsudevmahātmya, the process of the creation and anihilation of infinite universes is described which indicate the inevitable role of Aks̄ara in it Here also, Aks̄ara is beyond time and māyā. Now, finally the many-universes theory and role as well as concept of Aks̄ara are estimated with reference to Swāminārāyan̄a philosophy.

6.5 AKS̄ARA BRAHMA AND INFINITE UNIVERSE THEORY IN SWĀMINĀRĀYAN̄A A METAPHYSICS.

In the previous chapter of this research work, the metaphysical nature of the concept of Aks̄ara brahma has been described and evaluated with reference to the ontological frame work of Swāminārāyan̄a a meta-physics. The exposition of the concept of Aks̄arabrahma has been made there by general method of Anuya and Vyterika of Vacanāmr̄ta and with cerain other ontological reference particularly about its relation with parabrahma. In this chapter, the description, exposition and evaluation, of the concept of Aks̄arabrahma is to be mode as a cosmo-genetic concept with special reference to the infinite universe theory (ϑΓ.:T A|Φ.:0 λ;ωΩΦ.:T) as it is propounded in Swāminārāyan̄a metaphysics, particularly in Vacanāmr̄ta , Harivakyasudhā sindhu and commentarties Like Brahma rasāyan̄a bhās̄ya on Harivakya sudhā sindhu.

Before evaluating the general exposition of the concept of Aksarabrahma in the meta-cosmic frame work of Swāminārāyanā metaphysics it is necessary to see and elaborate the infinite universe theory in Vacanāmṛta and other treatises.

6.5.1 THE INFINITE UNIVERSE THEORY IN SWĀMINĀRĀYANĀ PHILOSOPHY.

We have seen the concept of infinite universes in Rāmacaritamānas, Yogavasiṣṭha and Vāsudevamahātmya in this chepter. In Swāminārāyanā philosophy the theory of infinite universes plays a key role, of a central metaphysical concept which attempt to justify the the notion of Aksara brahma in the general ontological framework.

To begin with, there is no explicit reference of infinite universe theory in the description of Tattvas in Siksapatri itself. As we have seen, the māyā is stated as the Śakti of Śri Krīṣṇa but as the Kārya of māyā the infinite universes are not description of Param brahma ⁽⁸¹⁾ the Arthdipikā Tīkā makes an explicit statement as ⁽⁸³⁾

ॐ शिवो जगत्पतिः ।
 तस्यैव जगत्स्यैव ।
 तस्यैव जगत्स्यैव ।
 तस्यैव जगत्स्यैव ।

The Bhagawāna is stated there as the “Avirabhāva Kāranā” of many Universes.

In vacanāmṛta and other subsequent treatises, the infinite universe theory is mentioned with explicit statements. The concept of origin and end of this entire collection of

infinite universes is explained at many places in Vacanāmr̥ta. We start our exposition and evaluation with the 12th Vacanāmr̥ta of Gadhada First Series [i.e. G - I – 12] with relative comparison to other Vacanāmr̥tas together with their interpretation.

Historically the Vacnamrta of G - I / 12 stated on Māgaśar sūdi Punama [1.12.1819] ⁽⁸⁴⁾ at Gadhada at the Darabar of Dādākhācara . It is also important to note that this happens just after the nine days of the beginning of the Vacanāmr̥ta on Māgaśar sūdi 4 (21.11. 1819) ⁽⁸⁵⁾

The Vacanāmr̥ta starts with the explanation of Sahajānanādaji of the nature of “entire creation” and “specifically Puruṣa, Prakṛti, Kāl, 24 elements including mahattattva etc.” ⁽⁸⁶⁾

Now from a cosmological and general ontological point of view, it is very much important that the entire discussion starts with the definition or explication of time. It has been noted, at the time of the discussion about many-universe theory in the previous sub – sections and sections of this chapter that for any consistent description or evaluation of infinite universe theory, there must be a meta-cosmic concept of time. Now at this stage, it is necessary that the meaning of the term “meta-cosmic or meta-cosmological” should be made clearer particularly in the ontological reference of a metaphysical system based on Vedānta. Kāl

or “time” at this stage of metaphysical exposition cannot be considered as a part or evolute of Prakṛti, particularly when, in an infinite universe description of meta-cosmos, there is a concept of the transcendental individualization of the Mula – Prakṛti in to infinite Prādhānas. ⁽⁸⁷⁾ It is a particular characteristic of Vacanāmṛta that, among other Tattvas the definition of Kāla is given as. ⁽⁸⁸⁾

“That which disturbs māyā-which is nirvishesh and whose gunas are normally in a state of equilibrium – is known as Kāla”.

There are far – reading implications of this concept of time which is presented as not as a part or component of Prakṛti but as an aspect, a power of ultimate reality which is responsible for the generation of the entire meta-cosmological plan of the collection of infinite universes. It will be discussed further in the present chapter with other references regarding the nature of time in Swāminārāyanā philosophy with their current implications. At present, it is quite clear that in the cosmic process the time is not a part or component of Prakṛti and it is an essential existence for the disturbance of the stage of equilibrium of Prakṛti .

In this Vacanāmṛta the definition and explanation of

- | | | | |
|-------------|--------------|-----------|------------|
| (1) Mahata, | (2) Anamkara | (3) Mana | (4) Buddhi |
| (5) Śrotra | (6) Tvak | (7) Caksu | (8) |
| Rasanā | | | |
| (9) Gharanā | (10) | (11) Vāk | (12) Pan |

(13) Pāda (14) Payu (15) Upanstha (16) Śabda
(17) Sparśa (18) Rupa (19) Rasa (20) Gandh
(21) Prithvi (22) Jala (23) Teja (24) Vayu and
(25) Ākāśa are given. ⁽⁸⁹⁾

After this detailed description by providing the attributes of each Tattva the entire process of the creation of infinite universes are described in this Vacanāmṛta as follows. ⁽⁹⁰⁾

“Moreover one should know the process of the creation of all of these which I shall now describe.

Where residing in his abode, śrī kṛisṇa Bhagwān impregnates the womb of māyā through Aksara Puruṣa through whom countless millions of Pradhāns and Puruṣas are produced. What are those Pradhān Puruṣa pairs like? Well they are the cause of the creation of countless millions of Brahmandas out of these I shall now tell you about one Prādhāna Puruṣa pair – the cause of the creation of one Brahmand.”

The cosmological method and structural exposition, as it can be clearly seen, are very much similar to the cosmological narrations of Vāsudevamahatmya. The role of ultimate reality in entire cosmic manifestation is very much predominant. This becomes more apparent from the

subsequent description of the evolution of a particularly Brahmānda.⁽⁹¹⁾

“Firstly, Purushottam shri krishna Bhagawān, in the form of Purusa, impregnated the womb of Pradhāna. From that Pradhāna mahattattva evolved of these, from Sattvik – ahamkār, the man and presiding deities of indriyas evolved; from rajas ahamkār, the ten indriyas, the buddhi and the Prāna evolved; and from tamas ahamkār, the five bhuts and the five tanmatras evolved. In this way all of those elements were produced.”

As it is clear the entire description is similar to that of Vāsudevamahatmya apart from the mention of the emergence of Prana from rājas ahamkāra. The cosmic bodies of the particular Íswars of Universes are also created out of these Tattavas by the will of Parabrahma. It is clear that there is no trace of Samkhy type dualism between Purusa and Prakṛti and this entire process is temporal process which is occurring in time. The cosmic bodes are produced as⁽⁹²⁾

“Then inspired by God's will, each element, with its own constituents helped create the bodies of ishwar and the jivas. A particular ishwar's bodies are known as Virat, Sutrātmā and avyākṛut; and a particular jiva's bodies are known as sthul, Sukshma and Kāran.”

This cosmic evolution of a particular Brahmānda is in essence similar to the development of other universes.

Though there are difference as per probabilistic actualizations but so far as the basic process of evolution and its ingredients are concerned, the structure of evolution is same.

Now, if this entire process is to be viewed from an ontological point of view, what possible relation of Parabrahma and Aksarabrahma can be thought with this entire plan of infinite universe collection? Both Aksarabrahma and Parabrahma are, in a certain metaphysical sense, omnipresent and their omnipresence is to be taken as inherently manifested in each and every evolutes of Prakṛti.

This potential presence of Parabrahma in every staged and every plan of this cosmic evolution of infinite universes is described in Vacanāmṛta G – I 41 as ⁽⁹²⁾

“More specifically, at the time of creation, Purushottam Bhagawān – who transcends even Aksara inspires Aksara. As a result, Purush manifeste from Aksara. After entering Aksara, Purushottama enters Purusha, and in the form of Purush inspires Prakṛti. In this way, as Purushottam successively entered the various entities, the activity of creation took place. Thereafter Pradhāna – Purusha were produced from Prakṛti – Purush. From Prakṛti – Purush, mahattattva was produced. From mahattattva, the there types of

ahamkāra were produced. From ahamkāra, the bhuta, the vishayas, the indriyas and the antāhkarṇa and their presiding dhities were produced. From those, Virāt – Purush was produced.”

The order of evolution is almost same as it is described in the Vacanāmṛta G – I – 12. Though there is no specific reference to the emergence of the concept of time, the role of Aksara is explicitly mentioned in this narration of the order of creation. The inspiration of Aksara by Purushottam results, from a meta-cosmic point of view, in the beginning of the process of the evolution of infinite universes. Moreover, though Purushottam manifestes in each and every aspect or evoluts of Prakṛti, there is a concept of the degree of this manifestation.

AKSARA IS THE TATTVA WHICH CONTAINS THE HIGHEST DEGREE OF THE MANIFESTATION OF PURUSHOTTAM.

The Vacanāmṛta further states. ⁽⁹³⁾

“Purushottam Bhagawān enters and dwells in all of the above and their cause and antaryāmi. However, He does not manifest in Prakṛti – Purush to be the extent He manifestes in Aksara and he does not manifest in Pradhān – Purush to the extent He manifestes in Prakṛti – Puruṣa In this manner

Purushottam Bhagawan resides in all – to a greater or lesser degree – as their cause and antaryami.”

Now this entire plan of the metacosmic evolution of the collection of infinite universes, which is very much similar to the plan of Vāsudeva mahatmya, gives an important role and significance to the concept of Aksṛara. Aksṛara is the starting point of this entire cosmic evolution. It gives the basic meta-cosmic motivation to the “samkalpa shakti” of Purushottama which functions at this juncture in the form of time.

Before taking the question of the meta-cosmic ontological position of Aksṛara and its role as cidākāśa for providing the subsistence or metaphysical ground of all these infinite universes, it is necessary to make some interpretative remarks regarding the role and status of time and its relation with transcendental consciousness.

6.5.2 TIME AND MANY UNIVERSE THEORY.

Time is generally considered as a parameter for the classification or description of physical events. Scientifically it is just a Co-ordinate, which is necessary for the configuration of a physical event or body in space or space – time. ⁽⁹⁴⁾ But in any case, the existence of time is always treated at the level of phenomenological description. The problem of the existence of time and its relation with consciousness is

a problem which should be treated seriously and separately.

In the Indian philosophical tradition, and particularly in the metaphysical tradition of Vedānta, time is not treated simply as a physical existence. For example in Gitā, in 11th Adhyāya, Śrī kṛṣṇa Himself described this nature as TIME. He says. ⁽⁹⁵⁾

ΣΦ,Μ(λ:Δ ,ΜΣ1ΦΙΣετ5|9εΣΜ

,ΜΣΦγ;ΔΦΧΤ]∇λΔΧ 5|9εΤο

In the same way, when Vacanāmṛta describes time as a ;.∑<5 Ελ∩Τ of Parabrahma, it appears that in a metaphysical system of Vedānta which acthere many – universe theory, there is need of the generalization of the concept time from the concept of physical time as there is a generalization of the concept of Bhutākāśa in the form of Avyakrutākāśa or C'dakāśa. It demanda a radical transformation which ,changes and transforms the concept metaphysically.

In Vacanāmṛta, there is an other important reference about the nature and function of time in the above mentioned sense. There, in Kariyani – 1. the time is considered as responsible for the transformation of Nāma and rūpa in Māyā. It stares. ⁽⁹⁶⁾

“That God inspires both jiva and iswer when they indentity them selves with there bodies. He

inspires both jiva and iswer even when rhas reside in the state of deep sleep and are eclipsed by Pradhān and they are without any indentity and form. He inspires Kāl, which causes māyā and other entities to assame an indentity and form, and also causes them to forsake identity and cause.”

The description and above mentioned consideration marks it clear that for an appropriate consideration of the role and function of time in meta – universe infinite universe theory; the ontological status of time and its relation with ultimate reality demand a serious reconstructive interpretation. Here a brief interpretation is attempted with reference to Herivakya Sudha Sindhu and Brahma rasāyanā bhasya of the Vacanāmṛta G – I / 12”

The Harivakya Sudha Sindhu mentions the definition and concept of time as .⁽⁹⁷⁾

;ΦδI:Ψ Y]6PΦ,ΓΞλ⊃Tτθ.: ΣΦ,τθ.:

The 12Th tarang states the concept as.⁽⁹⁸⁾

.τI]⊃T 5|ΣαλT:TTIΦο ;ΦδI:ΨY]6PΦ,Γο

ΣΦ,M 7[IM ΔX⊃τθ.: λP⊃{⊃I[Γ 5|ΣΛλT∇TΔ□

Ε]®;ξθΔI.: ΕΦγT.: Σ}8:Ψ.: PΦλT λΓΔ∇,Δ□ Φ

HYN.:Σ]Z~5.: P 7[I.: TNλ5 ,1Φ6{o

This ;:.,5 or will for the generation of the entire ;YV of infinite universes is described as ΣΦ, The point further elaborated in Brahmarasāyanā Bhāṣya as. ⁽⁹⁹⁾

σ ;ΦδΙΦ\9:ΨΦ\9λ:ΨΤ; } 1ΔΝΕΦ5γΓΦ Ι [ΔΦΙΦΙΦ λ:+]6Φο ;89Z
H:TΔΦ.:λ; T[ΘΦΦ ΡΦ,Γ.: ΙρΡΦ∪<ΙΕΦ9ΣΖ6.: 4 T+ :9Ι.: ;: Σ<
5 ;ΧΕΦ9[T] ;: Σ<5Φ.: \Ξ .9 YE∇λ:ΨΤΕλ∩T:9~5ο 5|E]λΖλT ζ
Λ ΧλΖΕλ∩TλΖλT 5|;Z6 φΙΦ5ΓΕΛ,
ξΡ N|φΙΦτΔΣ .λT TΦNΞτ9.: ΣΦ,τ9.: λΔλT4 9:T]T:T] EY9τ;.: Σ
<5[Γ
;∩Θ∇Χ∇HΦΙΔΦΓ τ9ΦT□ ;: Σ<5Φ9:ΨΦ /9 ΣΦ,ο Φχχφ

Here the meaning of the concept of Kāla is explicitly taken as the will – power σ;: Σ<5 Ξλ∩Tφ of Parabrahma. The view is also confirmed in the reference of ‘ Satsangijivanm’ which is written by the some another Shatanamda muni. But there is a word of caution here. There are view that the emergence of the mula-purusā or maha-purusā from the Aksāra, by the will as well as desire of Parabrahma can be interpreted as Mahā Kāla. It is so interpreted and even equated in Satsangijivanam and at some other places also. ⁽¹⁰⁰⁾ But the question, apart from the textual interpretations in a coherent order, is more serious and more important. Not only in Swāminārāyanā Vedānta but also in every system of Indian Vedāntic philosophy which adopts the evolution of cosmos in the Sāmkhya terminology of Purusā and Prakṛti, the question of the status of time is some how remained in – interpreted and not properly discussed. The

straight forward question is : Whether time can be considered as a part, an evolute of Prakṛti or not? In Vedānta, and also in Swāminārāyaṇa Vedānta, the term Prakṛti may be replaced by Mula - prakṛti, māyā or Mahā māyā or whatever may be the word for the Tattva which is responsible as a seed of this entire Meta – cosmic evolution of infinite universes. Time or ΣΦ, cannot be taken as one part of Prakṛti or a stage of its evolution Prakṛti is Trigunatmaka and time in Nirgunā in this sence as it cannot be considered as an entity having the three Gunas of Sattva, Rajas and tamas. Moreover, for any consistent concept of any evolution or development, the time is to be thought or taken as its pre-condition and any pre – or grounding condition cannot be the part of that outcome for which it is taken as a responsible factor. So for the sake of metaphysical consistency and for a coherent picture of the meta-cosmic evolution of entire infinite universes, the Kāla, or more precisely ‘Akṣanda Kāla’ is to be taken as the $\Xi\lambda\supset T$ or $\chi; \therefore \Sigma < 5 \Xi\lambda\supset T\chi$ of Parabrahma which poss its basic rolr of the ‘ $\lambda\theta\zeta\mu\Delta \zeta\theta:\Psi\Phi$ ’ in the $\lambda+Y]6;\Phi\delta I\theta:\Psi\Phi$ of Prakṛti and as it is stated in Vacanamṛta, Satsangijivanam ⁽¹⁰¹⁾

And harivakya Sudha sindhu.

Now the $\chi; \therefore \Sigma < 5 \Xi\lambda\supset T\chi$ of Parabrahma in the form of time plays the part in the generation of cosmic process through Aksarabrahma and it becomes Tirohita in the “Teja” of Aksarabrahma at the stage of Ātyantika pralaya. So there is an important role of Aksarabrahma in the generation as

well as in the subsistence of infinite universes. The reality which is responsible for the residings of these infinite universes is Aks \geq arabrahma and it is called C'idākāśa in this reference which is considered in the next section.

6.5.3 AKS \geq ARABRAHMA – INFINITE UNIVERSES AND CIDĀKĀŚA.

The cosmological consideration of previous subsection shows that general theory. There is an important ontological role of Aks \geq arabrahma. Now we have to see its ontological position with reference to this meta-cosmic plan of infinite universes.

We have seen and evaluated some ontological characteristics of Aks \geq arabrahma in the previous chapter of this research work. This is a basic key concept of Swāminārāyan \geq a metaphysics whose nature has been evaluated mainly Anvya – Vyatireka method. ⁽¹⁰²⁾ Now we want to elaborate some more ontological characteristics of Aks \geq arabrahma for a comprehensive evaluation of its relation with infinite Universe theory.

6.5.2.1 ONTOLOGICAL CHARACTERISTICS OF AKS \geq ARA SAGUN \geq A - NIRGUN \geq A FORM.

One of the important method of the description of an ontological entity in Vedānta is to describe its nature as Sagunā and Nirgunā. It is also important to note that in the description of any ontological entity as Sagunā and Nirgunā does not accept the concept of Gunā as something having its dependence on Dravya. The entire concept of Dravya - Gunā and of the relation Samavāya is refuted in every system of Vedānta and this is also adhered by Swāminārāyanā philosophy.

There is an important question which is asked about the residing of infinite universes in the 42nd Vacanāmṛta of the middle series of Gadhada. The question is asked by Bhagavadananda Swami to Sahajānanda Swāmi. The question is ⁽¹⁰³⁾

“ Maharaja, in what way do countless millions of Brahamānda dwell within each and every pore of God? Also, where in the Brahmāndas do the Avatara of God manifest?

The question is important regarding. The subsistence of the infinite universes. The question is rather based on slight misunderstanding regarding the residing of universes in the “pores” of God. It is the Aksarabrahma in whose pore the residings of the infinite universes are to be accepted in Swāminārāyanā metaphysics. However, in the answer of

Sahajānanda Swāmi the misunderstanding is automatically corroded. The answer present the two forms of Aks̄ara as Saguna and Nirguna both in the following way. ⁽¹⁰⁴⁾

“There are two aspects of Parushottam Bhagawān’s Aks̄aradhāma. The first is the Saguna aspect and the other is the Nirguna aspect. Purushottam Narayana on the other hand cannot be described as Saguna nor can He be described as Nirguna. The distinction of Saguna and Nirguna applies only to Aks̄ara. “

Here in the answer of the residing of the infinite universes the answer starts with the description of Aks̄aradhāma of ultimate reality which automatically corrects the slight niais understanding which lies in the question. The concept of Saguna and Nirguna applies only to Aks̄ara and the ultimate reality cannot be described either as Saguna or Nirguna in the present reference. This is the ontological reason for the acceptance of Aks̄arabrahma as a cosmo-genetic concept. Yet, even at the level of this description the Aks̄ara is not to be considered as a totally Saguna entity or Tattva. The normal physical distinction between small and large does not apply to Aks̄ara and so it also becomes clear that here is no applicability of the concept of Guna and Dravya here. This transcendental Sagunattva and Nirgunattva is stated as. ⁽¹⁰⁵⁾

“The Nirgunā aspect of Aksāra has an extremely subtle form smaller than even an Anu, while the Sagunā form is much larger than even the largest of objects. Countless millions of Brahmāndas dwell Like more atoms in each and every hair of that Aksāra. It is not that those Brahmandas become small compared by to Aksāra; they still remains encircled by the eight barriers. Rather because of the extreme Vastness of Aksāra that those Brahmāndas appear so small..... the Brahmāndas remain exactly as they are but in comparison to the extreme Vastness of Aksāra, they appear to be extremely small. This is why they are described as being Like atoms.

The question was about the form of the residence of Brahmāndās. How do these infinite Brahmāndas remain or reside in each pore of Aksāra. The answer is: They reside Like Anu. The definition of Anu is to be taken as the smallest possible unit of a given entity in a given discourse. As point is the smallest possible unit in a geometrical discourse in the same way the Brahmāndas remains Like Anu, they are smallest possible entities in the entire meta-cosmological discourse. Nothing smaller than Brahmāndas can have any meaning as the subsisting entities in this entire meta-cosmological description.

But the concepts of small and large apply as in their phenomenological description do not apply to the ontological narration of Aksāra brahma. What ever may be thought as

:9~5 ζΨ TN[9 ;Y]6.:

φIΦ5Σ.: 5|ΣΦΕ~5.: ;9V+.:.

;↵Φ9N□ IΦ9ΦVΞP ΔXΦΓ 5NΦΨV:TTM\λ5

YYΓΦλNTM\λ5 ΔΦIΦTM\λ5

ζλT;9VΓ ΔXΛ5o χχ

This description of the smallest and largest together make Aks≥ara capable for the subsistence of infinite universes.

This ontological characteristic of providing metaphysical ground of infinite universes and the way as well as method for it described in the continuous narration of Vacanāmr≥ta as. ⁽¹⁰⁸⁾

“ Aks≥ara brahma itself is Like the sun in the sense that when the sun rises, all ten disrections can be determined in relation to it. Aks≥ara brahma is Like that; i.e. above, below, on all four sides of that Aks≥ara in fact in all direction are millions of Brahmānda.”

Here the description of Aks≥ara as having four sides may seen physical and phenomenal but the centra discourse is metaphysical, Actually, the English translation of the concerned Vacanāmr≥ta is somehow misleading ant does not reflect the original point of the original Gujarati version. The ambiquity lies in the last sentence which states that, “in all directions are millions of Brahmāndās.” While in original Gujarati version, the concerned statement is given as, ⁽¹⁰⁹⁾

**“Ane te Aks̄ara ne upara he the ne chare padakhe
sarva diśāmāñ Brahmānda ni Kotio chhe.”**

The term “Kotio” is translated into English as “millions”. No doubt the term “Koti” has one meaning as crore but here, the structure of the sentence and the point which is more important is the ontological status of the transcendental nature of Aks̄arabrahma. For this reference the meaning of the term “Koti” is to be taken as ontological type with the number of infinity. The entire collection of infinite universes is not to be viewed in an objectively stated pluralistic ontology. The Aks̄arabrahma is to be taken in the form of the transcendental ground which is interpreted as cidākāśa. Now, in this capacity of the determination of its Sagun̄a form as indicating its ontological capacity of providing the subsistence of infinite universes as a Dhām, this is to be viewed as more consistent to take the meaning of the term Koti as different types of Brahmān̄da and the number in each side is to be taken as infinite. As it is mentioned and, will be mentioned further, that in each pore of Aks̄ara there are infinitely many universes. And the infinite types of Universes are to be viewed in each “direction” from Aks̄ara. And this is the Sagun̄a form of Aks̄ara.

Here for a more comprehensive interpretation of the form of Aks̄ara, it is necessary to say something about the ontological position of “Gun̄as” in Vedānta and particularly

Swāminārāyanā Vedānta. It is all together clear that there is no acceptance of Guṇa in the sense of Nyāya. Vaiśeṣika in any, system of Vedānta. Even in sāmkhya Darśana, the concept of Guṇa is all – together different from the concept of Guṇa, as it is stated in Nyāya, and Vaiśeṣika where Guṇa is something which remaining in the Ās'raya of Dravya and not have other Gun which doesās in itself.

Here, in Vedānta, when Sat Cit and Ānanda are taken as ontological characteristics of consciousness or it, they Sattva, Rajas and Tamas as the ontological characteristics of Prakr are not considered as something different from that to which they belong and then they are thought as related with it with some internal relation Like Samavaya. These defining ontological characteristics are generally taken as the Swarup of that to which they belong. So, logically there is no predication of a quality on a subject term but there is an expression of the relation of identity.

The non-acceptance of the ontological status of the concept of quality and substance can be seen, not only in “conscious” entities, but also in the product or evolutes of Prakr a, gandha, is not taken as eternally. The relation between Prathavi and its Gun existing ontological category but, as we have seen in this chapter, there is a gradual order of absorption of Prathavi and Gandha, into Pañcamāhābhuta upto Mala – prakṛti⁽¹¹⁰⁾

In this ontological discourse when Aks̄ara is stated as Sagun̄a and Nirgun̄a both, these terms are not to be taken as contrary or contradictory terms which are predicated on the same subject. Rather they are to be understood as the different ontological characteristics of Aks̄ara. And when Aks̄ara is to be viewed as the ground of infinite universes, it is greater than greatest, larger than largest. In normal English or Gujarati, these type of usages may be grammatically and semantically non-sense, yet in the ontological description of Aks̄ara or ultimate reality this use of language is not only metaphysically meaningful but it is also inevitable. This is so because the entire original ontological description of Aks̄ara is to be understood essentially beyond time and temporal process or content. In such a position, the different spatiotemporal parameters or variables, though they may appear in the linguistic expression, they do not have any ultimate ontological justification or significance. Yet the discourse is to be done, in the frame work of natural language and therefore, the temporal as well as empirical content of natural language can appear in such description.

With these ontological characteristics of Sagun̄a and Nirgun̄a, in the form of Sagun̄a, which is called also as Cidākāśa, the Aks̄ara brahma provides the metaphysical subsistence and cosmological ground to infinite universes including the different space-times of each universe. This

aspect of Aksara brahma is stated and evaluated in the next subsection.

6.5.3.2 AKSARA – BRAHMA AS CIDĀKĀŚA AND INFINITE UNIVERSES

The term Cidākāśa contains a specific ontological reference. Generally Ākāśa or any Tattva which has the property of extension is taken as having the opposite ontological characteristic than conscious ontological entity. (111)

In the metaphysics of Swāminārāyaṇa it is the essential and peculiar characteristic that the Aksara brahma is taken as Cidākāśa in the form of the Saguna aspect of transcendental consciousness as the ground of the entire manifestation of Prakṛti. The concerned matter is discussed and explained in the 46th Vacanāmṛta of the first series of Gadhada.

The Vacanāmṛta starts with the question of the absorption of Ākāśa in the state of Samādhi by a Vedānti Brahman Māheshawor Bhatt. The question is (112)

“Everything is assimilated during the state of Samādhi; but how does ākāśa become assimilated?”

The stated of Samādhi is a subjective state of the realization of transcendental consciousness. This realization in the ontological system of theistic Vedāntas, and also, in the system of Kevalādvaita do not warrant the acceptance of the end of sarga or samsāra. The world, universe or Vishva is existing with a basic property of extension. At least at the level of a phenomenological or empirical exposition, this fact cannot be denied. So the answer starts with the importance of extension in the primary exposition of external world as ⁽¹¹³⁾

“Please listen carefully as I explain the characteristics of Ākāśa in detail. Ākāśa is the name given to Vacant space. All objects that exist reside only within such space. Moreover, ākāśa pervades and resides within all those objects as well. In fact, there is not a single object in which there is no ākāśa; even the smallest particle of pṛthivi has ākāśa within it. In fact if that minute particle is split into millions and millions of pieces, ākāśa will exist within those pieces as well.”

For a cosmological as well as empirical consideration, the importance of ākāśa is duly recognized in the answer of Śri Sahajānandji. In fact there is a metaphysically proper emphasis which is being put on the concept of extension or on any reality which has to function as a ground of all that which is manifested. Another point of clarification which we get in the answer is this that like the philosophical systems of Nyāya – Vaiśeṣika, here there is no distinction between ‘dik’

σλN,φ and Ākāśa σςΦΣΦΕφ. In an appropriate sense Ākāśa is equated. With empty space and the necessity of the acceptance of reality of space for the description of any phenomenal manifestation is emphasized with due attention.

However, it is also important to note that, somehow, the acceptance of the reality of space (and of course also of time) is considered as having a turn towards materialistic metaphysics. So far as the general metaphysical framework of Indian philosophy is concerned, the acceptance of this assumption is misleading. In fact, in a purely materialistic metaphysical system Like Cārvāka Darśana, the existence of space is not accepted at all. ⁽¹¹⁴⁾ Therefore, in a metaphysical system Like Swāminārāyaṇa Vedānta which accept a theistic ontological position a proper emphasis on the concept of space is to be put and has been put as the beginning of the answer in Vacanāmṛta G - I / 46 indicates clearly.

It is not only physical bodies which are subject to the necessity of the concept of space or its generalized version. Even Prakṛti itself is considered in this reference as it becomes clear in the further continuation of the answer. ⁽¹¹⁵⁾

“So when one works from the, perspective of ākāśa, the four bhuts i.e. Prathavi, jala, etc. cannot be perceived; only ākāśa can be perceived. Everything is dependent on that ākāśa. The three types of bodies, Sthul, Sukshma and Karan, stay within ākāśa. This Brahmāṇḍa, as well as the cause of Brahmāṇḍas Prakṛti and Puruṣa, also reside within

ākāśa. But that ākāśa also resides within Puruṣa – Prakṛti and their creation the body and the Brahmāṇḍa. It resides externally as their supporter. Therefore, this ākāśa is never assimilated, neither during the state of unconsciousness nor during Samādhi.”

The description and interpretation of ākāśa as a Tattva which provides ground of Puruṣa and Prakṛti can not be the Bhutākāśa. Yet, with all transcendental characteristics, it is ākāśa in a certain sense of the term. What is that sense? This is to be explained further in the same Vacanāmṛta and its clarification is to be taken into account, but at present it can be said that there is a metaphysical necessity for providing the justification of the question of residing of universes themselves. Actually, this question is very much important and leads towards the formation of the concept of Cidākāśa or Akṣara brahma. If there are infinite universes then it is very much natural to ask that “where” do they all reside? And How? Naturally each universe has its own ākāśa as a E{ΦΛΤΣ ΤΞΘ4 a function or production of Tamasahamkāra as it is interpreted in Vāsudeva mahātmya or Vacanāmṛta. And before considering the extended or ramified version of ākāśa in the form of Cidākāśa it is necessary to clarify its difference with Bhutākāśa. This has been done in the further continuation of the same answer as (116)

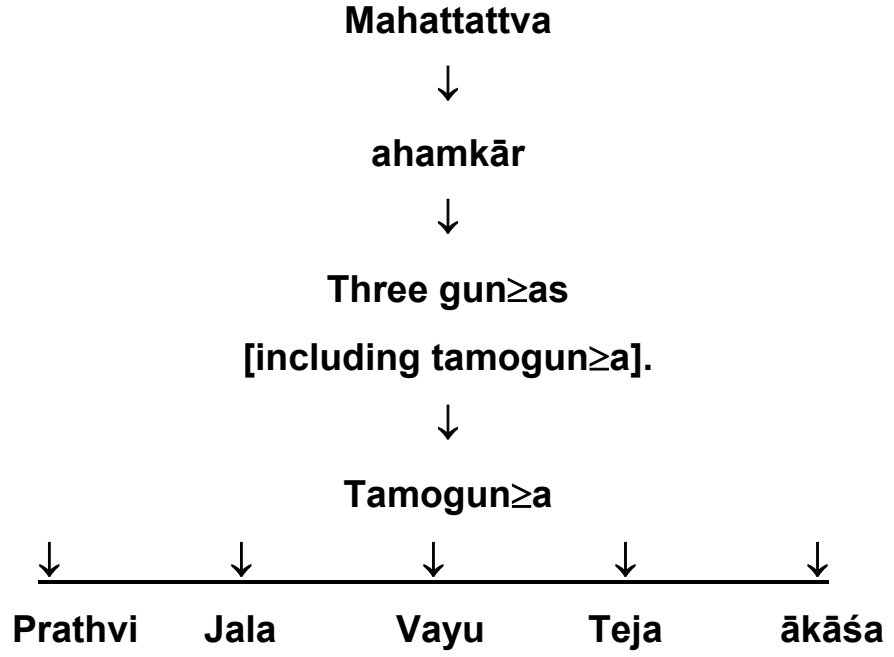
“Now some one may argue, ‘The five bhuts i.e. ākāśa Pṛathavi etc have evolved from Tamoguna; so how can that ākāśa be called the supporter of Prakṛti and Puruṣa? Also,

how can it be said to pervade them all? Well the answer is that if Prakṛti did not contain ākāśa in the form of vacant space, how could mahattattva-which emerges from Prakṛti in the way fruit flower etc emerge from a tree, and a calf emerge from a cow's womb-emerge at all? Therefore ākāśa does reside within Prakṛti. Further more ahamkār also emerge from mahattattva, so ākāśa reside within mahattattva as well. The three Guṇas emerge from ahamkār and thus ākāśa is also within ahamkār. The five bhūtas i.e. ākāśa Prathivi etc emerge from tamoguna thus ākāśa is within tamoguna as well. However the ākāśa which has evolved from tamoguna is subject to change, where as the ākāśa which is the support of everything is not subject to change; it is eternal. It is this ākāśa – the support of all – that is known as Brahma, as Cidākāśa Moreover, it is within this ākāśa that Puruṣa and Prakṛti undergo the states of expansion and contraction.”

Here the necessity of ākāśa as an all – providing and supporting ground of everything that is product of Prakṛti is described in detail and with examples. Even the each and every step of the development and evolution of Prakṛti requires a concept of all pervading space as their ground. In all process, where there is any concept of process it to be applied at all, the concept of space is inevitable; otherwise the entire concept of evolution or emergence becomes meaningless. The stages of Process are described as under:

Prakṛti





All these stages, with the process of emergence, the cosmic emergence requires the concept of ākāśa in their justification. But it is also empathetically mentioned in the description of the process that the ākāśa which is emerged from tamoguna and which is a product of tamoguna is subject of change. But in every stage of this meta-cosmic and cosmic process, the concept of ākāśa is very much there. So this ākāśa, which is the kārya of tamoguna, and whose property or attribute is considered as śabda also requires Cidākāśa as its support. Now there are two ākāśa which are described in this given reference.

- (1) Cidākāśa : which is the support of every thing.
- (2) Bhutakas : Which is a product of tamoguna.

The concept of change applies to Bhutākāśa and Cidākāśa is considered as eternal. Now this Cidākāśa, in the form of its all – pervading metaphysical ground of everything is called Aksarabrahma. It is eternal. That means that it is transtemporal and it is not in the realm of māyā and time also. And Like all the elements which are emerged and evolved from Prakṛti, this Bhutākāśa also resides in Cidākāśa or in other words, Like every other Tattva or element, the Cidākāśa in the capacity of its all pervading metaphysical ground, resides in Bhutakas also.

This point is of the greatest importance from the view point of meta-cosmic description of infinite universe theory. As it is clear from the description as we have seen in Vasudeva mahātmya and is Swāminārāyaṇa philosophy, after the infinite transcendental individualization of infinite Pradhāna and Puruṣa from Mula-Prakṛti or mahāmāyā and Mula-puruṣa or Mahā puruṣa through kāla or Mahākāla, the entire process which is described belongs to a particular universe and more probably it is for “our” Universe in the present given case. The constitution of a universe, apart from other necessary ingredients contains ākāśa as its inevitable component at least at the stage of the complete formation of a Brahmanḍa-Golaka. And the Cidākāśa resides in this Bhutākāśa by its ontological capacity of Sarva-Vyapakattava and Sarva-antryamittva. This does not simply mean the physical presence on a particular space-time points or events but how does Cidākāśa contains the

Bhutākāśa in itself? Or how does Bhutākāśa reside in Cidākāśa? This is an important question and requires a closer examination.

Cidākāśa is the Sagunā form of Aksāra and it is defined as pure consciousness or “Ekarasa caitanya.”⁽¹¹⁷⁾ So it can not be mere vacant space. Actually, the term vacant space can not have any ontological meaning as it attempts to state a concept in the negative terminology of the non-existence of something. Particularly, for the case of ākāśa even for bhutākāśa, such a definition is accepted in the Bauddhha Darśana only. This position of Bauddhha Darśana is criticized in the Tarkapāda of Brahmasutra by every commetator of Vedānta.⁽¹¹⁸⁾ so neither bhutākāśa nor cidākāśa can be defined as absence of something else. Such a definition, though for physical space, it is given and accepted in Newtonian Physics, the theory of General Relativity does not accept it.⁽¹¹⁹⁾ So in the case of Swāminārāyanā metaphysics there is no question of the acceptance of vacant space as the ground of everything and bhutākāśa does not reside in “empty space” like imaginary concept ether which had been made by the physicist of 19th century and which was abandoned after the arrival of the special theory of relativity and in the event of failure of finding any relative velocity of earth with reference to ether in Michelson – Morley experiment.

So, it is very clear that cidākāśa is not a greater physical container which can contain a bhutākāśa. With the

universe to which it, belong as a part or subset. In such a case there can be no semantically justification of the term “larger than the largest.” Because in such case, the normal use of the superlative degree, the term “largest” would be sufficient. The Bhutākāśa and universes reside in cidākāśa in a particular ontological sense and this is indicated in the further description of the nature of cidākāśa as ⁽¹²¹⁾

“Now the brahmāṇḍa is surrounded on four sides by the Lokāloka Mountains, just like a fort. Beyond the lokāloka mountains is Aloka; beyond that are the seven barriers, beyond that is nothing but darkness; and beyond the darkness there is divine Light otherwise known as cidākāśa. Above also, the brahmāṇḍ extends up to Brahmāloka above which are the seven barriers, above which there is darkness and above which there is again divine Light, otherwise known as cidākāśa. Below too, it extends down to the seventh Patel, below which are the seven barriers, below which there is darkness and below which there is again divine Light i.e. chidākāśa. In this way the chidākāśa is present on all four sides of the Brahmāṇḍ as well as within the Brahmāṇḍa. When ones vision reach the perspective of that all supporting chidākāśa, it is known as Daharvidyā. Just as akshividyā and mans other types of Brahmavidyā have been described, this is also one type of Brahmavidyā”.

In this Vacanāmr̥ta, there is an important statement about the relationship between Aksarabrahma (chidākāśa

in the present reference) and particular universes. Apart from mythological description of mountains and barriers, there is an important cosmological issue regarding the subsistence of a universe in the higher type of meta-cosmic entity. Universes are need not to be supposed as contained in a larger meta-universe because in such a consideration there is no end to this process and the meta-universe containing all infinite universes require another meta-meta-universe which would have to contain all infinite meta-universes. The process, logically and mathematically is bounded to go on forever, without finding any end at any member of “META’-Universes; and this definitely leads to the logical fallacy of infinite regress without explaining any thing at all. The infinite universes are not supposed simply for $\Sigma < 5 \Gamma \Phi Y \{ \Phi Z \theta$ or in the terminology of western philosophy, in violation of the maxim of Ocham’s Razar.⁽¹²²⁾ So, there must be a meta-cosmic ontic cut-off for the description of the residing of infinite universes in Aks \geq ara and so, in this Vacanāmr \geq ta Aks \geq ara is said as residing in and out side the Brahmān \geq da as well.

Now, there are descriptions of the residing of Brahmān \geq da in Brahma or Aks \geq ara as having infinite Brahmān \geq da in each pore of Brahma. This is state in Rāmacaritamānas and vacanāmr \geq ta also. ⁽¹²³⁾ Here, before concluding this chapter we note important reference from vacanāmr \geq ta in this regard.

In the Vacanāmr̥ta of G-I-63, the Brahmān̥da is described as. ⁽¹²⁴⁾

“In comparison, however, God’s Aks̥aradhāma is extremely large. Countless millions of Brahmān̥da floats like mere atoms in each of its hairs. Just as an ant moving on the body of a huge elephant appears insignificant, Likewise, before the greatness of that Aks̥ara every thing else pales into insignificance”.

The sense example of the residing of Brahmān̥dās in the pore Aks̥arabrahma is farther given in the sense Vacanāmr̥ta : ⁽¹²⁵⁾

“In the same manner, despite having a definite form, Aks̥aradhāma cannot be visualized. This is because it is so vast that countless Brahmān̥da float within its each and every hair.”

This example of floating or flying Brahmān̥da in each and every hair of Aks̥ara is to be understood with a definite metaphysical reference. Apart from anthromorphic com’ent, in the realm of pure ontology and Meta cosmology, this is to be interpreted as indicating the transcendental nature Aks̥arabrahma to-gather with its ontic power to subsist the entire collection of these infinite universes. And this ground which subsist different universes, to-gather with their physical space, in itself like an atom or An̥u. Here Universe is not a fixed and bare ontic entity which has creation and

annihilation and so there is the example of floating (the more appropriate word would be flying as there is the phrase. “Udata fare” (move flying) in original Gujarati version of Vacanāmr̥ta.)⁽¹²⁶⁾ indicates that that there is some type of dynamic properties in the universe as a whole.

In this way, the concept of Aks̥arabrahma is stated metaphysically in Swāminārāyan̥a philosophy as a Cosmo genetic concept which is pure consciousness and provide metaphysical ground for infinite universes. In a metaphysical theism, it is consistently expressed as having two forms and having the ontological characteristics of both Sagun̥attva and Nirgun̥attva. More over it is represented as Aks̥ara dhām of Parabrahma a particular ontological as well as spiritual position of the realization of eternal, unchanging aspect of reality as Sat, Cit and Ananda and in this sense it provides an example of devotion. However in present reference, it can be said that with infinite universe theory and with the acceptance of the concept of Aks̥ara as a Cosmo genetic concept, there is an important attempt for the solution of the riddle of infinite universes and its metaphysical ground.

6,7 CONCLUSION

Indian philosophies have had a long history of ever-emerging new concepts and theories. One of such brilliant example is seen in the form of many-universe theory which has its seed of origin in the mythological literature of Indian

philosophy. We have studied and evaluated the examples of Rāmacaritmānas, Yogavasisṭha Mahārāmāyana and Swāminārāyanā metaphysics in this particular reference. This is a new and fruitful enterprise in Indian philosophical discourses which indicates the need of the understanding that there is much metaphysical considerations in Paurāṇika and mythological treatises which are demanding a proper philosophical attention.

Another example of the second point is the concept of Aksarabrahma. This concept is very well there in Upanishads and it has a definite cosmological as well as spiritual reference as we have seen. In Swāminārāyanā metaphysics, the basic original attribution lies in the ontological as well as cosmological cultivation of this concept. With the acceptance of infinite universe theory and the ground of these infinite universes as Aksarabrahma, the Swāminārāyanā metaphysics has rendered an important service and contribution to Indian philosophy. Particularly, when infinite universe theory is now getting more and more importance in current science and cosmology, the conceptual consideration on Aksarabrahma becomes even scientifically relevant. Some attempts in this direction have been done in this work with the indication that there lies much still in this realm which demands a proper and serious cultivation and investigation with a proper and serious knowledge of scientific as well as mathematical techniques. With these theoretical matters, there is an eternal state of the

upansana of Akṣarabrahma which is there in Upanishads and Swāminārāyaṇa philosophy has put a new emphasis on it in a stronger way. The combination of both may contribute some essential stage in the world-philosophizing of 21st Century.

Reference and Notes:

- (1) Dialouges of Plato. Ed. Jowett. [1962] Vo. II.
Republic. Plato makes a distinction between real world of Idias and world of copies which are the results of the participation of Ideas with empty space. But neither the real world of Ideas nor the world of copies can have any concept of plurality in them sellves in the framework of Plato's cosmology and metaphysics.
- (2) Spinoza (1962) Ethics in "The complete works of Spiniza. Vo.II Dove Publication. For Spinoza, substance in one but there is no concept of different distinct realm of modes which are causally disconnected.
- (3) Bradley F. H. (1967) Appearance and Reality. Oxfod University press, Oxford. Though there is no explicit concept of plurality of nature or world yet in the second part of his appearance and reality, Bradley dissusses the

possibility of different time sequences and different causally disconnected regions in the chapter “Spatial and temporal appearance.” But considering the term universe in its tvel sense, the ideas about mang-universe are not present in Bradley’s ontology.

- (4) In Śān≥kara Vedānta there is no concept of the plurality of Vyavahārika Satta. Though in a latter work, in the Yogavaśis≥ta mahārāmāyan≥a, the concept of infinite universe is taken in its Lilā parkaran≥acehices is considered in this chapter later.
- (5) Halmos P. R. (1960) Navie set theory.
East West press Ltd.
Page. 7.
- (6) R≥gveda with Sayan≥a – bhāsyā ed. by Sontakke and Kashikar CG. (1983) Vaidic Samśodhan Mandal Poonā Vo. IV R≥gveda [10.190.3]
Page. 886 – 887.
- (7) R≥gveda. ibid. Page. 887.
- (8) Generally when the theory of many universes is taken into consideration, the number of such universes is taken as “infinite” or “Ananta”. In many treatises, including Vcanāmr≥ta, the number of different universes is given as

‘ $\zeta\Gamma \therefore T \Sigma M \lambda 8 A | | \Phi \therefore 0$ ’. But mathematically if infinity is to be thought as multiplied by (zero i.e. 107 the result will be infinite again. It does not increase the cardinal number of the set of infinite universes.

- (9) In every Kalpa, in a particular universe, probably in “this” “our” universe [If these terms can have any meaning at all.] there is an incarnation of Rāma. Generally the Kathā which is being narrated is a mixture of the Kathā of different Kalpās. cf.

$Z\Phi\Delta H\Gamma\Delta\Sigma[X[T] \zeta\Gamma[\Sigma\Phi \Phi$
 $5Z\Delta \lambda\theta\lambda P+ \zeta[\Sigma T[\therefore \zeta[\Sigma\Phi \Phi$
 $H\Gamma\Delta \zeta[\Sigma X]> \Sigma T\{\Phi \therefore AB\Phi\Gamma\Lambda \Phi$
 $; \Phi\theta\Omega\Phi\Gamma ;]\Gamma] ;]\Delta\lambda T E\theta\Phi\Gamma\Lambda \Phi$
 Manasa Piyus \geq a. Balakanda

1. 121. 1 – 2.

- (10) Actually this event of Satī Moha is not simply the imagination of Tulasidas in Rāmacaritamānas. Śivapurāṇa itself mentions this event (Śivapurāṇa, Rudra Samhita ζ .24) Here Satī has two doubts.

(1) If Rāma is Viśnu, then Viśnu is omniscient like Śankara and he has no need to make a search of Satī. As she doubts

$\lambda\theta\Theta\Gamma] HM ;]Z \lambda XT \Gamma Z T \Gamma] \Omega\Phi Z$
 Λ
 $; M\pi ; \theta\forall 7 I\Psi\Phi \lambda+5]Z\Phi Z\Lambda$

BMHλX ;M λΣ ςυI λΗΛΔΓΦΖΛ
7ΦΓ ΩΦΔ ζΛ5ΦΤ ς;]ZΦΖΛ .[1.5
0.1.2]

(2)Rāma cannot be Brahma

(12) ΔΦΓ; 5ΛI]ΘΦ Vo. II. [1. 53. 7 – 8] [1. 54. 1. 54.1-3]
Page. 115 – 118.

(13) Kripke. S. (1967) semantic
considerations on modal logic in
Reference and Modality ed. by
Quine et. al. oxford University
press, oxford, London.

(14) ΔΦΓ; 5ΛI]ΘΦ Vo. III (Balakān≥da)
Rama – Janma - Stuti.

(15) Adhyatma RāMāyān≥a. Gita press Gorakhpura
1.25 – 26 Page. 30.

(16) ΔΦΓ; 5ΛI]ΘΦ Vo. III (Balakān≥da)
Page. 100 – 102.

(17) Māyā is the cause of the infinite universes.
It frequently in Rāmacaritmānas as, in the same
Balakān≥da.

,9 λΓλ9∇ΘΦ ΔX]Θ E]9Γ λΓΣΦIΦ

:P{ HΦ;] ςΓ]ΞΦ;Γ ΔΦIΦ

and in Kis≥kindhākān≥da when Hanumāna explains before
Rāvana.

;]Γ] ZΦ9Γ A|Φ.:0 λΓΣΦIΦ

5Φ. HΦ;] A, λ9ZPΛT ΔΦIΦ

- (18) Here there is a basic difference between the many – world theory of current analytic tradition which propounds the existence of different universes through semantics. “Things could have been otherwise from what they actually are” is the maxim of the principle of many Universe theories. But in Indian perspective, including Swāminārāyan’s metaphysics, this standpoint is somehow transcended.
- (19) Rāmacaritamānas, Uttarkānda.
cf.
5[ΦΣθT λΞΞ] .9 ,Λ,Φ N[λB EIπΘ ΔMλX ΔMλX
Σ9Γ PλZ+ ΣZλX.: 5[E] λPNΦΓ.: N ;[NMX
- (20) Rāmacaritamānas, Manas Piyush.
Vo. VII [7.79. 4 – 8, 7.80, 7. 80 1 – 8. 7.81].
Page. 413 – 417.
- (21) ibid. Page. 418.
- (22) The Yogavāsishta (1998) ed. By Kanta Gupta Vo. I – III. Naga Prakashana New Delhi.
In the detailed introduction to this work a discussion about authorship and date is provided.
- (23) ibid. Page. cvi – cviii.
- (24) ibid. Page. cvii.
- (25) There is a difference between λNΣ□ and ςΦΣΦΞ in Nyaya-Vaisesika system but in Vedāntic tradition, and at least in the cosmological discourse , there is hardly any

important difference which can be marked between these two terms.

(26) According to Vacanamṛta, the Bhutākāśa is called the product of Tamasāhankar.

cf. V. G. I / 46.

(27) Brahmasūtra. Viyadadhikarṇa explains in detail the possibility of the creation or production of Ākāśa. Starting with Śānkara Bhāṣya, all bhāṣyakāras are agree on this point that Ākāśa is not a selfcaused tattva or reality.

(28) These Ślokās are only those which start with the word cidākāśa the number of the Ślokā which contain the word cidākāśa would be more than one thousand. These Ślokās are :

λPNΦΣΦΞ YT.: ;ΣΦΖ[>>>>>>

[7.80.25]

λPNΦΣΦΞ 5|ΣΦΞ[λ:ΔΓ□ >>>>>>

[6.30.29]

λPNΦΣΦΞ 5|ΣΦΞ[Γ >>>>>>

[7.106.51]

λPNΦΣΦΞΔΗ ΕΦγT.: >>>>>>

[3.28.12]

λPNΦΣΦΞΔX.: Ε]ωΩ Σ.: >>>>>>

[7.96.26]

λPNΦΣΦΞΔX.: Ε]ωΩ T:I >>>>>>

[7.89.4]

λPNΦΣΦΞΔX.: :θρK >>>>>>

[7.96.21]

λPNΦΣΦΞ ΘΗVλIτθΦ ≥ ≥ ≥ ≥ ≥

[7.96.12]

λPNΦΣΦΞλΔN.: 5)+ ≥ ≥ ≥ ≥ ≥

[7.213.18]

λPNΦΣΦΞλξPNΦΣΦΞ[≥ ≥ ≥ ≥ ≥ [7.54.27]

λPNΦΣΦΞλξPNΦΣΦΞ[≥ ≥ ≥ ≥ ≥

[7.175.12]

λPNΦΣΦΞ:I AMΩM\I.: ≥ ≥ ≥ ≥ ≥ [4.2.13]

λPNΦΣΦΞΦλρPNΦΣΦΞ[≥ ≥ ≥ ≥ ≥

[7.61.1]

λPNΦΣΦΞΦτΔΓΦ A.:Ω ≥ ≥ ≥ ≥ ≥

[4.21.47]

λPNΦΣΦΞΦ™T[N[(ΦγIM ≥ ≥ ≥ ≥ ≥

[7.96.27]

λPNΦΣΦΞΦθεΦ;M\I.: ≥ ≥ ≥ ≥ ≥ [3.14.69]

λPNΦΣΦΞM\IΔ[θΦ.:Ξ ≥ ≥ ≥ ≥ ≥

[3.55.21]

λPNΦΣΦΞM λX 5]~θΦλξP ≥ ≥ ≥ ≥ ≥

[7.96.11]

Yoga Vasis>t>ha Māhārāmāyan>a

op. cit. P. 2413

(29) The term λPN□φIMΔ□ appears in 34 Śloīās which

begin with this term. Some of them may be seen as indicating the concept of a transcended consciousness which can subsit the entire manifestation of empirical reality or māyā.

λPN φIMΔ A| λPγΔΦ+.: ≥ ≥ ≥ ≥

[7.175.29]

λPN φIMλδΓ λX λPNΦΣΦΕ ≥ ≥ ≥ ≥

[7.175.54]

λPN[□ φIMΔ[9 5Z.: Ε}γI.: ≥ ≥ ≥ ≥

[7.83.5]

Yogavasis≥t≥ha op. cit. P. 2414.

(30) The term λPγΔIΦΣΦΕ also appears in Yoga.

[7.161.36]

(31) The term λPγΔI 5ZΔΦΣΦΕ appears in Yoga.

[7.82.20]

(32) λPγΔΦ+ 5ZΔΦΣΦΕ appears in Yoga.

[7.83.1]

(33) Yogavasis≥t≥ha mahārāmāyan≥a. The 30th Sarga ends with

.τIΦΦΦ[∇ ζΛ θΦλ;Θ9ΔXΦZΦΔΦII6[ΔM1ΦM5ΦI πτ5λ↵

5|ΣZ6[,Λ,M_

λθλP+A| Φ⊥0ΣMλ8 θ6∇Γ.: ΓΦΔ λ+Ξ.:ο ;Y∇ο Φ op. cit.

Page. 313.

(34) ibid. Page. 310

(35) ibid. Page. 308

(36) Einstion Albert [1951,2001].

Relativity – The special and the General theory. Dover Publication. Section III. “The consideration on the universe as a whole.” In this book

Einstein discusses the difficulty of a Newtonian model of universe in which the stellar universe [i.e. the universe which contains stars and other celestial bodies] is just like a finite island in the infinite ocean of empty space. In this type of universe if it is infinitely old the entire matter would have been exhausted as light emitting from stars would never return to this universe and as matter and energy are equal the finite matter would have been exhausted in an infinitely old Universe. In other option if there are everywhere stars in universe up to infinity, then the whole celestial sphere would be as bright as the Sun at night. [So, why is the Sky Dark at night? Is a form of Paradox which is called Olber's paradox?] The point which is relevant in the present context is this that without the concept of λ and μ there is no cosmological explanation of the universe. And there is no actual

infinity of the distribution of
lokās which can be justified in a
particular Universe.

- (37) Yogavāsisṭha Maharāmāyanā
op. cit. [3. 29. 47]
- (38) ibid. [3. 29. 49.] Page. 309.
- (39) ibid. [3. 29. 55 to 3. 29. 58] Page. 309.
- (40) ibid. [3. 29. 59.] Page. 309
- (41) ibid. [3. 36. 1.] Page. 310.
- (42) In this particular reference, the concept of
superspace seems, up to a certain extent, similar to
the concept of cidākāśa. The superspace is
considered as a set of all-possible 3-geometries in
current quantum cosmology and Quantum gravity.
Cf. (particle physics and inflationary cosmology.
Andri Linde world Scientific Singapore. II (1993)]
- (43) Yoga vāsisṭha.op. cit. [3. 30. 3 – 5]
Page. 310.
- (43) The possibility of the creation and annihilation of
different universes apart from the collection of these
infinite universes is frequently thought in current
quantum cosmology. cf.
Quantum cosmologies and baby
Universes. (1993) ed. Linde
et. al. World Scientific
Singapore and particularly
Andri Linde's article

“Eternally existing, self reproducing, inflationary chaotic universe. [Phy. Rev. D].

- (45) Yoga vāsisṭha.op. cit. [3. 30. 6, 7]
Page. 310.
- (46) ibid. Page. 310.
- (47) ibid. Page. 311
- (48) ibid. Page. 311
- (49) ibid. Page. 311
- (50) ibid. Page. 311.
- (51) ibid. Page. 311.
- (52) ibid. Page. 311.
- (53) ibid. Page. 311.
- (54) The examples of waves and through the collision of waves the creation of a particular universe is being discussed in current string or brane cosmology.
cf. Further of theoretical physics and cosmology. (2003) ed. Brown et. al. Cambridge Uni. Press Cambridge.
And Hawking S.W.
et. al.[2002] The Brane New World Phy. Dev. D.
- (55) Yoga vāsisṭha. op. cit. 312.
- (56) ibid. Page. 313.
- (57) In the Vacanāmrta of G. II / 28 Dave Pragaji mentions that there is no Grantha Like Śrimadbhāgavata. Shree Sahajānandaji responds that (No doubt) Śrimadbhāgavata is good. But there is no

Grantha Like Vāsudeva Mahātmya which is in Skanda Purana. Because there is an extreme presentation of Dharma, Jnāna, Vairagya and Bhakti with non – Violence”.

- (58) Vāsudeva Mahātmya.
Adhyaya 17. Page. ---
- (59) For example, in the Nyāya Kusumanjoli of Udayanācārya, the ground for the rejection of the objections against the existence of God is also taken from the concept of ;əλθ8 and 5|,I For a materialistic philosophy the existence of the universe as a whole is to be accepted as a “brute” or “bare” fact which is “out there”. No explanation or justification of its existence can be provided. But this is paradoxical neither the existence of the universe, nor even the existence of time can be taken as the reality of the level of causa sui. And in the context of present refence, the sane stream of thought is to be applied for the case of the collection of infinite universes.
- (60) VāsūdevMahātmya. op. cit. 24. 2.
Page. 268.
- (61) Chapter II of the present research work. cf.The discussion of the word ςΦ;ΛT□ as temporal indication.
- (62) VāsudevaMahātmya. op. cit. 24.3
Page. 268.
- (63) ibid. 24.4. 24.5. , Page. 268.
- (64) ibid. 24.6, 24.7. Page. 268 – 269.

- (65) Chapter II of the present research work. The discussion about Hiraṅyagarbha Sūkta and Puruṣa Sūkta interprets the meaning of the words ten and thousand as infinite by Uplakṣaṇa.
- (66) VāsūdevaMahātmya. op. cit. 24.8. 24.9.
Page. 369.
- (67) ibid. 24.11, 24.12 Page. 270.
- (68) ibid. 25.4. Page. 286.

λΓτΙ[Γ 5],Ι[Γ{ΘΦ ΣΦ,Μ Γ{λΔλ,↓Σ[Γ P

5|ΦΣαλΤΣ[Γ ~5[6 PΖτΙΦτΙλγΤΣ[Γ P

- (69) In Vacanāmr̥ta also, the realization of the knowledge of these four types of Pralayās is stated as the Hetu of Vairagya. It has been mentioned that the Hetu of Vairagya is to know the nature of time.
- (70) The Nitya pralaya, with the reference of Vairagya is described in 25.5 to 25.19.
Ibid. Page. 286 to 290.
- (71) Misner, Throne wheeler (1973) Gravitation Sanfranscisco and Linde A. (1993) Particle physics and inflationary cosmologes.

The Plank Scales are:

length : 1.6×10^{-33} cm.

time : 5.4×10^{-44} seconds

mass : 2.2×10^{-5} gram.

energy : 1.3 x 10¹⁹ Ge.V.

At these scales, it is thought in the realm of contemporary physics that the usual continuous structure of space – time does not hold any Validity. The space – time takes, perhaps a foam -like structure and there are continuous quantum fluctuations of black holes every where.

(72) Vāsudev mahātyama . op. cit.

PT]V I]YΓΦ.: ;ΦX:+|.: λNΓ.: λθ
B;εHM Δ]Γ[Φ
λΓΞΦ P TΦθTA T:I T™I.: Σ<5 πρIT
[Φ

In this time period of 25.20 Page 291 Brahma, there are 14 Manus whose names are :

Svayambhuva, Svarocisa, Uttama, Tāmas, Raivata, Cāks>us>a, Śrāddhadev, Sāvarn>i, Bhautya Paucya,

Brahma Sāvarn>i, Rudrasāvarn>i, Merusār>i and Das>kasāvarn>i. These 14 Manūs occur in the one Kalpa of Brahma. This mythological description indicates the conceptual fact of the cyclic re-creation of events even in a particular universe

cf. op. cit. 25.21, 25.24.

Page. 291.

(73) Vāsudev mahatmya. op. cit.

2.5 27 , 25.45

Page. 291 to 296.

(74) Vāsudevamahatmya

ibid. 25.49 , 25.50

ΤΝΦ ΕθτΙγΦΦθλθ8ο 5}θ∇θρΚ

ΤθΤ∇ΘΦ∇ΣΛ

;Φ.: ΣΘΦ∇6ξΡ ΣΦ,ΦλσΓΝ[ΧτΙ6]

ΔΕ[ΘΦΤο

;Φ.: θΤ∇ΣΦ:ΤΤΜ Δ[3Φ θΘΦ∇γτ

ΙΛΤΕΙΦΓΣΦο

ΞΤ.: θΘΦ∇Φλ6 ΩΦΖΦλΕΕ]∇;ΣΦ,Φ

ΣλΤλΕ∇Δ]Γ[ο Φ

(75) ibid. 25.51

Page. 297.

(76) ibid. 25.52 to 25.58

Page. 299

(77) ibid. 25.47.

Page. 296.

5Ρ.: ΕΤΦ Τ{o 5ΖΦΩΜ∇ Α|ΦΙ]:

ΤΝ□™Ι.: ΔΤΔ□

5ΖΦφΙΣΦ,[;.:5}6[∇ ΔΧΦγΕθλΤ

;.:1ΦΙο Φ

In Munḍa Upaniḍada the term Paratna Kāla appears in the sense of the ending period of entire cosmic state. cf.

SatyarthaPrakaśa – Swami
Dayānanda Saraswati Navam
Samullosa.

(78) The time scale, of this Prākrḍta Pralaya, in the normal sense is.

15.12 x 10¹³ years,

Much more than the, age of the present observable universe according to current cosmology. Which is, roughly **103 x 10⁹** years?

cf. Vala R. M. (1984) Relativity
The university of Chicago press.

- (79) This may seem similar, up to a certain extent, in case of solar system, to the end of sun as a Red Giant. And for the case of entire universe (our physical observable universe) with the supposed possible end in the state of Big – Crunch.
- (80) This means that there is a concept of trans – spatio – temporal description of the cosmos. The Ākāśa is not considered as eternally existing element.
- (81) Vāsudev mahatmya. op. cit. 25. 59 Page. 299.
- (82) Siksapatri – with Arthdipikā TṠkā. Sk.108.
Page. 210.
- (83) ibid. Page. 213.
- (84) Vacanāmrṡta – English translation
SwāminārāyanṡaAksṡara Pitha
Ahemedabada. Page.11.
- (85) ibid. Page. 1.
- (86) ibid. Page. 12.
- (87) In fact, even in the cosmological description of Sāmkhya, or in any description stated in the terminological exposition of Sāmkhya given in other system of Vedānta, the time is not considered either as a part or among evolutes of Prakṡta . But what “time” is and what is its role and function in the process of

entire cosmic evolution is never explicitly stated in Sāmkhya description of the evolution of Prakṛti. But it is quite clear that it is nowhere counted among 24 Tattvās or elements of the cosmic development.

- (88) Vacanāmṛta op. cit. Page. 12.
- (89) ibid. Page. 12 – 13.
- (90) ibid. Page. 14.
- (91) ibid. Page. 15.
- (92) ibid. Page. 76 – 77.
- (93) ibid. Page. 77.
- (94) In Newtonian physics, time is absolute. It flows equally for all events and observers in the universe. In the theory of relativity, however, time is relative. In the special theory of relativity, space and time are relative where in the general theory of relativity, space, time and matter (energy) are relative physical entities.
- cf. Einstein Albert (2001)
Relativity the special and the
general theory. Dover
Publication.
- (95) Bhagavada Gita. Gita press. Gorakhpur. 11.32.
- (96) Vacanāmṛta. op. cit. Ka-1. Page. 227.
- (97) Śri Harivakya Sudh Sindhu with Brahma rasayanā
bhāṣya. Chaukhambha Orientalia
Varanasi. (1980)
Vo. I. Sutra. 49. Page. 138.
- (98) ibid. Page. 138 – 140.
- (99) ibid. Page. 138.

(100) Dave R. M. (2000) Navya - Viśiṣṭādvaita. The Vedānta philosophy of Swāminānāraṇḍa Akṣara – prakashana Mumbai. Chapter–9 Kala and Pralaya. Here the various views regarding the possible equality between Mahākāla and Mahāpuruṣa are discussed and it is also mentioned that this cannot be taken as it stands in the complete consistency with the views of Vacanāmṛta.

(101) Satsangi Jivanam (1934) by Shatananda Muni. Prakarna IV Adhyaya – 69 Śloka a – 12

ΔΧΦ 5]ΔΦγΓΔΧΦΔΦΙΦ ;≠{9Φ ΓγΤΣΜλ8λΕο Φ

5|ΩΦΓ5]~ΘΦ{:T:I 5|ΣΦΕ[(:9λ5ΤΦ.: TN

; ζΛΣεΘ6M λNφIΔ}λT∇o5|Mp5T[5]~ΘΦM,Δ

5ZΔΦτΔΦ 5Z.: A|| λ9Θ6]∇ΓΦZΦI6ζΛ ;o

λ;;ε1ΦΦ\Δ}vNΦ T:I A|| Φ.:0ΦΓΦ.: TNΦ:T]

5|M9MΩIτ:9[∇1Φ6[Γ ΔΧΦΣΦ,ΦφI5]~ΘΦΔ□

This interpretation of Satsangijivan clearly indentities the concept of time with the concept of mahapurusa or Mula purusa. Yet in Swāminārāyanā Vedānta in particular of any system of Vedānta in general the concept of Purusa denotes the transcendental conscieousness. The sore it more consistent to interpret Kāla as the ;:Σ<5 Ελ>T of Purusottama rather than the establishment of its indentity with Purusa of any type.

(102) Chapter V of this research work. Basically the Anvaya Vyatireka nature has been evaluated according to Vacanāmṛta G – I 7 and S / 5.

(103) Vacanāmṛta. op. cit. G. II – 42.

(104) Ibid. Page. 470. G. II – 42.

(105) Ibid. Page. 470. G II – 42.

(106) Harivakya Sudha Sindhu. Brahma rasāyanā bhāṣya. Vo. III sutra. 1448. Page. 369.

(107) Vacanāmṛta. op. cit. Page. 471.

(108) Vacanāmṛta. (Gujarati Version) (2005) Swāminārāyanā Aksara Pitha. Ahmedabada. Page. 453. (Ga. M. 42.)

- (110) The discussion of the order of Pralaya indicates the fact that the Rasa Gunā of Jala absorbs Pṛathavi and the process goes on up to Mula-prakṛti – Puruṣa and upto time itself. cf. the discussion of the concept of Pralaya and infinite universe theory in the present chapter.
- (111) The entire discourse and debate about the nature of mind and matter in the history of modern western philosophy are passed on the accepted distinction between thought and extension. Any substance having the property of thinking must be extension less. In this terminology any concept of Cit must be taken as Suksma or Aṅurupa. The combination of the word Cit and Ākāśa provides an ontological frame where transcendental consciousness can be the meta-cosmic ground of infinite universes.
- (112) Vacanāmṛta. op. cit. G-I/46 Page. 87
- (113) Vacanāmṛta . ibid. Page. 87.
- (114) The position of Cārvāka Darśana as accepting the existence of only four mahabhuta Vis Pṛathavi, Jala, Vayu and Teja is mentioned in the Sarvadarśana Samgraha of Swāmi madhavācārya. It is also stated in the one and only treatise of cārvāka philosophy Viz Tattvopaplavasimha by Jaya Rūṣi, Bhatta. As there is no perception of Ākāśa is accepted in Cārvāka Darśana, its existence is not accepted on the epistemological grounds. Anyway, for an idealistic philosophy, the existence of space is no more an obstacle than any other phenomenological existence.

In fact, it may be taken, in a certain sense the proof of the acceptance of an epistemology which accepts any other Pramāṇa apart from perception.

(115) Vacanāmṛta . op.cit. G. – I – 46. Page. 87.

Here the description of all pervading Akṣara is the description of Cidākāśa as it is explained further.

(116) Vacanāmṛta. op. cit. G – I / 46 Page. 88

(117) ibid. G – I / 21

Here tow forms of Akṣara are defined and in Saguna form, where Akṣara is to be taken as the ground of all universes, it is defined as Nirākāra, and /ΣZ; P{TγI Φ This is in consistency with the saguna definition of Akṣara in G II – 42 which is discussed in this chapter earlier.

(118) BrahmaSutra .

Tagkapada. Here ākāśa is defined as Avarnābhāva and this definition is strengly criticized by Śenkaracharya, Ramanujācārya and Vallabhācārya. Sankarācārya gives an intresting scientific argumentsagainst this definition

that is ākāśa is simply āvarṇabhāva, then if a bird flies in a ākāśa, then other Bird cannot fly in the ākāśa if we accept the definition of ākāśa as āvarṇabhāva. cf. Sankar's Bhāṣya on Tarkapada – 2.2.21.

- (119) Einstein Albert (2000) Relativity the special and the general theory. In the preface of 4th edition, Einstein remarks about the nature of space as “Physical objects are not “in space “, but these objects are spatially extended. In this way the concept of empty Space loses its meaning”.
- (120) Rindler W. (2003) Relativity and cosmology. Oxford University press chapter I.
- (121) Vacanāmṛta. op.cit. G – I – 46. Page. 89.
- (122) Ockham's Razor is a maxim which indicates that “ entities Need not be multiplied without necessity”. cf. Cambridge companion to Ockham. Cambridge.
- (123) Present chapter of this research work the section about Rāmācārīta mānas.
- (124) Vacanāmṛta op. cit. G – I - 63. Page. 123.
- (125) Vacanāmṛta ibid. 124. In this Vacanāmṛta this

example is given frequently.
We still find, “Within that abode,
countless millions of such
Brahmāṇḍās float Like mere
atoms in each and every hair of
Aksāra.

cf. *ibid.* Page. 123.

(126) *Vacanāmr̥ta.*

(Gujarati Version) *op. cit.*

G – I – 63 Page. 120 to 125.

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