Chapter 5

A Comparison between Methodological and Non-Methodological Approaches to Enlightenment

5.1 Introduction

Now at final stage it is necessary to weave and compare different ideas of enlightenment—mokṣa, ātman, role of materialism and importance of spiritual goals scattered in some of the different systems of Indian Philosophy and in some of the contemporary philosophers like U.G Krishnamurti and Dada Bhagwan. Now it is time to bring them to know them at a glance simultaneously and synthetically to understand the kind of evolution that these ideas have undergone. The idea is to bring broad feature together, and linking them comparatively.

5.1.1 Four-fold mechanism in Indian Philosophy

Vedānta asks that why human cannot become Parmātmā? (the absolute Self)? It is because of presence of mud (impurity). Vikṣepa – Yoga (destruction or restlessness of the mind, projecting the illusion) and ajñāna (ignorance of the one's real Self). The Jaina theory states it is because of rāga and dveṣa and ajñāna (ignorance of one's Self). Ajñāna is definitely common to all the Kramic mārga teaching including Yoga. So the support is destroyed if ignorance goes away. Dada Bhagwan explains that effect continue automatically, but one creates causes within, one supports (new) cause by saying, “I did I said…. Etc”. Actually, no one has to do anything. Effect occurs naturally but one supports. That bhrānti (illusion) is the cause. Jñāni removes ignorance. There is four-fold mechanism in any Indian tradition as follows:

1. Hēya - Bondage
2. Hēya hetu - Cause of bondage
3. Hāna - Removal of bondage
4. Hānopāya - Path of liberation or mokṣa

In Sāmkhya-Yoga
(1) **Heya** – The conjunction of the *Puruṣa*, who is knower (*draṣṭa*) and the *Prakṛti*, who is knowable (*draśya*) is the cause of the pain

(2) **Heya hetu** – *Avidyā*

(3) **Hāna** – *Kaivalya*

(4) **Hānopāya** – *Astānga mārga* (eight fold path)

In Buddhism we find there is

(1) **Heya** - There is *dukkha*

(2) **Heya hetu** - There is cause of *dukkha*

(3) **Hāna** – Liberation, *Nibbāna*

(4) **Hānopāya** – *Ārya Astānga mārga*, Eightfold path

According to Jain tradition

(1) **Heya** - Association of *Jīva* and *Ajīva*. Inflow of *karma* into soul.

(2) **Heya hetu** - *Āsarva* or inflow of *karma*

(3) **Hāna** - Disassociation of soul and *karma* which is liberation. Removal of bondage. *Kewal Jñāna*

(4) **Hānopāya** - *Samvara* and *nirjarā, mokṣa* mārga. *Triratna* are,.  

(a) *Samyak darśana*, right faith - it is unshakable faith in seven categories.  

(b) *Samyak jñāna*, right knowledge - perfect knowledge of seven categories  

(c) *Samyak chāritra*, right conduct - Conduct based on right faith and right knowledge. Wrong deeds deviate one from the path of liberation and right deeds leads towards liberation. Every step towards liberation should be related as per *Tattva*.

_Akram Vijñāna_ of Dada Bhagwan

(1) **Heya** – The root of suffering is ignorance of the Self

(2) **Heya hetu** – Wrong belief (*mithyātva*) that ‘I am Chandulal’ (reader may insert own name instead of Chandulal)

(3) **Hāna** – *Mokṣa*

(4) **Hānopāya** - 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 is known as *Jñāna Vidhi*. The awareness that the Self is pure soul will remain constantly. Result of the *Jñāna*
is the state of *suddhātma*. However, the state of *paramātma* (supreme-fully realized state) has not yet been attained. The partially realized Self (*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’ (Dada 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.

Every school’s essential part is right faith. One cannot start without right faith. In *Ārya Astāṅga* mārga they talked about *samyak draṣṭi*-right vision as directed by Buddha. According to *Y.S* 1.20 *sraiddhā* or faith is one of the in five core attitudes and goals of *Yoga* in achieving *samādhi*. Jains tradition is based on teaching of *Tīrthankaras*. So unshaken faith in seven categories as explained by *Tīrthankaras* should be there. It is not an ordinary faith but right faith.

U.G. Krishnamurti

U.G. Krishnamurti does not give any solution to any of the problems raised and avoided questions about ‘enlightenment.’ For any controversy he says, ‘It is so. Take it or leave it.’[^363] For U.G.Krishnamurti ‘natural state’ happened to him in same manner libration should happen but putting efforts is all futile. You should stay with your misery and that you don’t need a teacher. U.G.says, ‘I can’t help you. It’s your misery.’[^364]

5.2 From where does the path of *mokṣa* begins?

All major systems of Indian philosophy agree in having *mokṣa* as a goal of life. The *Vedic* idea of *mokṣa* consists in the termination of pain and suffering of this worldly life and rich life not only on the earth but also in the heaven. It can be

achieved by prayers and sacrifices. The Upaniṣad depicts that mokṣa as attaining immortality by means of Self realization. Identity of soul with Supreme Self. The soul becomes completely free from the attachments and desires. The one who is free is mukta and is not touched by the worldly afflictions, it is jīvanmukti, and in videhamukti the jīva loses its body and all the three kinds of karmas. For Čārvaka there is nothing like mokṣa. The highest happiness that the soul can attain is the material and worldly happiness. Nāstik darśana who are considered to be the non believer of Vēda are Buddhism, Jainism etc. In Buddhism Nirvāṇa consists in termination of all conscious experiences, of thought, will, pleasure and pain. This is possible by eradication of all desires by only means of knowledge of impermanence nature of the world. This is possible by complete renunciation and self control according to Hinayāna. Mahāyanist it is absorption of the individual with the perfect dharmāstik āyas. All the schools ultimately agrees that the Nirvāṇa can be achieved by removal of avidyā, knowledge, by removal of passions and desires, by discipline and renunciation. Jaina agrees that the mokṣa to be the state of freedom from all miseries by making the soul free from karmas by removing ignorance with help of knowledge of the soul. It can be attained by samyak jñāna, samyak darśana and samyak charitra, self-control, renunciation and by observing moral values. Sāṃkhya-Yoga is āstik darśana. In Sāṃkhya-Yoga, in mokṣa condition Puruṣa (soul) is already pure and separated from the Prakṛiti. It is due to avidyā there is conjunction of Puruṣa and Prakṛti is seen. Puruṣa enjoys its silent state of kaivalya (isolation) by discarding all the changes of the Prakṛiti. This is possible by observing Yogic discipline-abhyās and renunciation-vairāgya of desires etc. This comes with self-control.

U.G.Krishnamurthi, he does not give any solution to any of the problems raised and avoided questions about ‘enlightenment.’ For any controversy he says, ‘It is so. Take it or leave it.’³⁶⁵ For U.G. Krishnamurti ‘natural state’ happened to him in same manner liberation should happen but putting efforts is all futile. You should stay with your misery and that you don’t need a teacher. U.G.says, ‘I can’t help you. It’s your

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misery.” Actually by doing any efforts he feels one is going away from the ‘natural state’.

Dada Bhagwan explains that the urge-decision-knowing part is important. A person who is really though full takes heed about whether it is worth following, life of samsāri-worldly path or not following? If answer is it is not worth following the search begins for mokṣa. According to him there are many paths as hairs on the head. If one wish to attain mokṣa, than he should know this much whether he is ‘bound or not’? Then he must also know, on what basis has this bondage taken place? Through what can this bondage be broken? One should know solution for that. To know best path of liberation is a must. He clearly states that there must be someone to help and lead the goal. Someone must be the bestower. He should be one who has crossed the ocean of worldly life-mukta and can help others to cross as well afloat (tarantāran). He himself should be afloat-tarantāran, if he is tiring to stay afloat, it will not help. He himself should be bestowed (mokṣa dātā), then he comes only to bestow mokṣa, he does not ask for anything in return. The one who is in liberated state (mokṣa swarupat) himself. There begins the path of liberation. One starts walking under the guidance of who is in liberated state is the beginning of the liberation – to work behind him sooner or later – it means that the path of liberation has begun. He assures liberation for such a person who starts following Jñāni Puruṣa. “Jñāni puruṣa pāse āvi ne mahanat karvi pade to ahi (satsang) mā āviye j shu kāma? Pan Jñāni Puruṣa pāse tap, tyāga, mahanat kaṣu j nā hoi, e potej ākhā Brahmānd nā swami hoi.”

5.3 The Nature of Ego-ahankāra

According to Dada Bhagwan, “Neither the body, nor the Soul, undergoes birth and death (avagaman). Only the ego does. This body comes with all its necessities, but it is mainly the ego that comes and goes. The cycles of birth and death come to an end, for the one whose ego has ended.” One must understand real meaning of ‘ego’ from liberation point of view. According to Dada Bhagwan, the path of ‘comma’ of the

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368 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavideh Foundation, Ahmedabad, 2013, 117.
ahankāra - ego, and ego has yet to be dissolved is ‘Kramik mārga or Kram mārga’. ‘Akram’ or a short cut, whereas ‘Kram’ means an orderly step by step spiritual step-less means the path of full stop of the ‘ego’. “Ego means that although one does not do anything, one asserts, ‘I am the doer’ (ahankāra). That is the false assertion (aropit bhāva; false imposition). It is called ego. The primary thing is the ego, and from it arises all kinds of words like: māna (pride), abhimāna (excessive pride due to material possessions), garva (ego of doership), ghemaraji (pompous display without any substance), etc. What kind of a thing is abhimāna? In it the aropit bhāva (false assertion) which is the ego, is there, but when someone shows off by saying, “I have four bungalows and I have two cars,” it is called abhimāna. To claim to do something when one is not the doer is called egoism (ahankāra).”

“The ego arises first, and then the body is formed; thereafter, all the other external results (parinām) eventuate. Karma is created by the ego and this is the consequence of that. This mind, body and speech are the fruits (consequences). The ego is the ‘cause’ and the mind, body and speech are the ‘effect’. ‘Cause and effect’, ‘effect and cause’: this is how everything continues. The Jñāni Puruṣa can stop the causes, so only the effect is left. And so there will never again be another effective body.”

According to Sāmkhya-Yoga, recognizes twenty-five categories - tattvas or principles. Ego is one of the categories. Ego-ahankāra forms part of Prakṛti and at the end Prakṛti is released because Puruṣa is always pure and liberated. It is only due to avidyā it is impure. Āchārya Panchśikha-ekam eva darśanāṁ khyātiḥ ev darśanāṁ iti’. There is just one darśana khyāti meaning wrong identification takes place. Asmitā-egoism is considered to be one of the afflictions or kleśas as per Yoga. Asmitā is wrong identification between Puruṣa and Mahat (ego).

According to Buddhism, Skandhas itself is Self. Annihilation of all the skandhas is annihilation of the Self. Buddhism does not clarify the question of what happens to citta after Nirvāṇa? One lamp is blew out and what happens after that? Whether it goes to east, west or south? So Buddha is silent on the issue. In Buddhism Nāma and

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369 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 117.
370 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 118.
Rupa gets purified with following Astānga mārga. Ego is purified by following dhamma and moral code of conducts. By giving doctrine of karma he agrees that there is doer and enjoyer of the fruits and it requires purification with efforts. The five skandhas are held together and they constitute life as long as karmas. With total exhaustion of karmas the five skandhas fall away from each other. This is where is freedom from passions, lust, hatred, egoity, attachments, envy, sense enjoyments and one becomes loving and compassionate towards all living beings. Self imposed penances actually constitute self mortification in very ancient time, it was widely held that only self mortification was a noble, holy practice which truly led to the liberation and from evil effect of bad karma. By the time Veda system passed onto Brahmanism. They taught about good deeds, bad deed, samsāra and mokṣa, and liberation from samsāra. ‘The main difference between their belief in kamma (karma) and Buddha’s teaching is, according to them going round and round samsāra is their atta (self or ego) by self mortification. When their atta is purified by the process of self mortification, they go and join with the big atta, the Brahman-this is their liberation, their nibbāna.’

In Jainism one is purifying ego with the help of japa, tapa and kriyā etc and passing through various stages of spiritual development-guṇa sthūnaka.

So whatever is done in Kramic mārga is with ego and ‘I ness’. One becomes doer of the karma. At the end when ego is purified he reaches higher stage. There are also chances to fall back. In Akram path ego is released first with help of Jñāni Purush and what is left is only discharge karma as there is no doer left. No chance of falling back as there is no doer any more.

5.4 Theoretical vs. Practical Science

The Jñāni Puruṣas are above the four Vēdas. When one has finished learning the four Vēdas, it is then that the Vēdas say, ‘this is not That’. One needs to understand why Vēdas and Jñāna are two separate words. Dada explains, “Vēdas are based on the intellect (buddhi janya), they involve activity (kriyā), and they comprise aspects of the


three qualities (trigunātmak: rajas – passion and desire, sattva – goodness and awareness and tamas – unawareness and darkness). And Knowledge (jñāna) cannot be trigunātmak, it cannot be based on the intellect (buddhijaneyya), and by nature it can only be chetan (the Self). Jñāna is always chetan."

So again a question may arise that is the Vēda also not full of knowledge? Dada further explains, “knowledge is not useful for final liberation (mokṣa). It is a means to attain knowledge (sādhanā jñāna). There is no knowledge of the goal, the Self (sādhya jñāna) in it. Because it contains the means to attain knowledge (sādhanā jñāna), it means that it is based on the intellect (buddhijaneyya). And this is why the Vēda itself says, ‘this is not That’. The ātma that you are searching for, cannot be here; it is indescribable (avarṇiṇya), it is inexpressible (avākṣya), and it is not found in words. And the Vēdas are in (shabdroop). Therefore ‘Go to Jñāni’, where the ātma can come into your hands. He will say, This is That’.

Vēda is knowledge that is based on the intellect. And this jñāna is knowledge of the self (chetan jñāna) Knowledge based on the intellect (buddhijaneyya jñāna) means; what is the difference between the intellect and knowledge? The direct knowledge is called jñāna. Indirect knowledge is called intellect (buddhi). Vēda is knowledge in form of words, so it is understandable through intellect (buddhijaneyya jñāna). Vēda is theoretical and jñāna is practical.

"Vēda is only a guiding tool (sādhan). It is not something that helps you attain final thing. Unless you meet Jñāni Puruṣa, you will never accomplish your work.”

"The real jñāna cannot be trigunātmak; it is science (vijñāna) itself. Vijñāna is real knowledge."

"The ātma is not something that can be contained in the Vēda…..The Vēda is inexpressible (avaktavya) and indescribable (avaraniya); there are no words for it…..so who would know beyond the limit of Vēda?"

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375 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013,115.
374 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013,115.
375 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013,116.
376 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013,116-117.
377 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013,118.
And we would say, ‘No one below the Védas can know that. Even the Véda wouldn’t know. But he, that is above the Véda is the Jñáni Puruṣa who is the only one who knows what the ātma is. The Jñáni Puruṣa may even say to you, ‘This is That, This is That’.

Dada Bhagwan claims that only Jñáni Puruṣa has the science of separation. Védas is the form of knowledge (Jñána) and the Knower (Jñáta) is in the form of science (vijnána). Jñána cannot procure results on its own (kriyākāri), and science produces results (kriyākāri). “Two types of meditation. A meditation of the kundalini (corporereal energy). A meditation of a Guru, mantra etc. is the meditation as the Self. This meditation leads to nirvikalpa samādhi (the egoless state). Nirvikalpa is a state of no ‘I-ness’. Nirvichār is the without thoughts, a state like stone nirvikalpa state can be found from Jñáni.

In Kramic mārga like Yoga tremendous self effort takes one to this state of nirvikalpa samādhi. Even one is not sure of getting this in this time cycle. Same is the case with kundalini meditation.

5.5 Prarabdha – Puruṣārtha-destiny self – effort (free-will)

It is must and desirable to understand line of demarcation between prarabdha-destiny and self effort-puruṣārtha in order to understand one's own 'doership' or 'non-doership'. From karma point of view it is very important to understand idea of ‘doership’ and ‘non-doership’. Dada Bhagwan explains that the kramik mārga -step by step path of liberation understand whatever is done through the five senses is self-effort (puruṣārtha). From morning till evening, a person runs around job, preoccupied with his other work for his daily bread and butter, reads scriptures, meditates, does chanting of God's name (japa or mantra) as dharma or purification techniques for liberation. For Akram Vijñāna of Dada Bhagwan all that which is done through the five senses, e.g. japa, tapa-penance, dhyāna- meditation, eating, drinking, reading etc. is prarabdha and ‘not puruṣārtha’. Whatever is japa etc. which is seen is the effect of previous births causes and whatever is predetermined is prarabdha. Based on above argument understanding of doer ship is developed by Dada Bhagwan and

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378 Dr. Amin Niruben (compiler in Gujarati), Aptavani-8 (Trans English)- As expounded by the Gnani Purush "Dada Bhagwan", Mahavedeh Foundation, Ahmedabad, 2013, 125.
379 Dr. Amin Niruben (Originally Compiled in Gujarati), Aptavani-5, Mahavedeh Foundation, Ahmedabad, 2010, 29.
explains that as after eating who does *purusārtha* to digest our food? For him nature runs our inner machinery so will it not run the 'outer' matter as well? But because of the ignorance, about it, one cannot help one's egoism of, 'I am the doer'! Real self effort starts only after Self realization by *Jñāni Puruṣa* and when one becomes *Puruṣa* and does the 'real' 'self-effort'.

380 Until then what ever is done as per *kramik mārga* is illusory self – effort (*brānt puruṣārtha*). The real self effort is when there is no attachment-*rāga*, abhorrence-*dveṣa* in the resultant effect of the non-self complex is *pudgala-prakṛiti*. His explanation to this is that seeds of *karma* are being sown because of the existence of ‘ego’ (*ahankāra*). As a fruits or effect, the result could be bitter-*kadvu* or sweet-*mithu*. This is known as deluded self-effort or *brānt puruṣārtha*, this is to change an improper 'effect' to a perfect one! Now key is here, Self effort –*puruṣārtha* is required to maintain equanimity-*sambhāvaa* because whatever circumstances that present themselves is destiny for sure. So as per *Akram mārga*, to change *ārtadhyān* and *randradhyān* into *dharmadhyān* is self effort-*puruṣārtha*—this is a scientific explanation. This is one of the major discovery of *'Akram Vijnāni* (the scientist of the direct path to the Self). Dada Bhagwan has almost uncovered the web of total misunderstanding about *destiny-prārabdhā* and self effort-*puruṣārtha*. Dada Bhagwan unrivalled the right understanding about very important aspect of 'who the doer is!-karta' through his discovery of *Vyavashtī Śakti* (scientific circumstantial Evidence). It is on the record that Dada Bhagwan spent his one life span of one of his previous births to only to understand this that 'who is the doer'? And answer he found was that it is *Vyavashtī Śakti* (scientific circumstantial Evidence).

This surely helps the self realized to reach the state of absolute Self (or *Kewal Jñāna*). The 'self' becomes 'doer' when there is ego-*ahankāra*. When ego-*ahankāra* is absent, the 'doer is *Vyavashtī Śakti* (scientific circumstantial Evidence). *Śūdha upyog*-pure-applied, awakened awareness of the Self is the *puruṣārtha* victory over

380 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani-4*, Mahavedeh Foundation, Ahmedabad, 2013, 17.
381 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani-4*, Mahavedeh Foundation, Ahmedabad, 2013, 17.
kaṇāya or conflict is puruṣārtha. This is the state of Self that developed from Jīnāna is absolute sambhāvaa-samta – equanimity.

As per kramik mārga, Yama, Niyama (discipline) and samyama (restrain), all kriyās, observing mahavrata (great vow), anuvrata (vow), abhyās vairāgya, meditations have been called self-effort. There is no tapa (penance) in samyama, where is in tapa as a forth pillar of Akram mārga (jīnāna, darśana, charitra, tapa) there is 'heart' the mind is being heated! To obey Jīnāni's Āgnas (special directives given by Jīnāni Puruṣa that sustains the enlighten state after the Jīnāna -Vidhi is self-effort – that is the only religion.383 One who understands destiny and self-effort is higher than both as per Jīnāni.

That which happens in this life (dravya) is all destiny, and bhāva or intent is self effort.384 In karmic path the state of non-self or ajīnāna, whatever bhāva puruṣārtha is done – intent(bhāva) – based self-effort, on account of which the bonds of karma for next life are created.385 Neither destiny nor self-effort is the higher, the one who understands them both is the higher, so says the Jīnāni Puruṣa.

U.G Krishnamurti denies idea of rebirth and karma. There is no mention of puruṣārtha. For him whatever efforts one puts in for mokṣa is in vain. All his so called religious efforts takes him away from his natural state. Rather he can put his efforts to earn money. So by saying this concept of effort is there within him but it is in other direction. Though he himself was hardly keen to earn money throughout his life span as he always used to mention that he was born with a golden spoon. Later stage of his life he had financial problems and he was taken care by one of the lady by name Valentine. He had prediction of Nādi Jyotisha (karma nādī) with him (one of the ancient methods of prediction of future of a person) in which there was mention of his enlightenment state of U.G. Apart from other predictions, Nādi went on: “For eleven years from now, he will be haunted by the spirit of Good Luck wherever he goes. It

382 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 18.
383 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 18.
384 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 18.
385 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 19.
will not leave him…This man, whether he is eating, drinking, walking, sleeping, or doing anything, he always remains in Sāhaja Samādhi (the ‘Natural State on Union, i.e., the state of liberation)…”During the final phase of Chandrasā (the phase of the moon) his very look would suffice to intimate person spiritually.”386 If one believes in Nādi Jyotiṣa means there is something like karma and rebirth theory. So there is no clarity as such about rebirth and karma ideas of U.G. Buddha had 32 major and 80 minor marks of a superman (uttampuruṣa lakṣaṇa) on his body. Astrologers foretold that he would become either a Universal Monarch or a Buddha; but one astrologer amongst them said, ‘He would definitely become a Buddha.’387

5.6 Grasṭha Siddha-Worldly life and imparting Jñāna

As per olden scriptures, Lord Rūṣahdeva had revealed Akram Jñāna to King Bharat. The king lived a worldly life with his 1300 queens, and despite this, attained mokṣa. And to the other 99 sons he gave Kramik step by step Path. Grasṭha Siddha is mentioned in Jain tradition under types of Siddhas. Dada Bhagwan with his grace imparts knowledge-Jñāna, the same Jñāna in this fifth segment of time-pāṇchmo āro. It is important to note that he does not share or give but he claims that after receiving Jñāna a from Dada Bhagwan what one has received is not ātmajñāna but it is that which is manifested-jāgrut within the person after Jñāna Vidhi is the Ātma Jñāna. U.G.Krishnamurti did not impart any Jñāna-knowledge as he believed it is not to be given or one cannot get it with self effort either. “I am not out to liberate anybody. You have to liberate yourself, and you are unable to do that. I am only interested in describing this state.” “Get this straight, this is your state I am describing, your natural state, not my state or a state of a God-realized man or a mutant or any other such thing. This is your natural state, but what prevents what is there from expressing itself in its own way is your reaching out for something, try to be something other than what you are.”388 U.G, “there is no teaching of mine, and never shall be one.”389

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For Dada Bhagwan, \textit{mok\text{s}a} is not a state to be reached or attained. It is one’s own natural state. One is already in the state of \textit{mok\text{s}a}, only the awareness of it is lacking.\textsuperscript{390} For Dada Bhagwan the light has occurred naturally and, so he invites to light up the Lamps of others too. Similarly for U.G.Krishnamurti it was a natural process as well, the natural state is not the state of self realized or God realized man, it is not a thing to be achieved or attained, it is not a thing to be willed into existence, it is there- it is in living state.\textsuperscript{391} But he couldn’t light up lamps of others.

U.G.explains, this state is just a functional activity of life. By ‘life’ I do not mean something abstract, it is the life of the senses, functioning naturally without the interference of thoughts.\textsuperscript{392} “You should stay with your misery and that you don’t need a teacher.” U.G.says, ‘I can’t help you. It’s your misery.’\textsuperscript{393} What I am saying is outside the field of teachability, it is simply description of the way I am functioning. It is just a description of a natural state of a man- that is the way you stripped of the mechanizations of thought, are also functioning.\textsuperscript{394} For Dada Bhagwan \textit{mok\text{s}a} is to attain awareness of being free, even while one is living, the awareness of ‘I am free’ should always take place. What is the meaning of \textit{mok\text{s}a} on death? \textit{Mok\text{s}a} should be instant cash. It is not on credit (pending collection, has yet to be experienced). Nothing (any external situation) affects one is his proof. For him without experience everything is futile. One needs 'cash' and no "credit" same in \textit{mok\text{s}a} as per Dada Bhagwan. According to him “this is the cash bank of divine solution”. So this is not bookish knowledge or rejection of worldly life or spiritual life.\textsuperscript{395} This is path of pure experience. “If someone offers you, such a \textit{mok\text{s}a} (on credit), you should say to him, ‘\textit{mok\text{s}a} in the next life’, tell him you do not want that kind of \textit{mok\text{s}a} if it is on

\textsuperscript{390} Dr. Amin Niruben (Compiled in Gujarati), \textit{Aptavani}-4, Mahavedeh Foundation, Ahmedabad, 2013, 42.


\textsuperscript{395} Dr. Amin Niruben (Compiled in Gujarati), \textit{Aptavani}-4, Mahavedeh Foundation, Ahmedabad, 2013, 19.
For U.G., he just got the state of its own and at the same time he mentions the process and the whole thing was very painful so why one wants to get into this! For him enlightenment is only glorified in scriptures.

For Dada Bhagwan his enlightenment is a ‘scientific circumstantial evidence’ - Vyavasthit Śakti. And he ensures that on account of this state of his, that others are able to attain the very same state of enlightenment. He believed that one become like the one whose niddidhyásana (envisioning) one does. But meeting Jhāni is as a very much result of unfolding of person’s merit karma (panyas) of infinite past lives. So he considered himself as ‘nimitta’ to give this Jhāna.

All other majority of paths are Kramik mārga - step by step, and are ‘relative’ path. ‘Relative’ means that it yields worldly fruits, one earns punya and pāpa according to his bhāava karma and takes one ‘step by step' towards mokṣa. Through renunciation and penance one has to eventually purify the ego – ahankāra, there after one can arrive at the gate of mokṣa only after one has cleansed the ego of all its anger-krodha, pride-māna, deceits-māyuṣ, greed-lobha, rāga, dveṣa.

The Kramik path is very difficult path indeed in present time. On Akram path, the Jhāni purusa in Jhāna Vidhi, purifies the ego for the one who intent to take Jhāna. He takes away his ego and ‘My-ness (mamātā), so then what remains is self! Jhāni Puruṣa can stop causes, so only the effect is left. As a result there will never again be another effective body complex-pudgala for next birth. The ego arises first, then the body is formed, there after all the other external results eventuate. karma is actually created by ego. The ego is ‘cause' and the mind, body and speech are the 'effect' of Prakriti. For Dada Bhagwan explains that the cause and effect and 'effect and cause' this is how everything continuous. For U.G, “You are after all, a computer machine, which reacts as it has been programmed. It is in fact your present efforts to change yourself that is taking you away from yourself and keeping you functioning in the natural way. The personality will remain same.”

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396 Dr. Amin Niruben (Compiled in Gujarati), Atpavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 218.
different language but what we ascertain is that *Akrām* mārga says is, that trying to change effect is impossible thing. Only Dada Bhagwan goes step ahead and explains even effect is not changed cause can be stopped by leaving doership on ‘*Vyavashit Śakti*’ (scientific circumstantial evidence). For U.G., he never agreed with any path or any new path of his own. He was more on rejecting other system building approaches as he never got his own state with help of such systems. Dada Bhagwan never out rightly rejected any system building approaches, *dharma-dharma guru* as he believed in *aṅkāntvāda*. He feels those systems were true according to that particular segment of time cycle but according to this segment of time cycle it is not working and one need simple and easy way of mokṣa. Those *Kramik* path will only teach good over bad (*dharma*) but very hard and difficult to reach mokṣa with own effort. He puts forward ‘*Akrām* mārga ‘–which is calls stepless and direct lift to mokṣa. This is out of compassion and which is suitable according to this segment of time cycle - ‘*pānchmo āro*’.

5.7 Experience of *Jñāni*

*Jñāni* remains completely separate from the mind body and speech. Owing to the effects of prevailing time cycle, he is still four degree short of attaining (the full 360 degree). He is at 360 degree on the day of Gujarati new year, *Guru Purnimā* and *Dada Jamma Jayanti*. Which means what manifested within A.M. Patel is Dada Bhagwan and is at 360 degree. With complete *Vitarāgta* (state of absolute detachment). He did his business. He paid Income Tax, Sales tax, and all that. even with all 'swords' of the worldly life hanging over his head, he remains *Vitarāga*.

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 *dharmadhyāna* (virtuous meditation), but in 1958, *Jñāna* manifested within him. For him, this (*Jñāna*) is the fruit of *Sādhanā* (Spiritual seeking) from countless past lives, it was still there in his present life.
5.8 **Phenomenal vision-1958 in Dada Bhagwan’s own words.**

Dada Bhagwan says: “I felt as though I had become completely detached from the body.” 398 Absolute separation, it is a completely different state altogether! It is not possible to describe it!” 399 “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 jñātā (knower), drāstā (seer) and parmānanda (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 was 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 anubhav) of the Self until you have a clear experience of the Self (spasta anubhav), the Jñāna will continue to increase once you have that clear exact experience (spasta anubhav), the Jñāna is complete.” 400

How to know whether someone who studied spirituality, know that he has reached the absolute state? The answer that Dada Bhagwan gives to this is that such a person’s speech will be vitarāga (detached and without abhorrence towards anything), his expressions will be vitarāga, and conduct will be vitarāga, everything will be vitarāga. He has no attachment for, not abhorrence towards anything, whether you insult him or shower him with flowers. His speech is sayādvāda, which means it does not hurt anyone's religion or anyone's view point at all. 401

5.9 **Method to Jñāna**

How, did Dada Bhagwan acquire this Siddhi and Jñāna? “Do you want to imitate me? You will just waste your efforts, if you try to imitate me.” This is but

398 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani*-4, Mahavedeh Foundation, Ahmedabad, 2013, 92.
399 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani*-4, Mahavedeh Foundation, Ahmedabad, 2013, 93.
400 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani*-4, Mahavedeh Foundation, Ahmedabad, 2013, 92,93.
401 Dr. Amin Niruben (Compiled in Gujarati), *Aptavani*-4, Mahavedeh Foundation, Ahmedabad, 2013, 92,93.
natural’. Even this Jñāna that manifested within me happened on the bench where I sat, a midst the terrible hustle and bustle of the Surat station.”

For U.G, “What is here, this natural state, is a living thing. It cannot be captured by me, let alone by you. It’s like flower (This smile is all I can give). It just blooms. It’s there. As long as it is there, it has a fragrance which is different and distinct from that of every other flower. You may not recognize it…..You can’t preserve its perfume, whatever you preserve of this is only a synthetic, a chemical perfume, not the living thing. Preserving the expression, teaching or words of such a man has no meaning. This state has only contemporary value, contemporary expression.”

In the Kramic path, the Prakṛti becomes natural in a step by step process and then in the end the natural soul i.e. the natural Self is attained. Buddha in Brahmajāla sutta has stated how he practiced this to achieve enlightenment. Speculation was not there in Buddha’s teaching. He discovered truths by himself through his own insight, own realization and direct knowledge. The Buddha explained fully the three aspects of each Noble Truth and twelve ways of all Four Noble Truths. The Buddha explained that he claimed to have become a Buddha only after he had known and seen the Four Noble Truths; namely the knowledge of the truth (sacca jñāna); the knowledge of the task that is to be performed with regard to each truth (kiccha jñāna); the knowledge that the necessary task has been performed (kata jñāna). ‘Having experienced as they really are the arising of sensations, their passing away, the realizing of them, the danger in them, and the release from them, the enlightened one, O moks, has become detached and liberated’. Practicing vipassanā he penetrate the veils of ignorance, delusion, and illusion. He discovered the law of dependent origination (paticcasamuppāda), the chain of cause and effect conditioning the universe. In the Akram path however, the Jñāni Puruṣa directly brings the soul or Self in its natural form and after that, the Prakṛti (the relative-Self) is to be brought in its natural state. How can the relative self become

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402 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 94.
404 Diggha Nikāya, 1.16.
405 Vinaya Pitaka 1.3.
natural? The answer is, whenever the pending ‘files’ (pending karmic accounts) of the relative self are settled with equanimity, there is liberation, hence what remains in the end is the relative Self in its natural form.\textsuperscript{406}

5.10 ‘But Natural’ meaning

‘But Natural Jñāna’ happens to only few people. If someone says, “I did it myself, then that Jñāna remains, incomplete. This Jñāna happened ’Naturally’ on its own. If one did it himself, then the vikalpa (the ego of ’I am chandabhai) would decrease by 80 percent, but 20 percent would still remain. But this is science of vitarāga, which means that it is a 100 percent Nirvikalpa (ego less state).\textsuperscript{407}

5.11 U.G. Krishnamurti’s natural state

“You should stay with your misery and that you don’t need a teacher.” U.G. says, ‘I can’t help you. It’s your misery.’\textsuperscript{408} U.G, while discounting all spiritual experiences, provides a rather naturalistic explanation of spirituality in terms of what he calls the ‘natural state’. He maintains the impossibilities of attaining the ‘natural state’ through search, effort, seeking or any other strategy employed by our thought process. One Day, in the year 1967 when was in 49th year, after attaining a talk by J. Krishnamurti, an inward explosion took place; with that explosion, the illusion that there is continuity of thought, that there is a centre, an “I” linking up thoughts, was not there anymore. U.G. was a changed man –troughed into a natural state of being. “Natural state is a physical condition of your being. It is not some kind of psychological mutation. It is not a state of mind into which you fall one day, and out of it on the next day. You can’t imagine the extent to which, as you are now, thought pervades and interferes with the function of every cell in your body. Coming into your natural state will blast every cell, every gland, every nerve. It is a chemical change.”\textsuperscript{409} If we have to explicate further what U.G. says, the death of the self, or the thought structure, means that the mind is purified of the self, which is but a bundle of psychological memories. It is cleansed of its emotional content

\textsuperscript{406} Dr. Amin Niruben (Compiled in Gujarati), \textit{Aptavani}-2, Mahavedeh Foundation, Ahmedabad, 2013, 19.

\textsuperscript{407} Dr. Amin Niruben (Compiled in Gujarati), \textit{Aptavani}-4, Mahavedeh Foundation, Ahmedabad, 2013, 94.


so to say. That is, once the self is made toothless, as it were, it lapses back to its original or primordial state, it remains in the background, not as a store house of emotional memories but as a data bank of factual memories which is absolutely necessary to communicate and function in the world. So the natural state is not a thoughtless state. U.G. explains “The mind can never interfere, it is finished. The role of the mind as a dictator is over. It comes only at your bidding to supply factual memory, consciousness without a thought.”

U.G. considers the natural state as the function of this living organism. He comments: "It is not synonymous term for the enlightenment or God-realization or Self-realization. What is left here is this pulsating living organism. And the way it is functioning is no different from the mosquito that is sucking your blood."

5.12 Jñāni Puruṣa Dada Bhagwan-natural state

Jñāni gives proof of mokṣa, it is not a location but a state. “It is a state, but not this state that you are familiar with: it is a natural state.” 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.” 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.”

Kramic path in Yoga and Buddhism: Tada drashtuh svarupe avasthanam (Y.S 1.3): As per Yoga Sūtra of Patañjali, the seer, seeker and seen are one. Which means at final stage the seer’s, of the soul, actually witness soul-ātman-Self, from the root drsh. Which means to see. Svarupe indicates own nature, own form (sva-own, rupa-form).

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412 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-1, Mahavedeh Foundation, Ahmedabad, 2013, 95.
413 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-1, Mahavedeh Foundation, Ahmedabad, 2004, 47.
avasthānam is stability, setting or remaining and being in a state, the root sītha means to stand, it is indicative of restoration to its original state.

Buddhism: “Asekhaṇa ca silena, asekhaṇa, samaadhiṇa, vimuttiya ca sampanno, nanena ca taḥavidhoh.” “Sa ve panceṇasampanno, pancha angevivajjayam, imasmim dharmavīṇayaya, kevali iti vuccati” (Angutara -10.2.2.3). Kevali –isolated refers to the pure unmixed state of liberation. Kevali would be one who exhibits morality, concentration of mind, liberation, knowledge and mastery of dhamma lore of an Arhanta. "Yo dhammacakkaṃ abhibhuvya kevali,, pavaṭṭayi sabbabhutānakampi" (Angutta-4.1.8). The Buddha himself was called kevli.

5.13 Natural state experienced by U.G, Dada Bhagwan and Kramic path

So here we find similarity of enlighten state experience between both U.G and Dada Bhagwan that they explained it is a ‘natural state’ for both of them. It was an effortless and it just happened to both of them on the bench. It was ego less state. For both of them consciousness is undivided. Dada Bhagwan called it a clear experience of Self (spast anubhav). The Lord of the fourteen worlds has been expressed within Dada. He has personally seen Him and experienced Him.

According to U.G Krishnamurti, the natural state is a physical state of being and enlightenment is physical. As U.G. reiterates, whatever transformation he had undergone was within the structure of the human body and not in mind at all. The transformation of biological mutation was triggered.415 “Does such thing as enlightenment exist? For me what does exist is a purely physical process, there is nothing mystical or physical about it.”416

5.14 Does mokṣa mean independence? Sanyāsa and Saṃśāra

For Dada Bhagwan, mokṣa is real independence where there is no ‘superior’ or no ‘underhand’ (subordinate). It is possible to attain such an independent state in the worldly life (saṃśāra). U.G. was a married man with children. Dada Bhagwan was married and both of them got enlightened state in spite of their marital status. Dada

Bhagwan guarantees that he is living proof that it is possible to attain such a state, even while living in worldly life (sāmsāra). Asks people to get some 'encouragement' from seeing him, that it is attainable even while living in the worldly life (sāmsāra). For U.G. he just got it and he also disclaims any guarantee whether others can get it. For him something which has happened to him has no concern with his married life at all. According to Kramik path is a path of sanyāsa path of renunciation. Even householder can follow but basically one has to aim at life of sanyāsa.

5.15 What is the difference between Darśana—correct vision and Jñāna?

“Darśana is the main vehicle for mokṣa. Jñāna is the extension (viṣeṣa) of darśana. When Jñāna and darśana come together, it gives rise to conduct (charitra). What is Jñāna? It is that which has been known and understand through darśana (understanding through the vision as the Self). When that understanding 'fits' within, and when one is able to make others understand, when such a state arises, it is called Jñāna. The real work is done by darśana.”417 Dada Bhagwan in his Jñāna Vidhi gives darśana (understanding through the vision as the Self). With this vision one is able to see mistakes and all blunders of intellect and ego. Which he claims that not possible by self effort in this time cycle. U.G. was never gave any explanation on such Darśana etc. In Kramik mārga one working with self effort with ego for life after life sets darśana, Jñāna and charitra. For Dada Bhagwan it is very tough to get darśana by self efforts, one may and may not get it. Though he himself got this state after working for many births. So he out of compassion gives simple way and sets darśana first and now what remaining is discharge karma. The state which one achieves in Nirvikalpa Samādhi according to Yoga is said to be given by Dada Bhagwan directly in his Jñāna Vidhi. The seer (jñātā) and seen (dṛṣṭā) stage is achieved. Yogi is said to achieve this place after following Astānga mārga, but here Dada Bhagwan sets him directly. U.G.Krishnamurti question does not arise.

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417 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 96.
5.16 Does religious activities japa (Chants), puja (worship), tapa (penance), Yoga, Meditation help towards the awareness of the Self?

U.G.Krishnamurti by doing meditation- “You put your body to unnecessary torture. The body suffers. It is not interested in your techniques of meditation, which actually are destroying the peace that is already there. It is an extraordinarily peaceful organism. It does not have to do anything to be in peaceful state. By introducing this idea of peaceful mind, we set in motion a sort of battle, and the battle goes on and on. But what you feel what you experience as the peaceful state of mind, is a war-weary state of mind created by your thought. Once you experience some peaceful state of mind, you want more and more of the same. This creates the problem for the body.”

When he was asked, Do you practice meditation? He replied, “Nothing-no meditation-nothing. What is there to meditate upon? I discovered all those things before-the mantras, the meditations, what meditation does. I don’t practice of course, Transcendental Meditation or any such thing; but some meditations. So, this I discovered for myself; meditation is self-centered activity. It is strengthening the very much self you want to be free from. What are you meditating for? You want to be free from something. What you meditate upon? All right, thought is a noise, sound. What is sound? ……There is continuous flow of thoughts all the time, and this is the noise you can’t stand. Why can’t you stand that noise? So by repeating mantras, you create a louder noise, and you submerge the noise of thought, and then you are at peace with yourself.”

Very important point he makes now is that an individual is always in state of meditation and he is looking for that meditative moment and waiting for that. He explains, “For hours and hours I can sit here and watch the clock pendulum moving and hours I can sit here and watch the clock pendulum moving there – I can’t be bored – I really don’t know what is it. The pendulum is moving there – the whole of my being is that moment…. You are not interested in that thing; you are interested in something else, some meditation. This individual is always in a state of meditation ‘Where is the moment?’ I am wondering – that is the meditation that is going on.” “Outside and inside are created by thought.

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When there is no moment of thought you don’t know whether it is inside or outside. This is just like a mirror. This is a live mirror reflecting things exactly as they are. There is nobody here; I don’t see anything; the whole of my body is reflecting things exactly the way they are out there.”  

For Dada Bhagwan chanting manta, japa, tapa, yoga, meditations, kundalini yoga are tools to keep the mind in control which is said to be the inner complainer. A person is considered to be in sleeping state-nindrā if he is engrossed only in religious activities like japa, mantra and tapa, from the perspective of ultimate knowledge, liberation. “He is considered to be having awareness-jāgruti, if one were to awake just for a moment and if a person can see his faults and give an impartial judgment.”

They are actually considered tools until one attains Self realization, steps to reach the goal. How can we consider this as a goal! A person is happy till the time he is engrossed in this meditation and the moment is passes he is back from where he started, back to the square. According to Kramic path, meditation is a must means to reach the final goal of mokṣa. According to Arya Astānga mārga of Buddhism, Astānga mārga of Patañjali Yoga etc, the mind has to be under control constantly all the time than it can considered to be cured, but this constant state is not possible all the time. Nirvikalpa samādhi is the absolute unaffectedness amidst all at rest within thoughts, speech and mind. So Dada Bhagwan explains that the Jñāni is considered to be in such a samādhi where no mental or physical circumstances can affect him nor create any vibration. He claims that only Jñāni alone can place the true meditation of Self in others hand.

Dada Bhagwan further explains that mind can never be controlled as mind is physical like a machine. Mind cannot be tied down with anything, one needs Jñāni to confine the mind just as one needs vessel to contain and confine water. Mind is a boat meaning it is Jñeya (that to be known) and one is jñātā draṣṭā (the knower and seer) of it. The mind is a film so one has to watch and not engrossed into it and likes and dislikes of good and bad thought arises so good and bad thoughts sow seeds of

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421 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 12.
attachment and abhorrence respectively. Jñāni Puruṣa bestows upon one with the 
divine vision (divyachakṣu) and which will give awareness of the Self. According to 
Dada Bhagwan, to remove attachment-abhorrence, meditation is not required. If the 
science of vītarāga is known, attachment and abhorrence departs naturally. 422

According to Kramic path, meditation is a must means to reach the final goal of 
liberation. According to Yoga antaranga Yoga is dhārmā, dhyāna and samādhi leads to 
kaivalya. Even Buddhism technique of vipassanā meditation and other meditations is 
very much required for Nirvāṇa. There are references of meditation in old Jaina 
literature and meditation in eleventh century. In modern time we see Āchārya Tulisi 
brings new meditation idea of Prekṣā dhyāna. Different techniques are mentioned in 
Upaniṣads as well.

5.17 Kundalini (corporeal energy) and Yogic powers (Chakras and Samādhi)

For U.G. samādhi according to him, “The recognizing and naming mechanism is 
the background except when there is a need for it. This absence of moment which 
recognizes and names things is the state of samādhi, sahaja (natural) samādhi. You 
imagine that samādhi is something he goes into and comes out of. Not at all; it’s always 
there. Whether eyes of such a man are open or closed. He does not know what he is 
looking at.” 423 Very vital explanation he gives on how one is strengthening illusion of 
entity called the ‘self’ and have remained with us all this millennia, in spite of all people 
who have gotten realization and all. “Every time you do something good deed or bad 
deed, you are strengthening that self.....You pick up a thought which are beneficial to 
you to protect thought. Thought is a protective mechanism. What is that it is protecting? 
It is protecting itself. It will do everything to prevent itself from breaking up. So even if 
you introduce the so – called spiritual pursuits, it is only the strengthening of that – it is 
not in opposite direction – so you are on the wrong track. The so called negative 
approach is also a positive approach. Any approach, all approaches, whether you call

422 Dr. Amin Niruben (Compiled in Gujarati), Aptravani-4, Mahavedeh Foundation, Ahmedabad, 
2013, 30.
423 Rodney Arms, ed., Mystic of enlightenment. The unrational ideas of a man called U.G, 
Akshjaya Publications, Bangalore, 1992, 152.
them ‘negative’ or ‘positive’ or whatever - they are approaches. So there is no approach: there is nothing you can do.”

Dada Bhagwan explains, there are two types of meditation. One is associated with the body complex (pudgala), such as the meditation of kundalini (corporeal energy). Other meditation of gurū, meditation of mantra, meditation on ‘Om’ etc are of mediation is the mediation of Self. The meditation of Self can also lead to nirvikalpa samādhi (the egoless state).

Nirvilapa is a state of no ‘I ness’. Nirvichāra is a state without thoughts, a state like a stone. “It is mechanical awareness. It has no connection with the awareness of the Self. You cannot say that the person is aware just because his kundalini has been awakened. He asks that instead of awakening the kundalini. That is one kind of intoxication of ego (madaktā). With that person is able to concentration (eragrata), and experience calmness within one will need exact awareness of the Self. Even meditation is intoxication of ego. Continuous awareness of the Self itself is a meditation.” One must look for final station on instead of getting down at kundalini station. When light of kundalini arises one feels delighted and happy. This is actually a relative happiness that is similar to arise after having sweets and chocolates. This is actually mistakenly believe that to be the soul, but that light is not of a soul. Dada Bhagwan very clearly explains that one actually ‘sees’ the light is, is the soul. The light is the object (drṣṭya) and the seer (drṣṭā) is the Self. The Self that he gives is the observer of the lights.

U.G.Krishnamurti on explaining his experience of ‘calamity’ - this is what he calls to his state. “Up and down his torso, neck and head, at those points which Indian holy men call chakras, his friends observed swellings of various shapes and colors, which came and went at intervals.” This what is being spoken by him in his book ‘The Mystique Of Enlightenment’. He was asked question based on this statement so he replied, “Some people were asking me some questions and I happened to answer them. Many people want o fit me into traditional description of things like yoga, this and that.”

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425 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 13.
though mentioned that his process of calamity as according to U.G. his natural state is biological physical state.

For Dada Bhagwan chakra meditation increases ego and concentration arises the mind improves and becomes steady. Real Jīnāna does not require a "counter weight". Whatever you take, you have to give something in return is the rule. That is why when you do concentration or other such things, the ego will increase and one will incur loss. This Jīnāna path is the only one with a 'safe-side', that will not give rise to anything else. If clashes reduced with this then one has attained ‘Relative religion’, if completely, destroyed one has attained ‘Real religion’, cause of conflict is ignorance the dhyāna leads to ekagrata – concentration. If one does dhyāna for samādhi it is not lasting forever as it is with ‘I ness’. If one come into Self, one will have constant samādhi. Does dhyāna reduce rāga – dveṣa or attachment? U.G. though he never encouraged or performed any chakra mediation to achieve this goal of mokṣa. To explain process of so called Self Realization as others called it he explained, “That is to say, the body takes over-in the sense that the human instinct, revived and rejuvenated by the chakras or the energy centers, takes over. Chakras, or the ductless glands, such as the thymus, the pituitary, the pineal glands, are the 'locked up' energy centers in the body. Once the intrusion of the self has ended, the 'triggering device within the body' releases this locked up energy, which in turn transforms the body. But for the state he was always in state of samādhi. “You are always in a state of samādhi; there is no question of going in and out of it; you are always there. I don't want to use that word, so I say it is a state of not knowing.” says, U.G.

5.18 Mantra

For Dada Bhagwan reciting Trimantra given by him with an understanding and devotion decreases burden of the heaviest of karmas, this mantra will make the pain of severe suffering appears as a mere pin prick helps in removing obstacles of the worldly life. This mantra is effective when it is given by Jīnāni Puruṣa. So this is helpful to remove obstacles on the path of mokṣa but directly one cannot attain mokṣa with the help of mantras. All other Kramic path gives importance to penance, religious activities, kriyā, abhyāsa, vairāgya, meditation etc. There is no where mention that only mantra can lead to mokṣa. In Vēdas there is lots of importance is given to mantras to please god but
that cannot lead to mokṣa. For U.G., “It is not easy- not through logic or power or somebody’s teaching or repeating some mantras (mystical syllables). You cannot make it happen.” 426

5.19 Can one attain Darśana (vision) of the absolute Self through the practice of different Yoga?

For U.G., “Whatever you want, you can get whatever you want- whatever experience you want, you can experience. If you don’t know, there is always somebody to help you-somewhere – you have to find out. Anything you want, you can experience. But whatever you experience is worthless-it is not it-because this is a thing which cannot be experienced; it is not an experience.” 427

“Enlightenment (if there is any such thing as enlightenment) is not an experience at all. So, this drawn on you–this realization (if you want to put it that way) that there is nothing to realize, Self knowledge, or self realization is to realize for yourself and by yourself that there is no self to realize- that is going to be a shattering blow.” 428

According to Dada Bhagwan it all depends on what kind of Yoga one is practicing. If one talks of rāja yoga (concentration of the mind), how does ātma is benefited from that? There is confusion between what one is doing and what one desires! One must decide whether he wants mokṣa or strength of mind? If one is looking for vision (darśana) of Self not to trouble mind unnecessarily. Everything one attains by rāja yoga is relative and not real. It is a temporary adjustment. Mind and intellect (buddhi) becomes still at the time of Rājayoga practice for a while but they revert back to the way they were before. He warns feeling of doer ship increase and the Self moves far away. For him when one attains knowledge of the Self through Akram mārga, one have already surpassed all the eight stages of Astānga mārga. Beyond these eight stages one attains awareness of the soul (own Self).

In Jainism, the spiritual path is determined by all three means combination of samyak jñāna, samyak darśana, samyak charitra. Not one, not two but all three are

needed to attain mokṣa. One becomes doer of performing penance and other religious activities for purification of karmas, he reaches a stage by going step by step purifying his ‘ego’. The order of attainment is first samyak darśana, second samyak jñāna and last samyak chārita. Even a single of these three missing, mokṣa remains an impossibility. E.g. In Thirteenth Guṇaṁsthānaṁaka samyak darśana and samyak jñāna are available in perfect form and yet there is no mokṣa because samyak charitra is here still imperfect. On the other hand there is complete possibility of mokṣa in Fourteenth Guṇaṁsthānaṁaka because here there is available perfect charitra in the form of the state of sailesi.

According to Yoga it is viveka khyāti, one cannot depend on the knowledge of the senses to realize the real nature of Puruṣa. One would want viveka khyāti, a different kind of knowledge. One have to go through the process called knowledge through viveka. Viveka means discrimination, to know the difference, if one wants to know the supreme self, and if one wants to dispel avidyā. After constant practice of self knowledge this awareness develops over a period of time. By the practice of the parts of Yoga, impurities diminishes until the rise of spiritual knowledge culminates in awareness of reality. The light of wisdom reaches up to discriminative knowledge, on the destruction of the impurity by the sustained practice of the parts of Yoga. The impurities of the mind is destroyed by the practice of Yoga. Deeper awareness is developed by the practice of the parts of Yoga, this is possible only by spiritual illumination.

According to Buddhism, Ārya Astāṅga mārga can be divided into three, we also find mention of a triple path consisting of śīla or right conduct, aamādhi or right concentration and prajna-paññā and chhrtra of Jainism. Śīl and samādhi lead to paññā which is the direct cause of liberation. Hence, perfect wisdom, perfect goodness and perfect equanimity leads to complete relief from suffering are simultaneously attained, therefore, Nirvāṇa.

5.20 Religion- Dharma

Dharma was applied to the ideas and norms that maintained the social and moral order. Besides good, virtue and truth the term dharma in India was used to refer to the customs and duties observed by people-in other words social order.

Buddhism being essentially an ethical system recognizes the importance dharma. Dharma in the sense of ultimate Reality. Dharma in the sense of religion.
Dharma in the sense of righteousness, virtue. Dharma in the sense of ‘elements of existence’. Dharma consists of dāna-cherity, virya-fortitude, śīla-morality, kṣānti-patience and dhyāna-meditation and crowning all ‘prajñā’-wisdom the home of peace and blessings.

U.G.Krishnamurti, he was against morality, but refrains from preaching immorality.429 Man has created religion because it gives him a cover.430 “You see, good and bad, right and wrong are like the two ends of the spectrum, one cannot exist independent of the other. When once you are finished with the duality, when you are no longer caught up in the dichotomy of right and wrong or good and bad, you can never do anything wrong.”431

Dada Bhagwan explains that the existing dharma are all worldly (vyavahāraik-secular) religion. They are meant to carry out the worldly life. The viṣṇava, Buddhism, the Jaina religion and Śiva religion etc are all religion that pertain to the worldly interactions (vyavahāra). This vyavahāra dharma one has to practice the religion and learn. “The real religion is the nature of one’s own Self. That is the religion of the Self (ātma-dharma); it is the religion of your natural state, where in there is supreme bliss. The real religion begins to work on its own, from the moment the Jñāni Puruṣa gives You the Self –realization; where as in vyavahāra dharma one has to practice the religion and learn it.”432 That takes one towards mokṣa is pure religion (suddha dharma). That which makes one wander life after life is auspicious religion (shubh dharma), pushing away that which is non-religion (aṣubh dharma). Giving donation, services giving help to others binds credit karma (punya) and that is relative religion. That which frees one from credit and debit karma is real religion. Final liberation is getting freedom from all attachments of the worldly life and attaining the state of siddha (absolutely enlightened ones without a body). For the one who desires freedom, nothing in the universe can bind him! There is no doer in the world! The universe runs on Scientific circumstantial evidences! (vyavasthit Śakti)

432 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 125-126.
Some are Kramic path, in which one does chanting, penance, abhyāsa, vairāgya, for one's progress, climbing step by step. Another one is akram mārga which does not require one to climb any step, but puts you on an elevator! In Akram mārga one will not have any worries (chintā, upādhi (suffering from outside) and samata (the state in which no situations in the relative world affects the inner bliss) will prevail all time. That is when one will realize that, he is ready for mokṣa. He can get married himself. Living in this worldly life he can retain his awareness of the Self. There will not be any problem, if one remains in Jñāni 's āgnas (directives). It is said for Dharma - 'dhareti eti dharmah'. That which holds you up, and never lets you fall, is religion. One is not even aware that what he is following.

From each and every person's viewpoint there is a dharma, which is why there are maitheda (difference of opinion). What is the religion (dhama) that is going on? It is one that stops one from doing bad deeds and encourages good deeds. But this is not dharma explains Dada Bhagwan. “What is dharma of gold he asks? It does not rust! Dharma is when one maintains one's swabhāvaa (inherent properties).

He further explains that stopping doing wrong deeds and doing right deeds is all dehadhyāsa ('I am the body'), good and bad deeds are illusion (bhrānti)... only after the illusion (bhrānti) is gone real religion begins. Dharma is that which brings you into your own real nature (the nature of the Self). Eternal bliss (Parmāṇanda) is swabhāvaa (nature). If one remains in awareness of Self nothing from outside one affect. That is called parmāṇanda and that is dharma, it will help to give mokṣa and final liberation.”433 As long as words hurt an individual, he has not attained religion at all. The fruit of religion is when words do not hurt own self and others. This is the absolute indicator to dharma.

U.G. explains, “Who is there to say "This is good; that is bad?" -- the whole thing is finished. That is why I have to use the phrase ‘religious experience’ (not in the sense in which you use the word ‘religion’): it puts you back to the source. You are back in that primeval, primordial, pure state of consciousness --call it 'awareness' or whatever you like.” –U.G. U.G. explains there is nothing like good, bad, holy, unholy all such thing

433 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 13.
is finished at the natural state. He uses phrase as ‘religious experience’ for this. So there remains we may ascertain from both experiences that only thing is awareness of the ‘Self’ is religion.

In kramic path we find Jaina and Buddhism is very well spread as dharma. Yoga is so far out of this boundary of dharma so far but accepted to be a scientific. We don’t find anyone who is following Yoga as a dharma. But Yoga practice does include Yama, Niyama, Abhyāsa and Virāgya. Even is Vedic philosophy dharma forms major part of arth, dharma, kāma and mokṣa.

For U.G., “In spite of the fact that the whole atmosphere is religious (whatever that word means, to me the religious thing you are talking about is nothing but superstition; celebrating all these fasts and festivals, and going to the temple is not religion, you see), those teachers have not produced another teacher. There can’t be another Buddha within the frame work of Buddhism.”434

5.21 Penance, Renunciation-Fruit of worldly awareness (on tayāga) renunciation

Dada Bhagwan on penance-tapa, japa explains that all the medicines available in the pharmacy are necessary, but you have to take what is needed by you, may be necessary for others. Why one need to buy all medicines available at drugstore? One will require according to illness and will need couple of dosages. All the bottles will kill. One binds karma in it. “In this age you have to do penance (tapa) that just present themselves to you on their own.”435

“The Jñāni does not have attachment or abhorrence therefore, tyāgatyāga (renunciation and acquisition) is never an issue for him. He accepts whatever comes before him with vitarāga bhāva (complete non attachment from within) and he deals with it.”436 Dada Bhagwan explains about fruit of worldly life. Fruit of Tyāga - renunciation is worldly life. Fruit of awareness of Self is keval jñāna. All the actions of the worldly life will be spent only here in the world. They yield fruits here only, in this life. That is why Dada Bhagwan explains that he has not made anyone

435 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 194.
436 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 194-195.
renounce (tyāga) anything. “This science of Akram has made discovery about 'What this world is all about. And what makes the world run'. This discovery of 'our' is from countless part lives, 'We' are disclosing to you here today.” He claims —“Something that cannot be attained even in millions of years, 'we' are helping you attain that awareness of the Self within an hour.”437

Kramic paths, in which one does chanting and penance (japa-tapa) for one’s progress; given very much importance to tapa, japa and fasting etc. This is climbing up cumbersomely one step at a time. This binds merit karma.

U.G. rejected tyāga or renunciation of anything in the name of mokṣa. One may continue living his life the way he desires nothing such as tyāga will help him for enlightenment.

5.22 What is difference between Religion and Science.

Science has siddhānta (irrefutable principles) and religions are all 'relative' their fruits and actions are 'relative'. According to Dada Bhagwan anything which is done with 'I ness' is religion-like in Kramic mārga. “But to know something precisely, 'as it is', is called science. In vijñāna one sees as it is when he becomes nihasānka (free from doubt), that is after realizing own Self, and seeing things ‘as they are’, it would certainly be called science (vijñāna). Science is always non-contradictory and it will show everything, ‘as it is’, shows only facts.”438  “The Real Self – Śuddhātmas, will never give rise to the 'relative', But 'relative' (non-self) gives rise to 'relative'. For e.g. if one does good it is dharma (religion) and if someone is hurt by him is adharma (irreligion). The real 'doer' is some other entity and not him.”439

Patañjali Yoga first three sūtras indicates that Yoga is scientific. Second sūta talks about mental modifications and which is a scientific definition of Yoga. Third sūtra tells the result of Yoga and this is to know something ‘as it is’. So it is not a religion but a science. All efforts put to follow this science is with 'I ness'. So

437 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 195
438 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 164.
439 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 164.
according to Dada Bhagwan in his Jñāna Vidhi directly he put you into this knowing ‘as it is’ stage – ‘seer’ and ‘seen’ stage by taking ‘I ness’ away from you, as it is very difficult to reach the stage of ‘seer’-jñātā and ‘seen’-drasītā with effort of self and ego. Patañjali Yoga shows techniques to reach the goal but it all involves ‘relative self’ and which gives rise to relative only. In Jainism science is one part of the religion. We find science from atomic science, biological, astronomy, from laws of motion to speed of particles, classification of living beings, effects of penance on positive health psychology to precise; we find most of the things depicted in Jaina religion and philosophy. This we find is a language of a religion but knowledge is of science. Science applied for the liberation of human being. In fifth chapter of Tattvārtha Sūtra of Āchārya Umā Svāti talks about atomic science. All high principles of atomic science and physics are discussed. The concept of subatomic particles are even discussed. All the vital theories of the modern science are depicted in short verses. Properties of sound, power of mind, quantum theory, relativity theory, principles of reality all are discussed for up liftment of mankind and also finally sublimation of the soul. In prevailing time cycle the rituals and penance is followed has been followed with ‘I ness’ and ego and is a relative religion difficult to reach the stage with self effort. The philosophy and science is rarely understood and what remains is only a religion part for mass followers.

Buddhism is also a pure science of mind and matter. It is generally accepted in the Buddhism is that the effects arise from causation. The Buddha very much explained the reality of things in terms of cause and effect. There has to be some cause behind the present suffering. Eightfold path in a way is turning towards the reality of things as they are actually right now and to understand reality as it is right now and understanding reality directly. Again all self effort is put in with ‘I ness’-ego. In modern time technique and philosophy is left behind and Buddhism has emerged as a religion all over the world as any other religion for the mass.

U.G. regards all forms of asceticism or self-denial as perverse.440 “It is pervasive to torture the body, or to deprive oneself of basic physical needs, in hope of

having spiritual experiences. The torture radically disturbs the metabolism of the body and gives rise to hallucination which are considered as a great spiritual experiences.” “All these spiritual experiences and vision are born out of disturbances in the metabolism of the body.” He maintains that the experiences induced by breath-control or prānāyāma are just product of the depletion of the flow of oxygen to the brain.” His most important contribution is that, for the first time in history, the essence of what would be considered as “spiritual experience” is expressed in physical and physiological terms, in terms of the functioning of the body.

5.23 Speech

Dada Bhagwan experienced and explains that, “It is not the Self that speaks. It is 'taped record'. The Self does not have attribute of speech, and neither does the pudgalan (non-Self complex). The words are phase of the non-Self complex (pudgalan paryāya).” He compares it with the sound that is made by the friction of the subatomic particles (pamānas) in a horn! Jīhāni’s speech is, not alive but a 'tape – record' only thing is it emotes after touching the Self (chetan). His speech is sayādvāda (which accepts all view points and never hurt anyone's view point). It does not disrupt anyone's standard of normality. It is spotters absolutely for others benefit alert and awakened speech. When all karmas come to an end, and anger, pride, deceit and greed are destroyed, that time whole science of vitarāga-non violence is present, that is where the experience of the Self is clear. The role of ego has ended, that time entire world has seen as nirdoṣa (fault less), only that is the time the sayādvāda speech arises. Otherwise it is just a talk of intellect and worldly interaction. He warns such a speech.

U.G., “Why do I speak? Am I speaking? You know it may sound very funny to you. I have nothing to say and what I am saying is not born out of my thinking…..Am I talking? Really I am not, you see. There is nobody who is talking

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444 Dr. Amin Niruban (Compiled in Gujarati), AptaVani-4, Mahavedeh Foundation, Ahmedabad, 2013, 356.
here.\textsuperscript{445} “The functioning of the body will be totally different functioning, without the interference of the thought except when it is necessary to communicate with somebody.”\textsuperscript{446} “My talking comes out in response to the questions which are asked. I cannot sit and give a talk on natural state—that is an artificial situation for me. There is nobody who is thinking thoughts and then coming out with answers. When you throw a ball at me, the ball bounces back, and that is what you call an itself.”\textsuperscript{447}

5.24 \textit{Swādhyāya} – study of Self

In \textit{Kramic} path there is lot of importance is given on \textit{swādhyāya}. But on that Dada Bhagwan explains that the one doing the \textit{swādhyāya} is really doing \textit{paradhyāya} (study of the non-Self) as there is doer who is doing with ‘I ness’-ego. Till the moment there is doer and ego everything is \textit{paradhyāya}. If one wants to find the solutions for everything study of the Self is required and not study of the self. The study of Self dependent on non-Self (\textit{parāvalambana}) is what taking place in the world, this may be correct from worldly point of view. But \textit{swāvalamban} (dependency on the Self) there is liberation and dependency on the non-Self will bring \textit{parāvalambana} (dependency on the non Self), wandering of life after life.

The Lord has said if you are a Jain, one must read \textit{anuyogas}, and the follower of \textit{Vēdanta}, should read four \textit{Yogas} (path that lead to Self – \textit{Bhaktiyoga}, \textit{Karmayoga}, \textit{Rajyoga}, \textit{Jñānayoga}), \textit{Bhaktiyoga} – cultivation of a devotional relationship with god through prayer. \textit{Karma yoga} – The path to god through \textit{karma}. \textit{Rajyoga} – Attaining the mind to god and truth through concentration and meditation. In doing so, one will find \textit{ātma} (the Self). But everyone is in doing \textit{subhāsubh} (doing good and avoiding bad deeds), this only increases ego.

For U.G., “It is very difficult to make you understand the absurdity of the whole of \textit{sādhanā} (I am blocking every escape, as it were. Even that outlet has to be blocked to put you in a corner. You must be chocked to death, as it were) only real teacher can find that out and tell you; nobody else. (Not those people who interpret the

\textsuperscript{446} Rodney Arms, \textit{Mystic of enlightenment. The un rational ideas of a man called U.G.} Akshjaya Publications. 1992, 70.
texts and purāṇas—all that is totally unrelated.) Only such a man can talk. And such a man never encourages any sādhanā, because he knows that if this kind of a thing has to happen to somebody, that person will not need the help of anybody; in spite of everything it will happen. Whatever you are doing it blocking its happening. It is misleading to put it that way, because there is nothing to happen.”

5.25 Ārītī, Bhaktī and Kriyā

Ārītī, bhaktī and kriyā are also part of Kramic path. A question arise, are Ārītī, bhaktī, and such acts are not called action (kriyās) in the path of Akram Vijnāna? One does not become the doer. Where as in Kramic one becomes a doer as ‘ego’ is not released at the stage. In akram path one remains separate and makes the relative self do it. One does this towards one’s own Self and there is no devotional subservience to any worldly individual here. At that time one is in the state of Pragyā, where there is ‘no operation of the intellect’. A.M.Patel himself used to bow with his both hands to the Dada Bhagwan within and used to sing, ‘Dada Bhagwan nā Asem Jai Jai Jaitkār Ho.’ and he used to make others sing and do the same to Dada Bhagwan within them. This is highest form of devotion-bhaktī. The listener and speaker are both having Satsang (in the company of Eternal) and such is Akram Science. One is not the doer and binds no karma here. In Kramic mārga bhaktī, ārītī and kriyā is offered to external faculty. So one becomes doer of the act and one earns punya karma so result of this will be saṃsāra and not mokṣa.

5.26 Niśkāma Karma

Dada Bhagwan explains, this karma according to Kramic mārga are a kind of a way of doing something only when one is doer one can do niśkāma karma. But in Akram Vijnāna there is no doer ship. This is the state of Self. Wherever there is doer ship there is no purity (suddhatā) – the purity of the Self. It is only the state of good deeds Akram Vijnāna works of its own, one does not have to 'do' anything. It is known as ‘Swayam kriyākāri Jñāna’.

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5.27 What is *Param Vinay*!

As per Dada Bhagwan, where there is no debate, no interference, no laws and no rules. *Param Vinay* - humility cannot be preserved where there are rules and where one has to remain bound by those rules. For Mahātma (those who received Jīnāna) are only 'seers' of whatever Vyavasthit does.

Even in the relative religion-*kramic* path there is path of *mokṣa* where there is humility (*vinay*) and if that humility remains continuous, then there is *mokṣa* for them for sure. It is difficult in this 'duṣamkāla'-segment of time. One has to only let go. One has to bless the one who is arrogant and insolvent (*kalyāna ni bhāvanā*)!

5.28 Ignorance of the Self-mistake

Dada Bhagwan explanation is that the fundamental mistake is one's ignorance of one's Self. Then comes the mistake in one's belief that one is correct and not at fault and that all others are incorrect and at fault. One moreover continuous in making such mistakes even to the pick that one attacks the very person which is *nimitta* (person instrumental in helping one discharge one's own past *karmas*). Idea is to cease to see faults in others and begin to see his own to see world *nirdoṣa* (faultless). Failing doing this the worldly life survives as long as one continues to see faults in others. One can become faultless, and this state is achieved when one sees one's own faults and not others.

The principle of *karma* 'one binds *karma* by seeing faults in others and becomes free from his *karma* by seeing his own faults'. The darkness of kaśāyas (internal anger, pride attachments and greed) will not allow to see own mistakes. All the orthodox schools talk about ignorance but no one has simplified nature of ignorance as mistake in own belief. Even after reading scriptures and doing *japa*, *sādhana*, tapa it is not simply possible to develop faultless vision as *Akram Vijñāna*. One hardly understand where one is binding *karma*? This is because there is darkness of kaśāyas (internal anger, pride attachments and greed) is still there.

5.29 Who protects ignorance-mistakes?

Dada Bhagwan explains that, it is intellect (*buddhi* – rationalizing faulty of mind coupled with ego which shows project and loss in worldly affairs). Like an attorney it argues in the favor of mistakes, and takes control of you (soul-Self). But
when a person acknowledges and accepts his own mistakes, there will no one to support (support of intellect, ego is withdrawn by pragnā śakti with help of pācha āgna -directives) and mistakes will leave.

Equality of buddhi and Puruṣa is established buddhi becomes a perfect mirror to see the Puruṣa. The main key of this Akram Vijñāna in breaking the link between Puruṣa and Prakṛti in this manner. One does not do feeding to kaṣāyas-conflicts and not surrendering to them by saying ‘I disagree with you, I m not in favor of you and please leave’, one slowly learns to manage kaṣāyas with understanding. This is happening because of Jhāna and grace of Dada Bhagwan otherwise it is not in power of human to see his faults and kaṣāyas at subtle state. Any other philosophies we never find mention of understanding own mistakes as very important feature of human life. Morality is taught everywhere but still people find others flats and stick to moral principle which may be hurting to others. But seeing own fault is a unique finding and non hurting to others which gradually leads one to mokṣa.

Sāmākhya-Yoga talks about element of Puruṣa and Prakṛti. Intellect plays very important role of Prakṛti but there we find no mention of how to not to support of intellect, ego? Which is very important to know. Answer is that that awareness is not yet developed which is known as pragnā Śakti. Conjunction of ignorance of Puruṣa and Prakṛti is still prevailing so one won’t be able to understand what role is being played by ‘ego’ and ‘intellect’!

5.30 Does mokṣa occur by following the path of worship, or by following the path of knowledge?

Dada Bhagwan explains that as much knowledge that is attained that much worship will spontaneously arise. Worship done without the knowledge of the Self yields its results for the worldly life, when both (Self knowledge and worship) are done together, there is attainment of mokṣa 1449

Differences of worship. The chanting of a name (nāma japa), is overt worship, veneration of the ideal is subtle worship (sokṣma bhakti), with dravya (worship with the external physical substances) is subtler worship, and the subtest worship is, that

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1449 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 38.
which is done with intent (bhāva). Whatever is done through the five senses for attainment of god, is bhakti (worship). God can be attained by doing direct worship (pratyaksa bhakti). Dada Bhagwan explains that with indirect worship (paroksha bhakti), there is gradual progress upwards. Direct worship means to worship the one in whom God has manifested fully. This will result in mokṣa.

5.31 Religion books and scriptures

“I tell people, “Scriptures are for reading, not for ‘doing’”’ When will people understand that statement? “Jñāni has that which is not written in Vedas.” Dada Bhagwan proclaims that they do not show a way to become free from worldly entanglements. “They are for doing that which helps the self and others-dharma, so that the world will not overcome with that which hurts the self and others – adharma.” So they teach something good and obviously only worldly pleasure will be attained through that. He explains that troubles will not vanish. “Jñāni has essence of all religions. Scriptures contains dharma but not marma (the essential experience). The path beyond niyama (discipline) (good), asubh (inauspicious), auspicious (shubh) is the path of knowledge of Jñāni (Jñāna mārga) the path of liberation. Aside from Vitarāga Vijnāna (the science of Self there is no other means to liberation. There is bondage through other means. The Jñāni is in the form of an instrument (sādhana swarupa), the ultimate goal (sadhyā) is the Self in the form of science (Vijnāna aswarupa ātma). The scriptures contain knowledge about the means, but not the knowledge of the Self. The Jñāni has the knowledge to attain the goal and with his grace one can attain knowledge of the Self (ātma) and reach the goal. The knowledge to attain the goal which is the Self (ātman) can be obtained through the grace of Jñāni.” Once Jñāni purusa is found, then nothing else is needed to be done. Jñāni purusa himself, will do everything. If Jñāni is not found one has to work off own through means of Kramic path, otherwise wrong things will infiltrate within, but

450 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 38.
451 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4, Mahavedeh Foundation, Ahmedabad, 2013, 38.
achieving goal is very difficult. The inner perspective \( (drasti) \) will not change through scriptures.

5.32 Jñāni and Śāstra Jñāni.

According to Dada Bhagwan, “The one who knows everything, what this world is, who runs it, how it runs who are we, what are of this is, the one who has nothing at all left to know such a person is known as Jñāni puruṣa. The one who knows only scriptures knowledge and does not know the Self cannot be referred to as a Jñāna. The one who speaks the words of the scriptures is considered as Śāstra Jñāni – A Śāstra Jñāni is considered sabda Jñāni (the one whose knowledge obtained throb words), he is not an anubhav Jñāni the one with experiential knowledge, and he (the Jñāni) has advanced further than a śāstra Jñāni.\(^{456}\) Major difference he show sis that the knowledge of Jñāni is Vighāna māyā jñāna – Science filled knowledge that knowledge brings result (kriyākāra). That knowledge keeps on working on its own, where as knowledge of the scriptures does not bring the results.\(^{457}\)

The Jñāni of the Self is eternally in bliss. He has no sorrow at all. Therefore he can attain Salvation (kalyāṇa) there. The one who has attained own salvation can work for others salvation.\(^{458}\) Only Jñāni pursue creates the difference in inner perspective such that, this is the worldly perspective (saṃsāradrasti), and this is the inner perceptiveness as the Self (ātmadrasti), otherwise the inner perspective will not change with one's own efforts. Vikalpi drasti (‘I am chandulal’-inner perspective) with never become nirvikalpa drusti (free, from the inner perspective that ‘I am chandubhai’).\(^{459}\)

5.33 Importance of Satsang

From the time one is born until the time he attains final liberation everything is 'Vyavasthit'. If one does not interfere 'Vyavasthit' will take one to Mokṣa. But one meddle the whole thing. Because one has acquired a dense wrong vision (gruhit mihiyātva), it has to be set right as sugar dissolves slowly in tea, in the same token, the Self is slowly going towards mokṣa. What ultimately Satsang tell is, ‘Do not 'do'
anything just keep 'seeing'. That does not mean everything is destiny (niyati), everything is decided. Destiny is not the only cause but there are collective causes and into it scientific circumstantial evidences.

Grace of Jñāni'- He takes guarantee even of one does not know anything and stays with him and hang around sat sang he becomes worthy of grace of Jñāni. There is no need to do anything else. What creates as obstacle in attaining the Jñāni's grace? It is one's own ādayee (obstinacy), ādayee will not let one reap the benefits that quickly. Dada remains compassionate towards ādayee.

Real Self has no egoism in it. Wrong belief is egoism. When irritation arises one tries to stop it, irritation is an effect and the effect to stop it is a cause. Some people get irritated but they do not try to stop, it and on the contrary they say, 'Yes, it was worth getting angry'. That too is a cause. In reality ignorance is the cause of irritation. One keeps on saying; this is good and bad. It is actually a kārmic effect. In that one gives it a support by accepting or denying. For e.g., 'I am cold, it happened to me, I do not like taste of it.' That is called support. If something is spicy or salty it is problem for tongue. Why do one have to come in between any say? This is how support is given an each and every opinion (abhīprāya) and new cause is created. This creates rāga – dveṣa towards his likes and dislikes respectively. Egoism exists due to ignorance and egoism continuous to do rāga and dveṣa. When the support of egoism falls by saying this is not one 'Hu śuddhātma chhi', this does not belong to me, then egoism will fall.

5.34 Who am I?

For U.G. all spiritual experiences are like any other experiences of a human being, more over such experiences are glorified. Actually they do not solve the problem of duality as such there is nothing like non-dual experiences like advaita. “If you practice any systems of mind control, automatically the ‘you’ is there, and through this it is continuing….If you seriously meditate, you will wind up in the loony bin...." 

Somehow there is 'you' – 'I' present to know non-duality as an experience. All the means that are handed down to attain mokṣa are, meditation, renunciation,

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prayer and worships etc. are done with ulterior experience mature and fail to free from duality. 'You' is always present measuring my – your progress. As long as 'I' or 'you' is there, one can never be free.

Thought: For U.G., thought is memory of past and it is operating on the present situation. There is a split of two as the object thought and a fictitious, nonexistent subject. It dues creates illusion of the thinker and subject. In reality there is no thinker as such, we can even never know the thinker. The thought is the thinker there is no other thinker. “Thoughts are thoughts; they are neither good nor bad. As long as you want to do something with whatever is there’ you are thinking. Wanting and thinking are not two different things. Wanting to understand means there is a movement of thought. You are adding momentum to the movement, giving it continuity…. Anything born out of thought is destructive; it will ultimately destroy and your kind.”

He further explains that thought is unknown to reality. Life and reality are in constant change. Thoughts are dead and static and fail to understand reality. What we know is based on our past experiences, what we understand is molded out of our past only. If thought cannot understand reality – nothing else can, either one cannot know anything directly.

For U.G., thought is practically useful for the purpose of communication. It is useful in producing technological tools and gadgets, specially the structure that is produced by thoughts and its theories of hypothesis. Basically thoughts superimposes itself upon biological organism, it creates a parallel world, in this world of thought it consists everything that one is striving for, own pain, pleasure, values and knowledge.

Inputs of society and traditional culture. Our desires and so called goals are all passed on to next generations are by surrounding culture. Gift of the culture is waiting for a 'perfect man'. Either materialistic perfectionist or to become models like Buddha, Jesus. If we live by so called Buddha way we will get permanent happiness.

Experience of the past is repeated in the form of images and words by creating a future, this is only a modified past, primates an individual to strive. This creates

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restlessness due to the thinking in two different directions, between what we think we are and what we want to become. One starts searching meaning in life to fulfill. It is thought that presents individual with goals and very cleverly prompting to strive for them to gain the permanent happiness and painless state. But for U.G. it is futile nothing as such exist.

U.G. does not claim to any 'spiritual teaching. For him spiritual teaching presupposes the possibility of a change and transformation in individuals, after that it will offer means, methods and techniques for bringing it about. He questions very idea of transformation, so he has no teaching. For him there is nothing to be transformed or change in an individual, so obviously, he gives no techniques or practices. So as Dada Bhagwan explained one cannot change whatever is there in the effect. Not to try and interfere in effects which we see. Abhiprāya (knowledge based on previous experiences is today’s opinion and knowledge).

The problem is that we take thoughts as too real. They are fictitious. To free from all goals it implies other goals, this time may be 'thoughtlessness". All effort is utilized to strive for goals U.G. 's expression to use, all efforts must cease. This is to become free from the 'stranglehold of thought'. A clinical 'death' must occur. One cannot bring it about, only if and when it happens, the organism would function smoothly without any interference of thought and its artificial goals. Thoughts then very well fall into its place as an instrument of communication and problem solving.

5.35 The Body

"There is nothing there to be transformed," U.G. says. Body is self intelligent organism capable of living in the world without any help. It does not require any pleasure or happiness. It does not care to improve or reach and achieve anything. The need of the body is survival and to reproduce. Libration and transformation is not need of body. Body is in constant peace through our conditioning we constantly seek pleasure. Actually pleasure takes it away from its peaceful harmonious state. So rather in reality pleasures are indeed pain, in that sense. So body tries to get rid of that pleasures.

For Dada Bhagwan body is also a part of vyavasthit sakti- Scientific Circumstantial Evidence. Self is not the doer. Digestion of food and working of body and
even discharge of food is not in human hands. It’s all vyavahasthit śakti - Scientific Circumstantial Evidence. Body is Prakriti. Prakriti means non Self – not being in one’s natural state.

“What is non-Self (prakriti)? Pra means excess and kriiti means action done. An action, which is done through not being in one’s natural state but in having gone away from one’s natural state, is prakriti. Action done out of one’s natural state is prakriti”.

“The non-self (prakriti) is female and the Self is male (puruṣa).”  

According to U.G., the body can take care of the problems like ill-health by its own intelligence. If given a chance it has power to recuperate and renew itself. It will die gracefully when all fails. Medical science does not cure but it prolongs the agony of pain. Idea is body is immortal as the time of ‘death’, its atoms may be reshuffled and recycled, but the body is always there in some or the other form, or U.G., mind through its pleasure seeking movement, constantly interferes with the functioning of the body and disturbs peace and peak functioning that already exist. Thought function harmoniously when ‘calamity’ may happen not because of any of our efforts but, in spite of it. Such a body is in ‘natural state’.

Means; He does not supply any means, technique and method to become free from the stronghold of thought. He wants individual to find out his wants in life. If one gets free from all fictitious goals and realize that there is no such thing as pleasure at physical state, life becomes simple and easy with this understanding.

For Dada Bhagwan, mokṣa is not a state to be reached or attained. It is one’s own natural state. One is already in the state of mokṣa, only the awareness of it is lacking. For Dada Bhagwan the light has occurred naturally and, so he invites to light up the Lamps of others too. Similarly for U.G.Krishnamurti it was a natural process as well, the natural state is not the state of self realized or god realized man, it

462 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-1 (trans., English)-As expounded by the Gnani Purush "Dada Bhagwan", Mahavedh Foundation, Ahmedabad, 2004, 62.
463 Dr. Amin Niruben (Compiled in Gujarati), Aptavani-4 (trans., English)-As expounded by the Gnani Purush "Dada Bhagwan", Mahavedh Foundation, Ahmedabad, 2013, 42.
is not a thing to be achieved or attained, it is not a thing to be willed into existence, it is there- it is in living state.\textsuperscript{464} but he couldn’t light up lamps of others.

5.36 How \textit{Prakṛti} becomes natural (sahaja)?

In \textit{kramik} mārga a \textit{Prakṛti} achieves natural state step by step and at the end natural ātma is achieved. Where as in \textit{Akram} mārga with help of Jñāni Puruṣa and \textit{Prakṛti} are separated, what remains is to take \textit{Prakṛti} in its natural state. Question is that how to make \textit{Prakṛti} natural-sahaja? ‘Je je \textit{Prakṛti} ni file obhi thai teno sambhāva

\textit{nikāla kare pachi temā thi mukti prāpta thai jāī te seṣa ma sahaj \textit{Prakṛti} rahe.’ \textsuperscript{465} One can get rid of \textit{Prakṛti} only when the files of \textit{Prakṛti} to be solved with equanimity-

\textit{sambhāva} (without any rāga -dveṣa ) and what remains is sahaj- natural Prakriti.

‘Koi tyāgi Prakṛti hoī, koi tapa ni Prakṛti hoī, koi vilasi Prakṛti hoī, je hoī te, mokshe jawa māte matra Prakṛti khapāva va ni hoī!’ (A.S 2). There are different types of Prakritis. There are some with tyāgi, vilasi, tapa Prakriti, but ultimately all Prakritis have to be discharged with equanimity. Keval jñāna ni chelli niṣāṇi e che k, pote potāni j Prakṛti ne jo jo kare che. (A.S 2) Last sign of keval jñāna is that one keeps on observing once own \textit{Prakṛti} of being the seer and seen (jñātā - draṣṭā bhāva).

Under light of Dada Bhagwan’s teaching was U.G. talking about natural state of his \textit{Prakṛti}! He achieved his natural state of \textit{Prakṛti} with release of his ego and used to always be in jñāta- draṣṭā (Seer and seen) state as mentioned above. U.G.’s teaching was spontaneous. He directed towards non duality where there are no distinctions between bondage and liberation or even between life and death. He did not try to achieve any result nor tried to change anyone. He only aimed to destroy the mental structure of people without attempting to replace them with any of his own.

Dada Bhagwan compassionately imparted same state as he was in to others, of course without being ‘doer’ of the same. For him he was ‘nimitta’ or catalyst in the process of enlightenment. He did not try to change anyone because according to him it is not possible to change but only thing which is possible to set right belief and understanding. It is observed that by setting right belief \textit{śukṣma Prakṛti} over the period of time becomes weaker and weaker at some point. But after Jñāna only effect

\textsuperscript{464} Rodney Arms, ed., \textit{Mystic of enlightenment. The unrational ideas of a man called U.G.}
Akshjaya Publications, Bangalore, 1992, 43.

\textsuperscript{465} Aptyani -2, 27.
remains and there are no new causes possible with help of pācha āgnā-five perspectives. So what remains is discharge karmas.

According to Akram Vijñāna, in the ignorance one is bhāva ātma (State of 'I am Chandubhai and these are all my intents') and in the enlightened, awakened state of the Self, one is Jñāna ātma (Interim state of the Self, 'I am pure soul').

Intent is the winding of the string around a spinning to p (bhāva 'cause') and the unwinding of the 'top' is result (dravya or effect of the cause), the pure soul (Śuddhātma) does not have any intent, but 'retained self' (pratiṣṭita ātma) does. An intent translates into form or action, when it becomes strong.

In the step by step path or Kramik path of self-realization one has to keep breaking down the external 'effect' (dravya). In the path of Akram Vijñāna (the step less path of Self realization) the external 'effect (dravya) and the intention (bhāva), are both set aside, and thus the state of the pure Soul (Śuddhātma) prevails.

The main science of Akram lies here – The 'intent – mind' (bhāva man, the 'casual' mind) arises because of illusion (bhṛānti) and the 'effect – mind' (dravya-man) is 'physical'. The causes (bhāvākarma) of the previous life are the effects (dravyakarma) of this life.

This 'effect' karma (dravya karma) is in the form of a 'veil,' a vision of eight categories of karma. New intents arises as a result of viewing through this 'vision' (ṣūṣma parmānum – very small subatomic particles) of the body are being attracted by these intents and which catch on to it and bring corresponding effect (dravya). When the parmānu are caught, they result in prayogsā (charging parmānu), they remain within, as miṣraka (mix – awaiting to give effect) parmānu. Bitter or sweet result is outcome of these mixed parmānu while they are leaving and again they go back to the Vishrasta (pure parmānum), in original state. The new "charging of parmānum (prayogsā) occurs, if one become absorbed (tanmāyākāra) in it at the time of karmic effect. And the cycle continues.

In the state of Self realization, the process of 'charging' comes to an end or to a halt since there is no absorption or involvement. On attaining ātma (Śuddhātma) after Jñāna Vidhi and five āgnas it is right belief is set and when one is in 'Śuddha Upyog' (Self) his process of charging comes to an end as he is not absorbed (tanmāyākāra) in
it at the time of *karmic* effect. He is in seer and seen (*jñātā* *draśṭā*) state. Immediately he realizes this belongs to 'Chandulal' and I am 'Śuddhātma'. Anger, pride, ego, deceit, greed does not belong to 'me' (Self). This belongs to 'Chandulal'. This separation with full *jāgruti* (awareness) is the key. In doing so by chance if one misses on *jāgruti* and becomes absorbed (*tanmāyākāra*) 'Chandibhai' does *pratikraman* the moment, he realizes his mistake and convert those effects into nil by revert back. Dada comments: “This is science of atom – *parmānu*. Where is good – bad – Śubhāśubh involved? This is ātmadharma – religion of Self. No other dharma is involved. Understand the science behind doing.”