Synopsis

(A Synopsis of the Thesis to be submitted by Ms. Krishna Vaghani to the University of Mumbai for the Degree of the Doctor of Philosophy (Arts) in the subject of Philosophy)

Title of Thesis: Alpha and Omega of 'Enlightenment': A Comparative Study of U.G. Krishnamurti's 'Natural State' and Enlightenment in Other Systems

Subject: Philosophy

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1 Introduction

Theme, Rationale and Significance of study and Importance of Theme

I will focus on whether materialism, science of spiritualism as a goal of enlightenment remain question for enquiry in pursuit of human ultimate bliss. Is it possible to bridge the gap between spiritual goals and materialistic goals of life? The origin of human existence is untraceable. Since ancient time till today, human existence is always striving either for material goals or spiritual goals and it is ongoing process. Purpose of life is not known from birth to death. There is always conflict between being and becoming in order to fulfill his desire. Man is looking for happiness which is followed by misery or unhappiness. Ultimate bliss is never followed by misery. Man is looking for happiness in temporary material things. In order to realize his desires human being creates material goals and keeps chasing them. Life goes on in becoming something and perfecting and achieving idealistic life. In human existence materialistic goal play a very significant role followed by the welfare of the society. Hence materialistic goal is obvious in life. After achieving the said material goal or without achieving it, some human beings happen go for spiritual goals. This spiritual goal may be due to misery, search of truth, looking for bliss or to become ‘ideal’ human being. Genuine requirement of being is spiritualistic or materialistic or both, it will remain a quest. Is incomplete existence the result of forced spiritual goals or dissatisfied materialistic desires? Or is it result of past life karma? Is spiritual goal a higher evolutionary stage of materialistic goal? There are various types of systems in spiritualism. The goal of almost all the spiritual path is enlightenment, Self awakening, Self realization mokṣa, kaivalya, Nirvāṇa, kevala jñāna, god realization etc. Enlightenment is considered to be the main theme of spiritualism. Most of the spiritual and religious books teach dharma-religion and modes of following ‘morality’. There are rules and regulations of following dharma. But is dharma giving ultimate bliss by solving problems? Through dharma one will get good karma or punya and will fall into the cycle of cause and effect-i.e. having to reap the benefits of the punyas in the next birth and so forth. Vēdas are source for rituals and knowledge. Darśana are not speculation or abstracts of thoughts and ideas but actual experiences, ‘vision of truth’. But is it possible that one can get enlightened
inspite of whatever he is today? There are different classical Indian systems who claim that by following a particular system one can attain the highest goal of life. Does it help us in understanding and grasping exact essence of the philosophy of life? Apart from classical Indian systems of philosophy there are contemporary experiences of enlightenment. Jñāni Puruṣa Dada Bhagwan, Natural State of U.G.Krishnamurti etc.

There are two paths of enlightenment one is common main path which is called step by step path or Kramic path. In this path there is a gradual spiritual evolution takes place. With good spiritual company of guru and people one may climb up to seven hundred steps. But in company of non spiritual people one may unfortunately go down seven hundred steps. It is very exhausting and hard to accomplish. There is lot of invocation of god’s name, penance, renunciation in order progress and after all that also there is no telling that when one will achieve enlightenment. Step by step path or Kramic path to mokṣa represents a comma ‘,’ an unaccomplished journey, there is incomplete dissolution of ‘ego’, ‘I am ascetic and I have renounced.’ Further ego of being teacher and a master will rise and remains. Thus there will always be comma meaning incomplete only. Thus Kramic path is the path of ‘comma’ of the ‘ego’, meaning the ego has yet to slowly and gradually dissolve away. If Kramic path is the path of comma than which is the ‘full stop’-period of the ‘ego’? Akram viṃśa is the path of full stop of ‘ego’. This is stepless science of enlightenment and it is internal science-the Self. Kramic is the science of external, the non-Self. Akram is the path of understanding. For my study purpose I have classified my work in to three category as (1) Kramic mārg - a system building approach or step by step path of enlightenment as shown by some of the orthodox and unorthodox schools of Indian Philosophy. (2) Akram mārg - non system building approach-stepless path or direct short cut of enlightenment as shown by ātma jñāni Shri Dada Bhagwan. This is full stop path of ‘ego’, meaning the ‘ego’ has ended. (3) Natural State of U.G. Krishnamurti. Who is a non-guru and showing no path to enlightenment. I have attempted in this work to compare idea of enlightenment-mokṣa in prominent systems of Indian Philosophy like Vēda, Upaniṣad, Sāmkhya -

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Yogā, Buddhism, Jainism. This may be classified as kramic or step by step path of enlightenment, with comparison of Natural state of U.G.Krishnamurti and Jīñāni Puruṣa Dada Bhagwan’s Akram path (stepless path) of enlightenment. For the purpose of study the range is limited to so called few Kramic mārg (step by step) path of mokṣa, Akram mārg (stepless path) of Dada Bhagwan and ‘Natural state’ of U.G.Krishnamurti. It is not the purpose of the Thesis to concentrate on any one system or any one state of enlightenment experience. I have not gone into too many details into concept into different system philosophy. I have tried to study non-system-building approaches like U.G.Krishnamurti and Dada Bhagwan. In the prevailing life which is full of materialistic goal leading to worldly pleasure and pain, my concern is chiefly with so called system building approaches of enlightenment-step by step path of mokṣa, non system building approaches-stepless path of mokṣa, and natural state of U.G.Krishnamurti. In this fast and stress full life, is mokṣa happens by chance or an effort is needed? Is it result of past life efforts? Why and what is the need for mokṣa as a goal in this materialistic world. Role of money in modern time in achieving materialistic pleasure and spiritual goal. Is any experience of enlightenment or system or philosophy helping to bridge the gap between materialism and spiritualism? Therefore, it has become necessary for me to take only broad and synoptic survey of the ideas in all the prominent systems and some of the contemporary time realized true experience of enlightenment for the purpose of the study. Not to restrict myself to any of the particular system, I have proceeded from one system to another like no system building approach to modern time short cut path of enlightenment. I have studied the idea of enlightenment and its purpose and importance in prevailing time under their broad features as brought out in them.

2 Research Problem and Hypothesis:

U.G. Krishnamurti’s Natural State happened to him naturally. It was biological state for him where body and senses take over. The main problem that I wish to explore in my research is whether U.G’s natural state is compatible or antagonistic to the effortless Akram path of Dada Bhagwan and other system bound approaches to enlightenment. I will investigate different experiences of enlightenment like U.G. Krishnamurti, Dada Bhagwan and whether experiences
derived from them are all the same or different? I will also investigate the significance of the role of enlightenment in human life. I will investigate whether systems and boundaries of orthodox and unorthodox schools of Indian philosophy create obstacles? Do they conflict with U.G.'s and Dada Bhagwan’s effortless state? Or with U.G's idea of no goal of enlightenment and effortless attitude of no help to solve the conflicts. I will look for synthesis the classical system approach with U.G’s approach under the light of Dada Bhagwan’s short cut and staples path of enlightenment known as ‘Akram vijñāna’. The general hypothesis that I will develop and test will be that U.G's ‘Natural State’ approach, Dada Bhagwan’s ‘Akram vijñāna’ path is a complement to the system approaches-krāmīc path-step by step path. It may prove the possibility of fresh ground. This may bring a new way which will be a synthesis of materialism and spiritualism and will try to bridge the gap between them. It may also bring new light on the concept of life, its goal and way of life.

3 Research Aim and Objective:

In this study the main concern is to study, analyse and compare different experiences of enlightenment-natural state without weighting down a particular perspective or extolling the superiority of the other. The Objective of carrying out this research is to comprehend the relation between a systematic approach of enlightenment and U.G's approach of ‘Natural State’ and Dada Bhagwan’s ‘Akram vijñāna’. It also attempts to explore whether all the systems have any relation in establishing the nature of enlightenment. My research aims at searching out whether any common grounds are there that between U.G. Krishnamurti’s Natural State, Dada Bhagwan’s ‘Akram vijñāna’ and other systems experiences. These ideas can positively interact and complement each other in bringing experimental investigations. I will also compare the systematic approaches (step by step path), stepless path of Dada Bhagwan and U.G's Natural State. This brings up the urge to search for the complimentary view which may discard the claims of the autonomy of either spiritualism or materialism or both. I will focus on whether materialism, science of spiritualism remain question for enquiry in pursuit of happiness and ultimate bliss.
4 Research Design:

This research, being conceptual, analyses, interprets some of the orthodox and unorthodox philosophical texts, books on firsthand experience of enlightenment of Dada Bhagwan’s ‘Akram vijnāna’ and U.G. Krishnamurti’s approach to his Natural State. This does not lead to discovery of new facts or new relations between facts observed by others. Experiences of the enlightened ones like Buddha, Mahavir, Nisargdutta Maharaj, Dada Bhagwan, Raman Maharshi, U.G.Krishnamurti etc, are non empirical and personal so no direct empirical work can be offered. It's a detailed textual study and discussions by various philosopher, thinkers and interviews of scholars. Textual exposition, comparison, critical interpretation and analysis will be the main thrust of the research. The philosophical reflections however do indirectly contribute to empirical fact, namely that of spiritual experience and their teaching.

5 Scope and Limitations/ Delimitations of Study:

The Scope of this research is limited to studies on U.G. Krishnamurti’s Natural State, Dada Bhagwan’s ‘Akram vijnāna’ in comparison with system bound approaches of step by step path-kramic path like Veda, Upanishad, Sāṁkhya --Yogā, Buddhism, Jainism which leads towards the enlightenment. Research also includes contemporary philosophers and their experience of enlightenment with keeping modern materialistic and spiritual urge of human being in consideration. This research would bring light to the strength and weaknesses of the systematic approaches compared to Dada Bhagwan and U.G’s approach and contribute to further studies. Metaphysical aspects are taken up for a brief analyses only. However, the research may undertake partial analyses of other works of the philosopher in case they are necessary and expedient to the accuracy and aid of the research. Since there are various systems approaches and each would require a separate dissertation, however my aim is to contrast U.G's natural state approach ‘Akram vijnāna’ of Dada Bhagwan, to any goal oriented approach-step by step path of enlightenment of Indian Philosophy which is common to all system approaches. Hence this vide scope is justified.
6 Tentative Scheme of Characterisation

Chapter One: Introduction.

The introductory chapter, the purpose of selecting the topic of the thesis, quest of mankind the know how about the present time problem with the prevailing scenario is outlined. Materialism, spiritualism and need of the hour is discussed. Whether enlightenment or mokṣa is the only solution for the happiness and ultimate bliss. Whether or not goal of enlightenment is today’s requirement of life? Various thoughts on means to achieve enlightenment. There are different traditions of Indian philosophy giving means to enlightenment orthodox and unorthodox schools of Indian Philosophy. Some are Vedic, Upaniṣadic, Sāmkhya-Yogā, Buddhism, and Jainism. In contemporaries there are many philosophers apart from classical Indian systems of philosophy there are contemporary experiences of enlightenment like Nisargadatta Maharaj's ‘the sense of "I am" (Consciousness)’, Ramana Maharshi's ‘Who Am I? Enquiry’, Natural State of U.G.Krishnamurti, Akram vijnāni Dada Bhagwan etc. Mainly I will focus on system building approaches of karmic path or step by step path of enlightenment or mokṣa like Veda, Upaniṣad, Sāmkhya-Yogā, Buddhism, Jainism, Akram path-short cut path of Dada Bhagwan and Natural State of U.G. Krishnamurti.

Chapter Two: System building Indian philosophical approaches to enlightenment (kramic path-step by step path)

In this chapter the focus is on the few orthodox and unorthodox school of Indian Philosophy. Vedic and Upaniṣadic views will be discussed. There will be study of system building approaches of step by step path-Kramic path of enlightenment. I will mainly focus on Veda, Upaniṣad, Sāmkhya-Yogā, Buddhism, Jainism.

2.1 Introduction

2.1.1 Theory of Origination of World

2.1.2 Rejection of Dharma and Mokṣa - Materialism

2.1.3 Mokṣa-Enlightenment-Liberation

2.2 The Védas

2.2.1 Rgveda Samhita

2.2.2 Dharma (Righteousness) in the Rgveda
2.2.3 The Sāmvēda Samhitā (Vēdas of Chants)
2.2.4 Yajurvéda Samhitā
2.2.5 Atharvvéda Samhitā
2.2.6 Organization of Vēda
2.2.7 Prajāpati
2.2.8 Jñāna Kānda or Upaniṣads
2.2.9 Puruṣārthas – a theory of human goals

2.3 Upaniṣads
2.3.1 Traditional Etymology
2.3.2 Major Upaniṣads
   2.3.2.1 Aitareya Upaniṣad
   2.3.2.2 Brhadāranyaka Upaniṣad
   2.3.2.3 Ṣa Upaniṣad
   2.3.2.4 Taḥṭirinya Upaniṣad
   2.3.2.5 Chandogya Upaniṣad
   2.3.2.6 Kena Upaniṣad
2.3.3 Upaniṣadic Philosophy
2.3.4 What is the nature of Mokṣa according to Upaniṣads?
2.3.5 Relation of Ātman and Brahman.
2.3.6 How is liberation attained?
2.3.7 Acquisition of knowledge (jñāna)
2.3.8 Vēdānta period -Development of Religious thought

2.4 Sāmkhya-Yogā
2.4.1 Four chapters of Yogā sūtras
2.4.2 Need for Yogā
2.4.3 The cause and three types of misery or suffering (dukhha)
2.4.4 How to get rid of suffering?
2.4.5 Mokṣa according to Sāmkhya
2.4.6 Bondage and Liberation or Karma Siddhānta
2.4.7 The Liberation of the self according to Yogā
2.4.8 Definition of Yogā by Riṣi Patañjali
2.4.8.1 Citta
2.4.8.2 Contains of Citta
2.4.8.3 Vṛttis
2.4.8.4 Nirodha
2.4.8.5 Citta Bhumi (Stages of Citta)
2.4.8.6 Dharmamegha Dhyāna-Paramprāsanaśākhyānam—the highest form of ‘Intellection’
2.4.8.7 Power of consciousness (citiṣakti) in its own nature (as in Kaivalya)
2.4.8.8 Nature of Puruṣa
2.4.8.9 Five kinds of mental state
2.4.8.10 Means of knowledge and Citta Vṛttis
2.4.8.11 Kleśas-afflictions- One of the main objectives of Yogā is to get rid of Kleśa
2.4.8.12 Tools to get rid of Kleśas
   2.4.8.12.1 Kriyā Yogā
   2.4.8.12.2 Abhyāsa-Vairāgya
   2.4.8.12.3 Parikārmanas
   2.4.8.12.4 Iśvara Paridhana (Surrender to God)
2.4.9 Solution so far identified while analyzing Y.S 1.1 to Y.S 1.15
2.4.10 Vivek khyāti - Discriminative knowledge
2.4.11 Implications of the practice of Yogā
2.4.12 Astāṅg Mārg (Eight Fold Path)
   2.4.12.1 Yama
   2.4.12.2 Niyama
   2.4.12.3 Effects and gains of Yama and Niyama observation.
   2.4.12.4 Āsana
   2.4.12.5 Prānāyāma
   2.4.12.6 Pratyāhāra
   2.4.12.7 Astāṅg Mārg (Eight Fold Path): Antaranga Yogā
   2.4.12.8 Dhārnā (Concentration)
2.4.12.9 Dhyāna (Meditation)
2.4.12.10 Samādhi (Contemplation)
2.4.12.11 Transformation of citta
2.4.12.12 Vibhūti
2.4.12.13 Vivekajñāna
2.4.12.14 Types of Samādhi
2.4.12.15 Means of attaining Samādhi
2.4.12.16 Dharmamegha Samādhi
2.4.12.17 Kaivalya

2.5 Buddhism
2.5.1 All suffering is mental - Nirvāṇa is the only calm
2.5.2 Madhyam Pratipāda – middle path and teaching of Buddha
2.5.3 Concept of Dukkha(misery) and the remedy
2.5.4 They are cause of bondage and suffering
2.5.5 Panch Skandhas and Mokṣa
2.5.6 Chatur Ārya Satya - Four Noble Truth is Buddha’s core teaching and Praṇītyasamutpadā - law of dependent origination
2.5.7 Ārya Astāṅga Mārga or Eight Fold Path to get rid of suffering
2.5.8 Kshnanabhargurvada
2.5.9 Anatmavada
2.5.10 Vipassanā – Wisdom
2.5.11 Concept of Avidyā (ignorance) and Nirvāṇa
   2.5.11.1 Two Types of Nirvāṇa
   2.5.11.2 Citta after Nirvāṇa

2.6 Jainism
2.6.1 Two groups in Jaina tradition – Ascetic or Śramana tradition and Householder or Saṁsāri tradition
2.6.2 The Nature of Mokṣa
   2.6.2.1 The Nature of Means
   2.6.2.2 Accompaniment of means of Mokṣa
   2.6.2.3 The Necessary Concomitance
2.6.3 Tattva

2.6.3.1 Hey, Jñeya and Upādeya (Worth abandoning knowing and practicing categories)

2.6.3.2 Jīva

2.6.3.3 Ajīva

2.6.3.4 Anekāntavāda

2.6.3.5 Āsarva - Puṇya and Pāpa (Wholesome karma and unwholesome karma)

2.6.3.6 What is Puṇya?

2.6.3.7 Pāpa (Unwholesome karma)

2.6.3.8 Practical and Realistic Aspects of Puṇya and Pāpa

2.6.4 Four Fold Combinations of Punya and Pāpa

2.6.4.1 Preference of Punya Over Pāpa

2.6.5 Āsarva and Samvar (Influx of karma and its prevention)

2.6.5.1 Āsrav of Karma

2.6.5.2 Causes of Āsrav

2.6.5.3 Types of Āsarva

2.6.6 Samvar (Stoppage of karma)

2.6.6.1 Causes of Samvar

2.6.6.2 Types of Samvar

2.6.7 Nirjarā and Bandha (Eradication of karma and Bondage)

2.6.7.1 Nirjarā: eradication of karma

2.6.7.2 Sakām Nirjarā and Akām Nirjarā

2.6.7.3 Six types of external tapa for Nirjarā

2.6.7.4 Internal Types of Tapa for Nirjarā

2.6.8 Bandh (Bondage of Karma)-Process of Bondage

2.6.8.1 Aspects of Bondage- Prakṛti, Pradesh, Sīti, Anubag

2.6.9 Stages of Soul

2.6.10 Keval Jñāna-Mokṣa (Liberation)

2.6.11 Summing up idea of Bondage and Liberation

2.7 Conclusion
Chapter Three: Contemporary Enlightened one to reach the goal - Dada Bhagwan’s Akram vijñān path

I will be looking into experience and background of contemporary enlightened one Dada Bhagwan who has given Akram vijñāna, a step-less path of enlightenment. He talks about knowledge of the soul-ātma jñāna. Importance of mokṣa as a goal is being discussed but it is important to note that without leaving present materialistic day to day life, the solution is provided. One continues living materialistic life from outside and work for salvation from within with the grace of Jñāni Puruṣa. Importance of Jñāni Puruṣa and Jñāna vidhi is discussed. How this is considered to be the wonder of the present (fifth) segment of time-pāncham āra is explained. During the time of Mahavira, Jainism was difficult to follow and at that time Buddha gave middle path. During this time cycle we can say Dada Bhagwan gives middle path which is short cut path in which man continue living worldly life and at the same time he is leading towards mokṣa. Dada Bhagwan out of compassion guarantees ekāvītāri mokṣa or attain mokṣa in just one more life to complete liberation. After taking Jñāna the process starts and it all depend on the puruṣārtha or self effort and urge for mokṣa, even if not implemented-vartan but understood-samaj from within, he becomes eligible for mokṣa. He is not a typical guru teaching morality and ethics but he gives a scientific solution as he claims to be known, seen and understood the functioning of the universe. For him morality and immorality, good- bad, wise-worst both are at discharge of karma-result of previous karma and the one who has taken jñāna will stop binding new karma as all his intent-bhāv karma is over if followed Dada’s five perceptive(āgnās). What remains is shedding of karmas with equanimity-sambhāv. The main science of Akram lies here – The ‘intent – mind’ (bhāv man, the ‘casual’ mind) arises because of illusion (bhṛānti) and the ‘effect–mind’ (dravya-man) is ‘physical’. The causes (bhāv karma) of the previous life are the effects (dravya karma) of this life. He gives practical solutions without taking on spiritual ride. He is not asking for anything in return. He claims even if one is not interested in mokṣa come and learn art of how to deal in worldly matter-Vyavahāra jñāna. He has also showed how to balance between spiritual goal and worldly interactions, money, marriage, children and all worldly desires plays vital role in worldly life and
fulfilling all duties towards family. According to him a balance of both spiritual and worldly interaction Real (Self-\textit{shuddhāma-Puruṣa}-pure soul) and Relative self-impure soul) is the ideal and the speedy way to liberation, this one can say is exactly like two wings of the bird.

3.1 Introduction to the ‘Jñāni Puruṣa’ Dada Bhagwan
   3.1.1 ‘Akram Vijñāna’ Movement
   3.1.2 Krmaik Mārga (Step by Step Path) and Akram Mārga (Stepless Path of Enlightenment)
   3.1.3 Paths: Kramic path or Akram path (what is an indication of being on the right path?)

3.2 Experience of Jñāni
   3.2.1 Phenomenal vision-1958 in Dada ‘Bhagwan’\textquotesingle s own words.

3.3 Unfolding path of enlightenment and mokṣa for others by Dada ‘Bhagwan
   3.3.1 Mokṣa -Akram path and discoveries of Dada Bhagwan
   3.3.2 The Akram path- a stepless path of Mokṣa
   3.3.3 The greatest discovery of Dada Bhagwan

3.4 Ātma Jñāna is scientific separation of Self and non Self

3.5 Who am I? and realising 'I'
   3.5.1 What is Right and Wrong belief?
   3.5.2 ‘I’ in the wrong location
   3.5.3 Prakriti does wrong don’t support prakriti internally –change from within even if prakriti cannot change in its effect
   3.5.4 Separation from ‘My’ and ‘I’ Realization of the true self results in separation of the ‘My’
   3.5.5 There is a way to Separate ‘I’ and ‘MY’
   3.5.6 Jñāni Puruṣa can do this separation.
   3.5.7 Theory of karma- How much is in your hands? Stoppage of sowing new seeds of karma.

3.6 What is the Jñāna Vidhi?
   3.6.1 Difference between Guru and Jñāni

3.7 What is the nature of Mokṣa?
3.7.1 No efforts required to come in Real nature
3.7.2 Mokṣa has to be effortless
3.7.3 End of all misery through Jñāna
3.7.4 What happens when one receive this Jñāna?
3.7.5 What happens during experience of the Soul?
3.7.6 Does it take long to dispel darkness-ignorance? Or Instantly
3.7.7 What is the line of demarcation between Self and non self

3.8 The one who meets Jñāni is qualified for Akram path
3.8.1 The experience of the Akram path and why has the Akram path has come into existence?
3.8.2 The precious change through Akram Vijñāna
3.8.3 Freedom through the science of Self realization
3.8.4 Get work done from Dada - 'kāma kādhi liyo'
3.8.5 How to recognize Jñāni Puruṣa?

3.9 356° and Dada ‘Bhagwan and The lord of fourteen world has manifested within Dada ‘Bhagwan.
3.9.1 State achieved after Jñāna Vidhi is interim state
3.9.2 Becoming Nirvikalpa
3.9.3 Experience, awareness and Conviction

3.10 Āagnā is the Religion
3.10.1 Stay with the Jñāni

3.11 Conclusion

Chapter Four: U.G. Krishnamurti’s approach to Natural state:

I will discuss U.G. Krishnamurti's background and his natural state and process of ‘calamity’ happened to him before coming to the natural state. As per U.G, natural state is neuro, biological state. He would not like it to call his state as enlightenment, awakening, realized or mokṣa etc. According to him it is a natural state of being. I will bring few revolutionary insight of U.G, in respect of various aspect of life, in to light and discuss about the same they are, 'Man is just a memory', 'consciousness is undivided', 'all guru will take you on the ride, 'mind is a myth', 'thought is your enemy'. According to U.G. bliss, wisdom, permanent happiness,
jivanmukti, rebirth all such ideas are illusions, it breaks all traditional ideas of enlightenment. Analyse from fresh approach towards enlightenment. Idea of morality and ethics is the base of every classical systems and U.G. is again contradicting by saying, "When you are freed from duality of right and wrong, good and bad, you can never do anything bad; "Unquestioned action is Morality". U.G. maintain that the body is a tremendously intelligent organism capable of living in the world without any help so this study will also form part of this chapter. According to U.G. money is the most important factor in our lives. Other philosophy say that the money is the root cause of all the evil. But he claims actually it is not the root cause of evil, but it is the root cause of our existence, of our survival. So he asks to worship money god. U.G. totally rejects idea of enlightenment as the solution and rather he wants man to get free from this search. The goal of enlightenment itself is a misery and according to him. He wants man to come out of all traditional thinking but he at the same time admit that he is not here to give any solution. He rejects himself from the idea of being guru or a teacher. His natural state is happened to him effortlessly and according to him it is not at all exceptional thing to happen. This can happen to anyone and even if non achievement of the state is equally normal for him. He wants man to come out of the spiritual ride and stop running after goal of enlightenment, live normal life in which he earns enough money for his survival.

4.1 Introduction to U.G.Krishnamurti

4.2 In the early years of UG:
   4.2.1 The first stirring 1964-1967:
   4.2.2 An Inward Explosion:
   4.2.3 Inward explosion in U.G. ’s own words
   4.2.4 U.G. about his experience of explosion as follows

4.3 His experience on Consciousness cannot be divided
   4.3.1 U.G. on Thought cannot interfere
   4.3.2 ‘Sacred and holy’ is a contamination in that consciousness

4.4 Liberation from ignorance
   4.4.1 The way U.G. described his coming into the natural state is quite revealing.
4.4.2 For UG natural state is a Physical, Biological, Neurological State
4.4.3 Different kind of intelligence that is in operation.
4.4.4 The unnatural movement of the self ends and the natural movement of life begins to express itself.

4.5 What is keeping one from being in natural state?
4.5.1 Every sage is a different human Flower
4.5.2 Every human is a potential sage

4.6 U.G. ‘de-psychologized’ and demystified the notion of enlightenment, and redefined it as the natural state in physical and physiological terms
4.6.1 There is no self to realize
4.6.2 The search takes you away from yourself

4.7 “My biography is over”- U.G

4.8 The body has an extraordinary mechanism for renewing itself.
4.8.1 Everything would fall into the natural rhythm-natural state
4.8.2 It is a causal-natural state

Chapter Five: A Comparison between Methodological and non Methodological approaches to Enlightenment.

I will undertake a comparative study between U.G's natural state, Dada Bhagwan’s Akram path and other systematic approaches-Kramic path to enlightenment. Similarities between systems, Dada Bhagwan and U.G's natural state will also be discussed. U.G's natural state, Dada Bhagwan Jñāna and other enlightenment is it a neurological, psychological, biological or a spiritual state, will be investigated in this chapter.

5.1 Introduction
5.1.1 Four-fold mechanism in Indian Philosophy

5.2 From where does the path of mokṣa begin?
5.3 The Nature of Ego-ahankāra
5.4 Theoretical vs. Practical Science
5.5 Prarabdha – Puruṣārtha-destiny self – effort (free-will)
5.6 Grashtha Siddha-Worldly life and imparting Jñāna
5.7 Experience of Jñāni
5.8 Phenomenal vision-1958 in Dada Bhagwan’s own words.
5.9 Method to Jñāna
5.10 ‘But Natural’ meaning
5.11 U.G. Krishnamurti’s natural state
5.12 Jñāni Puruṣa Dada Bhagwan-natural state
5.13 Natural state experienced by U.G., Dada Bhagwan and Kramic path
5.14 Does mokṣa mean independence? Sanyāsa and Samsāra
5.15 What is the difference between Darśana—correct vision and Jñāna?
5.16 Does religious activities japa (Chants), puja (worship), tapa (penance), Yoga, Meditation help towards the awareness of the Self?
5.17 Kundalini (corporeal energy) and Yogic powers (Chakras and Samādhi)
5.18 Mantra
5.19 Can one attain Darśana (vision) of the absolute Self through the practice of different Yoga?
5.20 Religion- Dharma
5.21 Penance, Renunciation-Fruit of worldly awareness (on tayāga) renunciation
5.22 What is difference between Religion and Science.
5.23 Speech
5.24 Swādhyāya – study of Self
5.25 Ārti, Bhakti and Kriyā
5.26 Niṣkāma Karma
5.27 What is Param Vinay!
5.28 Ignorance of the Self-mistake
5.29 Who protects ignorance-mistakes?
5.30 Does mokṣa occur by following the path of worship, or by following the path of knowledge?
5.31 Religion books and scriptures
5.32 Jñāni and Śāstra Jñāni.
5.33 Importance of Satsang
5.34 Who am I?
5.35 The Body

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5.36 How Prakṛti becomes natural (sahaja)?

Chapter six: Conclusion

It can very well bring out transcendental experience as point of departure with its pros and cons. The research hopes to find our necessary common and sufficient basis from which one can transcendentially move to its specific as far as knowledge is concerned. It will bring a new way to synthesize materialism and spiritualism and will try to bridge the gap between them. It may also bring new light on the concept of life, its goal and way of life.

If possible I will try to find out in the light of systems and U.G's and Dada Bhagwan’s view, a new way which will be synthesis of materialism and spiritualism and will try to bridge the gap. I will also try to bring new light on the concept of life, its goal and way of life. I will highlight following points to conclude my research work.

6.1 Is there such thing as mokṣa—enlightenment? When mokṣa occurs?

6.1.1 Difference between ‘attaining the state that enlightened one’s are in’ and attaining mokṣa—real happiness and awareness of the Self

6.1.2 Liberation or mokṣa is it a scriptural knowledge?

6.2 Which is more difficult path? Mokṣa or path of worldly life? Is worldly life an obstacle for Mokṣa?

6.2.1 Is worldly life obstacle for mokṣa?

6.2.2 Desires, satisfaction, contentment

6.3 Guarantee of Mokṣa?

6.3.1 Dada Bhagwan - Sāmkhya -Jainism Purity of Citta

6.3.2 After self-realization or Jñāna as per Dada Bhagwan:

6.3.3 Dharma Megha Samādhi, Kaivalyam, Nirvāṇa and Kewal Jñāna

6.4 The one that is looking at what you call 'I' is the 'I'- this is the crux of the problem

6.5 Practical implementation of Akram path

6.5.1 Prakriti becomes natural (sahaj)?

6.6 Bridge between Materialism and spiritualism.

The philosophy should not be mere intellectual experience but should have practical application in enabling man to live an enlightened life. At no point of time
it can be misleading. An intellectual construction may quench the thirst of the curious people. All the orthodox and unorthodox philosophy acknowledge through the doctrine of *karma* and rebirth an impersonal universal and moral order. All the schools are initially pessimistic and they philosophize by drawing attention to the facts man is in state of ignorance, suffering, misery and bondage. All the schools of orthodox and unorthodox philosophies are ultimately optimistic and they unqualifiedly affirm that it is possible and within the power of man to attain knowledge, wisdom and freedom. All Indian systems agreed upon general principles of ethical conducts and is a must to follow for attainment of salvation. All the passions are to be controlled and without any injury to life in any form should be done, all the desires and wants for the happiness and pleasure should be checked. Most of the philosophy show similarities for means to achieve purification of mind thought etc. Though there are different technical names are given but they show *karmic* and *kramic* - step by step path to purification of mind, intellect, ego, *citta* etc. So *karta* or doer of the action is always there because efforts are being put for all steps of enlightenment. Mainly they are *Kramic marga* - a system building approach or step by step path of enlightenment as shown by some of the orthodox and unorthodox Indian Philosophies-*kram* means path of ‘comma’ of the ego, meaning the ego has yet to slowly and gradually dissolve away. Ultimately seems to be very difficult to follow all rules and regulations of the systems for a common human being in today’s time. All the philosophy including *Akram* path here except for U.G. shows the highest and the ultimate goal is enlightenment or *moksha*. Philosophy shows the way to attain freedom. All orthodox and unorthodox philosophy has their limited solutions for today’s life as they have their own system bound approaches. With today’s change life man is looking for balance between spiritual and materialistic goal and need practical approach without compromising on ultimate bliss. For U.G. money is the most important factor in our lives. According to him in other Philosophy, they say that the money is the root cause of all the evil. But for U.G, actually it is not the root cause of evil, but it is the root cause of our existence, of our survival. He say that you worship money god. He claims that all spiritual goals are material goals. There is nothing there to be transformed according to U.G. He further
explains that liberation and transformation is not need of body. Body is in constant peace through our conditioning we constantly seek pleasure. Actually according to him pleasure takes it away from its peaceful harmonious state. So rather in reality pleasures are indeed pain, in that sense. So body tries to get rid of that pleasures. For U.G. mind through its pleasure seeking movement, constantly interferes with the functioning of the body and disturbs peace and peak functioning that already exist. Thought function harmoniously when ‘calamity’ may happen not because of any of our efforts but, inspite of it. Such a body is in 'Natural State' which means that U.G. does not supply any means, technique and method to become free from the stronghold of thought. He wants individual to find out his wants in life. If one gets free from all fictitious goals and realize that there is no such thing as pleasure at physical state, life becomes simple and easy with this understanding. Natural State is not a thing to be achieved or attained, it is not a thing to be willed into existence, it is there-it is in living state. He does not give any method or systems as for him, his Natural State was effort less.

For Dada Bhagwan, mokṣa is not a state to be reached or attained. It is one’s own natural state. One is already in the state of mokṣa, only the awareness of it is lacking. Dada Bhagwan out of compassion takes man out of spiritual and materialistic confusions. He effortlessly separates pure and impure soul in his Jñāna vidhi. ‘I’ and ‘mine’ are being separated. One will never get liberated with hardship. He agrees that mokṣa has to be effortless and if effort is required than there is no need to go to any Jñānai Puruṣa. There is no need for any penance or renunciation in the path of liberation. The only thing required is to meet a Jñāni. After Jñāna one continues to live his life as per effects of his previous lives karma and without binding new karma, if he remains in five āgnaṃ-directives. He continues to go to satsang for further clarity and understanding. As he believed that even if one can’t follow mere right understanding-samaj can take him to mokṣa. He continues living his worldly life without any compromise because only effect remains and which is bound to come but new causes stops as there is no more kartā or doer of the action. This is the very important discovery of the Akram path. At no point of time he rejects kramic mārg and dharma but according to him in this segment of time all scriptures
and dharma are not giving results so this Akram path has come into existence. This has come for short time and after this again kramic path will be effective. So he asks everyone to take benefit of this Akram-short cut and step-less path. He has seen, known and experience the functioning of the universe. For Dada Bhagwan highest goal is enlightenment or moksa and which is possible while living this worldly life and even earning money, living with wife and children. Earning money is not the problem because from relative point of view he has to live worldly life but things that bind the soul from the freedom are attachment, greed, ignorance, pride, sense of futility and more. For him wife is not hindrance to moksa but your wrong belief ‘I am Chandulal’ is hindrance-(reader may replace own name in the place of Chandulal). From real point of view he is ‘pure soul-shuddhata’ and from relative point of view he is ‘Chandulal’. He has given detailed explanation on money and marriage in his satsang. By acting with full knowledge of the ‘Self’ one can cut the knot-gath of binding actions. Dada Bhagwan did his business. He remained free from worldly attachments-vitragn. Very important to note that he never dishonoured money (Laxmi) as one cannot do anadar (dishonor). For him money is necessary for livelihood, any from business, service or any means. He has set an example that being a businessman and a householder he walked on the path of vitragna. He conducted his business in most perfect manner at the same time his ‘citta or cit’ and full attention remained on the persist of the Soul-shuddhata. He strongly believed that money is prime force of human relationships. Money has been called the eleventh life force according to him. This is something coming from a spiritual master. Importance of money is also showed by U.G. but the principle behind money (paisha no vyavahar) is not being decoded like Dada Bhagwan. Dada Bhagwan had the ultimate knowledge of all financial interactions that takes place in the world, this was due to his jhana, which was a culmination of many previous lives. He knew the relationship of the coming and going of money, profit-loss, the hidden principles that govern what a person leaves behind or take with him when he dies. He gave all the principles guiding the dealing of money. In reality he explains that nothing is in human control, it is all natural- ‘Vyavasthit shakti’. For him his business ran of its own. He tells no matter how much money one has, it will not come with you after death. So, it is better to get
spiritual work done (Ātma nu kāma kādhi liyo). One will not encounter path of liberation once again. He proclaims that this path will not return for another eighty-one thousand years. He claims compassionately that this is the final 'stand'; there is nothing ahead of this. Settle all matter of money and marriage with equanimity-sambhāve nikāl is a must. This is matter of attachment (rāga) and abhorrence (dweṣa). This is not monetary settlement but this is settlement of kaśāya-passions behind money and relationships. Everything in life from birth to death is mandatory. He warns, against accumulation of wealth. In collecting and saving money person's good is perpetuated. He becomes greedy. One must practice economy and spend money wisely, but not to practice greed. Greed enters one when he has money and in absence of money there is no greed. When he gets Rs.99 and wants to turn his savings into Rs.100, he will think and add one rupees by not spending anything towards households today and add this to balance. This greed when enters into kitchen of household is not good. Tuber of greed is very difficult to get rid off and person will wonder from birth to births. All one has to do is just change goal, keep that goal of Self in mind, money only should not remain in awareness, but it be part of relative self.

There are many who have got ātma jñāna under Dada Bhagwan and this is the proof. Tradition continued under ātma jñāni Dr. Niruben Amin with help of ātma jñāni Deepakbhai Desai. Dada Bhagwan shows the way to even get out from the misery of day to day life. He is not taking any one on the spiritual ride by taking money or any kind of false assurance. It is science with proof. It is swayam kriyā kāri jñāna or self-effective knowledge. He claims that even if one is not interested in mokṣa he can come and learn the art of how to deal with worldly matters (vyavahāra jñāna). In ignorance one is Bhāvatma (State of ‘I am Chandubhai and these are all my intents’) and in the enlightened, awakened state of the Self, one is Jñāna ātma (interim state of the Self, ‘I am pure soul’). Intent is the winding of the string around a spinning top (bhāva 'cause') and the unwinding of the ‘top’ is result (dravya or effect of the cause), the pure soul (Shuddhātma) does not have any intent, but ‘retain self’ (pratīṣṭit ātma) does. An intent translates into form or action, when it becomes strong. Only the energy of intention (bhāv shakti) is within one's control, the energy
of action (kriyā shakti) is not. No one is being able to give such a detailed explanation of how to stop binding of karmas while living normal worldly life. The person living with ātma jñānai won’t even realize from his outside attire that he is already on the path of mokṣa. There are many who has practical experience of the Akram jñāna. I have tried to put my view point at the end of my research. Everyone is free to choose and accept whatever suits as per own liking and understanding. Here idea is not to put down any system or philosopher. They are all correct in own view point.