

We now propose to deal with all the five philosophical categories of Śrī Swāminārāyaṇism in greater details and then to make a comparison with those in Śrī Vaiṣṇavism of Śrī Rāmānujācārya, so that the similarities and differences of the two systems become clearer more apparent and easily observable.

We begin with the first reality of the Tattvapañchaka. The first is 'Jiva' the individual soul.' The definition characteristics of Jiva according to Śrī Rāmānujācārya are as follow.

Jiva is different yet non-separable from *Īśvara* or God it is *Ajad* non-material, spiritual and *Pratyak* that which reveals for itself. स्वस्मै एव भासमानम्, entity.

- 'नियन्तृतया आप्नोतीत्यात्मा। अन्तः प्रविश्य नियन्तृत्वमात्मत्वम्। शरीरं प्रति सम्बन्धित्वम्। (य.म.दी.)
- देहं प्रति नियन्तृतया व्याप्तित्वं वा।' (श्रु.प्र.१.१२०). Thus the word 'आत्मन्' can be used for both Jiva and Īśvara.
- प्रत्यकत्व-चेतनत्व-आत्मकर्तृत्वादीनि ईश्वरजीवसाधारणलक्षणानि।' (य.म.दी.) but 'चेतन-अचेतनात्मकशरीरं प्रति सम्बन्धित्वं परमात्मन एवः। So the inner ruler is God only. सर्वान्तः प्रविश्य नियन्ता परमात्मनः एव। अणुत्वे सति चेतनत्वं, स्वतः शेषत्वे सति चेतनत्वं जीवस्य लक्षणम्। एवमाधेयत्व-विधेयत्व-पराधीनत्व-पराधीनकर्तृत्व-परतन्त्रत्वादिकं जीवलक्षणम्॥' *Jiva* and *Īśvara* both are *Ajad* and *Pratyak*.

The word *Jiva* means that which lives or sustains life (*jīvati iti jīvah*). It is also known as *ātman*, a term, which is more often, used in the Upaniṣads. The word *ātman* means that which pervades the body (*āpnoti*

iti). It is applicable to both Brahman and the individual soul. In order to distinguish between the two, in the Bhakti Vedānta Schools, the terms *Paramātmān* and *Jīvātmān* are used respectively. The other terms used for *Jīva* are *cit* or *cetana*, that which has consciousness, *kṣetrājña*, or the knower of the field of knowledge.

Jīva as Eternal

Jīva is an eternal spiritual entity. It is eternal (*nitya*) in the sense that it is neither born nor does it die, as stated in the Kāṭha Upaniṣad and the Bhagavadgītā. The birth and death of an individual is the association and dissociation respectively of a physical body with the soul. Due to the bondage caused by the beginningless Avidyā or ignorance of the true nature of the self. *Jīva* passes through the cycle of births and deaths until it attains final liberation from all *karma* past collected and the present, प्रारब्ध सञ्चित क्रियमाण by means of prescribed spiritual discipline or Sādhana.

Jīva as the Subject of Knowledge

Jīva is essentially of the nature of knowledge (*jñāna-svarūpa*). ज्ञोऽत एव। (ब्र.सू.२/३/१९) अयमात्मा ज्ञातृस्वरूप एव न ज्ञानमात्रं नापि जडस्वरूपः। (ज्ञानगुणाश्रयः ज्ञानगुणज्ञाता) The Brhadāranyaka Upaniṣad describes the self as a mass of intelligence only (*prajñānaghana eva*). The implication of it is that it is not material but spiritual in character (*ajada*). As a nonmaterial entity it is different from the physical body, sense, organs, vital breath (*prāṇa*), mind (*manas*) and intellect (*buddhi*).

Based on the teachings of the *Upniṣads*, the *Vedānta-sūtra* also states that *Ātman* is a knower. Commenting on this *Sūtra*, ज्ञोऽत एव। (ब्र.सू.२/३/१९) Rāmānuja explains that *Jīvātmān* is essentially a knower and not either mere knowledge, as the Advaitin contends or non-sentient in character (*jada-svarūpa*), as Naiyāyikas believe. Knowledge in this system means that which reveals something (*artha-prakāśakaḥ*). The self reveals itself and the attributive knowledge reveals the objects. As both reveal something, the term *jñāna* is applicable to both. Nevertheless, it is possible to conceive two entities of the same nature as substance and attribute.

The flame of a lamp (*dīpa*) for instance, is of the same character as its luminosity (*prabhā*) in so far as brightness (*tejas*) is common to both, but the two are nevertheless distinct as substance and attribute. They are also different functionally; the flame illumines itself, whereas its luminosity (*prabhā*) illumines itself as well as other objects. In the same way, *Jīva* and its attributive knowledge, though they may have a common characteristic feature, are distinct as substance and attribute. They are also different in respect of their functions. *Jīva* is constituted of knowledge, which is known as *dharmi-jñāna*, or substantive-knowledge, which reveals itself and not the external objects; it knows what is revealed to it.

On the other hand, knowledge as the essential attribute of the self, known as *dharmabhūtajñāna* or attributive knowledge, reveals itself as well as the external objects to the self and does not know them. In other words, the self (*ātman*) knows what is revealed to it by knowledge, whereas knowledge only shows but cannot know. The functional knowledge is comparable to a light, which reveals the presence of an object, but it does not know it. What is capable of knowing the object thus revealed is the self.

The *dharmabhūtajñāna* and another metaphysical category known as *śuddha-sattva*, or transcendental spiritual substance admitted in the *Viśiṣṭādvaita*, come under this category of *parāk*, *ajada*, *dravya* or *padārtha*. The terms *cetana* and *acetana* are also used to describe these two categories of entities. *Cetana* means that which possesses consciousness (*caitanya-viśiṣṭa*). Both *Īśvara* and *Jīva* are Pratyak *cetanas*. *Acetana* means that which is devoid of consciousness. Both *dharmabhūtajñāna* and *śuddha-sattva* are of this type *parāk*. The term *acetana* is not to be confused with the term *jada*. The latter is absolutely non-intelligent. *Prakṛti* and *Kāla* are *jada* like a piece of stone and does not, therefore, possess the capacity to reveal anything, whereas, the former has such a power. This kind of categorisation of spiritual and material objects is unique to the *Viśiṣṭādvaita*. It is not found in Śrī Swāminārāyaṇism.

Jīva as Self-luminous

Jīva by virtue of its being of the nature of knowledge is self-luminous (*Swayamprakāśa*). In the *Viśiṣṭādvaita*, the term self-luminosity means that which reveals itself without the aid of knowledge. It is applicable to the spiritual entities such as *Īśvara*, *Jīva*, *jñāna*, and *śuddha-sattva*. All these entities are self-revealed unlike the physical objects, which need to be manifested by another knowledge. Again in Śrī Swāminārāyaṇism *śuddha-sattva* is not discussed.

Another distinctive character of the *Jīva*, according to the *Viśiṣṭādvaita Vedānta*, is that it is monadic (*aṇu*) in substance. The main justification for accepting this view is that the *Upniṣads* describe *Jīva* as infinitesimal. Thus says the Muṇḍaka Upaniṣad : ‘this *Ātman* is *Aṇu* and to be known by mind.’

We have observed that *Jīva* is the knower (*jñātā*) or the subject of knowledge and is also the agent of action (*kartā*) and the enjoyer of pleasure and pain (*bhoktā*). This truth is evidenced not only by our perceptual experience but also by the scriptural text. The same Upaniṣadic text, which speaks of *Jīva* as knower (*boddhā*), asserts that it is also the doer (*kartā*).

Jīva is regarded as *jñātā* in the sense that it is the substrate (*āśraya*) for the functional knowledge through which all experiences take place. By merely being and *āśraya* for *jñāna*, which is actually subject to modification, *Jīva* remains unchanged. In the same way, *Jīva* is doer in the sense that it is the substrate for action or effort (*kṛti*).

Though *Jīvātman* is a *kartā*, its agentship (*kartṛtva*) is caused by *Paramātman* as stated by the *Vedāntasūtra*, which is based on the Śruti and Smṛti texts. The Bṛhadāraṇyaka Upaniṣad, to which we have referred earlier, point out that *Paramātman* is the indweller of all beings and controls them.

This raises an important question related to the freedom of an individual. If *Paramātman* controls the action of *Jīva*, does the individual

have any freedom at all to act? If he has no freedom to act, it would follow that scriptural injunction enjoining certain moral duties would have no significance. Śrī Rāmānuja provides an answer to this question on the basis of the *Vedānta-sūtra*.

A distinction is drawn between the initial action of an individual and the activities that follow subsequently. In all human effort, the individual initially wills to do a thing by exercising the mental faculty provided to all human beings by God, as the creator of the universe. To this extent, he is free to do what he so desires. This desire arises as a result of the influence of the latent tendencies (*vāsanā*) acquired by the individual from his *karma* or deeds of the past. In the matter of initial action, God's will has no part to play. *Īśvara* remains a passive spectator allowing the law of *karma* to take its own course.

According to the *Viśiṣṭādvaita Vedānta*, *Jīvas* are infinite in number and are also different from one another. Both the *Kāthopaniṣad* and *Śvetāśvatara Upaniṣad* say that the individual selves (*cetanas*) are eternal and many (*nityānām bahunām cetanānām*). Apart from this scriptural authority, the plurality of selves is evident from our own experience. The fact that knowledge, memory, desire, happiness and suffering, birth and death pertaining to each individual differ from each other proves that *Jīvas* are different from one another.

The *Jīvas* as eternal spiritual entities are not only different from each other but are also distinct from *Brahman*. As we have observed earlier, the *Upaniṣads* teach that they are distinct realities. The *Śvetāśvatara Upaniṣad* says: 'There are two, the one omniscient and the other ignorant, both unborn, the one a ruler and the other not a ruler.'

The scriptural texts also speak of non-difference between *Brahman* and *Jīva*. Thus says the *Chāndogya Upaniṣad*: 'Thou art that' (*tat tvam asi*) The *Bṛhadāraṇyaka* equally asserts the identity: 'This self is *Brahman*' (*ayam ātma brahma*).

The dualists accord greater significance and validity to the statements pointing out the difference between the *Jīva* and *Brahman* and reject the theory of identity. As a compromise between the two extreme views, a school of thought represented by Śrī Bhāskara and Śrī Yādava subscribe to the view that there is difference as well as non-difference between *Jīva* and *Brahman*. All these theories are unacceptable to the Viśiṣṭādvaita Vedānta.

It would suffice to note that the views of the non-dualists and dualists do not afford equal validity to all the Upaniṣadic texts, which speak of both difference as well as non-difference between the *Jīva* and *Brahman*.

The Antaryāmī Brahmana section of the Bṛhadāraṇyaka states repeatedly that *Brahman* abides as the inner controller in all the sentient and non-sentient entities in the universe. The latter are described as *śarīra* or body for *Paramātmān*, whereas the former is the universal Self (*śarīrī*) controlling them from within. The implications of this ontological relation of Brahman and the universe as body (*śarīra*) and the possessor of the body (*śarīrī*) have been explained earlier. The relation, who is organic in nature, is analogous to the relation of the soul to the physical body.

In this context, we have to understand the relation of *Jīva* to *Paramātmān* or *Brahman*. The *Vedānta-sūtra* uses the term *aṃśa* or part, to describe the relationship between the two. The author of the aphorism in using this expression seems to acknowledge both the views regarding the *Jīva-Brahman* relationship as is evident from the two phrases used in the *sūtra* (II: 3/43) viz., *aṃśo nānā-vyapadeśāt - anyathā ca*. (The soul is) a part (of the Lord), on account of difference (between the two) being declared and otherwise also (i.e. as non-different from Brahman). In order to maintain the truth of both these views, Śrī Rāmānuja states that we should admit that *Jīva* is an *aṃśa* or an integral part of *Brahman*.

After this brief exposition of Śrī Rāmānuja's views about *Jīva* we shall now turn to the views of Śrī Swāminārāyaṇa about this category.

Jīva is that which is 'living'. It is derived from the root *Jīva* 'to live'. Individual embodied souls, still bound by *Māyā* and consequently undergoing cycles of births and deaths are *Jīvas*.

Jīva is by nature pure, of the nature of consciousness, immortal, immutable, impartite, having *sat*, *cit* and *ānanda* as its constituting factors. It is not any of the twenty-four evolutes of the material world i.e., it is not mind, intellect, life-breath. The body, the senses, the mind and the intellect are merely sheaths - *koṣas*, the outer covers. It is not male, female, eunuch, child, youth, or adult. It is different and separate from all the above evolutes, and knower of them *Jīva* has to decide firmly that, 'I am neither connative nor cognitive sense'. In his conscious, he has to meditate upon God and remain blissful with the joy of self.

एवं ज्ञात्वा तु ये कृष्णं ब्रह्मीभूतात्मना सदा।

प्रीत्या भजन्ति ते तूक्ताः प्राप्ता एव महद्गतिम् ॥ ३६ ॥

HVSS 136 : 36

एवमिति। एवममुना प्रकारेण। ये आमज्ञानिनः। कृष्णम्। ज्ञात्वा। ब्रह्मीभूतात्मना
ब्रह्मभावापन्नेन स्वात्मना। सदा। प्रीत्या। भजन्ति। ते तु। महद्गतिं भगवदेकान्तिकप्राप्त्या-
मक्षरधाम्नि श्रीहरिपार्षदतारूपामुत्तमगतिम्। प्राप्ता एव। उक्ताः ॥ १३६-३६ ॥

निर्विघ्नमेते यात्येव धाम मुख्यं रमापतेः।

ज्ञेयो वर्त्मद्वयस्येत्थं गतिभेदो मुमुक्षुभिः ॥ ३७ ॥

HVSS 136 : 37

निर्विघ्नमिति। एते एवंभूताभक्ता एव। रमापतेः श्रीहरेः। मुख्यं गोलोक-
वैकुण्ठादिष्वग्र्यम्। धामाक्षरब्रह्मपदम्। निर्विघ्नं यथातथा। यान्ति। इत्थममुना प्रकारेण।
वर्त्मद्वयस्य रसिकभक्त्यात्मज्ञानलक्षणद्विविधपथस्य गतिभेदः। मुमुक्षुभिर्भवद्भिः।
ज्ञेयः ॥ १३६-३७ ॥

Śrī Swāminārāyaṇa says, 'this self is neither a Brahmin, nor a warrior nor a farmer. He is not a father, nor a son. He is not of any class or caste'.

विप्रत्वादिर्न तस्यास्ति जातिः कापि च कस्यचित्।

स पुत्रो न पिता नापि न बन्धुर्न पतिश्च वा ॥ १२ ॥

HVSS 262 : 12

एवं सामान्यत आत्मनिष्ठास्वरूपमुक्त्वा तामेव पुनर्विशेषत आह पञ्चभिः। विप्रत्वेति।
तस्योक्तविधस्यात्मनः। विप्रत्वादिः। कापि। जातिः। नास्ति। स आत्मा। कस्यचित्। पुत्रः।
नास्ति। सः। कस्यचित्। पिता। नास्ति। सः। कस्यचित्। बन्धुरपि। नास्ति। सः।
कस्यचित्। पतिर्वा। नास्ति ॥ २६२-१२ ॥

A devotee must worship and love God having this correct knowledge of *ātman* i.e. it has no relation with *Māyā* or its twenty-four products thereof. The *Jīva* of atomic size, remaining in the heart is present throughout the body due to its *Jñāna-śakti* or power of knowledge.

Because of this characteristic of *Jīva*, it can go, from one body to another, it can go to the domain of Gods, can return on the earth and can also reach the abode of God when finally liberated (HVSS 97: 7,10-11,13-14, 22).

Now, after a brief exposition of the *Tattvapañchaka* of Śrī Swāminārāyaṇism we must take a close and detailed look at each of them.

स्थूलादिदेहत्रितये तादात्म्येन त्ववस्थितिः ।
जीवस्य सोऽन्वयः प्रोक्तस्तस्य येनाऽस्ति संसृतिः ॥ ८ ॥

HVSS 7 : 8

अथ द्वाभ्यां द्वाभ्यां श्लोकाभ्यां जीवादीनामन्वयव्यतिरेकभावेन लक्षणान्याह स्थूलेति ।
हे मुने स्थूलादिदेहत्रितये स्थूलसूक्ष्मकारणदेहाख्ये त्रिके । तादात्म्येन तैरेकभावेन ।
एतान्येवाहमित्यनाद्यज्ञानजन्याहंभावेनेत्यर्थः । अवस्थितिर्यत्सर्वदाऽनुकालत एव
विद्यते ॥ ७-८ ॥

चिद्रूपस्वप्रकाशत्वे अच्छेद्यत्वादि चाऽस्य तु ।
व्यतिरेको निगदितो यत्स्थितिर्मुक्तिरुच्यते ॥ ९ ॥

HVSS 7 : 9

चिदिति । चिद्रूपश्चैतन्यरूपश्च स्वप्रकाशः स्वतःप्रकाशरूपश्च तयोर्भावौ तत्त्वे ।
अच्छेद्यत्वमादिर्यस्य देहभावविलक्षणत्वसन्मात्रत्वादेस्तच्च । अस्य जीवस्य । व्यतिरेको
व्यतिरेकभावेन लक्षणम् । निगदितः प्रोक्तः । यत्स्थितिः साक्षाद्भगवत्तजनसम्प्राप्तज्ञानबलेन
स्थूलादिदेहत्रितयतो येन व्यतिरेकभावेनावस्थानम् । मुक्तिः । उच्यते । तथा चोक्तं
श्रीमद्भगवते 'मुक्तिर्हित्वाऽन्यथा रूपं स्वरूपेण व्यवस्थिति रिति' । (भा.पु.2/10/6)
श्लोकद्वये जीवस्येति जात्यभिप्रायमेकवचनं श्रुत्यादिषु तदनेकत्वोक्तेः ॥ ७-९ ॥

These explanations of *Jīva* given by Śrī Swāminārāyaṇa are based on Śruti texts '*hṛdi hy eṣa ātmā*' (Praśna Upa. 3.3.6) '*sa vā eṣa ātmā hṛdi*' (Chhānd.Up.8.3.3), (HVSS 108: 17).

क्षेत्रज्ञ आत्मा हृत्पद्मे देहिनां वर्तते सदा ।
बाह्यान्तःकरणानां स भवत्येव प्रवर्तकः ॥ १७ ॥

HVSS 108 : 17

क्षेत्रज्ञ इति । हे सन्तः !! आत्मा जीवः । देहिनाम् । हृत्पद्मे हृदयाब्जे । सदा वर्तते । स
क्षेत्रज्ञ एव । बाह्यान्तःकरणानाम् । प्रवर्तकश्चेतयिता । भवति ॥ १०८-१७ ॥

Jīva is both knowledge and it is of the nature of knowledge, *Jñānaswarūpa* and *Jñānavān*. Chāndogya Upaniṣad 8.8.1 states: *ālomabhya ānakhebhyah* 'from the tip of the hair on head to the nail of a toe'. In HVSS 227: 18-23.

अस्त्येकं हृदये मांसचक्रं वै पञ्चभौतिकम् ।
स्थितोऽस्ति तत्र जीवात्मा चिद्रूपोऽतिप्रकाशवान् ॥ १८ ॥

HVSS 227 : 18

अस्तीति। हृदये। पाञ्चभौतिकं पृथिव्यादिपञ्चमहाभूतविकाररूपम्। एकम्। मांसचक्रम्। अस्ति। तत्र मांसचक्रे। चिद्रूपो ज्ञानस्वरूपः। अतिप्रकाशवान्। जीवात्मा। स्थितः। अस्ति॥ २२७-१८॥

यथा चीवरवर्तौ स्यात्तैलाक्तायां हविर्भुजः।

ज्योतिस्तथा तत्र जीव संलग्नो वर्तते भृशम्॥ १९॥

HVSS 227 : 19

यथेति। यथा। तैलाक्तायां तैलाप्लुतायाम्। चीवरवर्तौ स्फाटितवस्त्रदशायाम्। हविर्भुजोऽग्नेः। ज्योतिः प्रदीपात्मकं तेजः। स्यदतिसंलग्नं भवेत्। तथा। जीवः। तत्र मांसचक्रे। भृशमतिशयेन। संलग्नः। वर्तते॥ २२७-१९॥

यथाऽयोगोलके वाऽग्निः सर्वतो व्याप्य तं भवेत्।

विशेषसत्तया तद्वत्तत्रासौ व्याप्य संस्थितः॥ २०॥

HVSS 227 : 20

यथेति। यथा वा। अग्निः। अयोगोलके। तमयोगोलकम्। सर्वतः। व्याप्यः। भवेद्वर्तमानः स्यात्। तद्वत्तथा। असौ जीवः। तत्र मांसचक्रे। व्याप्य तत्सर्वतोऽभिव्याप्य। विशेषसत्तया। संस्थितोऽस्ति॥ २२७-२०॥

सामान्यसत्तया चैष व्याप्तोऽस्त्येवाखिलं वपुः।

अतस्तत्सर्वदेशेषु सुखं दुःखं च बुध्यते॥ २१॥

HVSS 227 : 21

सामान्येति। एष जीव एव। सामान्यसत्तया अखिलम्। वपुः स्वशरीरम्। व्याप्तः। अस्ति। अतोहेतोः। तत्सर्वदेशेष्वानखादाशिखं शारीरसर्वावयवेषु। जायमानमितिशेषः। सुखम्। दुःखं च। बुध्यते॥ २२७-२१॥

विशेषसत्तया वर्तौ वर्तमानोऽपि दीपकः।

सामान्यसत्तया गेहं यथा भासयतेऽखिलम्॥ २२॥

HVSS 227 : 22

एतदेव पुनर्दृष्टान्तेन स्पष्टमाहद्वाभ्याम्। विशेषेति। यथा दीपकः विशेषसत्तया। वर्तौ दशायाम्। वर्तमानः सन्नपि। सामान्यसत्तया। अखिलम्। गेहम्। भासयते॥ २२७-२२॥

विशेषसत्तया तद्वत्तच्चक्रे संस्थितोऽप्यसौ।

सामान्यसत्तया जीवश्चेतयत्यखिलं वपुः॥ २३॥

HVSS 227 : 23

विशेषेति। तद्वत्तथा। असौ जीवः। विशेषसत्तया। तच्चक्रे मांसचक्रे। संस्थितः सन्नपि। सामान्यसत्तया। अखिलम्। वपुः। चेतयति॥ २२७-२३॥

Śrī Swāminārāyaṇa gives an example of red-hot iron ball in which fire is totally present. In the same way *jīva* remains present fully in the entire body. It means that both *jīva* itself and its power or quality to extend and to expand in the whole body or frame, are present. *Jīva* is all three - knower, doer and enjoyer. Due to its inherent quality of knowledge

(*jñānaśakti*), it knows. He is called *Jñātā*, though we must remember that Advaita and Sāṃkhya systems do not accept the *Ātmā* as *Jñātā*. Śrī Swāminārāyaṇa clearly understands it to be *Jñātā*. He calls *Ātmā* as *kṣetrajña*. Due to this quality of understanding, *Jīva* tries to acquire whatever it desires and makes effort to be away from undesirable.

Praśna Upaniṣad IV.9 states it to be Puruṣa and says: *Esa hi draṣṭā, spraṣṭā, śrotā, ghrātā, rasayitā, mantā, boddhā, kartā, vijñanātmā puruṣah*. Thus knower is and can always be enjoyer. With this capacity to know, *Jīva* can know both the real nature and the greatness of the manifest human form of God or God realised saint and with His grace be eternally free from cycles of birth and death.

पृथक्त्वेन न तज्जीवाद्देतुं शक्यं मुमुक्षुभिः।
तमोमयं च दुर्भेद्यं कठिनं वज्रसारवत् ॥ ७ ॥

HVSS 108 : 7

पृथगिति। तमोमयमनाद्यज्ञानरूपम्। वज्रसारवद्दीर्घकवत्। कठिनम्। अत एव।
दुर्भेद्यम्। कार्णायसघनैर्होरेक इव वक्ष्यमाणसाधनैर्विनाऽन्योपायैर्भेतुमशक्यमित्यर्थः।
तत्कारणशरीरम्। मुमुक्षुभिः। जीवात्। पृथक्त्वेन। वेतुं ज्ञातुम्। न शक्यम् ॥ १०८-७ ॥

यदा मुमुक्षुः सत्सङ्गं कृत्वा साक्षाद्धरिं हृदि।
दृढं निश्चित्य रहसि प्रेम्णा ध्यायति निश्चलः ॥ ८ ॥

HVSS 108 : 8

एवं कारणशरीरस्वरूपमुक्त्वा साम्प्रतं जीवस्य ततः पृथग्भवनसाधनान्याह द्वाभ्याम्।
यदेति। यदा। मुमुक्षुः पुमान्। सत्सङ्गं साक्षाद्भगवदेकान्तिकसाधुसमागमम्। कृत्वा।
साक्षाद्धरिम्। हृदि। दृढम्। निश्चित्य। अयमेव साक्षादक्षरधामाधिपतिः पुरुषोत्तमः
स्ववियोगासहैकान्तिकस्वभक्तोपरि कृपया कृतमनुष्णानुकरणो विराजते इति
निर्णीयेत्यर्थः। निश्चलस्तत्स्वरूपैकस्थिरमनाः सन्। रहसि एकान्तस्थले। प्रेम्णा गाढानुरागेण।
ध्यायति चिन्तयति ॥ १०८-८ ॥

हृदि तस्य च वाक्यानि धत्ते तं चानुवर्तते।

तदा तु तत्प्रतापेन(तत्प्रसादेन) भवत्यात्मा ततः पृथक् ॥ ९ ॥

HVSS 108 : 9

हृदिति। तस्य श्रीहरेः। वाक्यान्वेकान्तिकधर्मसम्बन्धिवचनानि। हृदि स्वमनसि।
धत्ते। मयैतदनुसारेणैव वृत्त्यमिति निश्चित्य तथैवोत्तरोत्तराधिकतया वर्तते इत्यर्थः। तं
श्रीहरिम्। अनुवर्तते छन्दानुसारेण सेवते। तदा। तत्प्रतापेनालौकिकातिशयिततन्महिम्ना।
तत्प्रसादेनेति पाठे तु तदनुग्रहेणेत्यर्थः। आत्मा मुमुक्षुभगवद्भक्तजीवः। ततः कारणदेहात्।
पृथक्। भवति। ततो ब्रह्मात्मना हरिं भजते इति भावः इति द्वयोरेकसम्बन्धः ॥ १०८-९ ॥

चिन्नाबीजस्य त्वग्गभविकत्वेन स्थितावपि।
अग्नितापेन भिन्नौ स्तो यथा तेन तथैव तौ ॥ १० ॥

HVSS 108 : 10

जीवस्य कारणशरीरात्पृथग्भावे दृष्टान्तमाह। चिञ्चेति। यथा। चिन्नाबीजस्याम्लिका-
बीजस्य। त्वग्गर्भौ। एकत्वेन परस्परैकभावेन। स्थितावपि। अग्नितापेन। भिन्नौ
परस्परपृथग्भूतौ। स्तो जायेते। तथैव। तावेकत्वेन स्थितौ कारणदेहात्मनौ। तेन पूर्ववत्तरीत्या
स्वसेवितश्रीहरिप्रतापेन। भिन्नौ। स्तः ॥ १०८-१० ॥

नास्ति कारणमायाया जीवस्याऽस्य पृथक्स्थितौ।
एनं विना ह्युपायोऽन्य इति जानीत निश्चितम् ॥ ११ ॥

HVSS 108 : 11

नेति। अस्य जीवस्य। कारणमायाया अनादिभूतकारणशरीररूपाज्ञानात्। पृथक्
स्थितौ भिन्नतयावस्थाने। पृथग्भवने इत्यर्थः। एनं स्वसेवितश्रीहरिप्रतापं विना। अन्यः।
उपायः। नास्ति। हि। इतीत्यम्। निश्चितम्। जानीत ॥ १०८-११ ॥

The question arises that if the quality/characteristic of knowledge is different from *Jīva* then *Jīva* cannot be called *Jñāna* or knowledge. The two are separate and different but the Brahmasūtrakāra solves the problem by stating that *Jīva* is both of the nature of knowledge and possessor of the characteristic of knowledge *tadguṇa-sāratvāt tadvyapadeśaḥ prājñavat* (B.S.II.3.29). Knowledge is the essential quality of *Jīva*, therefore *Jīva* is declared to be knowledge. It is called knowledge just as the Lord is called *Prājña*. This essential knowledge is to be used to know the God and his greatness. Because of infinite numbers of independent *Jīvas*, they have the constitutive nature of knowledge and the concepts of heaven, hell, liberation, rebirth, rules of conduct i.e., *Varṇāśramadharma*, etc. become meaningful. All the theistic commentators of the Brahmasutra deny the illusory character of *Jīva*.

Each embodied *Jīva* has three bodies - gross, subtle and causal. The gross first visible body or *sthūla śarīra* is made up of amalgamation of five essential elements. The subtle body is made up of nineteen elements consisting of the five cognitive senses (*jñānendriyas*), viz., hearing (ears), touch (skin), sight (eyes), taste (tongue), smell (nose), the five connative senses (*karmendriyas*), viz., speech (voice), handling (hands), walking (feet), excretion (anus), procreation (genitals), the five vital essences (*prāṇas*), namely *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*, the four inner

faculties (*antaḥkaraṇas*), viz., 'mind' (*manas*), faculty of intellect and contemplation (*buddhi*), and ego (*ahaṁkāra*). The subtle body (*sūkṣma-śarīra*) cannot be seen with the eyes. What we see physically are the spots places (eyes/ears) from which these nineteen elements operate, not the actual cognitive senses.

By nature they engage themselves in their respective objects or *viśayas*. They acquire knowledge. According to Śrī Swāminārāyaṇa, Jīva's deep rooted desire to enjoy worldly objects indiscriminately deflects him from the path of liberation and if he focuses the same cognitive and connative senses on to God, he becomes free because it is not possible to remain really, totally inactive, physically or mentally. The same *sthūla* 'gross' and *sūkṣma* 'subtle' bodies that lead to cycles of births and deaths can lead to liberation, if they are employed to work for God, or for the God-realised saints, as per the instructions of scriptures or holy saints. As explained above HVSS 108 : 9.

Even after death the subtle body remains and persists till the Jīva attains liberation or is born again, *Sūkṣmam pramāṇataś catathopalabdheḥ* (Brahmasūtra IV 2.9) Thus, the subtle body does not get destroyed even in *Nitya Pralaya*, it remain in its causal body. The subtle body is very essential for getting different births in the kingdoms of gods, human beings, or demons.

Causal Body: The causal body of Jīva is the cause of even its subtle body. Therefore, it is called *kāraṇa śarīra*. This body is beginningless in the form of nescience or ignorance of the Self. It is to be noted that here *jñāna* is not merely absence of knowledge. It is not mere abstract negation. It is a positive entity (*bhāvātmaka-drvyarūpa*) - It is the *Māyā* attached with every individual Jīva that is the cause of that Jīva's births and rebirths. Śrī Swāminārāyaṇa states that it is beginningless *Māyā* in the form of basic ignorance of Jīva. It is the ignorance that is causal body. Individual self is united with beginningless causal body, which is *Māyā*.

अनाद्यज्ञानरूपेण वपुषा कारणेन तु।
स चावृतोस्ति वै नित्यं यथा बीजं त्वचावृतम् ॥ २४ ॥

HVSS 199 : 24

अनादीति। स एवंभूतो जीवः। यथा। बीजम्। त्वचा। नित्यम्। आवृतम्। अस्ति।
तथा। अनाद्यज्ञानरूपेण। कारणेन। वपुषा। नित्यम्। आवृतः। अस्ति। वै। तथाचोक्तं पादौ।
'तण्डुलस्य यथा चर्म तथा ताम्रस्य कालिमा। नश्येत् क्रियया राजस्तथा पुंसो मलग्रह'
इति ॥ १९९-२४ ॥

The causal body is of the nature of ignorance (i.e., the incorrect understanding of the nature of reality). It is beginningless and the accumulated deeds in infinite past lives. The relation of this *kāraṇa śarīra* and Jīva is like the relation between the upper skin of a tamarind seed with its inner part or kernel; its synonyms are the 'Tie of the heart' (*hrdayagranthi*), *avidyā*, *ajnāna*, etc.

It is very difficult to get rid of this *kāraṇa śarīra*. When an aspirant gets the guidance from a truly spiritual, God-realised sage, seer or saint and behaves physically and mentally as per the master's advice and meditates upon God, he gains the knowledge of form of manifest God or his true sage, and it is then only that the *kāraṇa śarīra* gets dissolved and he truly becomes free - *mukta*. There are three conditions in which Jīva enjoys worldly pleasure (*viśayas*).

(1) Waking condition (*Jāgrata*), (2) Dream (*swapna*), and (3) Deep sleep (*susupti*). The waking condition is known and experienced by everyone. The question is who creates dream condition, Śrī Swāminārāyaṇa states that the dream-condition and its resultant joys and sorrows are created neither by Jīva or Īśvara but by Paramātmā as per present and past action (*karma*) of individual Jīva and Īśvara. The dream world is real as long as it lasts.

In the deep sleep condition (*susupti*) there is no neither sorrow nor pain, there is some joy of *saguṇa-brahman* but it is temporary even in this condition, because of some part of *rajoguṇa*, there is lake of bliss.

Due to the dependence of Jīva on Parabrahman and being pervaded by Him, the relationship between Jīva with Parabrahman is of the *sevaka*

or servant and body of God, who controller. Śrī Swāminārāyaṇa states that Jīva has to be Brahmarūpa (*akṣara*) and then serve Parabrahman as a humble servant.

एवं हि सर्वरूपत्वं तस्य निश्चित्य शास्त्रतः ।
सेव्यः कृष्णः परस्तस्मात्तदैक्यप्रापितात्मना ॥ ३४ ॥

HVSS 136 : 34

एवमिति। एवमुना प्रकारेण। तस्य ब्रह्मणः। सर्वरूपत्वम्। शास्त्रतः। निश्चित्य। तस्माद्ब्रह्मणः। परः स्वरूपस्वभावादिभिरत्युत्कृष्टः। कृष्णः साक्षाच्छ्रीहरिः। तदैक्यप्रापितात्मनाऽक्षरब्रह्मणासहैक्यं नीतेन स्वात्मना। सेव्य एकान्तिकभावेनोपासनीयः ॥ १३६-३४ ॥

अक्षरस्यापि कृष्णस्तु कारणं चाश्रयो मतः ।
प्रेरकश्चाऽत एवाऽसौ सर्वसेव्य उदीरितः ॥ ३५ ॥

HVSS 136 : 35

अक्षरस्येति। कृष्णः स्वयं श्रीहरिस्तु। अक्षरस्यापि। कारणमुक्तरीत्या हेतुः। आश्रय आधारः। प्रेरको जगत्सर्गादिकार्ये नियोजकश्च। मतः। अतो हेतोरेव। असौ कृष्णः। सर्वसेव्यः। उदीरितः ॥ १३६-३५ ॥

एवं ज्ञात्वा तु ये कृष्णं ब्रह्मीभूतात्मना सदा ।
प्रीत्या भजन्ति ते तूक्ताः प्राप्ता एव महद्गतिम् ॥ ३६ ॥

HVSS 136 : 36

एवमिति। एवमुना प्रकारेण। ये आमज्ञानिनः। कृष्णम्। ज्ञात्वा। ब्रह्मीभूतात्मना ब्रह्मभावापन्नेन स्वात्मना। सदा। प्रीत्या। भजन्ति। ते तु। महद्गतिं भगवदेकान्तिकप्राप्त्या-मक्षरधाम्नि श्रीहरिपार्षदतारूपामुत्तमगतिम्। प्राप्ता एव। उक्ताः ॥ १३६-३६ ॥

निर्विघ्नमेते यांत्येव धाम मुख्यं रमापतेः ।
ज्ञेयो वर्त्मद्वयस्येत्थं गतिभेदो मुमुक्षुभिः ॥ ३७ ॥

HVSS 136 : 37

निर्विघ्नमिति। एते एवंभूताभक्ता एव। रमापतेः श्रीहरेः। मुख्यं गोलोक-वैकुण्ठादिष्वग्र्यम्। धामाक्षरब्रह्मपदम्। निर्विघ्नं यथातथा। यान्ति। इत्थमुना प्रकारेण। वर्त्मद्वयस्य रसिकभक्त्यात्मज्ञानलक्षणद्विविधपथस्य गतिभेदः। मुमुक्षुभिर्भवद्भिः। ज्ञेयः ॥ १३६-३७ ॥

That service pleases Him; He has great aversion for those who consider Jīva to be the same as Parabrahman. He asks His followers and devotees not to listen to people who make such statements or read books that contain such statements, because many Brahmasūtras, like '*Adhikam tu bheda-nirdeṣāt*' (II.1.22), clearly state that both are different. Paramātmān is different and above Jīva as the distinction (*bheda*) is clearly indicated. Just as there is distinction between moon and stars, there is difference

between Paramātmān and all other. And to get divinity of God, Jīva has to imbibe the virtues and qualities of God. His achievement of divinity will be proportionate to his acquisition of virtues of God.

Action, inspiration and fruits of action : According to Śrī Swāminārāyaṇa Jīva has limited independence in his initial, first act, that starts the cycle of act-fruit-birth-act-fruit. In the very first act of Jīva, God is only natural cause (*sādhāraṇa-kāraṇa*). He acts only as a spectator He grants freedom in first instance.

There are three types of actions in case of Jīva,

- (1) Collected (*sañcita*) actions are those actions of past or present whose good or bad fruits are not yet experienced by Jīva.
- (2) The acts of past (*sañcita*) that have already started fructifying and resulted into something new are the actions that have started giving fruits (*prārabdha-karma*), for instance, birth in very rich/good family or in low-poor family, good or bad nature etc.
- (3) Those actions, which are being performed now and will give the result in near, or distant, future are the active ones (*kriyamāṇa*).

These three terms are not found in the *Prasthāna Traya*, but they are well known in later scriptures. The *Prārabdha* acts get dissolved by their enjoyment. The *Sañcita* ones are destroyed by becoming *Brahmarūpa* and *kriyamāṇa* are the current acts that will give appropriate results in future.

There is an assurance given by Śrī Swāminārāyaṇa that these *karmas* or actions of past do not have any impact on those who are the true devotees of God. Those who are deeply convinced about the connection of God as be all and end-all are free from clutches of actions.

प्रकाशकानां सर्वेषां तदेवास्ति प्रकाशकम्।

कारणानां कारणं च सच्चिदानन्दमव्ययम् ॥ ३० ॥

HVSS 63 : 30

प्रकाशकानामिति। तदक्षरं ब्रह्म। सर्वेषाम्। प्रकाशकानां सूर्यसोमादीनां जगत्प्रकाशनकर्तृणाम्। प्रकाशम्। अस्ति। 'तज्ज्योतिषां ज्योतिरिति श्रुतेः। 'यद्भासाभासितः सूर्यो बहिरन्दिश्च तारकाः। भासयन्ति जगत्सर्वं स्वत्प्रकाशं तथाऽमृतमिति स्कान्दोक्तेः। सर्वेषाम्। कारणानाम्। कारणम्। चास्ति। 'तदाहुरक्षरं ब्रह्म सर्वकारणकारणमिति श्रीभागवतोक्तेः। तदक्षरं ब्रह्म। सच्चिदानन्दम्। अव्ययमविनाशि चास्ति ॥ ६३-३० ॥