Chapter 3

Dada Bhagwan’s Akram vijñāna path: A Contemporary Enlightened Way to Reach the Goal

Dada Bhagwan
3.1 Introduction to the ‘Jñāni Puruṣa’ Dada Bhagwan

Ambalal Muljibhai (A.M. Patel) was born in Tarsali, Gujarat, India, and raised in the Gujarati village of Bhadran in a Vaishnava family. He was also influenced by the writings of Shrimad Rajchandra and was impressed by his teaching on Aṁmadharma. He was an ordinary man with his family. The expression of the spiritual knowledge becoming complete and spontaneous and the science of it has now come to be known as Akram Vijnāna. A new extraordinary science of Akram Vijnāna was manifested within A.M Patel. He married a Hiraben. He was a contractor by profession. On a bench at platform number three of Surat station in June, 1958, he attained Self Realization or Ātma Jñāna. This is the time nature unfolded a phenomenal spiritual world within Ambalal. At the end of this spontaneous internal enlightenment-Jñāna, which took about forty-eight minutes, Ambalal came to be known to the world as Jñāni Puruṣa Dada sī. Dada Bhagwan the fully enlightened Self had manifested within him. This was according to Dada Bhagwan was considered to be culmination of his spiritual seeking and efforts of many previous lives. All the questions of spirituality were seen and answered in this vision and all questions were dissolved completely, Who are we all? What is God? Who runs this world? What is karma? What is liberation? Who am I? What is this world? How is it governed and run? What is bondage? What is the secret of liberation? How can mokṣa be attained? Countless such answers and explanations unfolded in this process. Thus the nature offered absolute vision through the medium of Shri A.M. Patel.

His followers and close relatives gave him spiritual name of Dada ‘Bhagwan (a Gujarati term for ‘Revered Grandfather’) ‘Bhagwan’ (Lord). He is also known as Jñāni Puruṣa Dada sī. ‘Akram Vijnāna’ movement was formed by him. This is stepless path as compared to step-by-step purification according to Jaina and other traditional paths of mokṣa. Akram Vijnāna promises immediate salvation through the grace of

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Lord Simanadhar Swāmī through the medium-nimitta of Dada ‘Bhagwan. Dada Bhagwan serves medium (amisanelhāna) to Lord Simanadhar Swāmī

As a result of what happened within him, he was enabled to transfer and give the seekers who came to him, the vision with which he saw, knew and experienced is the vision that was associated with the power and energy within him.\textsuperscript{173} And this process is continued and this has now continued through the medium like Dr. Niruban Amin and Deepakbhai Desai. He graced and gave special blessing –ājñā to continue the unfolding of the process of Akram Vijnāna, after living is mortal body in 1988. To attain total liberation and leave this world quietly must be many, but to liberate hundreds of thousands of other human beings along with one’s own liberation are only called Tirthankaras or one exclusive Jñāni amongst innumerable Jñānis.\textsuperscript{174} Jñāni Puruṣa Dada ‘Bhagwan, who opened a path of mokṣa in this current difficult time segment or kalyuga.

3.1.1 ‘Akram Vijnāna’ Movement

\textit{Akram Vijnāna} was originated in Mumbai in 1960 by Ambalal Muljibhai Patel (7th Nov 1908 to 2nd January 1988). As mentioned before he was known as Dada ‘Bhagwan (grandfather lord) who is enlightened within A.M.Patel. He was Ātma Jñāni or Jñāni Puruṣa (the enlighten being), the presently living knower of the Self is pratyakṣa Ātma Jñāni. It started spreading throughout western India-Gujarat-Mumbai now we find spreading in other parts of India. Initially it was active amongst Gujarati Diaspora in U.K, U.S, South Africa but since last few years in European countries also it is spreading, especially in Spain and German. We find Dada Bhagwan books and other literature is being translated in many languages. He himself never wrote any books but his satsangas were in question answers form. Dr. Nirumen, Deepakbhai and others used to record and write his live conversation with different people, it was known as Jñāna Vāni. At later stage all Jñāna Vāni were edited by Dr. Niruben Amin and Deepakbhai Desai under observation of Dada Bhagwan. All collections was slowly published in Āptavāni series. Āptavāni work has been completed and all 14.5 parts are available. Still


other remaining work will be published in form of small books or in Dada vāni magazine.

3.1.2 Kramik Mārga (Step by Step Path) and Akram Mārga (Stepless Path of Enlightenment)

“The Akram path is for the one who has tried everything else but has not found the solution to liberation. Otherwise there are other standards and paths available. The Akram path is for those who want to get ‘out of standards.’”

Stay in the elevator (the shortcut path as opposed to the traditional kramic step by step path to liberation). In the Akram path, the Jñāni Puruṣa purifies your ego for you. He takes away both your ego and your attachment. Then, you attain the experience of the pure Self. Only after you experience your Self, your work is done.

The only karma you bind will be through following my āgnās (five cardinal principles), and they will result in one more lifetime. He gives these āgnās to the one who receives Jñāna to protect you from any deviations or obstacles on this path.

According to Dada Bhagwan, the path of ‘comma’ of the ahankāraa-ego, and ego has yet to be dissolved is ‘Kramik mārga or Kram mārga’. ‘Akram’ is a short cut path enlightenment because its step-less path, whereas ‘Kram’ means an orderly step-by-step spiritual path of enlightenment. Step-less means the path of full stop of the ‘ego’. ‘Akram’ means without steps; an elevator path or path. Akram is now recognized as a direct shortcut to the bliss of the Self. Akram means no method. Kram means to rise higher spiritually step by step. Akram according to Dada Bhagwan is to enter and rise higher in an elevator or a lift, and attain the goal immediately. Kram is the main traditional eternal path of mokṣa. Akram is the new shortcut path and will be available for a limited period in the cycle of time. Very important to note that Dada mentioned that as long as there is unity in mind (mana), speech (vachan) and bodily (kāyā) acts, meaning whatever arises in ones thoughts, is expressed in words and is followed through in actions of the body till that time Kram mārga will be available. This day and age of

175 Dr. Amin Niruben, ed., WHO AM I ?, Mahavedeh Foundation, Ahmedabad, 2006, 46
176 Dr. Amin Niruben, ed., WHO AM I ?, Mahavedeh Foundation, Ahmedabad, 2006, 34
177 Dr. Amin Niruben, ed., WHO AM I ?, Mahavedeh Foundation, Ahmedabad, 2006, 43
178 Dr. Amin Niruben, ed., WHO AM I ?, Mahavedeh Foundation, Ahmedabad, 2006, 34
179 Dr. Amin Niruben, ed., WHO AM I ?, Mahavedeh Foundation, Ahmedabad, 2006, 5
fifth segment of time (panchma āra) it is impossible, and this is unchallengeable fact.\textsuperscript{180} So he further explains that this is the reason that the bridge of liberation of the Kramik path is actually broken. Dada has come up as new by pass and short cut and new direct diversion of Akram path to reach the opposite end and cross the ocean of worldly life. According to Akram mārga the one who will read Dada’s words or vāni or hear these words vāni are the fortunate once. Those who get Jñāna by Akram path are truly fortunate, in other words whose ‘punya mu bandhi punya’ (collective punyas of millions of lifetimes) has arise. According to him this bypass fast path is not forever. In the traditional Kramik path, the path of krama or steps, one purifies all inner negativities like rāga (attachment), dveṣa (abhorrence) caused by kaśāya (krodh, māna, māyā, lobbh) like anger, false pride, deceit and greed, after that the ego has to be completely purified wherein not even an atom of anger, pride, or attachment or greed remains. This pure ego-ahankāraa is the same as the Self. In this age, this Kramik path is not possible and thus through the understanding attained in ‘Akram Vijñāna’ the direct purification of the ego happens and one attains the Self with help of Jñāni Puruṣa.\textsuperscript{181} The impurities of the mind-maṇa, speech vachana and acts-karma, which were not even addressed in this direct approach of Kram mārga, are addressed with natural ease in Akram mārga, as they unfold in front of the one who remains in the five or pāch āgnās of Dada ‘Bhagwan-directives of the Jñāni Puruṣa. In this Kalyug the era of the current part of the time cycle, filled with difficulties arising in all aspects of worldly interaction, while fulfilling the worldly duties in an ideal manner it is possible to retain the continuous awareness of ‘I am pure Soul’.\textsuperscript{182} It is a practical reality according to Dada Bhagwan; as of the present time, this will not find in any Darśana śastra of Indian philosophy, this being a unique path according to Dada ‘Bhagwan.


In step by step one has to do something meaning he is doer of something, where as step-less path is the path of understanding only. *Akram* or step-less path is not path of ‘doing’ or one becomes ‘doer’ of something. It is path of ‘*sam-bhāve nikāl*’- solution with equanimity. Step-less path itself is result oriented and it starts working of its own, one need not do anything or become ‘doer’.

*Kramik mārga* one purifies *dravya karmas* and in *Akram mārga* one purifies his *bhāva karmas.*

2) *Kram etle atyāre jayā atkyā cho tayā thi ‘step- by- step’ jawu te. Pahelu jānya mā āve, pachi e vāt shraddhā mā bese pachi vartan mā āve te ‘Kramik’. ‘Akram’ mā to pahelaj shraddhā mā āvi jāi, pachi Jīnāna mā āve ane pachi parinām mā āve.* (A.S 83)

*Kramik* means you have to go step by step from wherever you have stopped.

*Kramik* means first one gets knowledge, second is faith, next is in behavior. But in *Akram* first is faith, second is knowledge and next is the result.

3) *Kramik mārga etle dravya ni śuddhi karvāṇi ne Akram etle bhāva ni śuddhi karvāṇi.* (A.S 84)

*Kramik mārga* one purifies *dravya* or effective *karmas* and in *Akram mārga* one purifies his *bhāva* or intent *karmas.*

4) *Karm bāndhe nahei ane sāṁsāra chālya kare, e ‘Akram Vijnāna’ ane karm bāndhe ane sāṁsāra chāle te ‘Kramik mārga’.* (A.S 85)

There is no *karma* binding in *Akram mārga* and he goes on living *sāṁsāra* - worldly life, where as in *Kramik mārga* one binds *karma* while living *sāṁsāra* - worldly life.

5) *Kramik mārga e Jīnāna’ che, e theth chel-le ‘Vijnāna’ thāi che!* (A.S 86)

*Kramik* mārga is *Jīnāna* and it turns out to be *Vijnāna* at the end.


*Akram mārga* also a ‘mārg -path’ just as *Kramik mārga* - path, *Kramik mārga* - path is found in books but *Akram mārga* - path resides in Jīnāni’s heart.

7) *Kramik Jīnāna ‘effect’ ne ‘cause’ kahe che pan ‘Akram Jīnāna’ ‘cause’ ne ‘cause’ kahe che.* (A.S 88)
In Kramik mārga effect is considered as cause, where as in Akram mārga cause is considered as cause only.

8) Ā mana, vachan, kāyā ‘effective’ che. Etle ene je ‘effect’ thai che, e ‘māri effect che’ em mānae che. Pan jo e manāe ke ‘ā māri effect nathi’, to tene rāga ane dveṣa nā thai ane ‘cause’ nā pade. (A.S 89)
Mind, body and speech are ‘effects’ and that is the reason behind one believes that these effects are mine. But from the moment he change his belief that ‘these effects are not mine’ than there won’t be any attachment and abhorrence and there won’t be any ‘cause’ taking place.


No one takes birth of its own. This birth is actually an ‘effect’ of previous birth’s ‘causes’. So birth is bound to happen. What Jñāni Puruṣa does is that he disconnects or stops new causes and what remains is only ‘effect’.

3.1.3 Paths: Kramic path or Akram path (what is an indication of being on the right path?)

One goes higher with each step he takes in Kramic path and this may take innumerable lifetimes, according to Dada. For him the Jñāna of the Tirthankars and other Jñāna is Kramic Jñāna, (i.e. The Realization is achieved gradually, one laborious step at a time). As one’s parigrah (feelings of, “This is mine.”) diminishes, he progresses further spiritually, towards mokṣa. But in this Akram Vijnāna and is stepless. One simply has to get on the elevator of Akram Vijnāna and go to the twelfth floor. One need to find ‘nimmita’ who is Jñāni Puruṣa, he will take into his elevator of mokṣa. The assurance is given by Dada Bhagwan that an individual’s anger, lust, greed, and pride (krodh-māna-māyā-lobh) will go away. The internal suffering will go away. There will not be anymore artadhyāna (adverse meditation that affects the relative self) or rauradradhyāna (adverse meditation causing harm to others). This is confirmation given by Dada Bhagwan that one is on the right track and going towards mokṣa. The Kramic mārga being main path is full of renunciation, external penance- bahiraga tapa.
Progress totally dependent upon the extent of his penance-tapa. One cannot do without the fire of suffering of penance and hardship.

It is very clear in Akram path that wherever there is rule, it is considered to be relative. Based on this there are no as such rules in Akram path. For example, the rule of sitting in a certain position or posture is relative. In Akram, there are no rules. This is such an easy path to liberation exists.

In Kramic path it is not acceptable that it is possible to achieve mokṣa without any effort. But in Akram path the understanding goes in different manner, one will not be able to do anything when one own self is bound by anger, lust, greed, pride, rāga (attachment) and dveṣa (abhorrence)? How will one can get rid of own bondage? Nowadays, nobody is actually capable to do penance so Jīnāni has given this new and simple Akram path. Dada by giving this Akram path also has simplified the traditional Kramic mārga in such a way that heavy penance or tapa would not be necessary. There is no external tapa of body is happening only internal tapa is happening.

This path to liberation Akram path, where it is possible to achieve liberation even while fulfilling own worldly duties, (i.e. without devoting your time exclusively towards the attainment of liberation). “I believed that the worldly life does not obstruct liberation. I believed very strongly in that. it is not the worldly life that obstructs liberation, it is the ignorance of the Self that does.”

3.2 Experience of Jīnāni

Jīnāni Puruṣa remains completely separate from the mind body and speech-pudgal. The effects of prevailing time cycle is such that, he is still four degrees short of attaining (the full 360 degree). He explained that his ‘Jagat kalyān ni bhāvna’ - intent of helping others for liberation is making him short of four degrees. He is at 360 degree on the day of Gujarati new year, Guru Purnima and Dada Janma Jayanti.

With complete vitarāgatā (state of absolute detachment). He did his business. He paid Income Tax, Sales tax, and all that. He remained vitrāga, even with all

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'swords' of the worldly life hanging over his head. He attained a state that is desire-free. He did not have tendencies of making profits but everything happened naturally and spontaneously. All his life he spent in *dharmadyāna* (virtuous meditation), but in 1958, *Jñāna* manifested within him.

### 3.2.1 Phenomenal vision-1958 in Dada ‘Bhagwan’ s own words.

“I felt as though I had become completely detached from the body. Absolute separation, it is a completely different state altogether! It is not possible to describe it! Prior to that experience I was experiencing a lot of peace. But it was a kind of peace associated with ego, that is of no use; that kind of peace, even who are not self-realized, can experience. With the attributes of *jñāta* (knower), *drastā* (seer) and *paramānanda* (supremely blissful), I had become separate. I was not in my body, I was not in my speech, nor was I in my mind. That is how detected I had become. That is indeed the attainment of *Jñāna* (the Self – knowledge). *Jñāna* is the *ātma* (the soul, the Self) itself.” “Ours is the ‘experienced *Jñāna*’ in which there cannot be two kinds of light. There is only one kind of constant light. ‘We’ have complete, precise and clear experience (*spasta anūbhav*) of the Self until you have a clear experience of the Self (*spasta anūbhav*), the *Jñāna* will continue to increase once you have that clear exact experience (*spasta anūbhav*), the *Jñāna* is complete.”

### 3.3 Unfolding path of enlightenment and *mokṣa* for others by Dada ‘Bhagwan’

*Jaya Jñāni Puruṣa pratyakṣa hoi tayā koi sāśtra ni ke kriyā ni jaroor nathī, tayā to āgnā ej dharm aane, āgnā e j tapa che.* Where there is *Jñāni Puruṣa* there is no need for any sāśtra or external kriyā, āgnā is dharm and āgnā is tapa. *Aṃsājāna thi saṃsāra ne samjan thi saṃsāra no vināśa. Jñāni Puruṣa badhi j jāt ni samjan āpi de. Te pachi sāstro vāch vā nā pade.* (A.S 4)

Wrong knowledge leads to saṃsāra and true knowledge leads to end of saṃsāra. *Jñāni Puruṣa* is capable of imparting all true knowledge. Once *Jñāni Puruṣa* is met there

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185 Dr. Amin Niruben, (Originally Compiled in Gujarati), *Aptavani 4*, Mahavedeh Foundation, Ahmedabad, 2013, 92-3.

186 Dr. Amin Niruben, (Originally Compiled in Gujarati), *Aptavani 4*, Mahavedeh Foundation, 2013, Ahmedabad. 27.
is no need to read all śāstras. “I am licensed to give liberation and can take you all the way. I am an incarnation of Akram Jñāna.”

Everyone is well aware of pleasure and pain in life. Normally people try to escape from the situations but the vision of the Jñāni as he observes the pains and pleasures pass by is exclusive, far-reaching and supremely beneficial for all mankind. There is no need to run away and search for inner pleasure outside. What gives one the opportunity to rise spiritually for the higher and common good? All ordinary routine events (vyavahara satya) of daily life through which ignorant human beings pass every day so one can very much live in samsāra. No need to leave house, wife, children and family. One can be with them and use all worldly life for spiritual upliftment. But it is never used for this purpose. And the Jñāni Puruṣa has with him this vision to transcend above all these. He unfolds the path of enlightenment and liberation for others. Thus in the routine mundane worldly problems similarly experienced by thousands, the ‘Jñāni’ discovers something totally new and beneficial for others.

3.3.1 Mokṣa -Akram path and discoveries of Dada Bhagwan

“Mokṣa means to return to the role or attributes (guṇadharma) of the Self”.

While staying in one’s own nature (swa-swaroop) and in constant eternal bliss (sanātan sukhi) – that is called mokṣa.”

“Mokṣa means to Remain and Grow in the attribute of the Self. So we can understand that the Self is truly who one is in reality, and to know this is to know the ātma”. Mokṣa etle ‘mukta bhāva’, māthe koi opriye nahe ane underhand pan nahi. Liberation means complete freedom, no superior over us or no subordinates under us either. According to him if god were in superior power n grant liberation, then all would be bound to follow his command. But for him liberation means total freedom no superior and no subordinate both. Mokṣa meaning no boss, but human’s own mistakes become his boss.

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187 Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -1, Mahavedeh Foundation, 2013, Ahmedabad. 48.
188 Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -8, Mahavedeh Foundation, 2013, Ahmedabad, 214.
189 Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -8, Mahavedeh Foundation, 2013, Ahmedabad, 214.
190 Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -1, Mahavedeh Foundation, 2013, Ahmedabad, 41.
Mokṣa ēte muki bhāva, sarva bandhan māthi mukti, sarva dukkho māthi mukti ane tene ahi j anubhav thāi.¹⁹² Mokṣa is total freedom from all bondages and suffering or dukkha, one can experience right here. “It would feel as though you already have liberation (mokṣa) right here! What would be the point if you did not experience liberation (mokṣa) here and now?”¹⁹³

According to Dada ‘Bhagwan it is important that one gets freedom from his worries here and now in this world. If one is not experiencing liberation in this life what is the point in struggling? “Those who have worries in the worldly life (samsāra), who do not like those worries, who cannot endure the worries, are those that need liberation (mokṣa), and those who like these worries would not need liberation at all!”¹⁹⁴ For him those who like worries in worldly life need no liberation but those who have worries and do not like worries in worldly life are needed liberation. Mokṣa kaṣṭ-e karine kāyāre pan prāpt nā thāi.¹⁹⁵ One will never get liberated with hardship. “I am an incarnation of Akram Jiēna.”¹⁹⁶ He himself declares that he is incarnation of Akram Jiēna and is as previously mentioned that he is licensed to give liberation.

3.3.2 The Akram path- a stepless path of Mokṣa

“Liberation means to be completely free, freedom from all worldly miseries. Efforts are needed for the daily mundane life but not for attaining liberation, because liberation is the very nature of the Self.”¹⁹⁷ Dada ‘Bhagwan explains that the quest of human life is, who am I? What am I not? Who is the Self? What is mine? What is not mine? What is bondage? What is mokṣa (liberation)? Is there a God? What is God? Who is the ‘doer’ in the world? Is God the ‘doer’ or not? What is the real nature of God? What is the nature of the real ‘doer’ in this world? Who runs the world? How does it function? What is the real nature of illusion? Whatever one knows is it real or is

¹⁹² Dr. Amin Niruben, Aptavani-guj-2, Dada Bhagwan Foundation, Ahmedabad, 1995, 27.
¹⁹³ Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -8, Mahavedeh Foundation, Ahmedabad, 2013, 40,41.
¹⁹⁴ Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -8, Mahavedeh Foundation, Ahmedabad, 2013, 31.
¹⁹⁵ Dr. Amin Niruben, Aptavani-guj-2, Dada Bhagwan Foundation, Ahmedabad, 1995, 27.
¹⁹⁶ Dr. Amin Niruben, (Originally compiled in Gujarati), Aptavani-1, Mahavedeh foundation Foundation, 2004, 48.
¹⁹⁷ Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptavani -1, Mahavedeh Foundation, Ahmedabad, 2013,47.
it an illusion? Will one become free or remain bound with the knowledge one has?
Dada ‘Bhagwan found all answers to these quest once he became Jīnānai Puruṣa who is 
also known as Akram Vijñāni (the one who has found Akram Vijñāna – step less path).

3.3.3 The greatest discovery of Dada Bhagwan

1) Mokṣa is possible even being a householder (only sanyāsin (monks) are eligible for 
mokṣa as per most of the Darśana śāstrā). But Dada Bhagwan explains that 
worldly life (saṃsāra) is not at all obstacle for mokṣa. If worldly life would have 
been obstacle in mokṣa than all the sādhus, sanyāsis and Āchāryas or monks who 
have renounced their worldly lives, will have had their problem solved. That is not 
the fact. In fact marriage, wife children husband does not hinder mokṣa at all. For 
mokṣa it is not marriage and worldly life that gets in way, it is man’s own ignorance 
of the Self. Rather he himself was married and has got the state of enlightenment. 
He never left his wife and above all his marriage was in harmony. He himself 
impacted knowledge of ‘Harmony in Marriage’ and head towards mokṣa. He 
explains your own spouse can be your positive stepping stone to lead one towards 
mokṣa. For those who become sādhus and sanyāsin is their discharge karma in effect 
and those who are married is their discharge karma is in effect as worldly life. For 
him both are same. As both have to overcome same things- anger, deceit, false pride, 
greed (krodha, māna, māyā, lobha) based on attachment and abhorrence (rāga and 
dveṣa).

For him worldly life and marriage is not pain but unawareness (ajāgruti) is. It is not 
awareness of body complex but awareness of the Self. It is like lotus flower which is 
not affected by the mud. He rather encouraged married men and women to work 
towards salvation living in very much their family life. For him person’s burning 
desire and seniority to work towards salvation is important whether he is in married 
life or elsewhere. No need to leave wife as she is very helpful. If one can remain in 
equanimity with him/her he can really achieve better Self awareness. Nowhere else 
we can find this balance of understanding given that no saṃsāra binding its own 
ignorance is binding. One cannot change effect of being married but one can very 
well convert marriage into positive tool and work towards mokṣa by learning to 
being in harmony.
He gives his own life e.g. that when his wife Hiraba lost her one eye at very early age people used to come with second marriage proposal for him. He refused all by saying that I have got her married not to leave her under any circumstances. I will take all her responsibility with proper care and with understanding. She is not at fault at all this is actually result of his own karmas so how can he leave her for his own mistake? He was ideal example of Harmony in Marriage and still got enlightenment and helped several others married like him. He used to take adjustment with her wherever there used to be differences in marriage. Hiraba insisted on children he did not object that also (according to him not to insist on anything in life (āgraḥ nā rākhvo) though children died soon. But he used to call those children as guest who arrived and left them. He feels there is no need to leave everything and go to Himalayas only take care of wife and children they will help you to work for salvation. Enjoy your worldly life with full awareness of Self and eat, drink and solve all your relative relations with equanimity-sam-bhāve nikāl. One can be very much at home living in Air condition and work for salvation. This is amazing discovery of Akram Viṣṇu. Going to Himalaya will not help to get rid of anger, false pride, deceit and greed-kroḍh, māna, māyā and lobh as there won’t be anyone to make you realize what is within, but in samsāra all these things are easily visible and one can catch it fast. One can be very much in paramānanda being married also. Husband and wife if both work together for salvation he feels it’s better for both of them as theirs karmas gets settled faster than working solely. Karmas of husband and wife are sticky and very important to solve with equanimity if that is done properly one is very much near to salvation because one is getting rid of own sticky karmas very fast with help of spouse. This is never heard before in any spiritual science. He broadly explains that spouse can be your ‘mokṣa nā sāthi’ – companion of liberation.

2) Mokṣa for women possible (as against some of the scriptures).

‘Women will indeed attain moksha despite what these people say. They are worthy of attaining moksha because in essence, they are ātma’198. For men or women rules are the same. Both are bound with ignorance so for Dada ‘Bhagwan both are equally eligible for mokṣa. For him sūdhātmāna resides with both is the same it is only

body complex is the difference. The very first successor of Dada Bhagwan was a woman whose name was Niruben so he never differentiated between man and woman. He accepted all those who wish to work towards mokṣa.

3) Vyavathit śakti (Scientific circumstantial evidence) was his greatest discovery. He mentioned that almost one birth he spent to find how things are working and discovered this vyavasthit śakti. “You cannot change anything at all in this current life. The life in which I am giving you vyavasthit, that vyavasthit cannot be changed at all. This is why I am setting you free. I can see all this in my Jñāna, so that is why I do not need to reprimand you for any of your karma effect. I do not question you, ‘why did you do that?’ This is not meant for another life, but for this life; you are not at all responsible.’ I have gone to that extent.”

4) It is science and not dharma. He very well explained that dharma is to teach good and take you from wrong to right. From asubha to subha. Which in general important but here Akram vijñāna teaches siddha. To go beyond right and wrong as both are at your discharge. Science has siddhānta (irrefutable principle) and religion are all ‘relative’. Anything which is done with ‘I ness’ is religion. But to know something precisely, ‘as it is’, is called science. In vijñāna one sees as it is ‘when he becomes niśanka (free from doubts), that is after realizing own Self. It would certainly be called science. Science is always non contradictory and it will show everything ‘as it is’, shows only fact.

5) The real Self- siddhātma na will never give rise to ‘relative’ (non Self). But non Self will give rise to relative. For e.g.: if one does good it is Dharma and if someone is hurt it is adharma. But for Dada the real doer is some other entity and not ‘I’ understanding this is important.

6) Athadāman tādo—“Do not come into conflict with anyone – try to avoid it.” If you absorb these words of mine, you will attain liberation. Clashes Diminish Spiritual Energy. According to Dada Bhagwan if there is anything that totally depletes spiritual energy, it is athadāmana-conflict. If you become involved in a fight, you are

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199 Dr Amin Niruben (compiler in Gujarati), Pratikramana- The key to resolve all problems (English), 160.
done for! Suppose someone tries to provoke, one should restrain oneself. There should not be any conflict. He further advises to avoid conflict at any cost; even at the cost of own life. For him one can attain liberation only if there is no clash. “If you learn to avoid getting into conflict with anyone, you don’t even need a guru or any other intermediary. In one or two lifetimes you will attain liberation. When one decides and sustains a strong resolve that he does not want to be involved in any friction with others, it is the beginning of right belief (samkita).”

7) **Banyu tej nyāya**-Whatever has happened is justice. If you accept nature’s justice and understand that, “Whatever has happened is justice,” you will attain liberation. If you question nature’s justice, you will invite puzzles and suffering. To believe that nature is always just is called Jīhāna (real Knowledge). To understand things “as they are” is Jīhāna itself and not to understand things “as they are” is ignorance (ajñāna).

8) **Bhogve eni bhool**-The fault is of the sufferer. “The world is not meant for suffering; it is meant for enjoying. People receive that which is due to them according to their karmic account. Why are some people happy while others are suffering? It is because they have brought such accounts with them. If you are suffering, it is because of your own fault. No one else is to blame. From the worldly perspective, the one who inflicts pain is at fault, but God’s law says that the fault is of the sufferer.”

9) Adjust everywhere.-Incorporate this phrase “Adjust Everywhere” in your life and peace will take hold. You will be doomed if you fail to adjust in this frightful time of Kaliyug (current era of the time cycle characterized by lack of unity in thought, speech and acts). According to him it is the knowledge that we acquire through the five senses that makes us perceive inconvenience. One suffers because of own opinions of good and bad. One must keep them in check. When one say something is good, other things by comparison become bad and begin to bother him. According to him one will sail through all difficulties in life if one adjust to anyone who

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misadjusts with him. A person who knows how to adjust with others does not suffer. Adjust everywhere. For him adjustment with each and every person is the highest religion. Whatever people say, whether it is true or not, one should adjust.

10) Shoot on sight pratikraman and sāmāyika. “This is different from the Kramic pratikraman and sāmayik. Now, other people-non Self realized or else monks or ascetics cannot do such a sāmāyika; this is our discovery. This cannot actually be called ‘sāmāyika’, it should be given different name. But because ‘we’ cannot find another name ‘we’ are making do this one.”

205 ‘Unity of mind speech and body, is the worthy goal of life; When that is broken, Akram Vijñāni’s pratikraman is the solution in life!’

206 Here pratikramana (the process of asking for forgiveness for any wrong doing or hurt caused to others immediately or whenever one realizes own mistake) and sāmāyika are not activity of the mind-speech-body. They are activity of the Self-Jñāna kriyā. That which is carried out in ignorance is ajñāna kriyā, while ours is a Jñāna kriyā. One gets liberated through Jñāna kriyā, whereas this ajñāna kriyā gives results; it brings worldly happiness.

207 ‘Sāmāyika is to Be the Self and ‘see’ the self. There is difference in Akram’s pratikraman and sāmāyika, Pratikraman for atikraman; cleanses the house of inner Self! Awareness of, ‘I am pure Soul’; remaining in Five Āgnas; Natural spontaneous state as this; that is sāmāyika! Knowing state prevails in sāmāyika; every moment in the present.

Sāmāyika of Akram will dissolve the nature of mind, body and speech.’

208 Here what he means is that one ‘remain’ in sāmāyika, one is not doing anything. There is no doer after Jñāna. There is no effort to make the mind to do something. Here to ‘see’ is not the activity of mind-body-speech. One can now see the mistakes that one could not see before. One can ‘see’ through the power of Jñāna. Ordinarily, if one want to remember all the mistakes, one will not be able to. One will ‘see’; mistakes effortlessly if he sits in sāmāyika. All the mistakes that were forgotten can be ‘seen’. And best part of ‘seeing’ is that those mistakes ‘seen’ take leave. They will not

206 Dr. Amin Niruben (compiler in Gujarati) Pratikramana - The key to resolve all problems (English), 11.
207 Dimple Mehta, ed., Dadavani, Mahavideh Foundation, Ahmedabad, 2014, 4
208 Dr. Amin Niruben (compiler in Gujarati) Pratikramana - The key to resolve all problems (English), 40
return. The one seeing is Knower-Seer, the Self. One ‘saw’-experienced the Self.

“Now, that seer is the Self. No one else can ‘see’-experience this element that is the Self. This is why the Lord has said that is you remain in sāmāyika, you will know where the Self is. This is because memory will not work here, the intellect will not work here, this is the work of the Self. If you see that way, Salvation has happened.”

Pratikraman is for any atikraman – aggression towards other living beings that has happened. If one says more than one should, that is called atikraman. Than one must tell ‘Chandubhai’ to do pratikraman. He also explains that it is possible to dissolve Prakṛti in sāmāyika. If one sit for an hour and become the Knower and ‘seen’ the Prakṛti as an object to be ‘known’. “So the Prakṛti will dissolve gradually. So it is possible to dissolve the entire Prakṛti here. When you do sāmāyika, the Prakṛti is considered completely natural at that time.”

To reach the root of a mistake is called sāmāyika. The tuber-gaath are firm; this sāmāyika is the tool to dissolve them. Through sāmāyika, tubers that are very large, tubers that harass you a lot, will dissolve. All the tubers dissolve by ‘seeing’ only.

“Water by nature is cool and one has to make an effort to heat it but is any effort required to cool it? No, no effort is required, it will cool on its own because that is its nature.” All the scriptures always proclaim unanimously, ‘If you desire to realize the Pure Self, go to a Jñāni.’ The lighted can kindle light of knowledge in others. The Jñāni is the perfect Self-Realization in the human form. According to this Jñāni Puruṣa Dada ‘Bhagwan therefore, the Liberator and also the Savior. As per Akram Vijñāna one is require to insist on liberation and if any path requires effort is worldly path but in this stepless path desire for liberation only once can also lead towards liberation. Even after thousand years one will come across Jñāni Puruṣa who will fracture dense illusion and ignorance which prevents one from knowing own free nature of true Self. This illusion can only be fractured by Jñāni Puruṣa. According

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212 Dr. Amin Niruben (Originally Compiled in Gujarati) Aptavani-1, Mahavedeh Foundation, Ahmedabad, 2013, 47.
to Dada ‘Bhagwan liberation is free from insistence of opinion- āgraḥa; it is only when one becomes free from all prejudices- abhiprāya, partialities and non-insistence-nirāgraḥi that one becomes successful in his endeavors.

3.4 Ātma Jñāna is scientific separation of Self and non-Self

‘Coming together of the two elements jada (matter) and chetan (Self), viṣaparinām (extra result) arise. And due to its effect wrong belief arises. Pressure of five continuously changing elements (tattva) comes on ātma and an illusion (bhṛānti, wrong belief) arises. Due to the effect of pressure of pudgala (non self body complex) extraneous property (vyatirek guṇa-when two elements come together, a third new component of completely new property arises), ‘I am the doer’ arises. And through that, this cycle of worldly life after life (saṃsāra) continues.’213

The understanding of the inherent qualities of ātma (Puruṣa, Self)214 and the anātma (Prakṛti, non Self) is Ātma Jñāna. The one is said to acquire Ātma Jñāna only when one who knows the qualities of the Self and of the non Self, and has been through the process of separation. The one who become aware of the inherent qualities and differences of the Self and the non self, one has acquired Ātma Jñāna. Only a Jñāni Puruṣa can separate the Self from the non Self for an individual. Just as a Goldsmith a Jñāni Puruṣa knows the qualities of the Self and the non self and therefore, can separate the two. The Self and the non Self are possible to extract one from another by Jñāni Puruṣa as both are in a mixture form. It is not to attain Ātma Jñāna on own. Before Jñāna an individual is living and behaving as Prakṛti and trying to destroy the Prakṛti while being in it as per Kramaic mārga. This is not possible according to Dada ‘Bhagwan! Prakṛti cannot be destructed in totality only a surface is possible to scratch. As per Dada’s example, one will need soap to remove the dirt from the dirty cloth. While you remove one kind of residue like dirt, another kind will set residue of soap in the process of cleaning. Then Tinopal (a branded cloth whiten in India) is being used in

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213 Dimple Mehta, ed., Dadavani, Mahavideh Foundation, Ahmedabad, 2014, 2
214 The word Self, with 'S' in capital letter refers to the awakened Soul, which is different from the worldly soul (non-awakened Self) written with 's'. The term suddhatma (pure soul) is used by the Jñāni Puruṣa for the awakened Self, after the Jñāna Vidhi. Similarly, any word in the middle of a sentence, with capitalized first letter, or in inverted comas at the beginning of the sentence, refers to the awakened Self. This is an important distinction for the correct understanding of the difference between the awakened Self and the non-awakened self. Wherever the name 'Chandubhai' is mentioned, the reader should substitute his or her name.
order to remove the residue from the soap but Tinopal residue also sets in. This analogy Dada gives to make understand that it is not possible to get Ātma Jñāna through own efforts. Unless one receives Ātma Jñāna, it is not possible to destroy Prakṛti. It can be weakened, but not destroyed. Once it is recognize the attributes of the Self and the non-Self, there is the solution. The Jñāni Puruṣa can help one to know all of the attributes.

‘Ātma and Prakṛti which have arisen, both are verily separate. The attributes of both are different too. Until one comes in to one’s own nature of the self (swabhāva bhāva), one will continue to remain in the nature of the Prakṛti and will be pulled away in the effects of Prakṛti. However, upon attaining the Self (swaroop), one becomes free from the illusory state of ego. There after the state of the Prakṛti is saiyog (circumstance), ‘is not mine’. With such awareness, one becomes free from the effects of Prakṛti. And when discharge ego dissolves completely, one becomes pure (shuddha), as original pure Self.”

3.5 Who am I? and realizing 'I'

“Will you not have to investigate who you really are? For how long can you go on being in the dark, unaware of your real Self? Do you not think it is ignorance to not investigate your true identity? Until you realize who you really are, everything proves to be wrong and incorrect.”

There is no inquiries for the real Self though before purchasing the watch one inquires about its make, quality, price, etc. “You know none of these things and even without knowing the answer to this one vital question, “Who am I?” you complicate your life further, by actively participating in this relative world.” In this state of ignorance mana further complicates his life. This is how confusion and puzzles arise in the relative world of human being. “Even when you fall asleep at night, you do so as Chandulal (reader insert their own name instead of ‘Chandulal’). All night long this wrong belief reinforces itself, becoming stronger and stronger. Only when one realize the answer to the question “Who am I?” his wrong belief stop. It is because of this wrong belief that one is being wandering from one life to another. Own identity is unknown and furthermore one impress upon own self, the belief of that which he is not. He has

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imposed this wrong belief on his Real Self. At the moment, you have so many worries caused by your false belief of, “I am Chandulal.” This false imposition on the Self is ignorance, and brings forth suffering.”

3.5.1 What is Right and Wrong belief?

“Mithyātva is nothing but these wrong beliefs. It is not mithyātva-wrong belief to wear fashionable clothes or to get married. The wrong beliefs are the only mithyātva and when one acquires the right belief, it is called samyak darśana or samyaktva (enlightened world-view; true understanding). The belief, through which one can ‘see’ the Soul, is samyak darśana.” Mithyātva is nothing but these wrong beliefs. The wrong beliefs are the only mithyātva and when one acquires the right belief, it is called samyak darśana or samyaktva (enlightened world-view; true understanding). One can see world exactly as it is only when one acquire the enlightened view. The enlightened view occurs when all these wrong beliefs are destroyed and the right belief is established. Until now your belief was that ‘I am Chandulal’. But all these are mere adjustments, temporary adjustments only. “All these relatives are temporary adjustments and ‘You’ are permanent.” But you do not have the awareness of the permanent yet.

‘Hu (I am) Chandulal chhu’ is a wrong belief and when ‘Hu (I am) suddhātma (pure soul) chhu’.

One cannot be happy with many wrong beliefs. Now here what does it mean by wrong beliefs? Wherever one superimposes ‘I’, where ‘I’ does not belong, that is a wrong belief. One has to get rid of all these wrong beliefs. No, one cannot live without beliefs. But what one need is the right belief. According to Dada Bhagwan one does not possess the knowledge of how to rid himself of this wrong belief, he continues to wander aimlessly in this world, life after life. Even if he comes to know that this belief is wrong, he does not know how to get rid of it. Infinite lives have passed without getting rid of even a single, wrong belief. The illusion, the wrong belief of ‘I am Chandulal’ (reader insert their own name instead of ‘Chandulal’) is the basis that perpetuates the worldly life. All interactions of this worldly life occur on the foundation of the false basis of this vision as ‘I am Chandulal’, and is based on same wrong knowledge and experience. This false belief establishes (pratiṣṭhā) and creates a new causal body for the next life.

(pratishthātām), and that is the foundation on which this world exists. Dada is the only one who, for the first time clarifies the nature of the worldly soul (pratishthātām).

3.5.2 ‘I’ in the wrong location

His teaching was strongly influenced by Sāṅkhya view as follows. “I am Chandulal,” is for a dramatic (for playing your role in the worldly interactions) purpose only. There is no harm in saying, “I am Chandulal,” but the belief, “I am Chandulal,” should not be ingrained within you. It should be dramatic and used for identification purposes only.”²²¹ “This belief of, ‘I am Chandulal,” is ahankāra (ego). To impose ‘I’ where ‘I’ does not belong is ahankāra (ego”). ²²²

Here a lay person may think that how can there be ego in saying, “I am Chandulal.”? If one believes, “I am Chandulal,” then the superimposition of the ‘I’ on Chandulal, is ego. If the ‘I’ is in its Real ‘I’ place then it is not considered as ego. When one identify ‘I’ with own Real Self (its proper place), then it is not at all ego. If the ‘I’ comes out of its incorrectly, positioned place (Chandulal) and assumes its own true Real place, then the ego is gone. Therefore one need not have to get rid of the ‘I’, but one just need to put the ‘I’ in its correct location.”²²³ “Even if you say so casually, does the ego go away? Even if you say, “My name is Chandulal,” casually and simply, it is still considered ego. Ego is when you do not know who you are and you identify yourself with that which you are not.”²²⁴ The Prakṛti keeps on changing between good and bad. There is no need to change prakṛti as it is impossible to change it.

Now we find influence of Jaina teaching in how to correct intent—bhāva as well in following. So only thing is to change intent or bhāva. “The prakṛti may do wrong but you correct it from within. What do You have to tell ‘Chandubhai’ when he does something wrong? You have to tell him, ‘Chandubhai, what you are doing is wrong, it should not be so.’ So then your work is done.” ²²⁵

If the relative self (Prakṛti) is doing something crooked, you correct it from within. If the relative self gets angry, you do pratikramana (the process of reversal from

²²⁵ Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 24.
hurt caused through mind, speech and body, by recalling it, repenting and resolving never to repeat it. This is to be done in the precise manner as shown by Dada ‘Bhagwan- from within. This is known as bhāva pratikramana. Once you correct it within, no matter what the Prakṛti does, you are not responsible for it. The relative self is absolutely separate, and you are to keep it separate. You are not to get involved in the troubles of the non-self. The relative self keeps opinions and you are to become free of opinions.

“Our Jñāna is such that it will keep you in awareness. You will do pratikramana (the process of asking for forgiveness for any wrong doing or hurt caused to others) and everything else.”

“The Prakṛti will even have opinions and everything else, but you should become free of opinions. You are separate from the Prakṛti.”

This ‘Dada’ has made that separation for Chandulal. Thereafter he has to play your role separately. You should not get involved in problems of ‘Chandubhai’.  

3.5.3 Prakṛti does wrong don’t support prakṛti internally –change from within even if prakṛti cannot change in its effect

You do not ruin your goal and liberation. Humana nature is such that one becomes like his Prakṛti. When the Prakṛti does not improve he says, ‘Ah! Forget it!’ Hey you! Do not worry if it does not improve, you just improve things from within. Then it is not your responsibility. That is how scientific all this is. There is no responsibility on his own part whatsoever, for anything that is going on externally. If one understand only this much, he will be able to solve his problems.

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226 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 25.
227 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 26.
228 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 25
229 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 25.
230 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 25.
3.5.4 Separation from ‘My’ and ‘I’

Realization of the true self results in separation of the ‘My’

Dada explains about method or a technique by which a person can come to know of own Real Self? ‘I’ is the elemental form (vastu svaroop) and ‘My’ is a circumstantial form (sanyogi svaroop). The circumstantial form and the elemental form are always separate. ‘I’ is the natural elemental form. ‘I’ is God and ‘My’ is māyā (illusion).231

Everything that falls under ‘My’ is an illusion. ‘My’ is all māyā. ‘My’ is filled with all varieties of māyā. The moment you say ‘My’, you are under the influence of māyā. Whenever you say ‘My’, you become attached to whatever you refer to as ‘My’. ‘I’ therefore, attaches to ‘My’. ‘My’ cannot attach to ‘I’. ‘My’ is relative to ‘I’. ‘I’ is the only independent form. Everything that falls under ‘My’ is alien and not related to the Self. The body (pudgal-cosmic flux of input (puran) and output (galan) also falls under ‘My’. In the relative world you have to say, “My,” or “This is mine.” But from within, your internal understanding should be, “It is not really mine.”232

When a person achieves this understanding, nothing should bother him. There is nothing wrong in speaking this way but from within one should decide what really belongs to him. “The real ‘I’ has no possessions. ‘My’ is the ‘relative department’ and it is a temporary state, while ‘I’ is the ‘Real department’ and it is the permanent state. ‘I’ can never be temporary. Therefore, of the two, you need to pursue ‘I’.”233

3.5.5 There is a way to Separate ‘I’ and ‘MY’

Just as there is a method to separate curd and whey, there is a way to separate the ‘My’ from the ‘I’.234 One cannot separate ‘I’ and ‘My’ with a ‘separator’. One need to know that how separate ‘I’ and ‘My’? It is practice to use ‘My’ for all relative belongings of an individual like my factory, my wife, my children r all assets n all material things we use ‘My’ for all body parts as well. But then who is the person that is saying this word “My”? No one has ever thought about that! When you say “My name is Chandulal,” and then you turn around and say, “I am Chandulal” - do you not think there is a contradiction.

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in this?235 “You are ‘Chandulal’ right now. In this ‘Chandulal’ there is both ‘I’ and ‘My’. 236 According to Dada due to the ignorance or unawareness of your true identity, in reality they are like the two railway lines of ‘I’ and ‘My’; they always run together yet they are always separate. They are always parallel and never become one. Despite this one believe them to be one. Having understood this, separate the ‘My’, the five Jñānaendriyas (organs of perception) and five karmendriyas (organs of action) and everything else.

Furthermore, do you say, “My mind,” or “I am mind.”237 “So even egoism is not a part of you. By saying “My egoism,” you will be able to separate that too, but you are not aware of other components that fall under ‘my’ and that is why you are not able to make a complete separation.238 According to Dada, awareness has limitations. One is aware of only the sthool (gross) components, beyond which there are sookṣma (subtle) components. The subtle components also need to be separated, after which there are two more levels of subtlety, sookṣmatar (subtler) and sookṣmatum (subtlest), which also need to be taken away. Only a Jñāni Puruṣa is able to achieve a separation at these intangible levels. Is it not possible to separate the two.

If you keep on deducting ‘My’ from ‘I’, at every step and at every level, and put all the things that fall under ‘My’ on one side, then what will remain?.” 239 “Yes, whatever remains after the separation, is your Real Self. ‘I’ is the Real You. Should you not inquire about this? Is this method of separating the ‘I’ from ‘My,’ not simple?” 240

3.5.6 Jñāni Puruṣa can do this separation.

“So it (mokṣa) has to be guaranteed. This is the guarantee ‘we’ give you. Then, the amount of benefit you receive; will depend on how much You abide by ‘our’ āgnās. Besides, the awareness of your own Self will be with you all the time, it will be there continuously. Even when you are at work in the office, that awareness will be there.”241

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240 Dr. Amin Niruben, ed., WHO AM I?, Mahavedeh Foundation, Ahmedabad, 2006, 10
241 Dr. Amin Niruben (Originally Compiled in Gujarati), Apatvani-8, Mahavedeh Foundation, Ahmedabad, 2013, 41.
Everything associated with ‘My’ are obstacles on the path of liberation. Once ‘My’ becomes detached from the ‘I’, everything becomes clear. The realization of, “Who Am I?” is spontaneously associated with the loss or detachment of ‘My’.” 242

For a lay person it appears to be simple but without Jñāni Puruṣa can sookṣmatar and sookṣmatam level is not possible. Dadashri in his own words—“That is what the Jñāni Puruṣa does for you. That is why I say separate ‘I’ and ‘My’ with the ‘Jñāni’s separator’. What do all the teachers of our scriptures call this separator? They call it ‘bhed Jñāna’.” 243

Bhed Jñāna is the Science (knowledge) of separation. Bhed Jñāna means, “I am totally separate from everything that is mine.” Otherwise, in this day and age, one can go on reading the scriptures to the point of exhaustion and still not attain Self-Realization.

Unfortunately meeting a Jñāni Puruṣa is very rare. In fact, it is indeed an extremely rare occasion when a Jñāni Puruṣa comes into existence. At such a time, one need to seize the opportunity and acquire Self-Realization from him. It does not cost anything. This is achieved in one hour.

Once you have acquired the knowledge of the Real ‘I’, everything has been achieved. This is the total essence of all scriptures. 244 The realization of, “Who am I?” is associated with the loss of ‘My’. If ‘My’ becomes separate, then everything is separated. The state of belief of, “I am, and all this is mine,” is defined as jivatmadaśa. A person with this belief (prior to Self-Realization) is a jivatma. The belief, “I Am, and all of this is not mine,” (an inherent understanding that comes about as a result of Self-Realization) is the state of parmatmadaśa.” 245

3.5.7 Theory of karma- How much is in your hands? Stoppage of sowing new seeds of karma.

According to Akram Vijnāna it is wrong belief that “I am the doer” which binds karma. After Jñāna Vidhi once the right belief is established in oneself, the charging(new binding) of karmas is stopped. One still need to withstand the good or bad discharge of

244 Dr. Amin Niruben, ed., WHO AM I?, Mahavedeh Foundation, Ahmedabad, 2006, 11.
karmas (resultant karma). With this knowledge, when old good or bad all resultant or discharge karma comes into effect, one can certainly remain in Jñāna and let it go.

Things just happen, but people say, “I am doing it.”

When something is happening by itself and we say, “I am doing it.” One is creating new karma (sowing new seeds of karma). If you stop creating (charging) new karma, one will be free. Without Jñāna (self-realization) however, one cannot stop creating new karma.

“If you understand even this much, you are closer to solving this puzzle. All these people claim to do penance, japa (repeated incantation), meditation, and fasting. All this is an illusion. But the world will always carry on like this and will never be without ego. That is its nature.”

3.6 What is the Jñāna Vidhi?

Jñāni’s special process of separation of the Self and the non-self is known as Jñāna vidhi. In the process of Jñāna vidhi there separates the Soul (Self) from the body (non self). The separation of the animate from the inanimate.

In actual process of Jñāna vidhi there is nothing here to be given. The one receiver of Jñāna simply has to sit and repeat what Jñāni Puruṣa or his successor (the first successor was late Dr Niruben Amin, at present Deepak bhai Desai) say, exactly as it is being spoken. The awareness of “Who am I?” is attained after a two-hour process. The first 48 minutes consists of repeating sentences of bhed vijnāna (Science of separation), which separate the Self and the non-self. In later period that of an hour during which receiver will be explained the five āgnās (cardinal principles) with examples to illustrate and clarify. Detailed understanding on how to conduct own life is given so that one do not charge new karma. And one also then know how to dissipate your past karma smoothly. The awareness that the Self is pure soul will remain constantly.

3.6.1 Difference between Guru and Jñāni

Krupadudev (a Jñāni Puruṣa) – Shrimad Rajchandra has given the extract of his entire book. He has said that:

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‘Beeju kayee śoḍha mā, mātra ek sat Puruṣa ney khodi,
‘Search for nothing else, seek out only the One Sat Purus.
Temma charan kamadumā, sarva bhāva arpan kari dayee vartyo ja,
At His lotus feet surrender all intents and follow the Jñāni’s instructions,
Pachhi jo mokṣa nā madey toh māri pāsey thi leje.’
If then liberation is not experienced, take it from Me.’

Therefore, if you do not attain mokṣa from one, then he is not a Jñāni Puruṣa.

According to Dada, guru also a seeker of mokṣa (liberation). One needed a guru to get the knowledge of the worldly life and to get knowledge of spiritual life search for Jñāni Puruṣa for mokṣa as Jñāni can give mokṣa to guru and chela – disciple, as both are seekers only.

3.7 What is the nature of Mokṣa?

“This entire world itself is a display of the six eternal elements (tattva). All the six elements make up the world, which you see. It is just scientific circumstantial evidence! Therefore, no one has made this; no one has had to do anything. It has no beginning and it has no end. I am saying it as it is, that the world has no beginning, and no end. Only thing is that from one perspective you see the world, while the other perspective shows you liberation (mokṣa)! It is all a matter of changing one’s perception that is all!”

According to Dada, liberation should be the only goal. For many lives, one keep on wandering aimlessly? One has wandered aimlessly between different gatis: jānwar gati (animal kingdom), manusya gati (human form) and devagati (celestial form). One is unaware of identity and have to suffer such endless wanderings. One must find answer to Who Am I? Must know own Real Self. Should one not be making a little attempt toward liberation? It is too long one be in such bondage, there is need to become independent. For Dada if one understands the need to become independent. Independence for an individual will come later on but for the time being person must develop the understanding and that is enough for him.

248Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptaṇi-5, Mahavedeh Foundation, Ahmedabad, 2010, 10-1.
249Dr. Amin Niruben, (Originally Compiled in Gujarati), Aptaṇi--8, Mahavedeh Foundation, Ahmedabad, 2013, 53.
3.7.1  No efforts required to come in Real nature

*Mokṣa* means to come to your Real nature. The worldly life means to go away from your Real nature. Which one is the easier of the two? To come to your Real Self is not difficult, but to live the worldly life as a relative self, (i.e., to go away from your Real Self), is always difficult. On lighter side Dada explains that *mokṣa* is easier than preparing *khichdee* (A Gujarati dish made of rice and lentils). To prepare *khichdee*, you need many ingredients, such as, rice, lentils, spices, vegetables, water, a pan, fuel, a stove etc. Only then, will you succeed in making *khichdee*. *Mokṣa* on the other hand, is easier than *khichdee*. However, you do need to find a *Jīnī Purusa*, who can bestow *mokṣa* upon you. Have you not gone through endless reincarnations?

3.7.2  *Mokṣa* has to be effortless

One gets *mokṣa* from Dada effortlessly. It is found to be skeptical by people about, “How can anybody give us *mokṣa* without any effort on our part?” As per Dada, with effort person will only find worthless things. No one can attained *mokṣa* through effort. So explanation is given for the same as below.

*Mokṣa* is not something you give or take. *Mokṣa* is *naimittic* (acquired through an ‘instrument’). An individual meeting Dada is also a *naimittic* process. *Jīnī* becomes instrumental in the process of acquiring *mokṣa* of an individual person. In true sense he explains that there is no giver and there is no taker of *mokṣa*. *Mokṣa* is human being’s birthright. What is the definition of a ‘giver’? ‘Giver’ is someone who gives his belonging to someone. When you give something to someone, you are actually giving away its possession explains Dada. But *Jīnī* is just instrumental in making aware of ‘Real Self’ through *Jīnāna*.

What is the point of acquiring *mokṣa*? *Mokṣa* means eternal Bliss. Not everyone is seeking *mokṣa* as in reality they do not understand what *mokṣa* really is. *Mokṣa* has a particular location and once they reach, they will enjoy *mokṣa* is not correct impression according to Dada. But everyone at least want happiness he explains. For he mentions that there are two stages of *mokṣa*.

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Ordinarily by ‘mokṣa’, we mean release or freedom from the cycles of birth and
death, is the final stage of liberation. But he explains that it is the secondary stage.
Experience a sense of neutrality-equanimity towards problems and miseries is the first
stage of mokṣa. He clearly make understand that in the midst of upādhi (suffering
imposed upon us by others or external factors) we experience samādhi (to be free from
suffering and to experience the state of one’s own bliss) is the first stage of mokṣa. One
experiences truly indifference towards any worldly unhappiness. Even in worldly
unhappiness, one remains totally unaffected.

Actually, the permanent mokṣa, is attained after death. So he proclaims that the
first stage of mokṣa should be attained here and now. Mokṣa is such that even while one
lives amongst the worldly things, they do not affect and touch him. That is the mokṣa in
true sense one must strive for. There should be no bondage. This stage of mokṣa is
possible through Akram Vijñāna of Dada Bhagwan.

What is importance is that one experience or get a taste of it right here and now.
So he gives proof because how can one be sure whether there is such a thing as mokṣa?
For him mokṣa after death is like borrowed mokṣa. Borrowed things are not to be
depended upon. Like real cash bank one need to have the mokṣa in your hands. King
Janaka experienced living mokṣa so one should be able to experience this mokṣa while
one is alive.

3.7.3 End of all misery through Jñāna

The root of suffering is ignorance of the Self. This ignorance leads to rāga
(attachment) and dveṣa (abhorrence) and suffering is experienced as a consequence.
Jñāna can cure this suffering. Jñāna insulates an individual from suffering.

3.7.4 What happens when one receive this Jñāna?

According to Dada Bhagwan, during the Jñāna vidhi, the fire of knowledge
(Jñāna agni) destroys two of the three forms of karma. The three forms of karma are
analogous to steam, water and ice. In Jñāna vidhi the first two types of karma (steam and
water) are destroyed and one feels light and his awareness is increased. The karma in
form of ice only remains. These karmas are solidified and at the point of fruition, so one
has to suffer the effect of these good or bad karmas. One cannot escape the effect of
these karmas. Until one’s karmas are destroyed, his awareness will not increase. The karmas that have solidified will have to be endured.

3.7.5 What happens during experience of the Soul?

It is the experience of the Self is the destruction of the belief, “I am the body.” The new karma cease to bind an individual only when the belief, “I am this body,” goes.

The awareness never leaves, once awakened. Many of the āvrāms (layers of ignorance over the Soul) are broken down during the Jñāna vidhi along with the destruction of these lighter karmas. It is important to note that the pratiti (the conviction that, “Hu sudhātma chu”-“I am Pure Self”) will always be there along with the awareness. First comes the experience of awakening and then comes pratiti. Pratiti will only remain as long as there is awareness. Pratiti is the conviction, “I am Pure Self.” Lakṣa is wavering, and lasts for short periods but pratiti last for long. One may lose that sense of awareness for that amount of time when one become distracted or engrossed in our work. But anubhav – feeling of ‘The Self’-(suddhātma ) is the experience that is felt when one is relieved from his work and duties and when he sits in a meditative state-samāyik, the awareness will continue to grow because he will perceive what ‘Chandulal’ is now, as opposed to what ‘Chandulal’ was before. What makes the difference is the experience of the ātma. Previously one was in dehādhyaś (conscious only of the actions and temperament of the physical body) but now, one is established as the pure Soul.

3.7.6 Does it take long to dispel darkness-ignorance? Or Instantly!

It is actually possible to receive this Jñāna in such a short time. There are many different ways to attain Self-Realization have been described in the Vedic scriptures. Time and effort is required for one to achieve Vivek (conduct), vairāgya (renunciation/ loss of interest in worldly things) and mumukṣatā (intense desire to know one’s true Self). For Dada it does not take time to receive Jñāna. It is just like turning on a flashlight in pitch darkness, the light will appear instantly. It takes no time at all for a Jñāni Puruṣa to dispel ignorance with the light of Knowledge (Jñāna). After he will not stumble.

Man has reached and crossed this spiritual level many, many times in previous lives. He has been led astray by his ego due to his ignorance about his Real Self. His ego becomes heavier as he progresses higher spiritual levels. He practices vairāgya and vivek. However it has enhance his feelings of superiority, through this sense of spiritual
accomplishment. All this happen as he still keeps on stumbling. Even as he continues to stumble, he continues to say, “I am something.” He has undertaken many spiritual practices, but he has not attained the realization of his Real Self.\textsuperscript{252}

Dada ‘Bhagwan explains that the Jñāni Puruṣa washes away his sins; he will have the knowledge of vastutva (Self- Realization). Once he attain Self-Realization, he will automatically progress towards purnatva, the state of total Self- Realized. Then he is independent and not required to do anything. The only difference will be the direction of his ‘vision.’ “At this moment, all of you are looking in one direction, and I am looking in the other direction. All I do is change the direction of your ‘vision’ (dṛaṣṭipher). This is the task of a Jñāni Puruṣa. Without Divine Grace, it is not possible.”\textsuperscript{253}

3. 7.7 What is the line of demarcation between Self and non Self

For Dada ‘Bhagwan it is impossible to achieve this state of samkīt (Realization of the Self) through the traditional Kramic path (traditional step by step path) in these times, it is because of Akram Vijñāna is able to achieve this samkīt state (Realization of the Self) in such a short time through Jñāna Vidhi. Akram Vijñāna is the Science, which draws an exact line of demarcation between that which is yours (the real) and that which is not yours (the relative). It is difficult to reach the goal in karmic path this line of demarcation is not exactly defined. Their properties and characteristics of Akram path are clearly defines immediate and experiential is the result of this exact demarcation. They cannot stay within their own nature unless they are separated. Once this distinction is made, the Real will never be relative, and the relative will never become real.

3.8 The one who meets Jñāni is qualified for Akram path.

Qualification required is meeting Jñāni. This meeting is due to Scientific Circumstantial Evidence. Therefore, anyone that meets Jñāni Puruṣa is qualified and those who do not meet are not qualified. What is the reason behind one is meeting Jñāni? However, even after having met Jñāni, if one does not actually achieve Self-Realization, then it is his obstructive(antarāya) karma that prevents him from progressing further.

\textsuperscript{252} Dr. Amin Niruben, ed., \textit{WHO AM I?}, Mahavedech Foundation, Ahmedabad, 2006, 37.
\textsuperscript{253} Dr. Amin Niruben, ed., \textit{WHO AM I?}, Mahavedech Foundation, Ahmedabad, 2006, 38.
3.8.1 The experience of the Akram path and why has the Akram path has come into existence?

One receive Akram Vijñāna because of his actions in his previous lives. The only way one is able to encounter Jñāni Puruṣa. It is because of his punyamandandhi punya (collective punyas of millions of lifetimes) that he finds such a path. All the other paths are called ‘Kramic’. In Kramic path one has to purify his ego through penance – tapa and renunciation - vairāgya. When the ego is pure, it is at the threshold of mokṣa. The ego has to be purified from the weaknesses of anger, pride, illusion, lust, and greed (krodha, maṇḍa, māya, loba). According to Dada ‘Bhagwan, the Kramic path is a very difficult one. In the Akram path, the Jñāni Puruṣa purifies one’s ego. He mentions that he takes away both his ego and his attachment-‘My-ness’. Then, one can attain the experience of the pure Self. Only after one experience own Self, his work is done.

The Akram path is synonymous to a ‘full stop’-purṇavirāma and The Kramic path is synonymous to a ‘comma’-apla-virāma. He clearly mentions that the main path to mokṣa is the Kramic path. It is a step-by-step path. He surely mentions that at times when confusion prevails in the traditional Kramic path, and if people are ready for liberation, they will find salvation through a Jñāni Puruṣa. Akram path manifested through Dada ‘Bhagwan and according to him that the Kramic path has broken down for the time being. According to him there is no oneness of thought, speech and action so the entire foundation of the Kramic path has decayed. So it is clear that the Kramic path is viable only when thoughts, speech, and actions are in unison with each other, (i.e. when you say exactly that which is in your mind, and your conduct is in agreement with your mind and speech). This is how the Kramic path is fractured.

According to Dada this Kramic path has become like the rotten sugarcane. People have become puzzled and confused. They do not even care anymore. They only care about enjoying worldly pleasures. He clearly explains that if one has unity of his thought, speech, and action, then he can progress in the Kramic path, otherwise the Kramic path is closed.

3.8.2 The precious change through Akram Vijñāna

After receiving this Jñāna he claims that, one feels a significant change immediately. How can a person change so suddenly is the question asked by many.
Since last many years thousands have experienced these significant changes in their lives and shared their experiences through different medias. He claims that these changes are permanent. After Jñāna, these people see only the faults within, and do not see any faults of others. They do not harbor even the slightest intention to harm any being.

3.8.3 Freedom through the science of Self realization

_Akram_ path of self-realization, and this entire path is ‘Real’ he explains. There is no place for element of ‘relative’ (anything that is not permanent, e.g. thoughts, speech and action) in this path. ‘Real’ is to be understood as, beyond this world of thought, speech, and acts. ‘Relative’ is to be understood as, of this world and within the realm of thought, speech, and acts. The one will find solution in _Akram_ path for who has tried everything but not found the solution. For him the _Akram_ path is meant only for those who want to get “out of standards.” The science of _Akram Jñāna_ is considered to be the inner science-real and it is permanent. Everything else which is outside in the world is external science, and it is temporary and it is science of relative. This is absolute science as this science gives you the experience of the permanent. It is a science of liberation. Dada ‘Bhagwan clearly explains that _Dharma_ (duties/religion) practiced, will not give one liberation. Through _Dharma_ one may attain material happiness and support that will prevent one from falling further. _Dharma_ is that which prevents one from falling from one’s spiritual progress. _Vitarāga Vijnāna_ is needed for liberation what is needed is _Vijnāna_ (Science of Absolutism). He makes it very clear that this science of liberation does not exist in any scriptures. The _Tirthankars_ knew about this science of liberation, but this science could not be imparted to the people of their times as that was the different segment of time. _Bhed Vijnāni_ Dada ‘Bhagwan (Absolute Scientist who separates ‘I’ and ‘My’) came along and made this science available for everyone. One can ask for _nirvikalpa samādhi_ (constant bliss of the Soul, even when one is performing all his worldly duties), ask for a state, free of anxiety and worries forever. _Jñāni Purusha_ Dada guarantees to give these. This science will give one freedom despite living in the midst of worldly life.

3.8.4 Get work done from Dada - ‘kāma kādhi liyo’

Dada ‘Bhagwan always insisted upon ‘Get your work done’ _kāma kādhi liyo_. Which means if one happen to meet _Jñāni Purusha_, then he will tell him about this _Jñāna_
and suggest that he should take advantage of it and get his work done for mokṣa. So he explains that for thousands of years such a science has not been available so one should take advantage of it and get rid of miseries.

3.8.5 How to recognize Jñāni Puruṣa?

What is the difference between a saint (Santa Puruṣa) and a Jñāni Puruṣa? A Santa Puruṣa is someone who teaches people to do good deeds and to stop doing bad deeds, a person one who saves one from binding bad karma is called a ‘Santa’. But a Jñāni Puruṣa will stop you from binding both good and bad karma. A Santa Puruṣa leads people on the right path and leads towards Dharma, whereas a Jñāni Puruṣa is the one liberates people. The saints too are travelers of a specific path (towards Dharma and liberation). They walk this path themselves and encourage others to do the same for liberation. But a Jñāni Puruṣa is the one who takes individual to the final destination and he will help you to get his work done (as explained before) work done. The Santa Puruṣa are teachers of different levels, as we have in schools for example kindergarten, first standard, second standard, etc. But only a Jñāni Puruṣa can give one final liberation according to him. The Jñāni Puruṣa is very rare in this time. Saints can only give happiness at a relative level and is not permanent. Only Jñāni Puruṣa will give one permanent bliss, which is the true nature of the pure Soul. He is capable to give eternal tranquility. A true saint is one who in this time has no attachment to anything. There are others, who have lots and lots of attachment of varying degrees. Than who is a ‘Jñāni Puruṣa’? Jñāni is the one without ego or attachment is for sure. So one cannot refer to a saint, as a Jñāni Puruṣa at all. The santa is not at all Self-Realized. However, when a santa meets a Jñāni Puruṣa, he too is bound to make a spiritual progress. Anyone who has the desire for liberation will have to meet a Jñāni Puruṣa. Even the saint is required to meet a Jñāni Puruṣa. There is no other way. Jñāni Puruṣa is the truly manifest Soul. Jñāni Puruṣa is the final a wonder of the world.

How does one recognize a Jñāni Puruṣa? Dada ‘Bhagwan explains: It is not possible that a Jñāni Puruṣa remains hidden. The Jñāni Puruṣa has so many unique signs of indisputable proofs. His fragrance and aura are quite, ambience is quite unique. His speech is extremely extraordinary. His every word is a true scripture. One can tell by just looking into his eyes. His speech, actions, and humility are so beautiful that they
win everyone over. He has many unique qualities as, the opposite attributes like radiance of the sun and the coolness of the moon are part of his nature. Now here in this time difficult to find such a smile of complete liberation. With his serene smile makes one forget his miseries. A Jiñāni Puruṣa does not carry even the slightest ego. There is not a single person one will find in this world that is egoless. The Jiñāni Puruṣa does not have a drop of intellect (buddhi -the light of knowledge which comes through the medium of the ego is indirect light). The Jiñāni Puruṣa is certainly aboodha (without buddhi) as he is devoid of ego, mind, intellect. When such a person is around, obviously he will liberate hundreds and thousands of people. According to Dada its rarely, every few thousand years or so, a Jiñāni Puruṣa is born. Jiñānis have full knowledge of the Soul, there is an abundance of saints and experts of scriptures, but there are rare Self-Realized persons. The knower of the Soul like Dada ‘Bhagwan is full of bliss and does not experience any internal or external suffering as common man. In the presence of such a person, anyone who meets him can achieve your liberation. Jiñāni is realized can help others achieve realization. Without a Jiñāni Puruṣa, it is impossible to achieve Ātma Jiñāna or knowledge of pure soul.

3.9 356° and Dada ‘Bhagwan and The lord of fourteen worlds has manifested within Dada ‘Bhagwan.

Why does he allow himself to be addressed as ‘‘Bhagwan’ (God)? “I am not a ‘Bhagwan’. I myself, bow down to the Dada ‘‘Bhagwan within me. My spiritual knowledge is at 356° and Dada ‘‘Bhagwan is at 360°. Because I lack the four degrees, I too, bow down to and worship Dada ‘‘Bhagwan, the Lord within me.” 254 “I do this because I want to obtain the remaining four degrees. I will have to obtain them. I have failed because I lack these four degrees. I have no choice but to pass the next time around.” 255

For whom does he use the word ‘Dada Bhagwan’? He explains further that name Dada Bhagwan will be benefited even by saying his name just once. But when name taken with understanding it gives tremendous result. In addition, worldly obstructions or

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difficulties will be removed. However, he warns that one must not be greedy in worldly matters because greed has no end.

“The Lord of the fourteen worlds has been expressed within me. I have personally seen Him and experienced Him. Therefore, I say this with absolute guarantee and assurance that he has manifested within me.”

Patel’s speech according to him is like a tape recorder “Dada ‘Bhagwan has no speech. It is this Patel who is talking as a medium for the ‘taped record.’ After the separation of ‘Patel’ and ‘Dada ‘Bhagwan’, there is no ego left to say, “I am the speaker.” The ‘taped recorder’ speaks and ‘I’ remain the ‘knower’ and the ‘observer’ of it.”

A.M.Patel have to bow down to Dada Bhagwan within him. “Dada ‘Bhagwan’ and ‘I’ are separate, and our relationship is that of neighbors. People think this body of mine is Dada ‘Bhagwan. No. How can this Patel of Bhadran become Dada ‘Bhagwan?”

According to him he has seen the world but not fully known the world. This Jñāni Puruṣa lacks only four degrees in attaining absolute and total knowledge (keval jñāna). “I have gone beyond the stage of Self-Realization, but have not yet reached total, absolute liberation (keval jñāna). I failed the attainment of keval jñāna.”

“The four degrees relate to my outward and worldly conduct. The other reason is that although I truly understand this world, I have not come to know it fully. Keval Jñāna means knowing the world as it is. I have understood it, but not known it completely.”

He claims to be fully understood, but have not fully known. “Had I come to know it fully, it would be called keval jñāna. I have fully understood it so it is called keval darśana.”

3.9.1 State achieved after Jñāna Vidhi is interim state

Result of the Jñāna is the state of Śuddhātma. However, the state of paramātma (Supreme-fully Realized State) has not yet been attained. The partially realized Self

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(antarātma) and the state achieved is the interim state, has a dual role. First role is to settle the worldly affairs and the second role is to attain final mokṣa. That means one has to meditate on the Pure Self and treat all ‘files’ (Dadashri has used the term ‘file’ for anything and anybody that one interacts with after Jñāna, including Chandulal), with equanimity. Once all the files have been dealt with equanimity, the state of the Supreme Self (Paramātma) is attained. Antarātma is the interim government. Once all the files in this life time have been dealt with equanimity, it will result in a full and final government. Full government is the supreme and Absolute Self.

3.9.2 Becoming Nirvikalpa

After Jñāna, “I am Chandulal,” is spoken for identification in worldly matters only. “I am Śuddhātma,” and “This is mine,” fall into in their correct and separate places. After Jñāna the, sankalpa (“I am Chandulal”) and the vikalpa (“This is mine”) no longer exist. This is the nirvikalpa state. The Nirvikalpa state is a state where one remains in the awareness of his real Self. Nirvikalpa state can only exist in the absence of sankalpa and vikalp. Initially one experience a taste of this nirvikalpa samādhi, which progresses with time. But Jñāna does not remain ‘exact’ for him, because for endless lives one has not experienced this real state. The experience of the Soul is not easy to attain according to Dada ‘‘Bhagwan. “One can keep on repeating, “I am Śuddhātma, I am Śuddhātma,” but the experience does not come. There is no other method to acquire the experience of the Pure Soul other than through the Jñāna and the Jñāni’s grace. The acquisition of Jñāna, leads to pratiti (conviction), lakṣ (awareness), and anubhuv (experience). Furthermore, the conviction (pratiti) never leaves.”262

3.9.3 Experience, awareness and Conviction

Dada Bhagwan explains further as what is conviction (pratiti) of the Soul? It is the conviction, “I am Soul,” that becomes ingrained in one’s being. This conviction has initially taken hold through the medium of words. Eventually he will experience, “I am Soul. Your former conviction that you are Chandulal is now broken, and the absolute conviction that you are Pure Soul has been established, along with the lakṣ (awareness) of Pure Soul. Once he become Pure Soul, his liberation is guaranteed. There is absolutely no doubt about this. How much of the Pure Soul state does he experience? It is primarily

from the conviction. If one is awakened in the night, immediately he become aware that he is *suuddhātma*. This means that there is a one hundred percent conviction and the awareness has also been established. Awareness (*laksh*) means *jagruti* (alertness, vigilance, and state of spiritual awakening). This *jagruti* will keep increasing until it becomes complete. Thirdly, he has the experience (*anubhav*). It is due to this experience of the Pure Soul, that he is attending *Satsang* (*Sat* = absolute truth, *Sang* = association). One has tasted something and found sweetness in it. After *Jñāna* and *Satsang* one will have experience, awareness, and conviction of your Real Self. This is a natural occurrence. The duration of time may vary. Experience and awareness fluctuate, whereas conviction of the pure state is constant. When the conviction is constant, such a state is called *kshāyak samkit*. The conviction that fluctuates is called *samyak darśana* or *upṣama samkit*. Awareness tends to change, depending on what one is doing. If he is talking to someone, his awareness will not be there. As for experience, this occurs when he is alone. So through these three aspects, conviction, experience, and awareness (*pratiti, anubhav*, and *laksh*), all mental and bodily tendencies (*vritis*) that have wandered outwardly, for endless lives, now revert to the Self. They change direction, ending all aimless wanderings.

### 3.10 Āgnā is the Religion

Very important aspect Dada Bhagwan explains as under. The one who desires liberation does not need to be involved in doer ship. The one who wants *mokṣa* needs only *Jñāna* and the *Jñāni’s āgnā*-directives. “The one who wants to go to heaven, or desires worldly pleasures, needs doer ship. There is no need for any penance or renunciation in the path of liberation. The only thing required is to meet a *Jñāni*.”

Then the acquisition of his āgnās becomes your religion and his inner penance. *Jñāna* (correct knowledge), *darśana* (correct vision), *charitra* (correct conduct), and *tapa* (penance is antar-internal *tapa* and not bahir-external *tapa* as in other systems), this are the four pillars of the foundation of *mokṣa* according to Dada Bhagwan. The direct result of āgnās is freedom, because all the four pillars are contained in them.

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3.10.1 Stay with the Jñāni

Dada guarantees that never before, has love arisen for the Jñāni. Once this love arises, all solutions follow. In your previous lives one has not acquired anything else besides worldly pleasure and pains. The Enlightened Ones have said that one should stay with the Jñāni, after acquiring Jñāna from him.

3.11 Conclusion

The traditional path to the enlightenment or liberation requires person to renounce own family life and all his material possessions. It is very much required to remove inner weakness. One has to practice self control to dissolve the ego and ultimately attain the Self or ātman. Akram vijñāna is very much different from this as there is no such requirement of any of this. We can say Akram vijñāna giving two stages of enlightenment,

1. The first stage of enlightenment or mukti or mokṣa happens when one experience a sense of freedom from worries and unhappiness in this very life. Even in midst of the suffering one experience the bliss of the Self or ātman from within.

2. The second stage of mokṣa is attained when all karmas are completely exhausted-cleared and you become free from cycle of death and birth. This is the final mokṣa.

The first stage of mokṣa can be attained here and now. Thousands of people have experienced this and changed their lives. Akram path empowers one to remain in the midst of any situation, and thus one experiences the first stage of mokṣa.

In Akram path, the fundamental change starts internally when the ignorance of the Self or ātman is completely removed through the grace of the Dada Bhagwan Jñāni Puruṣa. The knowledge of the ātman is achieved in just two hours. It is scientific process of Self Realization called Jñāna vidhi. There after there remains actually nothing to renounce. As the right understanding and firm conviction of who I really am becomes established, one is able to maintain equanimity in all the situations.

Right understanding of karma is given in Akram vijñāna. How our desires, motives, intentions and the emotions drive with which action is conducted have an effect on our lives and they are related to karma. Karma in Sanskrit means deed or action. It
includes all the actions one does with mind, body and speech. *Karma* is echo of the past and creates the future.

1. In general, common acts like working, cooking, noble deeds, donations etc are considered karma in general.

2. *Akram vijñānāni* Dada Bhagwan gives a very in depth meaning that those acts are actually fruits of *karma* bound in previous lives. Which also means that whatever one see externally in the current life are all fruits of one’s inner intent (*bhāva*) of one’s past lives.

After learning that,

1. The reason for continuing in the cycle of births is *karma*.

2. The personal experience of pain and pleasure are the results of *karma* that has charged or collected in previous lives.

3. It is important to understand that one negative deed cannot get offset by another positive deed. They both will deliver their results individually, and

4. One attains final *mokṣa* only when all *karmas* are destroyed,

Dada Bhagwan gives his understanding of *karma* as follows:

1. Fruits of *karma* are never a punishment but it is consequence of inner intent (*bhāva*).

2. The fruit we see in this life whose seeds are already sown in past lives. It is wrongly understood as fruits are given by god. Actually, fruits ripens into our experience when the appropriate conditions come together. It is given by nature which Dada refers to as ‘scientific circumstantial evidence’ (*vyavasthit sakti*).

3. The important key reason of the charging of *karma* are inner intent (*bhāva*) behind the action and ignorance of the Self.\(^{264}\)

It means one's own *karmic* projection: everything one encounters is own design made in previous lives. Nobody else, not even god, is responsible for this design. One

\(^{264}\) The word Self, with 'S' in capital letter refers to the awakened Soul, which is different from the worldly soul (non-awakened Self), written with 's'. The term *suddhatma* (pure soul) is used by the *Jhāni Puruṣa* for the awakened Self, after the *Jhāna Vidhi*. Similarly, any word in the middle of a sentence, with capitalized first letter, or in inverted commas at the beginning of the sentence, refers to the awakened Self. This is an important distinction for the correct understanding of the difference between the awakened Self and the non-awakened self. Wherever the name 'Chandubhai' is mentioned, the reader should substitute his or her name.
has been responsible wholly and solely from endless lives. It is very important to understand that whatever people recognize that whatever they experience is their own projection. As a result people try to change that projection, but they are actually unsuccessful. This is simply because this projection is not at all in their hands. Talks about changing the projections are correct but does one have independent ability to do so? One does have, however, only to a very very limited extend. The major portion of this control is not in own hands. Only after ‘attaining the true knowledge’ of the Self, one become independent; but till that time it is not that so.

So if this is the case, then…

1. How one use this knowledge to achieve his goals?
2. Can one purify or unwind negative imprints of karma before they come actually into fruition?
3. Can one continue doing own activities, not bind karmas, and yet be able to experience own blissful state of the Self? (parmānanda) state.
4. Is there any practical way to mokṣa from karmic bondage of endless past lives?

All the questions are being answered by Dada Bhagwan about practical liberation from the bondage of karma. Techniques to unwind past karmas and wash away negativity and experience inner peace. Understanding theory will help to understand its science of karma and mechanism. But question is that how to start on journey towards mokṣa? Akram Viññāna is the answer. In Dada Bhagwan’s own words, “Once you come into the nature of Self, no new karmas will bind. This happens when the Jñāni Puruṣa make you aware of your own True self. After that, new karmas do not bind and old karmas continue to discharge. When all the karmas have discharged, you will attain final liberation.”

What is the uniqueness of Akram path?

1. This is effortless path where with the grace of Jñāni Puruṣa Dada Bhagwan Self is realized in two hours of Jñāna vidhi.
2. It is a spiritual science and not at all a religion.
3. It is result oriented spiritual science that brings about positive change in one’s life and relationships.
4. It does not require one to change present guru or religion.
5. There is no rituals to be followed.
6. There is no need to leave family and comforts as it does not require renunciation.
7. The world has arisen because of ego (ahankāra), karmic bondage is due to ‘egoism’. Ego is harmful, the moment one realizes that then everything will become straightforward. The ego is not worth protecting. If egoism can be stopped in any of the ways, then one can be free from the worldly life and attain ultimate liberation. Ego stops after attaining Ātma Jñāna. That ego goes away. It is stored ego or discharge ego saying and one believes it to be the real ego.
8. Ātma does not experience any kind of pain or misery. The ātma is the source of happiness-bliss. Pain and misery can never effect it. The one who enjoys the happiness is the one who suffers pain. So who is the one that is enjoying happiness? It is ego. Pain is also suffered by ego. Who is the one doing greed? Ego does it. Who gets married? ego does. Ego is the only one who who enjoys happiness and pain. The kāṣāyas (components of inner non-Self complex) are enjoying. The doer is some other entity and yet one claims; I am doing it. I did it’. Karmas are bound because of āropit bhāva (the attributes of the false belief of ‘I am Chandubhai’).
9. Never ever jiva enjoyed sensual pleasure. It does not have power or capacity to enjoy sensual pleasure. The jiva (life energy) which is separate from the ātma, which is itself separate. But the jiva in this is the one who lives and dies – that is called jiva. It is the form of illusion. So it never experiences anything. The ātma
10. In short, the wrong belief of ‘I am Chandubhai, āropit bhāva is egoism. If one wants worldly pleasure one uses in positive manner and not to do anything negative in it. If one wants only miseries, then one maintain a negative ego. Mixture of misery and happiness is when one maintains positive and negative ego together. Finally, if one wants liberation one has to get rid of wrong belief and come into the nature of Self (swabhāva). The whole world actually revolves around these three statements. It is very important to note that the ego which actually seen by others is like almost dead ego this is for the worldly functioning (pratiṣṭhitha or vyavahāra ātma). If with this ego someone is hurt Chandubhai does pratikramana (asking for forgiveness) to revert back by not protecting the
ego. The process of involution has already started and gradually ego will get reduced with understanding and awareness of the Self (samaj and jagruti) with help of satsang, navkalam and charan vidhi.

11. One can live worldly life with fulfilling worldly duties and at the same time work for salvation. Wherever one lives his ultimate goal is to get rid of kasāyas. So I am sanyāsi or muni etc is also an ego. So for vyavhāra point of view one may be sanyāsi, a Doctor, a teacher, a student or a house wife etc but from Nischaya he is sūddhātma, and that awareness should prevail all the time. ‘Seer’ and ‘seen’ state.

The science of Akram path is focused on the correct understanding, which inevitably leads to correct and right conduct. It is easy to understand in current times. What is the history of Akram path? His name was Ambalal Muljibhai Patel, contractor by profession. While sitting on a bench at Surat station in June 1958, nature unfolded a phenomenal spiritual experience within him. Jñāni Puruṣa Dada Bhagwan revealed this Akram vijñāna to the world. At the end of the spontaneous internal enlightenment which lasted about an hour, answers to all spiritual questions became known to him. This was the result of his previous lives efforts. Even more astounding than what he experienced was the power that manifested within him which enabled him to impart the same experiences to all the seekers who came to him in search of solutions? This is a scientific process of Self Realization or Jñāna vidhi. In two hours, he imparted his knowledge to others. Thousands of spiritual seekers have received jñāna through him. This spiritual science came to be known as ‘Akram vijñāna’. The current spiritual master, Deepakbhai continues to spread this path to new spiritual aspirants. Niruben and Deepakbhai were blessed with divine powers by Dada Bhagwan to conduct satsang and Jñāna vidhi.

A final note about the translation of Dada Bhagwan’s satsangs may be added here: “The Jñāni Puruṣa Dada Bhagwan, had said that it would be impossible to translate his satsangs and the knowledge about the Science of Self-Realization verbatim into English because some of the meanings would be lost in the process. Therefore, in order to understand precisely the science of Akram vijñāna and Self-Realization He stressed the importance of learning Gujarati. Dadashi did however grant his blessings to translate his words into English and other languages so that spiritual seekers could benefit to a
certain degree and later progress through their own efforts. This is a humble attempt to present to the world, the essence of His Knowledge. This is not a literal translation but great care has been taken to preserve His original words and the essence of His message. For certain Gujarati words, several English words or even sentences are needed to convey the exact meaning; hence, many Gujarati words have been retained within the English text for better reading flow. At the first encounter, the Gujarati word will be italicized followed by an immediate explanation of its meaning in brackets. Thereafter the Gujarati word will be used in the text that follows. This serves as a twofold benefit: firstly ease of translation and reading and secondly it will make the reader more familiar with the Gujarati words critical for a deeper understanding of this science.”

265 Dr. Amin Niruben, (compiler in Gujarati), Pratikramana- The key to resolve all problems (English), 2010, 4.