

CONCEPTS OF PARAMATMA, ANTARATMA AND ANATMA IN THE PHILOSOPHY OF DADA BHAGWAN (A Comparative Analysis)

PROLOGUE

At the outset I offer my *Namaskar* to Saccidanandarupa Paramatma situated in all of us.

Param Pujya Dada Bhagwan, (hence forth referred ‘Dadaji’ as he is lovingly and reverentially called), has been the harbinger of “Holistic Vision and Integral Living”, which is the hallmark of Indian spiritual wisdom. His delineations and averments represent the crux of Indian wisdom for the amelioration of the sufferings of the humankind and offer the sure way to liberation. According to him each and every Indian has immense capacity to shake the world and lead it to emancipation because of the spiritual power inherent in him. (Aptavani, II, p.370). As Arthur Schopenhauer also has rightly opined about Vedic *rsis*, only Indian seers are capable of apprehending such noble and sublime illuminations. He writes, “They were thus capable of a purer and more direct comprehension of the inner essence of nature, and were thus in a position to satisfy the need for metaphysics in a more estimable manner. Thus there originated in those primitive ancestors of the *Brahmanas*, the *Rishis*, the almost superhuman conceptions recorded in the Upanisads of the Vedas (The World as Will and Representation, Vol. II, p. 475). Dadaji was such a *rsi*, a *mantradrsta*, who visualized the true essence of Reality ‘in the context of present times’ (Cf. P.P. Shri Kanudadaji in ‘Holistic Science of Human Life and Nature, p.73). He was appropriately acclaimed as an apostle of inner peace and harmony. I am neither fully exposed to his divine revelations and liberating averments, nor do I have the needed self-realization (*svatmanubhuti*),

therefore I am aware of my shortcomings and limitations. Yet I have ventured to make a modest beginning to understand and comprehend the depth, width and sublimity of his intuitive realizations. I have read the works of many philosophers and mystics of the world and also some of the edited works of Dadaji's illuminating talks, which are 'to be read in between the lines to comprehend real meaning' (cf. Prof. Javadekar, Foreword to Shri Ranchorbhai's book, 'Dada Bhagavana nu Tattva Dars'ana'), but as Kabirdas has said (and Dadaji quotes him, See Aptavani, II, p. 342)), "*Pothi padhi padhi jag mua pandita bhaya na koya*", I am still at the intellectual level and have not reached the level of '*abudha*'. The visions and realizations of Dadaji are beyond the ken of intellect as he has not only pointed out limits to employ intellect he has also asked us to put it on pension finally (Aptavani, I, p. 74), and as the Katha Upanisad (I.2.9) avers, "*Naisa tarkenamatirapaniya*" any attempt to do so will be faltering or failing, yet as an inquisitive student of philosophy I cannot resist the temptation of venturing to write on them. As mundane being intellect and language are the only instruments we can take help of. Of course, spiritual experience is not realizable through discursive reason (*yato vaca nivartante aprapya manasa saha*). It is supra-rational but this should not mean that it is anti-reason. How can any talk about unity of existence and experience be anti-reason? Reason functions through analysis whereas spiritual experience is synthetic and integral but why should analysis and synthesis be regarded as antagonistic or working at cross purposes? But we have to be aware of our limitations. If I out-step my limits or misunderstand or distort Dadaji's sublime visions I seek the pardon of knowledgeable people. When he talks to mundane people he has to descend down to intellectual level and use mundane language because then only communication is possible. In his vision there two levels of understanding Reality, i.e., Real (*niscaya*) and Relative (*vyavahara*) and hence there are two levels of employment of language (i.e., language of silence (*mauni*) and language of mundane communication). Dadaji is a visionary and a liberator and he has 'not propounded any systematic philosophy of his own' (See back page of blurb of Aptavani, II) and it is not feasible to give such a thing out of intuitive realizations which defy discursive intellect. So we have to construct such a philosophy in our own way out of his averments. This is what Shri Ketashi Narshi Shah expected (See his "Sreyas Bhava" in Shri Ranchorbhai's book). There can be varied understanding of his visions, or individually specific modes of putting them as Shri Ranchorbhai did, and therefore we have to be "*syadvadi*" and make our heart wide enough to embrace differences. (Cf. Aptavani, Vol. I, p. 31). Of course this does not mean that there are contradictions in his visions. Differences are due to our viewpoints. One may even view Dadaji as a 'creative paradox' as Shri Radheshyamji pointed out in "*Vitaraga ni Vani*" in Shri Ranchorbhai's book. But this seeming paradox in his person can be resolved if the distinction between 'Real' and 'Relative' is taken cognizance of. We are mundane beings with partial visions. With different premises and starting points we can adduce alternative versions and we may have to agree to disagree. (*Ekam sat viprah bahudha kalpayanti, bahudha vadanti*). This is '*bahuvridhavad*', as Prof. Javadekar described in his Foreword to Shri Ranchorbhai's book. P.P. Shri Kanudadaji also has very pertinently advised, "You may be listening too many in different context and for different purposes. Each one who speaks has some purpose or person in mind. He would feel that what

he speaks is correct, everybody will feel so. But the speech of the Enlightened One is to be interpreted differently. His words are not for any day or any body. They are common and are applicable to all universally.” (Bulletin of HSRC, Vol. II). I have been a student of Jainism and Vedanta and Dadaji has very pertinently remarked that in the *ultimate analysis* there is no difference between the two (Aptavani, II.p.333) and I find its fullest confirmation in my studies of the two systems. In fact Dadaji’s averments present a very happy symbiosis and quintessence of the two. In them the basic tenets of Jainism get seasoned with the basic position of Vedanta and they are so much interspersed that it is not possible to distinguish the two. This is quite natural as Dadaji was not born in a cultural vacuum and he was an inheritor of an ancient, rich and varied cultural tradition of a very high order and he formulated and established a new holistic and integral culture out of it which is theoretically enlightening and practically redeeming. So a comparative analysis of Dadaji’s views with the important texts of Jainism and Vedanta will certainly be helpful for better understanding. This is what I have attempted. If I am wrong I may be pardoned.

The canvas of Dadaji’s philosophy is very vast. It is bi-faceted. It has a strong theoretical foundation rooted in intuitive visions and intimate realizations and which constitutes the “*vicarapaksa*” and which results in a viable and practical mode of living leading to liberation which is the “*sadhanapaksa*”. Both are equally important and can be regarded as interdependent, for without “*vicarapaksa*” “*sadhanapaksa*” is blind and without “*sadhanapaksa*” “*vicarapaksa*” is lame. The two are complimentary. One is incomplete without the other. However, we shall take up the “*vicarapaksa*” and only a small portion of it. We shall undertake a creative and comparative exposition. Following Dadaji our approach will be holistic and integral. Echoing Dr. P.C. Parikh we would say that, “Rightly understood, the basic aim is to help the seekers to live a wholesome life with balanced outlook, so that their inner understanding gets highly developed leading to total and permanent inner happiness. This, in short, is the Holistic Inner Science that makes life not only bearable but also peaceful, pleasant, harmonious and meaningful in modern adverse times.” (Preface to Dr. Shailesh Mehta’s “An Introduction to Holistic Science and Integral Living”). So our objective will be to understand and appropriate Dadaji’s visions for betterment of living by taking into consideration the three facets of our experience as the outer, the inner and the transcendental. In our experience mostly we are *bahirmukhi*, sometimes *antarmukhi* and rarely *svamukhi* (*urdhvamukhi*). Dadaji wants us to be *svamukhi* so that we can realize ourselves as Pure Self which is our real Self. So the march of our consciousness has to be from outward to upward via inward. In our worldly life we function as *bahiratma* and when we have the realization that the world is not our real Self and worldly relations and possessions are not to be owned up by us then we experience ourselves as *antaratma*. This is possible only through proper knowledge which emanates from a divine being like Dadaji. From the state of *antaratma* transition to the state of *paramatma* is easy and natural. Mostly we live and function as *bahiratma* and yet search for peace and permanent happiness without knowing what it is and how it can be obtained. Though there has been remarkable material progress with the help of material

sciences and technology, inner peace and happiness have deluded humankind. It is hoped that the divine radiant vision of Dadaji exhorting that we have to be *antarmukhi* instead of remaining *bahirmukhi* will give spiritual awakening for the whole universe as it transcends all differences and distinctions, barriers and barricades.

INTRODUCTION

To undergo experiences is a feature common to all living beings, the *cetana tattva*. But human being is the most evolved species in the cosmic process. Human life is a prized possession, a valuable asset. P.P. Shri Kanudadaji calls it as 'wish-fulfilling gem' (or 'a philosopher's stone'). Nature has endowed human being with the unique capacity of undergoing experiences (both empirical and trans-empirical) and to reflect upon them systematically by heightening, widening and deepening them. Reflective awareness is a unique privilege of a human being. It is his prerogative to retain them, to ratiocinate about them, to discriminate among them and to articulate all these in clear, distinct and logical terms. A human being who possesses reflective awareness can exercise rational ability to regulate experiences by manipulating innate endowments and natural surroundings, after examining the veracity, utility and significance of his experiences. Human cognitive and reflective potentiality is tremendous and unfathomable. It is wondrous and variegated and as stated earlier it admits of expansion, regulation and systematization. It would be sheer wastage of human potentiality if such a task is not undertaken. Human life has a meaning, significance and purpose as human alone is capable of *samyak dars'na* and *samyak jnana* leading to *moksa*. (Aptavani, I, p. 110; also Vol. II p.377). P.P. Shri Kanudadaji has very perceptively stated that "Human life is a precious asset, and it can be truly regarded so only if this asset is used properly, appropriately and conscientiously, otherwise it is not worth even two pennies." (Holistic Science of Human Life and Nature, P.14.) This is what should be meant by *samyak dars'ana*, *samyak jnana* and *samyak caritra*, the three jewels (*triratnas*) which a human being has to adorn.

Dars'ana and *jnana* stem from experience, are embedded in experience and get culminated in experience. They are rooted in experience and are tied down to experience. A real is apprehended in experience and there is no other way or means to have an access to it. Human being right from childhood first experiences and reflects on the world outside. This is natural also as senses and mind (*antahkarana*) are outgoing in their functioning. (*Parancikhanivratnat svayambhu stasmat paranpasyati nantaratma, Katha Upanisad, II.1.1*) The outer world is wide and varied and is enticing as well. Even the mental world which is mistaken as inner is in fact outer only to the Self. After realizing the futility and evanescent character of the outer world sometimes human being turns really inward and realizes the Inner Self (*Eko vasi sarvabhutantaratma, Ibid, II.2.12*). But this realization is not very common and only a few are fortunate to have this. Thereafter consciousness transcends the empirical and realizes the Supreme *Purusa*, the *Paramatma* (*Purusanna param kincit, sa katha sa para gatih, Ibid, I.3.11*). Thus, human being firstly looks outside at the world of multiple diversities. Then he looks within and searches for the inner self. Thereafter his impelling belief leads his consciousness to soar high to the

transcendental. This seems to be the journey of human consciousness in the spiritual path. With this starting point we shall dwell upon the concepts of (i) *anatma* representing *jagat* (and *samsara*) and *jiva* (*saksi caitanya*, *antahkarana* and *sarira*), (ii) the *antaratma*, the Indwelling Self (*Is'vara* or *Bhagavana*) and (iii) the *Paramatma*, the Supreme Self (*S'uddhacaitanya/ s'uddhatma*). (Though the word *bahiratma* (employed in the Jaina tradition) does not occur in his collected talks I have come across, it can represent the outer world. The word '*Anatma*' can better describe it. *Pratisthitatma* is another term which can stand for it. This trifurcation is rough and only for our convenience. In reality there can be no such division.)

II

The above stated tripartite classification goes back to Kundakundacarya (See selections from his *Atthapahuda* in the *Samanasuttam*, Gatha 178&9) who writes,

Jiva havantitiviha bahirppa taha ya antarappa
Paramappa vi ya diviha arahanta taha ya siddha ya
Akkhani bahirappa antarappa hu appasamkappo
Kammakalankovimukko paramappa bhannae devo

Muniraja Yoindu(Yogindu) in *Paramatmaprakas'a* ((2-5, 90-6) elaborates this three-fold distinction. He writes as follows:

Appa rivihu munevi lahu mudhau mellahi bhavu
Muni sannane nanamau jo paramappa sahau
Mudhu viyakkhanu bambhu paru appa tivihu havei
Dehu ji appa jo munai so janu mudhu havei
Dehavibhinnau jnanamau jo paramappu niae
Paramasamahi paritthiyau pandiu so ji havei.

In *Yogasara* (6-11) also he discusses this point and writes,

Ti-payaro appa munahiparu antaru bahirappu
Para jhayahi antara sahiyu bahiru cayahi nibhantu.

According to Jainism the souls are of three types on the basis of the states of their existence, (i) conditioned and embodied (*bahiratma*), (ii) awakened and indwelling (*antaratma*), and (iii) Pure and Supreme (*paramatma*). The embodied soul is that which is identified with the body and the senses and the outer objects. The awakened is the Indwelling Soul which is self-aware. The Supreme Soul is the one who is free from all karmic taints. He is divine. The embodied soul has perverted vision and is devoid of real knowledge. The awakened has right vision and right knowledge. The Supreme Soul is devoid of all attachments, is omniscient and pure. Brahmadevasuri, in his commentary on *Brhadravyasamgraha* (14) states that, "*Atra bahiratma heyah, upadeya bhutasyanantasukhasadhakatvadantaratma, paramatma punahsaksadupadeya ityabhiprayah.*" i.e., "*The bahiratma is appalling and to be discarded. The antaratma is to be resorted as it gives infinite bliss. Paramatma is to be ultimately realized.*"

The *summum bonum* of human life is attainment of the state of *paramatma* after passing through the state of *antaratma* and renouncing the state of *bahiratma*. These are the three stages of spiritual evolution. Human being looks outward before he looks inward, and he

looks inward before he looks upward. The *bahiratma* sees outward, the *antaratma* first turns inward and then moves upward which is the consummation of spiritual journey. Every individual self is potentially divine and manifestation of divinity is *paramatmapada*. This is the terminus of spiritual development which consists in renouncing the external self, and realizing the transcendental self by means of the internal self. This is known as *S'uddhopayoga*. According to Kundakunda it consists in relinquishing the *bahiratman* and by turning to the *antaratman*, reaching to the *paramatman* through the medium of *dhyana*. (Moksa Pahuda 4.7.) These three states of self are to indicate the need to discriminate the 'Self' and 'Not-self' and to chalk out the path to spiritual perfection.

On the basis of classical Jaina literature Prof. K.C.Sogani in his book "Ethical doctrines of Jainism" (P.168-70) discusses the characteristics of these three states as follows:

The characteristics of the *bahiratman* may, in the first place, be accounted for by affirming that he identifies himself with the physical body, the wife and children, silver and gold etc. with the logical consequence that he is constantly obsessed with the fear of self-annihilation on the annihilation of body and the like. Secondly, he remains engaged in the transient pleasures of the senses, feels elated in getting the coveted things of the unsubstantial world, and becomes dejected when they depart. Thirdly, he is desirous of getting beautiful body and physical enjoyment in the life hereafter as a result of penances, and is tormented even by the thought of death.

Antaratman stands for the spiritually converted self who has relinquished eight kinds of pride and considers his own self as the legitimate and genuine abode, esteeming the outward physical dwelling places as unnatural and artificial. Secondly, he renounces all identification with the animate objects like wife, children etc. and with the inanimate objects like wealth, property etc., and properly weighs them in the balance of his discriminative knowledge. Thirdly, by virtue of sprouting of profound wisdom in him, he develops a unique attitude towards himself and the world around him. His is the only self that has acquired the right of *moksa* and consequently he adopts such attitude as is necessary to safeguard his spiritual status, and the interest he gets endowed with such type of insight as will enable him to make spiritual invasion resolutely and then sound the bugle of triumph after defeating the treacherous foe of attachment and aversion assaulting him in his *bahiratman* state.

Paramatman is the Supreme self, the consummation of aspirant's life and the terminus of his spiritual endeavours. He is free from impurities and defects. He possesses infinite knowledge, bliss and potency. It is realization of Self's *svarupa satta*. Acaranga says that Supreme Self is *atmasamahita* (self-contained) but all pervasive. Yogindu (Paramatmaprakas'a, I.41) proclaims that the universe resides in the *Paramatman* and the *Paramatman* resides in the universe but He is not the universe.

Paramatman is pure self, *antaratman* is converted self and *bahiratman* is perverted self. *Bahiratman* is enveloped in *mithyatva* which is corruptive of knowledge. *Antaratman* is awakening of consciousness of the transcendental Self. *Paramatman* is pure self. *Bahiratman* is in spiritual slumber, *antaratman* is awakened self and *paramatman* is the enlightened self. The spiritual potentiality of *antaratman* gets actualized in *paramatman*. *Bahiratman* accepts worldly objects as his own, *antaratman* negates them and *Paramatman* transcends them.

This spiritual journey consists of fourteen stages known as *gunasthanas* in which there is spiritual conversion or transformation at every stage.

In Prof. Sogani's book referred to above we find a very illuminating comparison between the Jaina and Vedantic conceptions of *paramatman*, pointing out their similarities and differences. (Pp. 207-16). He also dwells in a comparative account of Jaina and Vedantic conceptions of *bahiratman* and *antaratman* (pp.218-20)

Prof. Nathamala Tatia in his book "Studies in Jaina Philosophy" (pp281-2) explains that this tripartite distinction is done in the Jaina tradition in the context of *dhyana* as a means to spiritual development leading to self-realization. He writes, "The Jainas, like others in the field, put stress on self-realization. The materialist view of the self as identical with the body is the first thing that one is to get rid of in order to tread the path of spiritual realization. For this purpose one is required to turn inward and concentrate upon the self as distinct and separate from the body. When one is fully convinced of the distinction between self and not-self, one is required to rise still higher and concentrate upon and realize the transcendental self which is free from all the limitations of the empirical self. Acarya Kundakunda and, following him, Pujyapada and Yogindudeva have very thoroughly discussed this method of self-realization in their respective works viz. Moksaprabrta, Samadhitantra and Paramatmaprakas'a. They distinguish three states of the self viz. the exterior self (*bahiratman*), the interior self (*antaratman*), and the transcendental self (*paramatman*). The self with the deluded belief that it is none other than the body is the exterior self. The self that clearly discriminates itself from the body and the sense organs is the interior self. The pure and perfect self free from all limitations is the transcendental self. The exterior self becomes the transcendental self by means of the interior self. Or, in other words, the transcendental self is the self-realization of the exterior self through the intermediary stage of the interior self. The self or the soul is intrinsically pure and perfect. Its limitations are due to its association with karmic matter. Considered from the point of view of *gunasthana*, the soul before it cuts the knot (*granthi*) and experiences the first dawn of the spiritual vision is the exterior self, and the soul after the vision and before the attainment of omniscience is the interior self. On the attainment of omniscience the self becomes the transcendental self. One is to eradicate the interior as much as the exterior in order to realize the transcendental self. This process of eradication is *yoga*." Prof. Tatia quotes the Samadhitantra (17) which says, "Evam tyaktva bahirvacam tyajet antar as'satah
Esa yogah samasena pradipah paramatmanah .

The concepts of *paramatma*, *antaratma* and *bahiratma* can be understood and described differently from the *niscaya* and *vyavahara* points of view. So the linguistic expression may differ. But it is the same individual selves which are the subject matter of the two levels of linguistic expression. The *bahiratma* is the defiled, sullied, bound and impure self. But it has the potentiality of becoming pure and infinite and can enjoy its unalloyed status of bliss. So the self has to elevate itself and realize *Paramatmahood* via *antaratma*.

In the exhortations of Dada Bhagwan these ideas are put forth in novel form and in his indomitable style. He has made innovative use of these notions. He has widened their application and brought in newer facets. His analysis is deeper and practical. It not only explains the worldly reality but also the meaning and purpose of life. It tells us what we are at present but also reminds us as to what we ought to be. As stated earlier, his delineations present a symbiosis of *vicarapaksa* and *sadhanapaksa*. Because of these they are impressive and attractive and also useful. In their *anuloma* form they explain the empirical reality we live in, which is relatively real and which is alluring, engrossing but useful. In their *pratiloma* form they indicate stages of spiritual growth and evolution leading to the realization of the Real. Thus, these ideas can be said to represent the crux of Dadaji's philosophy.

The world we live in is highly complex and complicated. It is bewildering and puzzle-some. We feel aghast at its essence-less-ness (*nissvabhavata* cf. Nagarjuna, *polampola* in Dadaji's words, Aptavani, I, p.36-7)). We look for meaning and value of life but we find that something is missing, something is wanting and something is lacking. Things and relations of the world are evanescent and deceptive, and they do not belong to the *Atma*. This apart, life is full of suffering- physical, mental and spiritual. We earnestly search for happiness but we do not know what real happiness is and how to get it. All these pose a basic problem as to what we are and what we should be. Dadaji has addressed these issues very pertinently and has pointed out a sure path to get out of the labyrinth of worldliness. He has employed a very catchy and apt word and that is '*Pratisthita Atma*' (*Enworlded /reflected* Self). (The Brhadaranyakopanisad uses this word in similar sense in I.2 and I.5, See also Samyutta Nikaya of Buddhism II.103 usage of '*apratisthita vijnana* (unestablished consciousness) and in I.13, "Sile patitthaya naro sapajno") All problems are due to it. And the way out he suggested is '*Akrama Vijnana*' which is also quite appealing. One can conceive seven components in Dadaji's delineation. They are:

1. Basic problem is feeling of evanescence and experience of suffering and search for lasting happiness.
2. Correct method to approach the problem is distinction between 'Real' and 'Relative'.
3. Invoking the transcendental principle of *Paramatma* (*S'uddhatma* and various other synonyms), a state of self- realization or self-situatedness, eternal and immutable, pure and blissful can be attained.
4. Application of this principle in terms of '*vitagaratva*' (*naiskarmya* or *akartabhava*).
5. Explanation of *jivatma* and *jagat* with the help of the concept of *pratisthitatma*
6. Art of living in terms of *Akrama vijnana*, and
7. The resultant liberation, a state of *saccidananda* as stated in 3 above.

III

The starting point of Dadaji's philosophy can be the distinction between 'Real' and 'Relative'. It is a distinction between *niscaya* and *vyavahara*, *lokottara* and *loka*, *moksa* and *samsara*. Acarya Kundakunda names them as '*svasamaya*' and '*parasamaya*'. This

is *satta-dvaividhya* and *anubhuti dvaividhya*. This has been the keynote of Indian culture. The Brhadaranyakopanisad (II.2) declares that ‘*Dve vav Brahmano rupe*’. Nagarjuna asserts that, “*Dve satye samasrtya buddhanam dharmades’ana*” (*Madhyamikakarika*, XXIV.8). He emphatically declares that, “Those who do not know the distinction between these two truths cannot understand the deep significance of the teachings of the Buddha.” (*Ye ‘nayor na vijananti vibhagam satyayor dvayoh, te tattvam na vijananti gambhiram Buddhas’asane. Madhyamikakarika* XXIV.9). The Jaina tradition also avers the same. “On one side is my Real Self, pure and blissful, eternal and aware, on the other side is everything else, circumstantial, conditional and time bound.” (See the backside of the blurb of the journal of “Holistic Vision”) All seers, sages and saints of India emphasize this point. The ‘Real’ is trans-empirical. It alone is really real. The world is only relatively real. It is not false but not ultimately real. This is the supreme truth. This is enlightenment. This is *moksa*. This is the *sumum bonum* of life. To know this is the panacea for all ills. This is the way out of enigma of suffering and attainment of permanent bliss. This is self-realization which cannot be attained by bookish knowledge. This is attainable only by the grace of *Jnanipurusa* (*yamevaisa vrnute ten labhyah, Mundaka Upanisad* III.2.3).

Following the bipartite distinction between *vyavahara* and *nis’caya* Dadaji dwells upon the distinction between relative self and Real Self, relative happiness and real happiness, transient pleasures and permanent bliss, bodily satisfaction and spiritual satisfaction, outward-ness and inwardness and so forth. He draws a distinction between *laukika dharma* and *alaukika dharma* and impressively points out that the *laukika dharma* leads from *as’ubha* (evil) to *s’ubha* (good) but *alaukika dharma* leads from *s’ubha* (good) to *s’uddha* (purity). *Alaukika dharma* is *atmadharma*. (Aptavani, I, p. 32) Acarya Kundakunda has very illuminatingly discussed this tripartite distinction in *Pravacanasara* (9).

This bipartite distinction has to be viewed in the spheres of reality, knowledge and values. In the realm of reality we have the distinction between Real and relative. We may call it *nis’caya* and *vyavahara*, or *atma* and *anatma* or *purusa* and *prakrti*. It is the distinction between trans-empirical and empirical, the eternal and temporary, the immutable and mutable. We can employ a host of such pairs (*dvandvas*) to describe this situation. At the level of knowledge we can draw a distinction between *vijnana* and *jnana*, or *vidya* and *avidya*, *atmajnana* and *prakrtajnana*, or *prajna* and *ajna* etc. Both are qualitatively different. Their objectives, scope, contents, modes and methodologies are different. So they need to be clearly demarcated. Both are valuable and realizable though in different senses, in different contexts and in different ways. In the sphere of values we can talk of *moksa* and *bandhana*, *prapanca* and *nisprapanca*, spiritual bliss and physical pleasure etc. These are two realms of existence. We may live as a mundane being languishing in suffering and unhappiness or be a *sadhu* or *jivanmukta*. The choice is ours. But one thing is certain. There is no chasm between the empirical and the trans-empirical. The empirical has to be resorted to as a stepping stone to the trans-empirical. The empirical is not unreal or false. Its relative value has to be recognized and reckoned with. Only a holistic and integral approach is helpful. As P.P. Shri Kanudadaji has remarked, “The emphasis on any one would lead to unwanted clash, chaos and tension. Situations

are to be faced in such a way as would assist us to unfold our Pure Self. In the light of Pure Self, the darkness of our pressing problems, puzzles and pitfalls would be perceived and the light of the real would be thrown on all these issues. That would lead to blissful living free from all opinions, clinging to one's conceived and conditioned design, insistence for any matter, fanatic search for justice regarding external happenings of the world etc.. Everything in life would stand as one's own echo, bearing the effects favorable or unfavorable." (Foreword to "An Introduction to Holistic Science and Integral Living", by Dr. Shailesh Mehta.) In fact P.P.Kanudadaji is echoing the Is'avasyopanisad which avers,

Andhamtamah pravisanti ye avidyamupasate

Tato bhuya iv ate ya tu vidyam ratah.

i.e., they enter into the world of stark darkness who adore the realm of empirical knowledge alone. But they enter into greater darkness who are engrossed only in spirituality.

Nagarjuna also expressly maintains that, "Without a recourse to empirical reality the Absolute truth cannot be taught. Without knowing the Absolute Truth Nirvana cannot be attained."

Vyavaharmanasritya paramartha na des'yate,
Paramarthamanagamya nirvanam nadhigamyate. (M.K.,XXIV, 10)

The world is a 'fact', but it is 'relative fact'. It is not 'real fact'. The world is puzzle itself. There are two viewpoints to solve this puzzle. One is real viewpoint and the other is relative viewpoint. By relative viewpoint 'You are Chandulal' and by real viewpoint you are 'S'uddhatma'. (Aptavani, II, p. 3). Dadaji says that the relative is to be enlightened by the Real. Then only it can serve as a means or instrument to realize the Real Self. Explaining this P.P. Shri Kanudadaji also teaches that there should be a "balanced harmony between the Relative and the Real, the ephemeral and the eternal." He further writes, "So the path of living in the relative world should be such as would unveil our true self. Our Master, Dada Bhagwan is a living example of even the minutest manifestation of perfection, purity and enlightenment in all the activities." (op.cit)

THE CONCEPT OF PARAMATMA

The 'Real' can be named as *Paramatma*. *Atma*, *S'uddhatma*, *Bhagavana*, *Is'vara*, *Purusa* etc. are the cognate terms. Depending upon the requirements of the context Dadaji draws a subtle distinction among them but for all practical purposes one can overlook such a distinction as they are all synonyms. It should be made clear that *Paramatma* is not an entity like any worldly objects or a person though such a language can be used for empirical purposes. In fact the best way to describe the indescribable is 'neti neti.' (Aptavani, p. 321) To give concession to empirical consciousness we tend to use the finite language for the infinite and we cannot help this. However, it is immaterial whether we use the pronoun 'It' or 'He' while addressing *Paramatma*. So instead of using the pronoun "It" we can use the pronoun "He" for *Paramatma*. *Paramatma* is in fact a state of being, a state of existence, and a state of experience. He is, therefore, pure existence, pure experience and pure bliss (*saccidanada*). Thus though the word

‘*Paramatma*’ and its synonyms are used in an *entitative* language they are to be understood as ‘*Paramatmapada*’.

To start with, *Paramatma*, who is the same as *Atma*, is to be distinguished from *anatma*. He is *saccidanada* in His pure form. He is not doer and enjoyer. He is only pure witnessing consciousness. He is untouched by *sattva*, *rajas* and *tamas* which are the qualities of *anatma* or *prakrti*. Pure consciousness or pure knowledge is *paramatma/atma* (Aptvani, I, p.184). *Paramatma* is pure, formless and unalloyed existence. It is a state to be experienced and not to be expressed. Dadaji uses the phrase ‘*paramartha maun*’ for this. (Aptvani, I, p.57). The Upanisads say, “*S’anto’yamatma*’. He is really speaking indescribable yet we try to describe Him by enumerating His attributes. He has infinite self-attributes but He is not different from His attributes. He is not possessor of attributes but He is attributes themselves. Only in worldly language we say that He has infinite attributes. He is indescribable and yet we refer to Him as ‘*Saccidananda*’. He is negatively referred to as *nirakara*, *nirvisayi*, *nistraigunya*, *nirbhela*, *nirmala*, *niranjana*, *niramkari*, *niragrahi*, *nirgranthi* etc. *Paramatma* is *cidandarupa* (pure knowledge and pure bliss). Earlier Adi Sankara had declared, “*Cidanadarupa S’ivo’ham S’ivo’ham*”. This is a sublime experience available only to the realized soul.

One can go on narrating the presence of auspicious attributes and absence of inauspicious ones in *Paramatma* and there will be no end to this. Kabirdas declares, “*Sata samandara ki masi karun lekhani saba vanaraya. Dharati saba kagada karun Hari guna likha na jaya*”. This means all earthly qualities which imply finitude, impurity and limitations are not present in Him. Dadaji has used a very suggestive word ‘*tankotkirna*’ for this. Earlier Acarya Amrtacandra in his commentary on the Pravacanasara of Acarya Kundakunda described Pure Self as *tankotkirna*. The Pure self does not have and cannot have any of the properties of *anatma* or *pudgala*. Positively, He can be referred to as *nitya*, *suddha*, *mukta*, *jnata*, *drsta*, *paramanandi*, *S’iva*, *Brahma*, and a host of such terms. He is *sarvavyapaka* (omnipresent) and *sarvabhutasthita* (immanent in all). Dadaji says, “Pure consciousness is the same in all, in me, in you, in the grain of wheat. It is really the same, but there is difference in the coverings of all.” (Aptvani, III, p.93) What a grand vision! He further says, “God is in every creature whether visible or invisible.” (Ibid, I, p. 6). There is fundamental unity of all existences and therefore to know the self is to know all. Dadaji echoes the Upanisadic saying, “*Ekenabrahmavijnatena sarvam vijnatam bhavati*” and quotes Shrimad Rajachandra in this context. (Aptvani, III p.15) The Real can be experienced in its true form only if one harbours positive emotions and discards negatives ones. Negative emotions are detrimental, harmful, and cloudy. Positive emotions are helpful in overcoming delusion and ignorance. The disciplining of emotions therefore should be undertaken so that there can be holistic vision of the Real. Then one will experience that every thing is interconnected and interdependent. This is *abhedabuddhi*. If one fails to see interconnectedness and interdependence, then it is distorted vision.

Since every individual self is potentially *Paramatma* and can actualize the same, there is qualitative oneness and quantitative multiplicity.

Paramatma is *svayamsiddha*, apodictic, as He is foundational reality. He is *svasthita* (self-situated). He is supreme luminosity. He shines by His own glory. He is *svaparaprakasaka*. The Svetasvatara Upanisad (VI.14) declares, “*Na tatra Suryo bhati na Candratarakam, nemavidyuto bhanti kuto'yamagnih. Tameva bhantamanubhatisarvam. Tasya bhasa sarvamidam vibhati*” (Also in Katha and Mundaka). Dadaji also parodies the same in respect of the principle of *vyavasthita*. (Ibid. I. p. 5)

According to Dadaji *Paramatma* is an ocean of compassion (*karunasagara*). He is pure love, dispassionate love. He has no ‘will’ and yet He energizes all.

Dadaji discusses different stages to finally reach this state.

THE CONCEPT OF *JIVATMA*

Different from *Paramatma* is *jivatma* (individual self) which has *pratisthitatma*. *Pratisthitatma* is *Paramatma* located and situated (*avasthita*) in the *jivatma*. *Jivatma* has *pratisthitatma* with its paraphernalia of *antahkarana*, senses and body which are all *pudgala* (material). It is very complex entity. *Paramatma* permeates *jivatma* as *Saksi caitanya*, as *Antaratma*, as *Antaryami*. *Paramatma* is *asti* or *sat* (pure existence), *bhati* or *cit* (pure consciousness), and *priya* or *ananda* (pure bliss) but in *jiva Paramatma* is conditioned by *nama* (name) and *rupa* (form) which constitute *pratistha* (psycho-physical conditioning enlivened by *antaratma*). *Asti*, *bhati* and *priyam* are *atma* (*paramatma*) and *nama* and *rupa* are *anatma*. Thus *jivatma* is *niscetanacetana* (materially conditioned consciousness). *Jivatma* is a mixture and not a compound of *atma* and *anatma* and therefore the two can be separated. (Aptavani, I. p. 109) *Atma* is pure (*nirbhela*) but as *jivatma* it becomes of mixed nature. *Atma* is *jnata* but as *jivatma* it becomes *jneya*.

Pratisthitatma is a complex which arises due to the past *karmas* in the previous births. All *ahamkara* and ego is due to this. It controls the *antahkarana* and entire mental world. But it is under the control of *vyavasthta* and scientific circumstantial evidence as we shall discuss later on.

Jivatma has three-fold coverings of *mana* (psyche), *vacana* (linguistic expressions) and *kaya* (body) (Aptvani, I.p.21). *Jivatma* has four-fold *antahkarana*—*mana*, *buddhi*, *citta* and *ahamkara*. Dadaji has dwelled upon these four in great detail. His delineation is not only interesting but highly useful.

Body (*deha, sarira*) is *anatma*. It is subject to change and mutation. It originates, grows, decays and gets destroyed. It transmigrates along with *jivatma*. There are three forms of body, viz., the causal, the subtle and the gross. With death only the gross body is destroyed and the other two migrate to determine the *nama-rupa* (psycho-physical dispositions) of the next birth. Body is ‘fake’. It is a package. It does not belong to the *Atma*. About it the *Atma* should have the awareness of “*na me nasmi naham*” (it is not mine, I am not it and it is not me) to use the terminology of the Samkhya System. Dadaji also uses the same language. *Jivatma* suffers from *dehadhyasa* (Aptavani, I, p. 118), becomes ignorant of reality, and mistakes itself to be knowledgeable. This is *bhranti*

(delusion) which makes him *mudhatma* (Aptavani, II p. 279) . It comes under the sway of *prakrti* which is *anatma*, which is *pudgala* and which puts the *jivatma* under bondage. *Atma* is not a doer and enjoyer of fruits of actions but *jivatma* becomes so due to *ahamkara* and acquires will to do. *Jivatma* behaves like a toy-top or bay-blade (*bhamarada*). Dadaji has discussed this facet of *jivatma* at length since it is this which needs to be known to get rid of it. He says that it is both a friend and an enemy depending upon the role it performs.

The concept of *pratisthitatma* is an innovative revelation of Dadaji. It is very much significant to understand its subtlety. *Pratisthitatma* is bi-faceted. One facet is *S'uddhatma* which is present in *jivatma* as *saksi* and *antaratma* and the other facet is that it is the *adhisthana* (substratum) of the *jagat* (world). *Pratisthitatma* renders *jivatma* as *aropitatma*, *vikari atma*, *vyavaharatma*, mechanical *atma* etc. These are cognate terms. In each *jivatma* there is distinct *pratisthitatma* due to past karmas of previous lives and is responsible for a specific psycho-physical complex. (Aptavani, I, p. 104) So long as *S'uddhatma* is not realized all *jivatmas* are *pratisthitatmas*. *Pratisthitatma* is not *Mulatma* (Original Self) or *S'uddhatma* (Pure Self). It is a mixture of *atma* and *anatma*. It is *pudgala* having acquired reflected consciousness. All empirical knowledge and actions belong to it. *S'uddhatma* only witnesses all this. *Pratisthitatma* is the master and controller of *antahkarana*.

It is the *pratisthitatma* which is the doer and enjoyer. It is the *vyavaharatma*, *aropitatma*, *mudatma* , relative *atma* or mechanical *atma* as stated earlier.

All *jivatmas* are *pratisthitatma*. Human soul is the most evolved *pratisthitatma*. It alone is capable of attaining *moksa* by realizing the discriminatory knowledge of “*na me nasmi naham*” (to use Samkhya terminology) in relation to *prakrti* which is a network of *pudgalas*.

Pratisthitatma along with its companions and offshoots can be regarded as *bahiratma*. The S'vetas'vatara Upanisad very beautifully puts it as, “*Navadvare pure dehi hamso lelayate bahih. Vasi sarvasya lokasya sthavarasya carasya ca.*”

THE CONCEPT OF ANTARATMA

The *S'uddhatma* in every *jivatma/pratisthitatma* is *antaratma*. It is the indwelling principle situated in all (*sarvabhutasthita*), though may not be visible to all. The Brhadaranyaka Upanisad and the S'vetas'vatara Upanisad deal with this in great detail. In the Bhagavadgita we have its illuminating account. Dadaji also dwells upon this in a very instructive way. He says that “I am seated in you but you can experience this if you are straight and not crooked.” (Aptavani, I, p.16) It is the inner light in all living selves, their inner controller and driver. It is also the witnessing consciousness. Body is a ‘packing’ and *Paramatma* is positioned within it as an enlivening and animating principle. Dadaji says that “God is in every creature whether visible or invisible.” “He is the “Dada

Bhagavana". In itself He is *saccidanandarupa* and is not affected by the afflictions of body and other psycho-physical adjuncts.

Dadaji says, "I am verily your self. I am verily his self. I am verily other person's self. I am seated in all. Therefore how can there be differences among all. (Aptavani, II, p. 362)

Though *Paramatma* is situated in all *jivatmas* and controls them, rarely we experience Him. As Kabirdas says, "*Tera sain tujjha me jyon puhupan me vasa. Kasturi ka miraga jyon phira phira dundhe ghasa.*" It is a great truth which Dadaji reiterates. "*Dada Bhagavana* is there within every one of us." Dadaji quotes Kabir, "*Main janu hari dura hai Hari hrde mahin*". (Aptavani, I p. 88) The *antaratma* is within all living bodies. "This holy divine body is accommodating or housing the 'God state' in the form of pure knowledge-light. Attributes of 'Pure Soul Self' including pure knowledge-light can be experienced through the medium of such a body by anyone who comes into contact with Him in *vyavahar*." (P.P. Kanudada, p. 84) One can have a vision of the Inner Self if one is not crooked or deceitful. (cited above, Aptavani, I, p. 16) Dadaji derives support from Kabir in this regard. Dadaji says that this body is a packing and seated inside is *Bhagavana* (Aptavani, I, p. 6) You may know Him as *Krsna* or as *Dada Bhagavana*. (Aptavani, II, p. 312, 334) God is present in every part of the body. (Aptavani, II, p. 243) In Vedantic terminology *Bhagavana* can be named as '*S'ariraka*'. "God is in every creature whether visible or invisible. This is the address of God." (Aptavani, II, p. 235) The *Paramatma* resides in the body so long as there is *pratisthitatma*. (Aptavani, III, p.118). So long as self is embodied he is regarded as *atma* and not *Paramatma* (Aptavani, III, p.101). But *atma* is the same as *Paramatma* or *Dada Bhgavana* or *Brahma*.

Paramatma is seated inside us as *antaratma* and if we can cultivate devotion towards Him then no suffering can befall. *Antaratma* can exercise 'will' to attain *s'uddhatva* (purity) and the result is self-realization (Aptavani, I, p. 112). Unless our consciousness turns inward (*antarmukhi*) and ceases to be outward (*bahirmukhi*) we cannot experience the *antaratma* within us and if do not experience the *antaratma* we can not be upward (*urdvamukhi*) in our consciousness and be *Paramatma*. The same consciousness is *bahiratma*, *antaratma* and *Paramatma*. So long as there is ignorance and false identification it is a state of *bahiratma*. With the dawn of knowledge there is experience of *antaratma* and then there is self- awareness as *Paramatma*. This is the march of consciousness.

THE CONCEPT OF ANATMA

Bahiratma can be regarded as *anatma*. The most glaring and visible form of *anatma* is the *jagat*, the manifold world we live in. It is constituted by multiple *pudgalas*, the mutative material particles which have the nature of *purana* (composition) and *galana* (decomposition). The entire world is filled with *pudgalas*. Basic *pudgalas* (*svabhavika*) are permanent and eternal, but transformed ones (*vaibhavika*) are temporary. Like *atma*

they are *sat* (real). But they do not have *cit* and *ananda*. This is the basic difference. (Aptavani, III, p. 30). So there is dualism.

Pratisthitatma is the substratum (*adhisthana*) of *jagat*. *Paramatma*, who is pure consciousness, charges, animates and enlivens *pudgalas* which are inert in themselves. Because of this charging *pudgala* becomes *niscetancetana*. Dadaji refers to it as *parasatta* (Aptavani, I, p. 111) Kundakunda names it as *parasamaya*. The *pudgala* is *anatma* and it is altogether different from *atma* but due to *maya* the two get intermingled. In fact this intermingling is *pratisthitatma*. Pure consciousness gets reflected in the *pudgala* by its proximity and one manifestation of it is *jivatma* having *ahamkara*, *indriya* and *deha* and the other manifestation is the *jagat*.

Atma is *jnana* and *anatma* is *jneya*. *Atma* is *svaparaprakas'ka* and *anatma* is *paraprakas'aka*. Acarya Kundakunda has dwelled on this point in *Pravacanasara* (22-3). Dadaji also avers the same.

The world is *anatma*. It is *niscetana* (inert) but acquires *cetana* (consciousness) and becomes *niscetana-cetana*, a mixture of the two. It is relatively real and not ultimately real. *Brahma* is really real. (Aptavani, I, p. 20) But we have to reckon with the world so long as we live in it. It can not be negated and should not be negated even though it is not foundationally real. It is essence-less (*polampola*, Aptavani, I, p.36)). It is a complex of viewpoints and not a 'fact'. Dadaji says that all worldly relations are temporary adjustments. They are based on beliefs. They look like real and permanent but they are not so. They are alluring and inviting and engrossing. They are enticing and bewitching and bewildering also. The *Isopanisad* says, "*Hiranmayena patrena satyasyapihitam mukham.*" The *Chandogya Upanisad* says that "*Satyamanrtena channam*". World is an interplay of such things, events and relations. It is therefore a puzzle. It is deceitful (*dago*) and no one is our real relative or relation (*sago*) here. (Aptavani, II, p.18) It is *maya* to be crossed over by taking resort to the realization of two viewpoints of 'real' and 'relative'. This is the teaching of Dadaji. (Aptvani, II p.8) This was the teaching of *Is'opanisad* and *Mundakopanisad*. The great Buddhist thinker Nagarjuna also averred the same, "*Dve satye samasritya buddhanam dharma des'ana*" (*Madyamikakarika*, XXIV.8). Those who do not know the distinction between the two do not know the truth and can not get liberation. ("*Ye'nayornavijananti vibhagam satyayordvayoh. Te tattvam na vijananti gambhiram buddhas'asane*", (*ibid*,9)

In the world there is no permanent happiness. There is no lasting joy-yielding power in the things and relations of the world. This is because the world is essence-less and vacuous. It is a dance of *prakrti* which is bewitching and baffling. The world has, however, instrumental value and we have to live in it, but not with it, like a lotus leaf. Dadaji opines that 'he says so while living in the world and yet transcending it'. There is nothing wrong with the world as such, but too much involvement in it forgetting the 'Real' is poisonous and harmful. We have to be *nirvisayi* (non-involved) among the *visayas* (objects of the world). Nagarjuna says, "*Vyavaharamanasritya paramartho na des'yate.*" Dadaji also says that we have not to renounce the world but get detached from it like a lotus leaf living in water. This beautiful and apt simile is given in the *Gita*

(V.10). So we have to live in the world and yet transcend the world. We have to remember that so long as relations are there, there is bondage and suffering. In the world we have to live in the present because it alone is available to us. We have to make the best use of it. (Aptavani, I, p.27)

The world is a subtle networking of things and events. It is a process which is ever flowing. It has no beginning and no end (Aptavani, I, p.80) It is composed of *prakrti* which is in the form of innumerable *paramanus* (infinitesimal particles). It is an orderly whole which moves on mechanically like a machine. (Aptavani, II, p. 151) It is a cosmos and not a chaos. It has a system with its own laws. It has an implicate order. In itself it is *jada* or *acetana* (inert). With the animation of pure consciousness entire cosmic process takes place. As P.P.Shri Kanudadaji says, “Yes, there is a power but it is not an animate one. It is mechanical power. It is a mixture of live and non-live. Here physical matter has acquired special power or ‘charge’ in close vicinity of ‘cetan’ or soul. ‘Cetan’ or pure ‘soul’ just remains as it is for all the times.” (op.cit. p.17). There is an immanent teleology and a built-in order in the cosmos. This concept is akin to the concepts of *rta* in the Vedas, *elan vitae* in Bergson, or *nesus* in Alexander. There is a cosmic law of orderliness called, *Vyavasthita*. It is natural regulatory power or natural regulatory system. It is methodical and every thing is under its control. Nothing happens without it. Dadaji says, on the pattern of Mundakopanisad, that sun, moon, stars etc. all function due to its rule. (Aptavani, I,p.5) It is self-regulating and there is no God to control it. It is a pre-ordained and pre-established harmony due to *karma* done by *pratisthita*. Every event or occurrence is in the form *scientific circumstantial evidence* produced by a set of causal collocation in ‘sequential completeness’ (*karana samuccaya*) consisting of necessary and sufficient conditions called *samyoga*. One *samyoga* gives rise to another *samyoga* and thus there is a causal concatenation. *Samyoga* is an orderly collocation of material particles (*paramanu*) brought about by *vyavasthita*, a cosmic computer so to say, through scientific circumstantial evidence. In short it can be said that animated by the *atmatattva* the *vyavasthita* operates through **scientific circumstantial evidence** when there is formation of specific causal complex known as *samyoga*. *Vyavasthita* gives rise to *samyoga*. It is all a ‘natural adjustment’ in a causal framework. (Aptavani, I, p. 18-9) The word ‘scientific’ means that there is nothing in the world which is at random in the cosmic process. (One of my research students Dr. R.S. Kaushal who retired as Professor of Physics in Delhi University has independently discussed “Samyoga and Scientific Circumstantial Evidence” a chapter in his book “The Science of Philosophy” pp.416-8, published by D.K. Printworld, Delhi. This is just a coincidence. He discusses this in a different way without being aware of Dadaji’s views). Our *karmas* or ‘Charged Power’ of ‘*pudgala*’ which are now in the process of discharge keep things operational. (P.P. Kanudada, p.26). ‘Charge’ (Cause) is in your realm. ‘Discharge’ is in nature’s realm. So if you wish to charge please do it righteously. Whatever has been charged by you would not be left out without discharge by nature. This is known as ‘*akrtapranas’a*’ in the law of karma. In human life there is some part which is ‘Decided’ and some part which is ‘Decision’. They are ‘fate’ and ‘freewill’ respectively. This is the distinction between *farjiyat* and *marjiyat*.

There is no imposition from outside in the cosmic process. In this sense natural law is 'No Law'. Nature is self-regulated. Nature operates 'naturally'.

Dadaji says very cryptically that in this world there are only two things, *atma* and *samyoga*. (Aptavani, II, p.209) This cosmic process has no beginning and no end. Till attainment of *atmajnana* all actions are performed by the *pratisthita* due to *vyavasthita* like a machine. The Scientific Circumstantial Evidence is applicable to *pratisthita*. Though not easy to understand the functioning of the world by finite human beings we have to try to do so for orderly life. That is why law of karma is postulated. We have to know what *karma* is, what *akarma* is and what *vikarma* is. We have to undertake management of *karma* and *karma phala* in terms of the quadruple principles of *sadhya*, *sadhana*, *itikartavyata* and *phala*. Both are manageable but proper knowledge, strong will and skillful action are needed. The Gita calls it as *karmayoga*. It is also known as *naiskarmya*. It is *akartabhava*.

The *jagat* is in motion only due to the presence of *Atma* in it. *Atma* is its animating principle. But *Atma* stands aloof in the world process and is not really affected by it like a lotus leaf in water. It is the *Vyavasthita* which moves the world.

The worldly life is a communitarian life, a life of interdependence, reciprocity and mutuality. So there has to be a *samghajivana*, a life of cooperation, of mutual caring and sharing. There has to be experiential unity even though there is existential diversity. This is possible only if sense of separateness due to *ahamkara* is dissipated. An appeal to *antaratma* is of help in this regard. Then only one can have feeling of universal friendship.

The other important aspect of worldly life is to live naturally or in accordance with the laws of nature. P.P. Kanudada says, "Nature' and 'humans' are closely interconnected....."Nature' and 'We' are not different. By 'Natural' living or 'normal' living, we are one with nature. Further, natural living is living for others, obliging and helping others." (op. cit)This is the meaningful life. It is life living in the present for the wellness of the world. We have to accept whatever is available and make best use of it. (Aptavani, I, p. 187)

Natural life is also a life in accordance with dharma and dharma means to live by principles (*s'ila*). We have to be fearful of principles and of none else. (Aptavani, II, p.388) Principles are not outside impositions. Any imposition is unnatural. It is self-regulation. It is 'decontrol'. There should be no imposed laws and one day all law courts should be abolished.(Aptavani, II,p.90-2) Of course along with the principles circumstances are also to be taken into account so that there is adjustment with the situation. (Aptavani, p. p.132) This is known as situational ethics. What is needed is *dharmika* individual, *dharmika* society, *dharmika* nation and *dharmika* state.

GOAL OF HUMAN EXISTENCE

In this world everybody seeks happiness but does not know what real happiness is. What they mistakenly mean by happiness is the temporary psycho-physical pleasure. But it is not permanent and lasting. The ultimate goal of all living beings should be realization of *moksa* (*Aptavani*, I, p.35) which can be variously referred to as *brahmapada*, *paramatmapada*, *suddhatmapada*, *kevalajnanapada*, *paramapurusa*, *parames'vara*, *muktabhava*, *atmabhava*, *atmadasa'a*, *atmarati*, *atmaranjana*, *svarat*, *svakami*, *svarupasthiti* and a host of such terms. *Moksa* is not an entity but a state of existence of pure knowledge (*abhedabuddhi*) and infinite bliss (*nirantara-nirakula ananda*). Acarya Kundakunda in *Pravacanasara* (61) says that *s'uddhatma* is *jnanamaya* and *anandamaya*. It is completely free from all emotions and attachments. "*Asamgohyampurusah*" says the *Brhadaranyakopanisad* (IV 3. 15). In Buddhism also all relations are regarded as mundane, having no ultimate reality. They are imposed on the Real. Mistakenly they are taken to be real. A *mukta purusa* is one by whom all relations are renounced, in whom there is no 'I' and 'mine', who is free from all concerns and becomes omniscient. In *moksa* there is total delivery from the labyrinth of mundane existence. It is cutting the umbilical cord by enlightenment. It is a sort of restoration of the lost. It is realization of one's identity as pure self. In the *Yogasutra* of Patanjali it is described as '*svarupasthiti*' (*Tada drstuh svarupe avasthanam*). P.P.Shri Kanudadaji also says that "Soul is our real identity. To reveal and realize our real self has to be the inner purpose of our life. So the path of living in the relative world should be such as would unveil our true self." (Back page of the blurb of *Bulletin of H.S.R.C.*, Vol. II).

Atma and *prakrti* are altogether different. They do not share anything in common. There is no connection between them but due to ignorance resulting in *maya* the two seem to be related. On account of *ahamkara* which vitiates, perverts and pollutes *Atma* gets entangled in the bonds of *prakrti*. *Atma* mistakenly assumes the role of doer and enjoyer. In fact *Atma* is *suddha*, *buddha* and *mukta* by nature but feels to be *asuddha*, *abuddha* and *baddha*. This form of *Atma* is known as *Pratisthita*/ *Aropita*/ *Mudha Atma*. *Mukti* or *moksa* is meant only for the *Pratisthita*. It consists in the *viveka* (discriminative awareness) that *Atma* is not *prakrti*. (*Aptavani*, II, p. 73) It is the realization of "*na me naham nasmi*" (*Prakrti* does not belong to me, I am not *prakrti* and *prakrti* is not me"). Acarya Kundakunda in *Pravacanasara* (89) avers the same. There has to be no mutual confusion between *Purusa* and *prakrti*. So the Real Self is not that which the world regards as Self. It has to be *nirbhela* or pure.

Dadaji calls *moksa* as *brahmasambandha* which is realization of *abhedabuddhi* (non-dual experience) in which there is no distinction between *jiva* and *S'iva* (*Aptavani* II, p. 359). It is visualizing all plants and trees, birds and animals as *Bhagavana*. (*Aptavani*, II, p. 335) It is *divya caksu* or divine vision. It is Lord Krsna's sublime vision of *samadrsti* of *Atmavatsarbvabhutesu*, i.e., sublime experience of selfsameness in all existences. Dadaji repeatedly quotes this. (*Aptavani*, I, p. 16) Acarya Kundakunda in *Bhavapahuda* (41,77) says that *s'uddhabhava* is *samadrsti*. Dadaji elaborates this idea and says that individual self is the same as Supreme Self and therefore is worship-able but matter is also worship-able. (*Aptavani* II, p.119) What a wonderful vision! It is a climax of *samabhava*. Another aspect of *abhedabuddhi* is loving relationship with all like a *jivanmukta* of the Gita or *Bodhisattva* of Mahayana Buddhism. Dadaji declares with full confidence, "Let all the

sufferings of the world be transferred to me if you have the capacity give up all your sufferings to me without slightest concealment or treachery. Thereafter if you suffer you can report to me.” (Aptavani, I, p.24) To be good is to be loving and to be loving is to be compassionate. One can be compassionate only if one sees the identity of ones real self with that of others. To see that one needs to pierce the veil of *maya* and recognize the truth that all are one. Dadaji rightly says that Lord Krsna gave this message but people did not understand this. How can they understand it unless they know their true Self? This *abhedabuddhi* is possible only “when one finds oneself reflected or projected in every one and in every being” (P.P. Shri Kanudadaji in “An Introduction Holistic science and Integral Living”). This truth has been very beautifully expressed in a slightly different vein in the Avatamsakasutra of Buddhism as follows,

“The one is in many and the many is in the one.” The basic idea is that one and the many are not incompatible but mutually reinforcing as they are two facets of the same reality. The Avatamsaka Sutra gives the analogy of jewel-net in which each jewel reflects the rest of the jewels all at once and all appearing at once in one jewel. If you are in one jewel you are in all directions because in one jewel there are all the jewels. As Hua-yen Buddhism puts it:

In one is all, in many is one,
One is identical to all, many is identical to one.

The central Buddhist doctrine of *Pratityasamutpada* represents this fact of interconnection, interdependence and inter-penetration of all phenomena. P.P. Shri Kanudadaji writes that this is an amazing, solacing and pacifying experience of ONENESS with the entire world. (op.cit)

Real *purusartha* is possible only when there is self-realization and self-effort (*svaparakramasahita*). It is self-illumination. Only after realizing *purusatva* one can have real *purusartha*; otherwise all our activities are ‘dancing as per the tunes of *prakrti*’. (Aptavani, I, p.13) Only one who is ‘*svarat*’ can have *purusartha*, says the Brhadaranyaka Upanisad.

Realization of *moksa* is not an intellectual idea to be acquired by reading scriptures or holy books. It requires cultivation of *divyacaksu* (divine vision). The *akramamarga* is the only surest way for this. It is like *sadyomukti*. For this one has to *moksagrahi*, *vitragi*, *nistraigunya*, *viveki* and humble. By giving pension to *buddhi* one has to be ‘*abudha*’. This is the real *purusartha*. This is not utopian and it is realizable by proper endeavour. A *jnanipurusa* can be of help in this regard. Dadaji has outlined an ideal mode of living which can be emulated.

EPILOGUE

All is not well with the contemporary world existential scenario. It was so in the past as well but now it is felt more acutely. There is nothing wrong with the world but only with our worldliness. This calls for a paradigm shift in our value-perceptions, in our modes of

thinking and in our ways of living. In our worldly existence we are circumscribed by body, senses, *antahkarana* and mundane relations. There is nothing wrong in all these if we have proper vision about them. We have to live with them but not necessarily in them. We are destined to be in the world (*farjiyat*) and we are not free in that. Jean Paul Sartre puts it as '*facticity*'. We are given a particular psycho-physical set-up and an external surrounding. We have no say in that as it is due to our past karmas. We have to have it. But we are free to make the best use of it. To that extent we are free. (*marjiyat*). There is something 'decided' but there is a scope for 'decision'. We have to take decision as to how to live, how best to live. It is for us to decide whether we want to live the life of strife and struggles and the resultant sorrow or strive for a life of perpetual happiness and peace. The choice is ours and we have to take a decision. Human being has the advantage and prerogative to be situated at the cross road. He can choose the path of misery or of bliss. He can remain *bahirmukhi* and continue looking outside the Self, at the not-self. This is the life of *bahiratma*. This is rooted in 'wrong belief' (*mithya pratiti*) which Sartre calls as 'bad faith'. He can find it alluring and enticing but then he is condemned to suffer. The law of karma is there to control his life. He may get so much entangled, may even feel perplexed and baffled, that he may not think of or may not be capable of thinking of going out of this labyrinth. Alternately, he can receive a ray of light from *jnanipurusa*, he can turn inward, listen to the call of *antaratma* and be *antarmukhi*. He can visualize the real inherent in him and know that he is not what he thinks him to be. He is Pure self, uncontaminated *saccidananda*. Then he becomes *urdhvamukhi* and experiences himself as *Paramatma*.

So, there are two languages to understand the concepts of *Paramatma*, *Antaratma* and *anatma*. One is the language of *nis'caya* and the other is that of *vyavahara*. The former is *non-entitative* and the latter is *entitative*. From the point of view of the former these three are only *drstis* (our ways of thinking and believing). They are not finite things like the objects of the world. It is better to take them as *pada* (state) or *bhava* (outlook) or *das'a* (condition). From the point of view of *vyavahara* *Paramatma* is believed to be God and may even be personified. All relative religions are based on this belief. Likewise individual self is also regarded as an entity and may be said to pervade entire body and undergo transmigration. In reality there are only two things which are real; one is Pure Self, the *Saccidananda* and the other is multiple *pudgalas*.

S.R.Bhatt

Appendix.

HOLISITC VISION AND HOLISITC SCIENCE

Holistic Science is an interesting, insightful and thought provoking system propounded by Dada Bhagwan which is of practical value and utility, if properly understood and practiced. Some of its instructive and illuminating points are worth pondering. '*Vitrag Vignan*', its central thesis, is an innovative interpretation of the seminal ideas and practices of Indian culture. It is a fresh approach to understand the nature of reality and

shape a new mode of living in accordance therewith. In this sense it is enlightening. Because of its comprehensive, inclusive and integral outlook this system is rightly characterized as “Holistic”. The word ‘science’ is not used here in a restricted and limited sense of natural science like physics. Instead it is used in a wider sense which is more common these days. The meaning of science here is systematic reflections on lived experiences with the aim of being profited from them for betterment of living. So it envelops all cognitive and volitional enterprises like natural sciences, biological sciences, mathematics, social sciences and arts and humanities and all behavioral patterns based on them. It is inclusive of all learning and behavior. It stands for a symbiosis of all knowledge-disciplines and virtuous behavior-patterns. The basic framework in terms of postulates and premises is already laid out by Dada Bhagwan and the corollaries and other details need to be worked out as per the requirements and aspirations of the age. This is a task intellectuals and practitioners have to do through seminars, conferences, workshops, publications etc. This has to be an on going process with the involvement of all concerned people. ‘Vitrag Vignan’ is a vision and a mission, a view of reality and a way of life.

Basically, ‘Vitrag Vignan’ is an enterprise of self-realization through self-awareness. Only the real is given to us in our experiences. The unreal is never experienced but only hypostatized. The real is perceived in its pure form as it is intuitively experienced or it is conceived with the mediation of senses and mind. In this holistic approach centrality of experience is well recognized and primacy is accorded to inner experience which is most intimately realized. Inner experience is immediate and *sui-generis*, self-evident and self-luminous. That is why it is regarded as infallible or *apauruseya*. It is free from the perverting influences of mind, senses, body and external surroundings. It is referred to in Indian tradition as *paravidya*. It is pertaining to *asambhuti* (eternal and imperishable). It is the realm of spirituality. Different from this is outer experience which is mediated by several factors like object, circumstances, senses, mind etc. and may be partial, faulty and deceptive. It is contingent and conditional. That is why it stands in need of verification. It belongs to the realm of *sambhuti* (mutable) and it is called *aparavidya*. This is the area of empirical science. Both are equally valuable in their own spheres and must be resorted to with judicious discrimination. Dada Bhagwan names them as Real and relative.

A corollary of the above distinction is the difference between inner happiness which is enduring and external pleasure which is evanescent and fleeting. The values pertaining to the two realms are different. In technical terms they are known as *sreyas* and *preyas*. Both are significant and valuable in their own spheres and should be resorted to in a balanced and judicious way. Thus there are two facets of reality and accordingly two levels of knowledge and values. In holistic approach this distinction is well recognized and integrated into a single whole.

Human existence is the highest emergent in the cosmic process but it is not the final end. It is a precious asset to be preserved and enhanced. Human being is a rational, free and responsible creature. This imposes tremendous responsibilities on him. Human life is a live experiment for all round enhancement or perfection. We have to perform this unique experiment intelligently and diligently. We have to realize *divya jivan* (divine life) and be

jnani purusa (Gnostic being), leading the life of *sthitaprajnata* (equanimity) for *lokasamgraha* (well being of the total cosmos) and becoming *saccidanandasvarupa*. This is natural living. This is the message of Indian culture highlighted by Dada Bhagwan.

Human being is partly free and partly determined. The body-mind complex is determined and the animating, enlivening and illuminating consciousness is free. Freedom and determination, freedom and responsibility, free will and fate go together. They are not incompatible and need to be coordinated. Complete freedom belongs to *Purusa* only.

It is therefore necessary to know the difference between *karma* (action) and *karma phala* (result of action). *Karma* is within the purview of human but *karma phala* is beyond his control. Our competence and control is confined to performing action. We get the result in accordance with our *karma* and for this we have no say. So there is need for *karma kaus'al*, skilful management of *karma*. Human life is concatenation of *karman* and *karma phalas*. Management of *karma* and management of *karma phala* are distinct and they are to be performed skillfully. To have peace and happiness, prosperity and contentment we have to cultivate *kus'ala citta* (pious mind) which fulgurates positive vibrations and generates bliss and beatitude. This is possible if all our worldly activities and life, or *vyapara*, is regulated and guided by dharma and performed without attachment. This is the meaningful life we are required to live. What is required is *dharmika* human, *dharmika* society and *dharmika* state. There is a need to prepare a blue print of this on the basis of teachings of Dada Bhagwan.

The delineation on Nature in this system is illuminating and call of “back to Nature” worth pursuing and timely in contemporary global scenario. Nature is lawful (*rtambhara*), law-abiding, and law-enforcing. Nature is orderly and uniform. Nature is benevolent and protective. But all these manifestations are available if we go by Nature, abide by Nature and obey Nature. If we protect Nature, Nature will protect us. We have to help Nature in order to enable her to help us. But unfortunately we disturb, harm and mutilate Nature. We violate its nature and introduce disorder in it. This rebounds on us and we feel helpless. We suffer all sorts of calamities and catastrophes. But all these are our making. The only remedy is to cultivate the attitude of natural living. Natural living is to be one with Nature. For this we have to know the real nature of Nature. To know Nature is to know ones own self, for we are one with it.

Cosmos or universe is a totality of interconnected, interrelated and interpenetrative things and events. There is *organismic* interdependence, cooperative partnership and supportive mutualism in the communitarian living in Nature. It is regulated by a *Vyavasthita S'akti*, an inherent power charged by Cosmic Consciousness and controlled by *Kala* (Time) and law of karma with its attributive, retributive and distributive dimensions. We have to be aware of this.

It would be beneficial for humankind to share, partake and imbibe Dada Bhagwan's experiences, visions and projections as they are meant for the entire human race and for the smooth flow of the cosmic process, as averred by Dada himself. In order to realize this wish of Dada Bhagwan it is necessary to have associations with and partaking by

thinkers and scholars from all over the globe to propagate and disseminate his revelations. This has to be slow and gradual process.

For this purpose a three-pronged effort is needed, viz., (a) academic study and exposition of Dada Bhagwan's ideas, (b) intra-cultural and intercultural research studies in comparison with ideas of other thinkers and traditions of the world, and (c) establishment of training centers for shaping the way of living enunciated by Dada Bhagwan.

There has to be symbiosis of theoretical enterprises and action-oriented programs. Any planned, purposive and efficacious human endeavor has to keep in view the four-fold strategy of end-means-modalities-result. If we are clear about this approach both at practical and theoretical levels the desired goal can be achieved. Our process in this regard has to be modest and gradual. Later on it can multiply in manifold ways. Given perseverance, flexibility and liberal outlook and with our contacts it is not difficult to realize this.

The views of Dada Bhagwan present the symbiotic quintessence of the vast and variegated Indian culture and therefore intra-cultural comparative studies pertaining to Vedic, Agamic, S'ramanic and Bhakti traditions will be helpful in their proper understanding and appreciation. This may offer new vistas and fresh horizons of knowledge. Since the views of Dada Bhagwan are for the whole world of diverse cultural trends intercultural and interdisciplinary comparisons will also be needed to bring home significance of the salient points he has put forth. Comparisons with thinkers like Plato, Aquinas, Henri Bergson, Alexander, Loyed Morgan, Schopenhauer, Bradley, Whitehead etc. may be undertaken. In the context of Indian culture such studies have already been done and that will provide good groundwork for further researches.

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