

Chapter 7: Conclusion

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Chapter 7

Conclusion

7.1 Chapter Conclusions

Chapter 1: Introduction

We open the chapters with the words of HH Pramukh Swami Maharaj. These chapters follow the subtle pattern presented in the philosophical documentative letter that describes the fundamental and absolute principles of the Akṣara-Puruṣottama Darśana.

For the introductory chapter, we embark on a journey as captured in the English word of philosophy and the Sanskrit word of *darśana*, immersing ourselves in the profound wisdom and diverse schools of thought that have shaped this ancient tradition. We embark on a quest to touch upon all *āstika darśanas* to unravel the intellectual heritage of Indian thoughts and to understand where the primary sources of this dissertation – the Prasthānatrayī – fall. Our exploration encompassed a brief and partial contemplation – of metaphysics (*tattvamīmāṃsā*), epistemology (*pramāṇamīmāṃsā*), spiritual endeavors (*sādhnamīmāṃsā*), and soteriology (*muktimīmāṃsā*) – of the intricate count of Sāṃkhya, the transformative practices of Yoga, the logical rigor of Nyāya, the atomistic principles of Vaiśeṣika, the ritualistic inquiry of Mīmāṃsā, and the metaphysical and divine inquiries of Vedānta. In Vedānta, too, we looked into the other schools of Indian philosophy that were established by great teachers and have found significant following over time. These schools are Advaita, Viśiṣṭādvaita, Dvaita, Dvaitādvaita, Suddhādvaita, Acintyabhedābheda, and the Akṣara-Puruṣottama Darśana. For the Akṣara-Puruṣottama Darśana, we dive deeper into the topics just mentioned as this is the principle propounded by the secondary sources of this study – the Svāminārāyaṇa Bhāṣyam authored by Mahāmahopādhyāya Bhadresdas Swami. We provided a brief description of Parabrahman, Akṣarabrahman, māyā, īśvaras, and jīvas, along with a short study of sādhana and mukti. This comprehensive examination

of all the *āstika* schools and sub-schools illuminates the vibrant tapestry of Indian philosophical traditions.

The title and the focus of this mega-study is a critical analysis of consistency in the Prasthānatrayī's Vedāntic principles in light of the Svāminārāyaṇa Bhāṣyam. What does the term "critical analysis" entail in this particular context? How can we define "consistency" and understand its significance? Why is it essential to have specificity when discussing "Vedāntic principles"? Which sources are explored in this project? The "A Study" section addressed these questions, focusing on the project's methodology, contribution, relevance, and other vital aspects.

This project embarked on a critical exploration of the Prasthānatrayī, intending to unravel the intricate connections between the Brahmasūtras, Upaniṣads, and Śrīmad-Bhagavad-Gītā, striving to present a cohesive reading of these profound scriptures. The insightful commentary of the Svāminārāyaṇa Bhāṣyam guides us to discover the currents of coherence flowing through them. This focused approach allowed us to navigate the complexities presented by primary and secondary sources, offering a manageable framework for our analysis. The size and scope of the project constrained the expansive and never-ending course of delving into multiple schools. Moreover, our exploration did not aim to establish a definitive hierarchy among commentaries or claim absolute truth. By recognizing the richness of interpretations and embracing the complexities within a manageable scope, we aspired to illuminate the profound teachings and timeless wisdom contained within these sacred scriptures in the light of Akṣara-Puruṣottama Darśana and the Svāminārāyaṇa Bhāṣyam. To undertake a comprehensive study, we adopted a meticulous methodology and a brief example of *avyakta* to ensure the completeness of the presentation. We emphasized clarity and coherence, ensuring that our analysis provided lucidity and cohesiveness to the intricate ideas and concepts.

Then we explored the significance of secondary sources, particularly the Svāminārāyaṇa Bhāṣyam, as a testament to the enduring legacy and profound influence of Guṇātīta Guruparamparā, including HH Pramukh Swami Maharaj, the inspirer of the Svāminārāyaṇa Bhāṣyam. Amidst our explorations, we encountered the author of the

Svāminārāyaṇa Bhāṣyam, the remarkable figure of Mahāmahopādhyāya Bhadresdas Swami, whose contributions have left an indelible mark on the landscape of Indian philosophy. We traced the humble beginnings of this intellectual luminary and delved into the captivating narrative surrounding the Svāminārāyaṇa Bhāṣyam, a magnum opus. Alongside his academic accomplishments, we celebrated the numerous awards, titles, and felicitations bestowed upon him, which testify to his invaluable contributions. Through the Svāminārāyaṇa Bhāṣyam and Svāminārāyaṇa-Siddhāntā-Sudhā, which served as the secondary sources for this study, we gained a glimpse into the profound wisdom and insightful interpretations offered by Swami Bhadresdas. Our journey in this introductory chapter deepens our appreciation of India’s rich intellectual heritage and its enduring relevance in the modern world. The insights gleaned from this chapter not only broaden our understanding of Indian philosophy but also serve as a launching pad for further explorations in this captivating field.

Please take note of the asterisks included in the table, which serve to denote the prevalence of related references within the Prasthānatrayī, with number of asterisks signifying high, medium, or low counts, respectively. The absence of asterisks should not be interpreted as an absence of references, but rather as an indication of the low frequency of their occurrence.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
“Avyakta”	1.4.1	KU 3.10-11	3.42, 8.21
Brahmavidyā	1.1.1, 4.4.22	MU 1.2.13	10.32, 9.2

Table 7.1: Conclusion: Introduction chapter

Chapter 2: Akṣarabrahman

In this chapter, we explored the manifold and intricate nature and forms of Akṣarabrahman, only second to Parabrahman. This journey becomes an intellectual odyssey, beginning with a scriptural introduction to Akṣarabrahman while weaving together ancient scriptures – Prasthānatrayī and philosophical treatises – and the Svāminārāyaṇa Bhāṣyam to describe the relationship between Parabrahman and Akṣarabrahman. The Parādhikaraṇa detailed four ways to establish the master-servant between the two entities, and the Ubhayavyapadeśādhikaraṇa explained the same with the analogy of a snake-coil and luminous-luminosity.

Drawing upon the timeless wisdom of the Muṇḍaka Upaniṣad mantras, we explored the four forms of Akṣarabrahman, each exuding its unique radiance. The sentient space, Cidākāśa, emerged as a focal point of contemplation as we delved into the profound interpretations of Upaniṣads and Brahmasūtras. The Chāndogya Upaniṣad introduces us to the concept of “*Dahara*” and “*Ākāśa*.” The Brahmasūtras contribute to the exploration of “*Sarvatra*.” The dualistic nature of Akṣarabrahman being proximate and far simultaneously is explored while emphasizing its creative power. A kaleidoscope of “names” associated with Akṣarabrahman is also analyzed, all as part of trying to seek consistency in the Prasthānatrayī through a study of its description of Cidākāśa. Our scholarly expedition was then brightened by the contemplation of Akṣaradhāman, which is the realm of no return. The infinitudes of Akṣaradhāman in terms of time, area, and number are discussed while achieving consistency in the Upaniṣads, Śrīmad-Bhagavad-Gītā, and Brahmasūtras. We also analyzed scriptural words to examine consistency with respect to luminosity and “*brahmacarya*.” We then see almost all the references from the Śrīmad-Bhagavad-Gītā about Akṣaradhāman. Venturing further, we examined Akṣarabrahman’s role as a devoted *Sevaka* – the ultimate devotee of Parabrahman as revealed in the words of the ancient Upaniṣadic verses of the Muṇḍaka Upaniṣad, Īśā Upaniṣad, Taittirīya Upaniṣad, and Kaṭha Upaniṣad. Lastly, we contemplated the embodiment of Akṣarabrahman as the quintessential Brahmasvarūpa Guru, discerning wisdom from Upaniṣadic analogies that depict its divine teachings. Moreover, the Muṇḍaka Upaniṣad, Śrīmad-Bhagavad-Gītā, and Śvetāśvatara Upaniṣad

also describe what our relationship with the Akṣarabrahman Guru should be like, endowed with what qualities. In this comprehensive academic endeavor, our journey through the vast expanse of scriptures and philosophical exegesis has culminated in a coherent contemplation of the forms and nature of Akṣarabrahman.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
*** “Akṣara” or “Brahman”	1.1.1, 1.3.10	KU 2.16, MU 2.2.2	8.3
** Relationship with Parabrahman: Parādhikaraṇa	3.2.30	MU 2.1.2, PU 5.5	14.27, 15.17-18
Relationship with Parabrahman: Ubhayavyapadeśā dhikaraṇa	3.2.26-28, 1.1.31	CU 6.2.1, SU 6.8	14.27, 15.17-18
(All) Four forms		MU 2.2.1, 2.2.7	
Cidākāśa: “Dahara”	1.3.14-15	CU 8.1.1	8.24
Cidākāśa: “Ākāśa”	1.3.41	CU 8.14.1	13.17
** Cidākāśa: “Sarvatra”	1.2.1	IU 1	13.13-15
Cidākāśa: near and far		IU 5, MU 3.1.7	13.15

** Cidākāśa: controller and supporter		BU 3.8.9	13.16
*** Akṣarabrahman: creator		MU 1.1.7, 2.1.1	
“Names” of Akṣarabrahman		AU 3.2-3	
** Akṣaradhāman: no return		KU 3.9, CU 4.15.6	8.21, 15.6
** Eternal Akṣaradhāman		KU 1.12, CU 8.4.1	4.31
Infinitely finite realm of Akṣaradhāman		BU 4.3.32, MU 3.2.4	8.21, 15.6, 8.24
** Singular Akṣaradhāman		MU 2.2.7, AU 3.4, KU 1.12	8.21, 15.6
Luminous Akṣaradhāman		MU 2.2.9-10	15.6
*** Resident jīvas- īśvaras of Akṣaradhāman		KU 2.15, 6.18, MU 3.2.1, CU 8.4.1	
*** Akṣaradhāman in the Śrīmad- Bhagavad-Gītā			2.72, 8.24, 18.56

<i>Sevaka: atra</i>		MU 2.2.1	
<i>Sevaka: asāvasau</i>		IU 16	
<i>Sevaka: saha brahmaṇā</i>		TU 2.1.1	
<i>Sevaka: sukṛtasya loke</i>		KU 3.1	
Akṣarabrahman: Brahmasvarūpa Guru		MU 1.2.12, SU 6.24	4.34
Akṣarabrahman Guru and Upaniṣadic analogies		MU 2.2.5, KU 3.2, SU 2.8	

Table 7.2: Conclusion: Akṣarabrahman chapter

Chapter 3: Parabrahman

This chapter of our study delved into a profound study of “parataḥ paraḥ” – Parabrahman, the supreme reality beyond all. The chapter commenced with the Siddhāntasamāmnāya, laying the foundation for our exploration. We then embarked on a journey to understand the omnipotence and almighty nature of Sarvopari Parabrahman, as the supreme ruler and master of all jīvas and īśvaras, māyā, and Akṣarabrahman, which shed light on the multifaceted nature of Parabrahman’s authority and its singular nature. Furthermore, we contemplated the role of Parabrahman as the ultimate doer, exploring its role as the inseparable efficient and material cause of all creation, all-consumer – *attri* as described in the Bṛhadāraṇyaka Upaniṣad, and dispenser of karmic consequences. The notion of Parabrahman as both *saguṇa* (with attributes/larger than the largest) and *nirguṇa* (beyond māyic

attributes/smaller than the smallest) unfolded before us, revealing the consistency in its exploration throughout the Prasthānatrayī. The divine and flawless nature of Paramātman is explored, along with the concepts of Vyatireka/Sākāra Parabrahman, highlighting the divine human-shaped form of Parabrahman, and the profound notions of *anvaya* and *antaryāmin*, illustrating the inner presence of Parabrahman within all.

Throughout our exploration, we realized that Parabrahman, while imperceivable to our limited senses, is attainable through sincere devotion and spiritual practice. Through the manifestation of Parabrahman, the *pratyakṣa* form, devotees can establish a personal connection with the ultimate reality. We come to appreciate its incomprehensible nature, its all-encompassing power, and its inherent presence in the universe and within ourselves – as the Prasthānatrayī teaches us.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
** Parabrahman: Jīveśvarḍhipati	1.1.22	KeU 4.1, IU 4, BU 3.7.3-23	
** Parabrahman: Māyin	1.1.2	TU 2.6.3	7.4-5, 9.7
** Parabrahman: Akṣarādhpati	3.2.32	KU 3.2,9	8.21, 15.6
Parabrahman: Eka and Advītiya	3.2.29	CU 6.2.1, SU 6.8	11.43
*** Parabrahman: Kartṛ	1.1.2	TU 3.1.1	10.8, 9.10

** Parabrahman: Abhinna-nimitta- upādāna-kāraṇa	1.4.28	TU 3.1.1	14.3
Parabrahman: Atṭṛ	1.2.9	BU 1.4.21, 1.2.5	
Parabrahman: Karmaphalapradāṭṛ	3.2.26	BU 4.4.24	BG 7.21-22
** Parabrahman: Divya and Nirdoṣa	BS 3.2.11-25	CU 1.6.7, BU 4.4.22	4.9
*** Parabrahman: Vyatireka/Sākāra	BS 2.1.31, 1.3.24, 3.3.23, 1.1.25	MU 2.2.7, KU 4.12-13, CU 3.13.7, IU 16, SU 6.7	
Parabrahman: <i>Anvaya</i> and <i>Antaryāmin</i>	1.1.22	BU 3.7.3-23	15.15, 18.61
Parabrahman: Imperceivable yet attainable	3.2.23	KU 2.23, SU 6.23	7.25, 9.4
Parabrahman: Pratyakṣa		MU 1.2.12	4.34

Table 7.3: Conclusion: Parabrahman chapter

Chapter 4: Māyā

Chapter 4, “*jagatyām jagat*” – Māyā, walks us through the words of the Prasthānatrayī to understand Parabrahman’s *śakti*, māyā, and its profound influence on the creation

and functioning of the *jagat* of infinite universes. At the outset, we are introduced to the concept of Māyā as elucidated in the Vacanāmṛta, providing us with a foundation to explore its various dimensions. We contemplate the creation process, seeking to understand the interplay between Parabrahman and Akṣarabrahman and their roles as the masters of māyā and all creation. Drawing wisdom from the Sadvidyā of the Chāndogya Upaniṣad, Ānandamayavidyā of the Taittirīya Upaniṣad, and the word “*ākāśa*” from the Chāndogya Upaniṣad, we unravel consistency in contemplation of māyā and its inherent connection with the divine – Parabrahman and Akṣarabrahman, and mundane – *jīvas* and *īśvaras*.

As we navigate through the chapters, we have a profound question that frequently arises in philosophical discourse: Do Parabrahman and Akṣarabrahman exist separately from creation, or are they inseparable from it? Supported by the words of the Brahmasūtras, we attempted to grasp the purpose of Creation because Parabrahman is “*avāpta-samasta-kāma*” and “*nijānanda-santripta*” as Mahāmahopādhyāya Bhadrēshdas Swami explains in his Brahmasūtras Svāminārāyaṇa Bhāṣyam. We then walk through masterful depiction and eloquent articulation of the entities of the material creations in the Vacanāmṛta. Capitalizing on this as a cornerstone, we notice a harmonious interplay between the texts of the Prasthānatrayī – the Upaniṣads, Bhagavad Gītā, and Brahmasūtras, while studying the intricate web of three *guṇas* and *ahaṅkāras*, *manas*, and *buddhi*. We then delve into the enigmatic realm of *indriyas*, contemplating their birth, count, and their more profound significance as elucidated in the timeless verses of the Bhagavad Gītā. Throughout this captivating exploration, we encounter the pulsating life force of *prāṇa* and the profound influence of the *mahābhūtas*, the elemental forces shaping our material existence and surrounding. The tapestry of Māyā unfolds before our eyes, revealing its intricate threads and weaving a mesmerizing narrative of cosmic creation and elements. As we approach the conclusion of this transformative chapter, we are left with a deep appreciation for the profound wisdom and quintessential insights offered by the Prasthānatrayī.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
*** Process of Creation	2.3.16	MU 1.1.7	
** Divine Creators: Sadvidyā	1.1.5-12	CU 6.2.1-3, AU 1.1.1	
Divine Creators: Ānandamaya	1.1.13	TU 2.6.3, 2.7.2	9.21
Divine Creators: “Ākāśa”	1.1.23, 2.1.25	CU 1.9.1	
Creators and Creation: Separate or Inseparable?	2.1.14, 2.1.28	CU 6.1.4	
Prakṛti as <i>jagatkāraṇa</i> ?	1.4.24, 1.4.9	MU 1.1.3, CU 6.1.3, SU 4.5	
Purpose of Creation	2.1.34-35	BU 4.4.5	
Three <i>guṇas</i> and <i>ahaṃkāras</i>			3.5, 14.5, 18.40
<i>Manas</i>		KU 3.3-4	6.34
** <i>Buddhi</i>	2.3.38	KU 3.3-4, 6.10	2.39
<i>Indriyas</i> : birth	2.4.1	MU 2.1.3	

<i>Indriyas</i> : Count	2.4.6	BU 3.9.4	13.5
** <i>Indriyas</i> in the Śrīmad-Bhagavad-Gītā			2.67, 10.22
<i>Prāṇa</i>	2.4.9	MU 2.1.3, KeU 1.9	4.27, 5.27
Mahābhūtas	2.3.2, 2.3.7, 2.3.8, 2.3.14	TU 2.1.1, MU 2.1.3, BU 1.4.1	

Table 7.4: Conclusion: Māyā chapter

Chapter 5: Īśvaras and Jīvas

Guided by the words of the Siddhāntasamāmnāya, this fifth chapter took our philosophical exploration to the existence, nature, and form of Īśvaras and jīvas. Throughout our quest, we have contemplated the fascinating relationship between these entities, discerning the subtle distinctions that define them while acknowledging their interconnectedness. This exploration has also revealed a captivating tapestry of their relationship with the divine Parabrahman and Akṣarabrahman, as the Brahmasūtras guided us, providing a rich understanding of the five eternal entities and their interplay. We have come to appreciate the consistency in the descriptions within the Prasthānatrayī of the ātman’s eternal existence beyond the constraints of time and space, permeating the entire vessel in its atomic form. It is both the doer and the knower, embodying the very agency and consciousness that animate our lives. However, both of these are controlled by Parabrahman while not encountering any karma or its fruits. Our contemplation has also led us to a deeper understanding of consciousness through the exploration of the three states: *jāgrat* (waking state), *svapna* (dreaming state), and *susupti* (deep sleep state). The ones for the Īśvaras are *utpatti* (creation), *sthiti* (sustenance), and *pralaya* (dissolution). Each state offers unique insights into the diverse dimensions of human experience, with the last one offering an experience of the bliss of Parabrahman and Akṣarabrahman.

Furthermore, our exploration has shed light on the intricacies of our existence through the understanding of the three bodies: the *sthūla* (physical), *sūkṣma* (subtle), and *kāraṇa* (causal). The ones for the *īśvaras* are *virāṭ* (cosmic), *sūtrātman* (subtle/thread-like) and *avyākṛta* (unmanifest). These bodies, although distinct, form an integrated whole that shapes our perception and experience of reality. After this discernment of the states of consciousness and bodies, the final sections unraveled the distinction of *ātman* from three bodies and the multiplicity – infinite in the count – nature of *jīvas* and *īśvaras*.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
īśvaras		SU 6.7	11.15
*** Relationship with Parabrahman	1.1.22, 2.1.13, 1.1.29-32, 2.3.43-44	TU 2.8.1, MU 2.1.3, CU 1.9.2	15.7
** Relationship with Akṣarabrahman	1.3.5, 2.1.13	MU 3.1.1, KU 6.7, CU 8.3.4, BU 4.3.35	
*** Ātman: Eternal	2.3.18	BU 2.1.20, PU 1.14	2.18, 2.24, 2.30
** Ātman: Atomic	2.3.20, 2.2.35-36	SU 5.8-9	8.13, 5.19
Ātman: Kartṛ	2.3.33	PU 4.9, IU 2, MU 1.2.1	4.15, 9.27, 18.16
** Ātman: Jñātṛ	2.3.24-28	BU 4.3.40	3.33, 7.19

Ātman: <i>Avasthās</i> : <i>Svapna</i>	3.2.1-6	MaU, BU 4.3.10,	
** Ātman: <i>Avasthās</i> : <i>Suṣupti</i>	3.2.8, 3.2.9	MaU, CU 6.10.2, BU 2.12.19	
Ātman: Deha: Sthūla		BU 4.4.5, CU 5.10.7	
Ātman: Deha: Sūkṣma	3.1.1, 3.1.3	BU 4.4.2	15.8
*** Ātman: Distinction from bodies		IU 17, KU 2.18, MU 1.2.7	2.20, 13.14
Ātman: Multiplicity		KU 2.7, CU 5.10.7	8.26, 9.12-13

Table 7.5: Conclusion: *Īśvaras and Jīvas* chapter

Chapter 6: Sādhanā and Mukti

Chapter 6 of the book, titled “*anāvṛtṭiḥ śabdādanāvṛtṭiḥ śabdād*” - Sādhanā and Mukti, takes us on a profound contemplative and introspective exploration of the spiritual path and the pursuit of liberation. This chapter delves into the depths of spiritual practice and the ultimate goal of mukti, or liberation from the perpetual loops of birth and death. The journey begins with a solid foundation laid by the Svāminārāyaṇa-Siddhāntā-Sudhā’s Siddhāntasamāmnāya, which provides us with a comprehensive understanding of the subject matter that follows. We discover the importance of Brahmavidyā as the transformative pathway that leads us toward liberation. Drawing inspiration from the Bhagavad Gītā, we study the concept of *Brahmabhāva* - a profound state of being like Akṣarabrahman. Through the wisdom of the Brahmasūtras and the Muṇḍaka Upaniṣad,

we gain insights into *ātmaḡr̥hīti*, the realization of our true self as Akṣarabrahman, and its profound implications for our spiritual journey.

Sādhana, the practice of spiritual discipline, takes center stage, presenting us with many methodologies and approaches, all complementing Brahnavidyā. We are guided through thought-provoking analogies and reflections, shedding light on the significance of the Akṣarabrahman Guru in this transformative journey of being akṣaramukta.

Our exploration expands to embrace the concept of mukti, liberation. We dive into its multifaceted nature, examining its various forms and definitions. Jīvanmukti, liberation while living, and Videhamukti, liberation beyond death, come into focus, revealing the profound experiences and the processes associated with each.

Within the realm of Videhamukti, we embark on the Arcirmārga – the path illuminated by the divine radiance of Akṣarabrahman and Parabrahman – the path leading us from this physical realm to ultimate liberation. We encounter the concept of *Brāhmī tanu*, the divine body composed of Akṣarabrahman. The ultimate and divine practice of Upāsana, the contemplation, and worship of Parabrahman, in Akṣaradhāman, is unveiled as the only task for akṣaramuktas. Finally, we glimpse the awe-inspiring glory and bliss experienced by those who have achieved mukti in Akṣaradhāman, which is the immense fulfillment and prowess that comes with mukti for those who have traversed the profound path of becoming like Akṣarabrahman. This chapter served as a beacon of wisdom, guiding us on the transformative path of sādhana and illuminating our understanding of mukti.

Vedāntic Principles	Brahmasūtras (BS)	Upaniṣads	Śrīmad-Bhagavad-Gītā (BG)
** Brahnavidyā: Path to Mukti	1.1.1, 3.4.1, 3.4.39, 3.3.34	MU 3.2.6, CU 1.4.5	1.30, 2.32, 6.46

*** Brahmvidya in the Śrīmad-Bhagavad-Gītā		MU 3.2.9	2.1, 18.54, 18.73
<i>Ātmagr̥hīti</i> from the Brahmasūtras	3.3.15-18	BU 1.4.10, CU 3.14.4, IU 16	
** <i>Brahmabhāva</i> : Muṇḍaka Analogy	1.3.5, 3.3.32-33, 3.3.34, 3.3.35-39	MU 2.2.3-4	14.26
***Miscellaneous Sādhanas of the Brahmasūtras	mostly 3.3	KU 2.23	11.47-48
** Jīvanmukti	3.4.50	KU 6.14, BU 4.4.8	5.20, 6.31
Videhamukti	1.3.2	MU 3.2.6, CU 1.4.5, IU 8	8.24
Videhamukti: Arcirmārga	3.3.26, 4.2.16-18, 4.3.1, 4.3.2, 4.3.3, 4.3.4, 4.3.5	CU 4.15.5-6, MU 1.2.6	2.5
** Videhamukti: Brāhmī Tanu	3.3.51-52, 4.4.1, 4.4.13-14	KU 3.1, CU 3.14.1, BU 4.4.4	8.13
** Videhamukti: Upāsana	3.3.25, 4.3.14-15, 4.4.4	KU 2.12, BU 4.3.40, MU 3.2.8	7.28, 9.31, 18.54
Videhamukti: Mukta's glory	4.4.10, 4.4.17-22	CU 7.24.1, BU 4.3.23, CU 8.1.5	15.19
Videhamukti: Non-return	4.4.22	CU 8.15.1, CU 4.15.6	8.16, 15.4

Table 7.6: Conclusion: Sādhanā and Mukti chapter

In this final reflection, we stand at the threshold of new possibilities, carrying with us the seeds of contemplation and the yearning for truth. Our exploration may have reached its conclusion, but the spirit of inquiry and the pursuit of knowledge will forever inspire us to embark on new intellectual adventures, dive deeper into the enigmas of existence, and uncover the quintessential nature of our being.

With gratitude and a renewed sense of curiosity, I conclude this journey, recognizing that this quest for knowledge is an ongoing endeavor. The culmination of this exploration marks not an end, but a new beginning, as we continue to seek wisdom and unravel the mysteries that lie beyond our current comprehension.

7.2 Rereading the Title

The title “A Critical Analysis of Consistency in the Prasthānatrayī’s Vedāntic Principles in Light of the Svāminārāyaṇa Bhāṣyam” suggests a comprehensive and in-depth study that aims to explore and evaluate the coherence and harmony of the Vedāntic principles found in the sacred texts of the Prasthānatrayī. The dissertation focuses on analyzing the consistency of these principles and their interpretations within the context of the Svāminārāyaṇa Bhāṣyam, a significant commentary associated with the Svāminārāyaṇa tradition and a novel philosophical contribution in the legacy of Vedānta. The title implies that the study will involve a meticulous and discerning analysis of the doctrines presented in the Prasthānatrayī to discern common threads and interconnectedness.

The title’s emphasis on “critical analysis” signals an intellectual investigation aimed at uncovering the underlying coherence and “consistency” within the Vedāntic teachings across the three texts of the Prasthānatrayī through the perspectives offered by Svāminārāyaṇa Bhāṣyam. By employing the term, the title highlights the scholarly rigor with which the research has been conducted, showcasing a serious attempt to engage with the subject matter in-depth. This approach aligns with the academic pursuit of examining ancient texts and philosophies, encouraging a meticulous inquiry into the Vedāntic principles. The absence of explicit evaluation does not negate the scholarly significance of the research. Instead, it indicates that the study is oriented towards presenting the Vedāntic principles within the Prasthānatrayī with fidelity and accuracy,

thereby laying the foundation for further scholarly investigations. The term sets the stage for a comprehensive and intelligent investigation that enhances our understanding of these timeless teachings, uplifting us to Parabrahman’s transcendental abode.

The word “Prasthānatrayī” refers to the three primary texts – ten major Upaniṣads, Śrīmad-Bhagavad-Gītā, and Brahmasūtras – of the Vedānta tradition. These texts are essential in contemplating the core philosophical “Vedāntic Principles” like Parabrahman and Akṣarabrahman. Moreover, it also includes the jīvas and īśvaras in māyā’s bondage and the path toward liberation. These are the ultimate truths illuminating our souls with the divine grace of Parabrahman.

The inclusion of “in Light of the Svāminārāyaṇa Bhāṣyam” indicates that the dissertation places particular emphasis on the Svāminārāyaṇa Bhāṣyam as a crucial reference point or lens through which the Vedāntic principles are analyzed and understood. This commentary of the 21st century offers unique insights and interpretations of the timeless words of the Prasthānatrayī. By focusing on the Svāminārāyaṇa Bhāṣyam, the dissertation is positioning itself within the context of this specific tradition, enriching the analysis with unique insights from the Svāminārāyaṇa perspective.

Overall, the title evokes a scholarly investigation into the philosophical coherence and alignment of the Vedāntic teachings and how the Svāminārāyaṇa Bhāṣyam contributes to our understanding of these principles. It promised a comprehensive and enlightening study that enriches our comprehension of Vedānta tradition.

Overall, the title presented a scholarly endeavor to bring clarity and coherence to the intricate web of Vedāntic principles in the Prasthānatrayī. It signified an exploration of ancient wisdom through a contemporary lens, inviting readers to engage in a profound study of the timeless philosophical truths and their interpretations within the context of the Svāminārāyaṇa tradition.

7.3 Self-Critique

In undertaking a dissertation titled “A Critical Analysis of Consistency in the Prasthānatrayī’s Vedāntic Principles in Light of the Svāminārāyaṇa Bhāṣyam,” several

aspects have come to my attention that merit introspection and self-critique. While the research endeavors to shed light on the coherence of Vedāntic principles and their interpretation within the context of Svāminārāyaṇa Bhāṣyam, certain areas warrant consideration for further research and refinement.

Firstly, the scope of the dissertation could have been more explicitly defined to provide a more precise focus on the specific Vedāntic principles or themes under examination. The vastness of the Prasthānatrayī's corpus and the complexity of its philosophical concepts may have led to some ambiguity in delineating the study's boundaries. More precisely, delineating the research questions and objectives might have yielded more targeted and insightful contemplation of Prasthānatrayī's Vedāntic principles. As the ancient texts offer a teeming tapestry of teachings, carefully selecting focal points would have allowed for a deeper exploration of their interconnectedness and philosophical coherence.

Secondly, the reliance on the Svāminārāyaṇa Bhāṣyam as the primary reference point for analysis will naturally have led to neglecting other interpretations of the Vedāntic principles. While the Bhāṣyam is undeniably an invaluable resource within the Svāminārāyaṇa tradition, exploring alternative commentaries or perspectives from other philosophical traditions could have enriched the investigation and offered a broader understanding of the Vedāntic teachings. However, this would have multiplied the scope manifold, out of the bounds of this dissertation. I understand the study of the Prasthānatrayī to be a life-long endeavor; this dissertation feels like filling the ocean in an oyster shell.

Furthermore, in the process of analysis, I might have underrepresented or overlooked specific topics, mantras, verses, sūtras, or interpretations of the Svāminārāyaṇa Bhāṣyam that could have contributed better to the endeavor of seeking consistency through the Upaniṣads, Śrīmad-Bhagavad-Gītā, and Brahmasūtras.

In conclusion, this self-critique invites future researchers and scholars to build upon this work, refine its scope, and explore the vast ocean of Vedāntic wisdom. May this humble endeavor contribute to the ongoing dialogue on Vedānta, fostering a

harmonious exchange of ideas that transcends boundaries and unites seekers of truth on their journey to self-realization.

7.4 A Way Ahead

As we move forward from this self-critique, several pathways emerge to enhance the depth and significance of the research undertaken in this dissertation. One avenue for further exploration is to delve deeper into the specific Vedāntic themes or principles that reveal exciting points of convergence between the Prasthānatrayī and the Svāminārāyaṇa Bhāṣyam. By narrowing the focus to particular aspects, the research can gain precision and offer more nuanced insights into the consistency of Vedāntic thought within the Akṣara-Puruṣottama Darśana.

Additionally, embracing a comparative approach that includes commentaries and interpretations from other schools of Vedānta and related philosophical traditions can foster a more comprehensive understanding of the subject matter. By synthesizing multiple perspectives, the dissertation can highlight the universality and diversity of Vedāntic principles across various contexts.

Furthermore, bringing the primary sources of the Prasthānatrayī and novel interpretations of the Svāminārāyaṇa Bhāṣyam enriches the research and brings forth contemporary yet ancient perspectives on Vedāntic thought. Examining the influence of the Svāminārāyaṇa Bhāṣyam, or more comprehensively, of the Akṣara-Puruṣottama Darśana on contemporary scholarship and its relevance in the present-day philosophical discourse can lend contemporary significance to the study.

Finally, acknowledging the inherent limitations of analyzing ancient texts, the dissertation can be augmented by offering reflections on the potential implications and applications of Vedāntic principles in modern society. The research can bridge the gap between ancient wisdom and present-day relevance by exploring the practical aspects of these philosophical tenets.

May Parabrahman and Akṣarabrahman bless current and future pursuers and researchers on this path to delve deeper into the Akṣara-Puruṣottama Darśana and the sacred texts of Prasthānatrayī. May their endeavors, including this one, be blessed by the present form of Parabrahman and Akṣarabrahman, the Brahmasvarūpa Satpuruṣa HH Mahant Swami Maharaj.

त्वदीयमिदं हे स्वामिन् तुभ्यमेव समर्प्यते।
