

WHO AM I ?

EDITORIAL

There is more to life than just living. There has got to be more to life than just living. In life, there should be a higher purpose, and that is to obtain the real answer to, 'Who am I?' This is the unanswered question of infinite, previous lives. The missing links of the search for 'Who am I?' are now being provided through the words of the *Gnani Purush* (The One who is completely Self-realized). These words are edited for the purpose of comprehension.

Who am I? What am I not? Who is the Self? What is mine? What is not mine? What is bondage? What is *moksha* (liberation)? Is there a God? What is God? Who is the 'doer' in the world? Is God the 'doer' or not? What is the real nature of God? What is the nature of the real 'doer' in this world? Who runs the world? How does it function? What is the real nature of illusion? Whatever one knows is it real or is it an illusion? Will one become free or remain bound with the knowledge he has?

This book will provide the precise understanding of the truth behind these questions. In addition, the reader of these pages is introduced to the essence of *Akram Vignan* (the science of direct experience of liberation).

Dr. Niruben Amin
1986

NOTE ABOUT THIS TRANSLATION

Ambalal M. Patel, Gnani Purush, also commonly known as Dadashri or Dada, always used to say that it is difficult to precisely-translate his satsang about the Science of Self-realization and the art of worldly interaction, into English. Some of the depth of meaning would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however; grant his blessings to convey his words to the world through translations in English as well as other languages.

This is a humble attempt to present to the world, the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken in order to preserve the tone and message of the satsang. This is not a literal translation of his words. Many people have worked diligently for this work and we thank them all.

This is an elementary introduction to the vast treasure of his teachings. Please note that any errors encountered in the translation are entirely those of the translators.

Introduction of The Gnani

On a June evening in 1958, at approximately six o'clock, Ambalal Muljibhai Patel, a family man and a contractor by profession, was sitting on a bench on the busy platform number three of Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization happened within Ambalal M. Patel. During this event, his ego completely melted and from that moment onwards he became completely detached from Ambalal's thoughts, speech, and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord within, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifested within me. He also resides

within all living beings. The difference is that within me, He is completely expressed and within you, he has yet to manifest.”

Who are we? What is God? Who runs this world? What is *karma*? What is liberation? Etc. All of the world's spiritual questions were answered during this event. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali, a suburb of the city of Baroda, and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with those around him was exemplary, even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi), his body became a 'public charitable trust.'

Throughout his entire life he lived by the principle that there should not be any commerce in religion, and that in all commerce, there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees to pilgrimages in various parts of India.

His words became the foundation for the new, direct, and step-less path to Self-Realization called Akram Vignan. Through his divine, original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a short-cut, whereas 'kram' means an orderly step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

When he explained to others who 'Dada Bhagwan' is, he would say:

“What you see here is not 'Dada Bhagwan.' What you see is 'A. M. Patel.' I am a Gnani Purush and He that is manifest within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He

has not yet manifested within you, whereas within me he is fully manifest. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me.”

Current link for attaining the knowledge of Self-realization (Atma Gnan)

“I am personally going to impart siddhis (special spiritual energy) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, will they not?”

~ Dadashri

Greatly revered Dadashri used to go from town to town, and country to country, to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. During his final days, in the fall of 1987, he gave his blessing to Dr. Niruben Amin and bestowed his special siddhis upon her, to continue his work. “You will have to become a mother to this whole world, Niruben” He told her as he blessed her. There was no doubt in Dadashri’s mind that Niruben was destined to be just that. She had served him with utmost devotion day and night for over twenty years. Dadashri in turn had molded her and prepared her to take on this monumental task.

From the time of Pujya Dadashri’s mortal departure on January 2 1988 to her own mortal departure on March 19 2006, Pujya Niruma as she lovingly came to be called by thousands remained true to her promise to Dadashri to carry on his mission of the world’s salvation. She became Dadashri’s representative of Akram Vignan and became instrumental in spreading the knowledge of Akram Vignan throughout the world. She also became an exemplary of pure and unconditional love. Thousands of people from all walks of life and from all over the world have attained Self-Realization through her and are established in the experience of the pure Soul, while carrying out their worldly duties and obligations. They experience freedom here and now, while living their daily life.

The link of Akram Gnanis now continues with the current spiritual master Pujya Deepakbhai Desai whom Pujya Dadashri had also graced with special *siddhis* (spiritual energies) to continue to share Akram Vignan and Self-knowledge *Atma Gnan* with the world. He was further molded and trained by Pujya Niruma who blessed him to conduct *Gnan Vidhi* in 2003. Pujya Deepakbhai, in keeping with Dada’s and Niruma’s tradition travels extensively within India and abroad, giving satsang and imparting the knowledge of the Self to all who come seeking.

Powerful words in scriptures help the seeker in increasing his desire for liberation. The knowledge of the Self is the final goal of all one's seeking. Without the knowledge of the Self there is no liberation. This knowledge of the Self (*Atma Gnan*) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of Akram Vignan, even today one can attain Atma Gnan, but it can only happen by meeting a living Atma Gnani and receiving the *Atma Gnan*. Only a lit candle can light another candle.

GEMS OF WISDOM

All of the religions of the world are correct by their viewpoint, but the religion that investigates, “Who am I?” and “Who is the ‘doer’?” is the final religion. (and) This is the absolute religion. Absolute religion imparts liberation.

Once the wrong belief of, “I am the ‘doer,’” is destroyed and the nature of the real ‘doer’ is known, all of our puzzles are solved.

Having *Gnan*, is knowing the answers to, “Who am I?” and “Who I am not?”

‘I’ and ‘My’ are always separate. There is not a single characteristic of ‘I’ in ‘My’, nor is there a single characteristic of ‘My’ in ‘I’.

‘My’ can only be understood exactly, once ‘I’ is realized.

The slightest notion of ‘My’ is an illusion.

Knowing and understanding the correct answer to “Who am I?” results in a loss of ego. Lack of this knowledge prevents the loss of ego.

It is impossible to know the Self through one’s own efforts. This is because the ego is required to make any effort.

It is not important to make one realize that he is not the ‘doer’. It is important to make him realize that he is a pure Self.

For Self-realization, a *Gnani Purush* is needed. The *Gnani Purush* is able to dissolve your ego because he is completely devoid of ego.

Jai Sat Chit Anand

WHO AM I?

(1) WHO AM I?

THE PRECISE METHOD FOR LIBERATION

Dadashri: What is your name?

Questioner: My name is 'Chandulal'.

Dadashri: Are you really 'Chandulal'?

Questioner: Yes.

Dadashri: 'Chandulal' is your name. Is 'Chandulal' not your name? Are you 'Chandulal' or is your name 'Chandulal'?

Questioner: It is my name.

Dadashri: Then who are you? If 'Chandulal' is your name, then who are you? Are you and your name not separate? If you are separate from your name, then who are you? Do you understand what I am trying to say? If you say, "These are my eye-glasses," then you and the glasses are separate, right? Similarly, do you not feel that you are separate from your name?

In the same token there is nothing wrong with naming a shop 'General Traders'. However if we call out to the shop owner "Hey General Traders, come here!" he would reply, "My name is Jayantilal, General Traders is the name of my shop." The owner, the shop, and the merchandise inside the shop, are all separate entities. What do you think?

Questioner: That makes sense.

Dadashri: People insist, "No, I am 'Chandulal'." That means, "I am the owner of the shop and I am also the sign on the shop." 'Chandulal' is just a means of identification.

From your very childhood, people kept calling you ‘Chandu’ and you have come to believe, “I am Chandu.” You believe this name to be you. In reality you are not that, but you insist that you are ‘Chandulal’ because everyone tells you so. Since you do not know who you really are, you believe yourself to be the name that you have been given. This has had a very powerful psychological effect on you. This effect is so deeply ingrained within you, that you believe that *you* are ‘Chandulal’. This belief is wrong, and because of this wrong belief, you have spent countless lives ‘sleeping with your eyes open’ (oblivious to your real Self).

WHO AM I?

Dadashri: Will you not have to investigate who you really are? For how long can you go on being in the dark, unaware of your real Self? Do you not think it is ignorance to not investigate your true identity?

Until you realize who you really are, everything proves to be wrong and incorrect.

Even before you purchased this watch, did you not inquire about its make, quality, price, warranty, etc.? Then, is it not ironic that you have not made inquiries about your own Self yet? Who are you? You have no knowledge about your true identity, where you come from, and where you are. You know none of these things and even without knowing the answer to this one vital question, “Who am I?” you complicate your life further, by actively participating in this relative world. In this state of ignorance you further complicate your life by getting married, having a family, etc. This is how confusion and puzzles arise in the relative world.

Even when you fall asleep at night, you do so as Chandulal. All night long this wrong belief reinforces itself, becoming stronger and stronger. Only when you realize the answer to the question “Who am I?” does your wrong belief stop. It is because of this wrong belief that you have been wandering from one life to another. You do not know your true identity and furthermore you impress upon yourself, the belief of that which you are not. You have imposed this wrong belief on your Self. In addition, you have also accepted the notion, “I am Chandulal,” and, as a result, have behaved accordingly. This false accusation is a blunder. This blunder is the root cause of all suffering. This suffering comes in the form of inner restlessness, misery, and discontentment. At the moment, you have so many worries

caused by your false belief of, “I am Chandulal.” This false imposition on the Self is ignorance, and brings forth suffering.

(2) BELIEFS: WRONG AND RIGHT

SO MANY WRONG BELIEFS

Dadashri: The belief of, “I am Chandulal,” does not diminish, even in your sleep. And when you get married, people say to you, “You are this woman's husband,” and therefore, you accept the role of a husband, and act like one. After that, through repetition, you keep reiterating the notion of being a husband. Is anyone a husband forever? If you get divorced will you still be her husband? All these false beliefs have become deeply ingrained within you.

The first wrong belief is that of “I am Chandulal.” “I am this woman's husband,” is the second wrong belief, and “I am a Hindu,” is the third wrong belief. “I am a lawyer,” is the fourth wrong belief. “I am this boy's father,” is the fifth wrong belief. “I am an uncle,” is the sixth wrong belief. “I am fair-skinned,” is the seventh wrong belief. “I am forty-five years old,” is the eighth wrong belief. “I am a businessman,” is also a wrong belief. If you say, “I am a taxpayer,” then that is yet another wrong belief. How many such wrong beliefs do you have?

Questioner: Too many wrong beliefs.

Dadashri: Wherever you superimpose ‘I’, where ‘I’ does not belong, that is a wrong belief. You have to get rid of all these wrong beliefs. How can you be happy with so many wrong beliefs? Now tell me. What kinds of beliefs make a man happy?

Questioner: The person who does not have any beliefs is happy.

Dadashri: No, one cannot live without beliefs. But what you need is the right belief.

Questioner: Is it possible to be without any beliefs?

Dadashri: Suppose we want to go from Los Angeles to San Francisco, but instead we take the road going to San Diego. Do we not then, have to backtrack from San Diego to Los Angeles (our original place) before we proceed to San Francisco? Likewise, it is important to keep this right belief in order to come back to our original place. Once you get rid of the wrong beliefs and keep the right belief for a while, you will arrive at your original place, after which there will no longer be a need to keep *any* beliefs. Then your work is done.

Now, how will you get rid of all these wrong beliefs?

Questioner: I don't know. I need your guidance for that.

Dadashri: Yes, because one does not possess the knowledge of how to rid himself of this wrong belief, he continues to wander aimlessly in this world, life after life. Even if he comes to know that this belief is wrong, he does not know how to get rid of it. Infinite lives have passed without getting rid of even a single, wrong belief.

‘I’ IN THE WRONG LOCATION.

Dadashri: This belief of , “I am Chandulal,” is *ahamkar* (ego). To impose ‘I’ where ‘I’ does not belong is *ahamkar* (ego).

Questioner: How can there be ego in saying, “I am Chandulal.”? If I say, “I am great,” or “I am the smartest man in the world,” then it would be a different matter. But if I casually say, “I am Chandulal,” where is the ego in that?

Dadashri: Even if you say so casually, does the ego go away? Even if you say, “My name is Chandulal,” casually and simply, it is still considered ego. Ego is when you do not know who you are and you identify yourself with that which you are not.

“I am Chandulal,” is for a dramatic (for playing your role in the worldly interactions) purpose only. There is no harm in saying, “I am Chandulal,” but the belief, “I am Chandulal,” should not be ingrained within you. It should be dramatic and used for identification purposes only.

Questioner: Yes, otherwise “I am Chandulal,” will take hold.

Dadashri: If the ‘I’ is in its real ‘I’ place then it is not ego. If you believe, “I am Chandulal,” then the superimposition of the ‘I’ on Chandulal, is ego. When you identify ‘I’ with your real Self (its proper place), then it is not ego. If the ‘I’ comes out of its incorrectly, positioned place (Chandulal) and assumes its real place, then the ego is gone. Therefore you do not have to get rid of the ‘I’, but you just need to put the ‘I’ in its correct location.

RIGHT BELIEF, WRONG BELIEF

People use the word ‘*mithyatva*’ loosely, but no one has ever explained to them what it really means. *Mithyatva* is nothing but these wrong beliefs. It is not *mithyatva* to wear fashionable clothes or to get married. The wrong beliefs are the only *mithyatva* and when one acquires the right belief, it is called *samyak darshan* or *samyaktva* (enlightened world-view; true understanding). The belief, through which one can ‘see’ the Soul—the Self, is *samyak darshan*.

There is a need to acquire the enlightened view. The enlightened view happens when all these wrong beliefs are destroyed and the right belief is established. This is when one can see the world exactly as it is.

Until now you were not even aware that all your beliefs were wrong. Until now your belief was that ‘I am Chandulal’. But all these are mere adjustments, temporary adjustments only. “*All these relatives are temporary adjustments and ‘You’ are permanent.*” But you do not have the awareness of the permanent yet.

ONE IS A STRANGER TO HIS REAL SELF

This is an effort on one’s part to remain hidden from his own Self for endless lives. Is it not strange that for infinite lives, one has remained hidden from his real Self and yet he knows everything that is related to the non-self? How long do you think he will remain hidden from his real Self? This life is meant for the realization of one’s real Self. The human life is meant solely for the investigation of one’s true identity. Otherwise one will wander aimlessly. Do you not think it is imperative to know the answer to the question, “Who am I?” Will you not need to inquire about who you really are?

(3) EXPERIMENT TO SEPARATE ‘MY’ AND ‘I’

REALIZATION OF THE TRUE SELF RESULTS IN SEPARATION FROM ‘MY’

Questioner: Dada what technique or method is there by which I can come to know my real Self?

Dadashri: ‘I’ is the elemental form (*vastu svaroop*) and ‘My’ is a circumstantial form (*sanyogi svaroop*). The circumstantial form and the elemental form are always separate. ‘I’ is the natural elemental form.

‘I’ is God and ‘My’ is *maya* (illusion). Everything that falls under ‘My’ is an illusion. ‘My’ is all *maya*. ‘My’ is filled with all varieties of *maya*. The moment you say ‘My’, you are under the influence of *maya*. Whenever you say ‘My’, you become attached to whatever you refer to as ‘My’. ‘I’ therefore, attaches to ‘My’. ‘My’ cannot attach to ‘I’. ‘My’ is relative to ‘I’.

‘I’ is the only independent form. Everything that falls under ‘My’ is alien and not related to the Self. The body (*padgal*-cosmic flux of input (*puran*) and output (*galan*) also falls under ‘My’. In the relative world you have to say, “My,” or “This is mine.” But from within, your internal understanding should be, “It is not really mine.” When a person attains this understanding, nothing bothers him. There is nothing wrong in speaking this way but from within one should decide what really belongs to him. If a policeman makes an inquiry at your house and asks whose house it is, you will have to say, “It is my house,” but from within you should have an understanding that it is not really yours. It is the inner understanding that makes the difference. The real ‘I’ has no possessions.

‘My’ is the ‘relative department’ and it is a temporary state, while ‘I’ is the ‘real department’ and it is the permanent state. ‘I’ can never be temporary. Therefore, of the two, you need to pursue ‘I’.

SEPARATE ‘I’ AND ‘MY’

If I tell you to separate ‘I’ and ‘My’ with a ‘separator’, would you be able to do so? Do you not think it is important to separate the ‘I’ and ‘My’? Sooner or later you will have to know this. Separate ‘I’ and ‘My’. Just as there is a

method to separate curd and whey, there is a way to separate the 'My' from the 'I'.

At the moment, do you identify with the 'My'? Is the 'I' alone, or is it with 'My'?

Questioner: 'My' is always there.

Dadashri: What are all the things that fall under 'My'?

Questioner: My home and all the things inside my home.

Dadashri: Are all of those things yours? To whom does the wife belong?

Questioner: She is also mine.

Dadashri: And these children?

Questioner: They are also mine.

Dadashri: And this watch?

Questioner: That is also mine.

Dadashri: And these hands, whose hands are these?

Questioner: They are also mine.

Dadashri: Then you will say "My head, my body, my feet, my ears, my eyes." All these parts of your body fall under 'My'. But then who is the person that is saying this word "My"? Who is the one that says, "All these things are mine."? Have you ever thought about that? When you say "My name is Chandulal," and then you turn around and say, "I am Chandulal" do you not think there is a contradiction in this?

Questioner: Yes, I think so.

Dadashri: You are 'Chandulal' right now. In this 'Chandulal' there is both 'I' and 'My'. They are like the two railway lines of 'I' and 'My'; they always run together yet they are always separate. They are always parallel

and never become one. Despite this you believe them to be one. This is due to the ignorance or unawareness of your true identity. Having understood this, separate the 'My'. Keep all that comes under 'My' to one side. For example, "My heart," keep your heart on one side. What other things do we need to separate from this body?

Questioner: The feet and all the sense organs.

Dadashri: Yes the five *gnanendriyas* (organs of perception) and five *karmendriyas* (organs of action) and everything else. Furthermore do you say, "My mind," or "I am mind."?

Questioner: We say, "My mind."

Dadashri: Do you also not say, "My intelligence."?

Questioner: Yes.

Dadashri: And "My *chit* (the component of inner vision and previous knowledge in the mind)."?

Questioner: Yes.

Dadashri: Then do you say, "My egoism," or do you say, "I am egoism."?

Questioner: My egoism.

Dadashri: So even egoism is not a part of you. By saying "My egoism," you will be able to separate that too, but you are not aware of other components that fall under 'my' and that is why you are not able to make a complete separation. Your awareness has limitations. You are aware of only the *sthool* (gross) components, beyond which there are *sookshma* (subtle) components. The subtle components also need to be separated, after which there are two more levels of subtlety, *sookshmatar* (subtler) and *sookshmatum* (subtlest), which also need to be taken away. Only a *Gnani Purush* is able to achieve a separation at these intangible levels. Is it not possible to separate the two? If you keep on deducting 'My' from 'I', at every step and at every level, and put all the things that fall under 'My' on one side, then what will remain?

Questioner: The 'I'.

Dadashri: That 'I', is precisely what you are. And that is the 'I' that you need to realize.

Questioner: After such a separation am I to understand that whatever is left over is who I really am? Is that the real I?

Dadashri: Yes, whatever remains after the separation, is your real Self. 'I' is the real You. Should you not inquire about this? Is this method of separating the 'I' from 'My,' not simple?

Questioner: It appears to be simple, but how are we going to make the separation at the *sookshmatar* and *sookshmatam* levels? Without a *Gnani*, this is not possible, right?

Dadashri: Yes. That is what the *Gnani Purush* does for you. That is why I say separate 'I' and 'My' with the '*Gnani's* separator'. What do all the teachers of our scriptures call this separator?

They call it *bheda Gnan*. It is the Science of separation. How are you going to take away the 'My' without this Science? You do not have the precise knowledge of what comes under 'I' and what comes under 'My'. *Bheda Gnan* means, "I am totally separate from everything that is mine." It is only through meeting a *Gnani Purush* that one acquires this science of separation.

Is it not simple once this separation between the 'I' and the 'My' is made? Does the Science of Self-Realization not become simple this way? Otherwise, in this day and age, one can go on reading the scriptures to the point of exhaustion and still not attain Self-Realization.

Questioner: We need someone like you to help us understand all this, do we not?

Dadashri: Yes, it is necessary. Unfortunately meeting a *Gnani Purush* is very rare. In fact, it is indeed an extremely rare occasion when a *Gnani Purush* comes into existence. At such a time, you need to seize the opportunity and acquire Self-Realization from him. There is no charge for this. It does not cost you anything. Furthermore, you can attain this separation from the *Gnani* within one hour. Once you have acquired the

knowledge of the real 'I', everything has been achieved. This is the total essence of all scriptures.

If you want material things then you will have to keep the 'My' but if you want to become liberated then you will need to relinquish ownership or surrender (surrender by means of understanding only) everything that falls under the category of 'My'. Surrender all that is 'mine' or 'My' to the *Gnani Purush* and you will be left with only the 'I'. The realization of, "Who am I?" is associated with the loss of 'My'. If 'My' becomes separate, then everything is separated. The state of belief of, "I am, and all this is mine," is defined as *jivatmadasha*. A person with this belief (prior to Self-Realization) is a *jivatma*. The belief, "I Am, and all of this is not mine," (an inherent understanding that comes about as a result of Self-Realization) is the state of *Parmatmadasha*—the absolutely enlightened One. Everything associated with 'My' are obstacles on the path of liberation. Once 'My' becomes detached from the 'I', everything becomes clear. The realization of, "Who Am I?" is spontaneously associated with the loss or detachment of 'My'.

(4) WHO IS THE BOSS OF THE UNIVERSE?

ONLY THE GNANI SHOWS YOU THE REAL 'I'

Questioner: How is it possible to understand and realize the real 'I' when we are living in this worldly life?

Dadashri: Where else are you going to realize the real 'I'? Is there any other place besides this world where one can live? Everyone in this world must live in it. It is here in this world that you can know your real Self. This is the science of understanding, "Who am I?" Come to me and I will make you realize your true Self.

During the process of this realization, I am not asking you to do anything, because it is not within your capacity. That is why I am telling you that I will do everything for you. You do not have to worry about anything. First, we must be aware of who we really are and what is worth knowing. What is the Truth? What is this whole world about? What is all this? What or who is God?

Is there a God? Yes indeed there is God, and moreover, that God is with you. Why are you searching for him on the outside? When someone opens the door for you, you can receive His *darshan* ('see' Him). However, the door has been shut so tightly, that it is impossible to open it on your own. Only a person who has experienced the Self completely (a *Gnani Purush*) can show you the path and open this door for you.

YOUR OWN MISTAKES BECOME YOUR BOSS

The Absolute 'I' within you is God. Beyond this there is no other God or superior above you. There is no almighty power to rule over you. You are completely independent. There is no one that can hurt you or hinder you. The only thing that can hurt or hinder you, are your own mistakes.

Not only do you not have a boss, but also no one else can bother you or interfere with you. There are innumerable life forms but none of them ever interfere with you. And those that *do* interfere do so because of your own mistakes. You yourself, had previously caused interferences and therefore, are now facing the consequences of your past actions. I see this in my *Gnan* vision and I am telling you this as I see it.

In the following two sentences I guarantee a man his liberation. These are:

“You do not have any boss in this world. Your bosses are your blunders and your mistakes. In the absence of these two, you are the Supreme Lord.”

and...

“No one can ever interfere with you. This world is such that no living being is in a position where it can ever interfere with another.”

These two sentences will resolve all of your conflicts and bring you peace and harmony.

(5) WHO IS THE DOER IN THE WORLD?

THE REAL NATURE OF THE 'DOER' IN THIS WORLD

It is the ignorance of reality that has resulted in all this obscurity and confusion. So do you now wish to know about things that are already known or do you wish to know that which is not known?

What is this world all about? How did it come into existence? Who is the Creator? What is our role and relationship with everybody in this world? How should we deal with our relatives? How does business happen? Am I the 'doer' of anything or is there another 'doer'? Is it not important to know all these answers?

Questioner: Yes.

Dadashri: Let us talk about what needs to be known first. Who do you think created this world? Who do you think made such a complex, entangled world? What is your opinion?

Questioner: Only God must have made it.

Dadashri: Then why is the whole world filled with worries? Everyone has worries. There is no being free of worries.

Questioner: That is because everyone worries.

Dadashri: Yes, but if God made this world, then why did he make it full of worries? If he is guilty of creating such miseries then, we should have him arrested. In reality God is not guilty. The people of the world have made him the culprit by calling him the "creator" of this world.

In reality, God is not the creator of this world at all. This is all Scientific Circumstantial Evidence. Therefore, all of this is a natural creation. In Gujarati, I call it *Vyavasthit Shakti* (Scientific Circumstantial Evidence). This is a very subtle fact.

THIS CANNOT BE CALLED LIBERATION

A child will say, “God made this.” Even a renowned holy man will say, “God made this.” This is a worldly viewpoint. It is not however, the real viewpoint.

If God was the creator, then he would perpetually become our boss and there would be no such thing as liberation. But there is liberation. God is not the creator of this world. People who understand liberation will never accept God as a creator. Liberation and God as a ‘creator’ are two contradictory statements. ‘Creator’ is someone who does you a permanent favor and if God is such an entity, then you will always be indebted to him. As your creator, God will always be your boss and you will always be his subordinate. Even when you attain liberation he will be your superior, will he not?

Questioner: Yes, he will be our superior permanently.

Dadashri: Yes, he becomes our permanent ‘boss’ and therefore there is no liberation. Then liberation cannot be called ‘liberation’. Instead the ‘liberation’ with one’s wife would be better! At least you can enjoy her cooking, even if at times she insults you. Even with insults, such ‘liberation’ is preferable.

THEN, WHO MADE GOD?

If we were to say that God is the creator in reality, then the logical question to ask would be, “Then who made God?” So many different questions would arise. People come and tell me, “We think that God is the ‘doer’ in this world and you are saying that this is not the case, but it is difficult for us to accept this.” At that time I ask them, “If I accept that God is the ‘doer’ of things, then who made this God? Tell me this much, who created the creator of this world?” It is simply a logical statement that if there is a creator, then there has to be yet another creator of this creator. There would be no end to this. Therefore, such talk is really incorrect.

NEITHER A BEGINNING, NOR AN END TO THIS WORLD

All this has come about without anybody creating it. Nobody has created it. Since nobody has created it, whom do we ask about it? I too, was searching for the one who had created such a chaotic mess and taken on such a liability. I looked everywhere for that person, but never found him anywhere.

I asked these scientists to discuss with me their evidence that God indeed had created this world. I asked them in which year it was created. They drew a blank. I then asked them whether the world had a beginning or not. They replied that there was a beginning. If there is a creator, then there has to be a beginning. If there is a beginning, then there has to be an end. In fact, this world is *anadi-anant* (no beginning-no end). This world carries on without an end. Therefore, there is neither a beginning nor an end. If there is no beginning, then there is no creator.

GOD'S CORRECT ADDRESS

Then these scientists asked me if all this meant that God did not exist. I told them that if God did not exist, there would be no experience of pleasure or pain for anyone in this world and therefore, God definitely exists. They asked me where God lives. I asked them where they thought he lived. They pointed towards the sky. I asked them where exactly was he to be found, what his precise address was and whether one could mail a letter to him. They did not know. I told them there is absolutely no one up there. Since everyone says that God lives up there (in the sky), I myself had gone there and checked (I have seen in my enlightened state that there is no one up there). I have looked for God there, but there is nobody up there, only the vast, open sky. Nobody lives up there. When they asked me for God's correct address, I told them to write this statement down, "God is in every creature whether, visible or invisible. Not in creation."

This record player is a manmade creation. God does not reside in any manmade things. God is present in all things that are naturally created. Therefore, God resides in every creature whether visible or invisible. There are infinite invisible creatures between you and me, which cannot be seen even under a microscope. God resides in all of them. Now what does God do? He only gives light to every living being. How you utilize that light is up to you. Whether you do good deeds like charity, or bad deeds like stealing,

the responsibility is solely yours. Use this light for whatever purpose you want to.

You too, believe that he is up there don't you? But there is no one up there. It is your wrong belief that someone is up there. I have come to reveal to you that all these beliefs are wrong and unless this is openly declared, things can never be resolved. All your wrong beliefs and confusion will remain. Traditional beliefs will not die.

THE WORLD IS THE PUZZLE ITSELF

“The world is the puzzle itself.” It has puzzled itself. God has not created this puzzle. If God had created this puzzle, then we could hold him accountable for all the suffering in this world. We would ask him why he makes people suffer. But God has not created this puzzle. God is God; God is the state of permanent bliss. We accuse him because of our own ignorance and that is our mistake. This is why this world has puzzled itself. No one else has created this puzzle.

Now if someone were to say, “Chandulal has no sense,” would it not give rise to a ‘puzzle’?

Questioner: Yes, it would.

Dadashri: If someone were to insult me right now, it would not faze me. But, for you the puzzle will arise because you are bound. The ropes of ignorance bind you. The wires of ignorance bind you.

Questioner: So how can this puzzle be solved for us?

Dadashri: *“There are two viewpoints to solve this puzzle, one relative viewpoint and one real viewpoint. real is permanent, relative is temporary. All these relatives are temporary adjustments and You are permanent.”* Once you discover what is permanent, this puzzle is solved. All these ascetics and people in search of God, have not been able to solve this puzzle. Instead, they have become further entangled in it. I can help you solve this puzzle. I can do it for you in just one hour. Thereafter, this puzzle will not rise again.

You only need to understand this world as it is, and after that, you do not even have to memorize anything. Understand it just once. How has it come into existence? Why was it created? Who is God? Who is running this world? What is this all about? What is our real form? After knowing all this, the puzzles will be solved forever.

SCIENTIFIC CIRCUMSTANTIAL EVIDENCE

Let us continue with this discussion. Ask whatever questions you need answers for.

Questioner: I do not understand this ‘Scientific Circumstantial Evidence.’

Dadashri: Scientific Circumstantial Evidence is the basis for all this. Without it, not even a single *parmanoo* (subatomic particle) in this world can be altered. When you are about to sit down for dinner, do you know what you are going to be served? Even the person who prepares the food does not know what he or she will prepare tomorrow. Even the amount of food you are going to ingest is very precisely determined, all the way down to the atomic level. What is the source that brings all of this together and makes it all happen? It is a wonder!

What is this meeting between you and I based upon? It is based solely upon Scientific Circumstantial Evidences. There are very subtle and incomprehensible causes behind this meeting. Find out what these causes are.

Questioner: How do we find these causes?

Dadashri: When you came to *satsang* here your belief was, “I came here today.” It is your wrong belief and egoism when you say, “I came,” and “I am going.” If I was to ask you why you did not come yesterday, you may point to your legs. So what am I to understand by this?

Questioner: That my legs were hurting.

Dadashri: Yes, your legs were hurting. You would blame your legs. Then if your legs were hurting yesterday, did your legs bring you here today or did you come here by yourself?

Questioner: It was my desire to come here and that is why I am here.

Dadashri: Yes, it is because of your desire you came. But because your legs and everything else was fine, you were able to come here. If your legs were not functioning well, would you have come?

Questioner: Then I would not have been able to come.

Dadashri: So then could you have come on your own accord? For example if a paralyzed man was to come here in a bullock cart, he would say, “I came,” but if we say to him, “Oh but your legs are paralyzed so how did you come here?” he would still insist that he came. But if I was to ask him, “Did you come or did the cart bring you here?” He would then reply, “The cart brought me here.” Then I would ask him, “Did the cart come here or was it the bullocks that brought the cart?”

Thus, your beliefs are so far from reality. Your ability to come here is dependent upon so many different circumstances. A lot of circumstances have to be just right and precise in order for you to be able to come here.

If you had a migraine, you may have to go back even after arriving on time. If you yourself were truly independent and came here on your own accord, your migraine would have no bearing upon your being here.

Or, if on your way here to *satsang*, you meet a friend who insists that you go with him then, you would have to turn back. Therefore, so many circumstances have to be just right. You would only be able to come to *satsang* provided there are no obstacles preventing you from coming.

PRINCIPLE OF CONVENIENCE

This is Scientific Circumstantial Evidence. Only when numerous circumstances come together can an event take place. However, you claim with egoism, “I did it.” You take credit for things that turn out good but blame others or bad luck when things do not turn out as planned. Some people blame it on negative circumstances, don't they?

Questioner: Yes.

Dadashri: A person is proud of himself when he earns money, but when he incurs a loss or fails, he makes excuses or says, “God is upset with me.”

Questioner: This is a convenient excuse.

Dadashri: Yes convenient, but one should not accuse God of anything. It is okay if we accuse a lawyer or someone else, but how can we accuse God? A lawyer can file a suit and claim damages, but who will file this suit? Such accusations cause terrible bondage in the next life. Can anyone accuse God?

Questioner: No.

Dadashri: Sometimes people will make a variety of other excuses, always avoiding ownership and acceptance of their own faults and mistakes. One will never accept his own faults. In this context, a foreigner once remarked to me, “Why don't you Indians accept the blame for your own mistakes gracefully?” I said, “That itself is the ‘Indian puzzle’; the biggest puzzle of all Indian puzzles. You will not be able to solve it. Indians will never accept their own mistakes, whereas you foreigners are very gracious about accepting your own faults.”

CONTRADICTION IN ‘DOERSHIP’

Sanyog (an event, association of circumstances) and *viyog* (dissipation of circumstances) happen on their own. But a man with ego takes the credit. When a man earns money, he says, “I earned it,” but when he suffers losses, he loses all confidence and despairs, “What could I do?”

Questioner: Yes, sometimes I say the same thing.

Dadashri: If you are the ‘doer,’ then you will never say, “What could I do?” Let us take a simple example of making *kadhee* (a *Gujarati* dish made from yogurt). If the *kadhee* turns out well and tastes good, the person who prepared it will take credit and say, “I made it.” However if it was to boil over whilst cooking, the person would say, “What could I do? The children were bothering me, the phone was ringing constantly, the flame was too high etc....” Why all these excuses? I came to understand that everybody talks like this. When a patient recovers from his illness, his doctor will claim, “I saved his life,” but if the patient dies then he will say, “What could I do?” Why make such unfounded, unsupported statements?

DID YOU WAKE UP OR WERE YOU AWAKENED?

If you wake up early in the morning, you will say, “I woke up.” What makes you think that you are able to wake up early? At night when you cannot sleep, you will say, “I cannot sleep.” If you yourself have control over your sleep, then why can you not sleep when you want to? In reality, you have no control whatsoever.

If somebody asks, “Who woke me up this morning?” I would tell him that he woke up because his sleep *karma* was over. It was his *karma* that woke him up.

HOW MUCH OF IT IS IN YOUR HANDS?

You (the real You) have never eaten. It is ‘Chandulal’ who consumes the food. You have never eaten anything and yet you believe that you are the one who eats. ‘Chandulal’ is the one who eats and ‘Chandulal’ is the one who defecates. You are trapped in this for no reason. Do you understand this?

Questioner: Please explain that.

Dadashri: No man ever born has the independent willpower to defecate. If he does not have the independent power over his own bowels, then what other power can he have? He will realize this when he becomes constipated. When a few things go according to his plans, he thinks he is making them happen.

I had *satsang* in Baroda, with a group of physicians. When I told them that one does not even have the independent control over his own bowels, they were all taken aback. I went on, “You will realize this when you become constipated. At that time you will have to seek external help.” You never did have this power in the first place, which is why you have to seek help. Therefore, this is not under your control. It is through your wrong beliefs that you consider nature’s powers as your own power. To call someone else’s power your own power, is an illusion; a wrong belief. Do you understand what I am trying to say? Is it a little clearer now?

Questioner: Yes, I understand.

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

IT HAPPENS...

Dadashri: Do the events that take place happen because of our control or do they just happen?

Questioner: They just happen by themselves.

Dadashri: Yes, all this just happens. When you wake up in the morning, it just happens. When you drink tea, it just happens. When you use the lavatory, it just happens. When you sleep, it just happens. Are you making all these things happen or do they just happen?

Questioner: They just happen.

Dadashri: When you are working at a job, does it happen or are you doing it?

Questioner: It happens.

Dadashri: Yes, so in this world, “It happens.” This is what the world is all about. Things just happen, but people say, “I am doing it.” “I went to the toilet, I did this, I earned this money,” and so on. When something is happening by itself and we say, “I am doing it,” we are creating new *karma* (sowing new seeds of *karma*). If you stop creating (charging) new *karma*, you will be free. Without *Gnan* (Self-realization) however, one cannot stop creating new *karma*.

‘DOERSHIP’ = PRAKRUTI , ‘NON-DOERSHIP’= ATMA

Each and every human being in this world is a ‘T-O-P’. What is a ‘top’? It is a toy that spins on its tip, when the string wound around it, is pulled. The top will spin around until all its energy has dissipated. In this example, the winding of the string is the *bhaav purusharth* (cause), and the spinning is *prarabdha* (effect, result). It is *prakruti* (the non-Self complex of mind,

speech and body) that makes a person do things, even though he says, “I am doing it.” He is in essence, just like a puppet on a string. *Prakruti* makes him do penance, ritualized chanting of mantras, meditation, etc., but he believes that he is the one doing it.

Questioner: Tell us about ‘*prakruti*’, Dada.

Dadashri: The moment you claim to be the ‘doer’ (*karta*), *prakruti* comes into existence. As *Atma*—the Self. You are the ‘non-doer’ (*akarta*). You have the wrong belief of, “I am Chandulal,” and of, “I am the doer.” The moment you say this, you become bound. It is because of this wrong belief, that *prakruti* comes into existence. As long as there is ignorance of the real ‘I’, one feels that he is the ‘doer’ and he is therefore, bound by his *prakruti*. When the awareness of, “I am not the ‘doer,’” is attained and one ceases to be the ‘doer’, the *prakruti* no longer remains. From that moment onwards, one does not bind any new *karma*. However, past *karma* remain and these have to be discharged.

KARTA (DOERSHIP) AND NAIMITTIC (INSTRUMENTAL) DOERSHIP

Questioner: If one is not the ‘doer’, then who is? What is the nature of the ‘doer’?

Dadashri: One’s ‘doership’ is only ‘instrumental’ (*naimittic karta*) in all process. One is not an independent ‘doer’ of anything.

This ‘instrumental ‘doership’ can be further defined as a parliamentary process where the final decision is based on collective votes and where each individual has only one vote. Thus, your vote is one of many in the final outcome. However, you believe, “I am doing this,” so you become the ‘doer’.

The ‘planning’ (through *bhaav purusharth*) happens in this way. You yourself are the ‘planner’ and this planning is the final signature (endorsement); the ‘doership’ is only in the ‘planning’ stage, but this fact is unknown to the whole world. In other words, all that materializes in front of us, in this life, is a result of planning in the past life through *bhaav* (deep inner intent). The only place for ‘doership’, is in this *bhaav*.

The output of this small ‘computer’ (Chandulal) then becomes the input into the giant ‘computer’ of Scientific Circumstantial Evidence. In this manner, the planning (*bhaav purushaarth*) is fed into the giant computer. The giant computer then gives forth effects of this ‘planning.’ All the events in one’s life are effects. The discharge in the present life is the result of causes created in the past life. Nothing in this life is under one’s control. The control lies in ‘other hands’. Once the ‘planning’ is done, it leaves the hands of the ‘planner’ and falls under the control of ‘other hands.’ These ‘other hands’ (Scientific Circumstantial Evidence), play a part in bringing forth the effects. So the effects may be different from the planning. The unfolding of the effects is entirely in ‘other hands.’ This is a very subtle point. Do you understand this?

Questioner: Yes Dada, I understand it.

‘DOERSHIP’ BINDS KARMA

Feel free to ask any questions. Whatever it is that you want to understand, feel free to ask. But will you remember whatever you have understood so far? This Science is worth understanding. Here you can ask anything and everything.

Questioner: How can we escape from the bondage of *karma*?

Dadashri: These *karma* exist because the belief of ‘doership’ exists. The existence of these *karma* is directly dependent upon the belief of ‘doership.’ There is no *karma* if there is no ‘doership’. There is no ‘doership’ in the ‘I’ state, therefore there is no *karma*. Karma can only be created if there is ‘doership.’ As ‘Chandulal’, when you say and believe, “I did this,” or “I did that...” you become the ‘doer.’ This belief then becomes a support for *karma*. When one stops being the ‘doer,’ the *karma* has no basis or support, so it falls away.

ATMA (Self) AND ANATMA (Non-Self) BECOME ONE THROUGH IGNORANCE

Atma (Self) and *anatma* (non-Self) are two separate entities. They have not become one, but they are ‘stuck’ to each other. How? Through *bhrantiras* (false interest; the illusory belief that ‘I am the ‘doer’) they have become stuck to each other. Where did this *bhrantiras* come from? The moment one says, “I did it,” the *ras* (interest) of *Atma* and *anatma* happens. This *ras* is so sticky that even if it has been there for years, it will not lose its bonding power. So how can we even begin to talk about the additional *ras* that are created every day?

A *Gnani* can dissolve all the *bhrantiras*, and separate the *Atma* from the *anatma*. Then, the Self remains in its natural state and the non-Self remains in its natural state. As long as there is ego through illusion, one will always say, “I am the ‘doer’ and I am also the ‘knower’,” or “I did this and I know this.” They will speak in this manner. When the vision--*bhaav* of, “I am the ‘doer’” and “I am the ‘knower’,” are together, it is *gneya* (a thing to be known), and that itself, is called *bhranti* (illusion). When the vision—*bhaav* , “I am the ‘knower’ and the ‘seer’,” are not associated with “I am the ‘doer’,” it is called *gnayak* (the Knower).

Right now you believe, “I am Chandulal” (‘I’ and ‘My’ as one). That is why both the Self and non-Self have become one. In fact, both these entities are separate. ‘You’ are separate, and ‘Chandulal’ is separate. But until you become aware of this difference, what can you do? A *Gnani Purush* can make this separation for you through the Science of Separation. After this, the real You, the ‘I’, does nothing. It is ‘Chandulal’ that continues to do everything.

(6) WHO WILL DO THE SCIENTIFIC SEPARATION?

SCIENTIFIC SEPARATION OF Self AND non-Self

What is *Atma Gnan*? It is the understanding of the inherent qualities of *Atma* (*Purush*, Self) and the *anatma* (*prakruti*, non-Self). The one who knows the qualities of the Self and of the non-Self, and has been through the process of separation, is said to have attained *Atma Gnan*. When You become aware of the inherent qualities and differences of the Self and the non-Self, You have acquired *Atma Gnan*.

It is not possible to attain *Atma Gnan* on your own. This is because right now, you are living and behaving as *prakruti* and you are trying to destroy the *prakruti* while being in it. How can this be possible? You will only be able to scratch the surface, but you will not be able to totally destroy *prakruti*. For example, if this cloth becomes dirty, you will need soap to remove the dirt. In the process of cleaning, the soap will leave behind a residue. While you remove one kind of residue, another kind will set in. Then you have to use Tinopal (a branded cloth whitener in India) in order to remove the residue from the soap. The Tinopal will also leave its own stain. I am giving you this analogy to help you understand why it is not possible to attain *Atma Gnan* through one's own efforts. Unless one receives *Atma Gnan*, it is not possible to destroy *prakruti*. It can be weakened, but not destroyed. Once you recognize the attributes of the Self and the non-Self, you have the solution. The *Gnani Purush* can help you know all of the attributes. Only a *Gnani Purush* can separate the Self from the non-Self for you.

For example, this gold ring is a mixture of copper and gold. Who do you think will be able to separate the gold from the copper?

Questioner: Only a goldsmith.

Dadashri: Yes, a goldsmith can separate the gold and copper because he knows the qualities of both these elements. Similarly, a *Gnani Purush* knows the qualities of the Self and the non-Self and therefore, can separate the two.

The gold and copper in this ring are in the form of a mixture rather than a compound. The goldsmith, therefore, can easily separate the mixture. Similarly, the Self and the non-Self are in a mixture form and not in a compound form, which is why it is possible to extract one from the other. If they were in a compound form, it would not be possible to separate the two. That is why the *Gnani Purush* is able to separate the two, and one is able to understand the Self.

WHAT IS THE GNAN VIDHI?

Questioner: What is the ‘*Gnan Vidhi*’?

Dadashri: The *Gnan Vidhi* is the process that separates the Self from the body complex (non-Self). It is the separation of the animate from the inanimate.

Questioner: This principle is correct, but what is the procedure?

Dadashri: There is nothing here to be given. One simply has to sit and repeat what I say, exactly as it is being spoken. [The awareness of “Who am I?” is attained after a two-hour process, of which, the first 48 minutes consists of repeating sentences of *bheda vighnan* (Science of separation), which separates the Self and the non-Self. After that, there is a period of an hour during which you will be explained the five *Agnas* (cardinal sentences that maintain the separation and lead to final liberation) with examples to illustrate and clarify. You will be shown how to conduct your life so that you allow the discharge of unfolding *karma* with ease. The awareness that You are pure Soul will remain constantly.]

NEED A GURU OR A GNANI?

Questioner: What should one do if he already has a *guru* prior to meeting Dada?

Dadashri: You can still go to him. However, if you do not wish to go, it is not mandatory. You must respect him. After taking *Gnan*, some people ask me whether they ought to leave their previous *guru*. I tell them that they should not, because it was the *guru* who helped them reach the point at which they are now. It was the *guru* who helped them live a respectable life. Without a *guru* there would be no purity in life. You can also tell your *guru* that you are going to meet a *Gnani Purush*. Some people even bring their *guru* to meet me. The *guru* too, wants *moksha* (liberation). Without a *guru* you cannot get the knowledge of the worldly life and even the knowledge of *moksha* cannot be attained without a *guru*. The *guru* is needed for the worldly life and the *Gnani Purush* is needed for *moksha*.

(7) WHAT IS THE NATURE OF MOKSHA?

(FINAL LIBERATION)

THE ONLY GOAL WORTH HAVING

Questioner: What goal must a human being have?

Dadashri: Liberation should be the only goal. You do want liberation don't you? For how much longer do you want to keep on wandering aimlessly? You have done just this for infinite lives. You have not left any place to wander. You have wandered aimlessly between different *gatis*: *janwar gati* (animal kingdom), *manushya gati* (human form) and *devagati* (celestial form).

Why did you have to suffer such endless wanderings? Because you have not known your true identity; you have not known the answer to, "Who Am I?" Should you not know your real Self? Despite your extensive wanderings of countless lives, you do not even know who you really are. Is making money your only goal in life? Should you not be making a little attempt toward liberation?

Questioner: Yes, an effort should be made.

Dadashri: Is there not a need then to become independent? How long can you be in such bondage?

Questioner: I believe it is not necessary to become independent but rather to understand the need for becoming independent.

Dadashri: Yes, that understanding is necessary. It is enough to understand it just once. Even if you cannot become independent, at least there is a need to understand it, right? Independence will come later on but for the time being the understanding is enough.

NO EFFORT REQUIRED IN SELF-REALIZATION

Moksha means to come to your real nature. The worldly life means to go away from your real nature. Which one is the easier of the two? To come to your real Self is not difficult, but to live the worldly life as a relative self,

(i.e., to go away from your real Self), is always difficult. *Moksha* is easier than preparing *khichdee* (A Gujarati dish made of rice and lentils). To prepare *khichdee*, you need many ingredients, such as, rice, lentils, spices, vegetables, water, a pan, fuel, a stove etc. Only then, will you succeed in making *khichdee*. *Moksha* on the other hand, is easier than *khichdee*. But you do need to find a *Gnani Purush*, who can bestow *moksha* upon you. Have you not gone through endless reincarnations?

MOKSHA IS EFFORTLESS

I am telling you to come and get your *moksha* from me. People are still skeptical. “How can anybody give us *moksha* without any effort on our part?” they ask. Very well then, go ahead and try it with your own efforts. With effort you will only find worthless things. Nobody has ever attained *moksha* through effort.

Questioner: Is it possible to give or take *moksha*?

Dadashri: *Moksha* is not something you give or take. But you do need a *nimit* (*Gnani* is your *nimit*, i.e. he becomes instrumental in the process of your attaining *moksha*). *Moksha* is *naimittic* (acquired through an ‘instrument’). Your meeting me is also a *naimittic* process. In reality, there is no giver and there is no taker of *moksha*. What is the definition of a ‘giver’? If you give something that belongs to you, then you are called a ‘giver’. When you give something to someone, you are actually relinquishing its possession. *Moksha*, however, is your birthright. I am just instrumental in making you aware of your ‘real Self’ through *Gnan*. I am merely an instrument. I cannot give you something that is already yours. I am not the giver and you are not the taker.

MOKSHA MEANS ETERNAL BLISS

Questioner: What is the point of attaining *moksha*?

Dadashri: Some people tell me that they do not want *moksha*. I would tell them that it is not a necessity for them to want *moksha*. But do they at least want happiness?

People do not understand what *moksha* really is. They just use the word 'moksha.' They are under the impression that *moksha* has a particular location and once they reach there, they will enjoy *moksha*. But it is not like that.

TWO STAGES OF MOKSHA

Questioner: Ordinarily by 'moksha', we mean release or freedom from the cycles of birth and death.

Dadashri: Yes it is true, but that is the final stage of liberation. It is the secondary stage. The first stage of *moksha* is where you experience a sense of neutrality towards problems and miseries. In the first stage of *moksha*, one experiences indifference towards any worldly unhappiness. Even in worldly unhappiness, one remains unaffected. In the midst of *oopadhi* (suffering imposed upon you by others or external factors) you experience *samadhi* (to be free from suffering and to experience the state of one's own bliss). That is the first stage of *moksha*. The second stage of *moksha*, permanent *moksha*, is attained after death. The first stage of *moksha* should be attained here and now. I experience this first stage of *moksha* all the time. *Moksha* should be such that even while one lives amongst the worldly things, they do not affect him. That is the *moksha* one must strive for. There is no bondage. This stage of *moksha* is possible through *Akram Vignan*.

EXPERIENCING MOKSHA IN DAILY LIFE

Questioner: Is such freedom or *moksha* experienced while one is living (*jeevanmukti*) or is it the freedom that comes after death?

Dadashri: What is the point of having freedom after you are dead? This is how people become conned into promises of *moksha* after death and become trapped. Of what use is a pending *moksha* to you in this life? You need to be able to experience or get a taste of it right here and now. Otherwise, how can one be sure whether there is such a thing as *moksha*? *Moksha* after death is like borrowed *moksha*. One cannot depend upon things that are borrowed. You need to have the *moksha* in your hands, like ready cash. You should be able to experience this *moksha* while you are alive, just as King Janak experienced living *moksha* in his lifetime. Have you heard of this?

Questioner: I have heard that.

WHO ATTAINS MOKSHA?

Questioner: So in reality, who is it that attains *moksha*?

Dadashri: Only the ego is released through *moksha*. The one who is bound is the one that attains *moksha*. It is the one who suffers, that attains *moksha*. *Atma* itself is the state of *moksha*.

The one that is bound and the one that suffers from being bound is the one that seeks liberation. It is the ego that suffers the pain of bondage, so it is this very ego that wants to be liberated. Now unless ignorance is removed, the ego cannot be liberated. When you attain *Gnan* from the *Gnani Purush*, ignorance will be lifted and the ego will be liberated.

ONLY GNAN CAN END ALL MISERY

This world is trapped in the well of suffering. What is this suffering due to? This suffering stems from ignorance of the Self. All suffering in this world is because of ignorance. This ignorance leads to *raag* (attachment) and *dwesh* (abhorrence) and suffering is experienced as a consequence. Only *Gnan* can cure this suffering. There is no other remedy. *Gnan* insulates you from suffering.

(8) WHAT IS 'AKRAM PATH'?

THE EXTRAORDINARY POWERS OF AKRAM GNAN

Questioner: Is it possible to acquire *Atma Gnan* (Self-realization) so easily, as a married householder?

Dadashri: Yes, there is such a way. It is possible to attain *Atma Gnan* even while living with your wife and your children. You can attain *Atma Gnan* while living the worldly life and fulfilling your parental and other duties. I myself, who is living this worldly life, can make this happen for you. You will have the freedom to do whatever you wish. Go to the cinema. Get your

children married. Wear beautiful clothes, etc. What other guarantees do you need?

Questioner: Then it is worth looking into. If I can have that kind of freedom, I am very interested.

Dadashri: All the freedom you desire is yours. This is a shortcut path to *Atma Gnan*. It does not require any effort on your part. I will give you your *Atma* in your hands, so all that remains, is for you to enjoy the bliss of the experience. This is the elevator path. Stay in the elevator (the shortcut path as opposed to the traditional kramic step by step path to liberation). You will not bind any new *karma*. The only *karma* you bind will be through following my *Agnas* (five cardinal principles of liberation), and they will result in one more lifetime. I give you these *Agnas* to protect you from any deviations or obstacles on this path.

Questioner: Is there another lifetime for me after this *Gnan*?

Dadashri: You have had a past life and you will also have a future life too. This *Gnan* is such that it will give you *moksha* in a couple of lifetimes. First, comes freedom from ignorance, then, after a couple of lifetimes, comes the final *moksha*. The current time cycle is such that one more birth still remains.

Come back to me again. We will set a date for the *Gnan Vidhi*.

On that special day of the *Gnan Vidhi*, I will cut the ropes of ignorance that have kept you bound for infinite lives. They need not be cut everyday. If that were the case, one would have to go and buy new blades each day. Whenever you decide, on that day I will sever only one twist of the rope, nothing else. Then immediately, you will realize that you are free. The experience of the sense of freedom is enough. You should experience the awareness that you have been freed. This liberation is no joke. It is very real. I will give you just that.

What happens when you receive this *Gnan*? During the *Gnan Vidhi*, the fire of knowledge (*Gnan Agni*) destroys two of the three forms of *karma*. The three forms of *karma* are analogous to steam, water and ice. During *Gnan Vidhi* the first two types of *karma* (steam and water) are destroyed. One feels light and his awareness is increased.

The only *karma* that remains, are those in the form of ice. You have to suffer the effects of these *karma* (good or bad) because they have solidified and are at the point of fruition. You cannot escape them. The *karma* in the form of steam and water will evaporate in the fire of Knowledge. This makes you feel light and your awareness will increase. Until one's *karma* are destroyed, his awareness will not increase. Only the *karma* that have solidified will have to be endured. To make these solidified *karma* easier to endure and to minimize the suffering that they may entail, I have shown you all the ways. Repeat, “*Dada Bhagwan Na Aseem Jai Jaikar Ho*”; say the *Trimantra* and the *Nav Kalamo* etc. (See appendix)

Along with the destruction of these lighter *karma* during the *Gnan Vidhi*, many of the *aavrans* (layers of ignorance over the Soul) are broken down. At that time, through Divine Grace, one becomes aware of the Self. Once awakened, the awareness never leaves. *Pratiti* (the conviction that, “I am pure Self”) will always be there along with the awareness. *Pratiti* will only remain as long as there is awareness. First comes the experience of awakening and then comes *pratiti*. *Pratiti* is the conviction, “I am Pure Self.” *Anubhav* (the experience), *laksha* (awareness), and *pratiti* (conviction) all take hold. The *pratiti* is constant, whereas *laksha* is wavering, and lasts for short periods. When we become distracted or engrossed in our work, we may lose that sense of awareness for that amount of time. But whenever we have a moment’s respite from our work, it will return.

Anubhav of The Self is the experience that is felt when one is relieved from his work and duties and when he sits in a meditative state. It will continue to grow because he will know what ‘Chandulal’ is *now*, as opposed to what ‘Chandulal’ was *before*. What makes this difference? It is the experience of the *Atma*. Before, one was in *dehadhyas* (‘I am this body complex’) whereas now, one is established as the Soul—the Self.

Questioner: What happens during experience of the Soul?

Dadashri: The experience of the Self is the destruction of the belief, “I am the body.” When the belief, “I am this body,” goes, new *karma* cease to bind you. What more could you want?

Questioner: I want you to show me this path of *Gnan*. That is all.

Dadashri: Yes, I will show you this path. Not only will I show you this path, but also I will give you your '*Atma*' (Soul) in your hands.

Questioner: Then the purpose of my human birth is fulfilled. What more can I ask for?

Dadashri: Yes, completely fulfilled. That which you cannot find through efforts of countless lifetimes, I will give you in just one hour. Then you will feel that you have achieved your goal as a human being. Otherwise you cannot achieve this even after effort of a thousand lifetimes.

HOW LONG DOES IT TAKE TO DISPELL DARKNESS?

Questioner: Many different ways to attain Self-realization have been described in the *Vedic* scriptures. One must achieve *vivek* (discrimination), *vairagya* (dispassion) and *mumukshata* (intense desire to know one's true Self), all of which require time and effort. How is it possible then, to receive this *Gnan* in such a short time?

Dadashri: It does not take time to receive *Gnan*. It is like turning on a flashlight in pitch darkness. The light will appear instantly. Likewise, it takes no time at all for a *Gnani Purush* to dispel ignorance with the light of Knowledge (*Gnan*). After this you will not stumble.

Questioner: Should one be spiritually elevated to receive *Gnan*?

Dadashri: Man has reached this spiritual level many, many times in previous lives. Due to his ignorance about his real Self, he has been led astray by his ego. As he progresses to a higher spiritual level, his ego becomes heavier. He practices *vairagya* and *vivek*. However it has only served to enhance his feelings of superiority, through this sense of spiritual accomplishment. Why does all this happen? He still keeps on stumbling. Even as he continues to stumble, he continues to say, "I am something." He has undertaken many spiritual practices, but he has not attained the realization of his real Self.

Your *astitva* (your existence) is present. There is no doubt about this fact. You do not have the knowledge of *vastutva* (the knowledge of who you are), but you do have the knowledge that you exist. When the *Gnani Purush*

washes away your sins, you will have the knowledge of *vastutva* (Self-realization). Once you attain Self-realization, you will automatically progress towards *urnatva*, the state of total Self-Realized. Then you do not have to do anything and you will be independent. The only difference will be the direction of your 'vision.' At this moment, all of you are looking in one direction, and I am looking in the other direction. All I do is change the direction of your 'vision' (*drashtiph*). This is the task of a *Gnani Purush*. Without divine grace, it is not possible.

THE LINE OF DEMARCATION BETWEEN SELF AND NON-SELF

It is because of *Akram Vignan* that you are able to attain this *samkit* state (Realization of the Self) in such a short time. In these times, it is impossible to attain this state of *samkit* through the traditional *kramic* path. *Akram Vignan* is the Science, which draws an exact line of demarcation between that which is yours and that which is not yours; the real and the relative. It clearly defines their properties and characteristics. The result of this exact demarcation is immediate and experiential. In the *karmic* path (traditional step by step path), this line of demarcation is not clearly defined and therefore, it is very difficult to reach the goal. Once this distinction is made, the real will never be relative, and the relative will never become real. Unless they are separated, they cannot stay within their own nature.

PATHS: KRAMIC OR AKRAM

The *Gnan* of the *Tirthankaras* is *Kramic Gnan*, (i.e. The Realization is achieved gradually, one laborious step at a time). One goes higher with each step he takes. As one's *parigraha* (acquisitiveness) diminishes, he progresses further spiritually, towards *moksha*. This may take innumerable lifetimes.

But this is *Akram Vignan*. There is no need to climb the steps. One simply has to get on the elevator and go to the twelfth floor. Such is the beauty of this *Akram* path. One only needs to find this 'elevator' and his salvation will be at hand. I am simply a *nimit* (instrumental) in showing you this path or pointing you in the right direction. Anyone that boards the elevator will have all the answers. Surely one must find the answers. After entering this elevator, how does one know that he is going towards *moksha*? Your assurance is that your anger, pride,deceir and greed (*krodha-maan-maaya-lobha*) will go away. The internal suffering will go away. There will not be anymore *artadhy* (adverse meditation that affects the relative self) or

raudradhyan (adverse meditation causing harm to the self and others). This will be your confirmation. Then this task is completed, is it not?

Questioner: Is the *kramic* path not the main path? The *Akram* path is fairly new is it not?

Dadashri: Yes, the *kramic* path is the main path, but it is grueling and it involves much penance, renunciation, etc. A lot of suffering is involved in reaching your goal or destination. One's progress is dependent upon the extent of his penance. The *karmic* path is full of penance.

Questioner: Without enduring suffering and hardship, one cannot progress in the *Kramic* path, right?

Dadashri: Yes, the *Kramic* path is full of internal and external suffering until the very end. It is like purifying gold. You cannot do it without the heat of the fire (suffering).

Questioner: Are there any rules in *Akram*, as there are in the *kramic* path?

Dadashri: No, wherever there is a rule, it is considered to be relative. For example, the rule of sitting in a certain position or posture is relative. In *Akram*, there are no rules. Alas, even though such an easy path to liberation exists, very few seekers take advantage of it.

Questioner: They refuse to accept that it is possible to attain *moksha* without any effort.

Dadashri: Yes. They ask, "How is it possible to attain something without working for it?" If I ask you to do something, how will you be able to do it when you yourself are bound by anger, lust, greed, pride, *raag* (attachment) and *dwesh* (abhorrence)? You are the prisoner of your bondage. How will you get rid of your bondage? Nowadays, nobody has the power to do penance. I am here to give you this new and simple *Akram* path. I am not only giving you this *Akram* path, but I am also simplifying the traditional *Kramic* path in such a way that heavy penance would not be necessary.

Questioner: Will the *kramic* path also become simple?

Dadashri: Yes, we will also simplify the *kramic* path. The *Akram* path is open and available for a limited period of time. This path is very unique. It comes directly from Divine Grace. So many people were directly blessed during the time of the *Tirthankaras*. In those times, when Divine Grace was bestowed upon a person, he or she would set out on the path of their divine calling, whereas nowadays, if such an event were to befall upon someone, that person would make excuses not to go. But this path to liberation is the *Akram* path, where it is possible to attain liberation even while fulfilling your worldly duties, (i.e. without devoting your time exclusively towards the attainment of liberation).

This is your ultimate passport. After this, such a passport will no longer be available, because everything will come to an end. Thereafter, only *dharma* (religion) will continue to remain. Through *dharma*, one will gain *punyai* (good *karma*) and fall into the cycle of cause and effect (i.e. having to reap the benefits of the *punyai* in the next life). However, there is also a higher risk that one may regress, end up doing *adharma* (that which hurts others-*paap sin karma*) and have to suffer the effect of that in the next life.

THE ONE WHO MEETS ME IS QUALIFIED FOR AKRAM GNAN

Questioner: For this simple path, do we not need to have any qualifications?

Dadashri: Some people ask me, “Am I qualified to receive this *Akram Gnan*?” I tell them, “Your meeting me is your qualification.” This meeting is due to Scientific Circumstantial Evidence. Therefore, anyone that meets me is qualified. Those who do not meet me are not qualified. What is the reason behind you meeting me? It is because of your qualification, that this meeting takes place. However, after having met me, if one does not attain Self-realization, then it is his obstructive *karma* that prevents him from progressing further.

THE ULTIMATE GOAL

Questioner: Is this a shortcut of some kind?

Dadashri: Yes, this is definitely a shortcut. It is direct and short.

Questioner: But what is the ultimate goal in all this?

Dadashri: The ultimate goal is to attain permanent happiness, total independence, and freedom from bondage.

Questioner: What is ‘permanent’ happiness? Can you describe it?

Dadashri: It is something that comes to you naturally; you do not have to make an effort for it. It remains permanently. There is no pain or misery.

THE DIFFERENCE BETWEEN THE KRAMIC PATH AND THE AKRAM PATH

Dadashri: I was asked to explain the difference between the *kramic* and the *Akram* paths. I explained that in the *kramic* path one is asked to stop doing bad deeds and do good deeds. He is essentially told to ‘do’ something in the *kramic* path. You are told to get rid of your weaknesses of anger, pride, lust, and greed, and to turn towards good things. Is that not what you have come across so far? *Akram* on the other hand, means you do not have to ‘do’ anything. Nothing has to be done. Even when someone picks your pocket, in *Akram* science, the understanding is that, “He has not picked the pocket,” and “It is not my pocket,” whereas according to the *Kramic* path, the culprit would be blamed and the belief would be, “It is my pocket that he picked.”

Akram Vignan is like the lottery. If you win the lottery, is there any effort on your part? So many people had purchased lottery tickets, yet you are the winner. Similarly, this *Akram Vignan* gives *moksha* right away, like ready cash.

THE EXPERIENCE OF THE AKRAM PATH

Questioner: Does one receive *Akram Vignan* because of his actions in his previous lives?

Dadashri: Yes, that is the only way one is able to encounter me. It is because of his collective *punyai* of millions of lifetimes that he finds such a path.

All the other paths are called ‘*kramic*’. The *kramic* path is a relative path. ‘Relative’ means that it provides worldly benefits, taking you very slowly towards liberation, one step at a time. In this path, one has to purify his ego

through renunciation and penance. Once the ego is pure, it is at the threshold of *moksha*. The ego has to be purified from the weaknesses of anger, pride, deceit and greed. The *kramic* path is a very difficult one. In the *Akram* path, the *Gnani Purush* purifies your ego for You. He takes away both your ego--*ahamkar* and your 'my-ness'--*mamata*. Then, You attain the experience of the pure Self. Only after You experience the Self, Your work is done.

WHY HAS THE AKRAM PATH COME INTO EXISTENCE?

The *kramic* path is synonymous to a 'comma' and the *Akram* path is synonymous to a 'full stop.' This *Akram* path manifests itself rarely. The main path to *moksha* is the *kramic* path. It is a step-by-step path. Sometimes when confusion prevails in the traditional *kramic* path, and if people are ready for liberation, they will find salvation through a *Gnani Purush*.

Many teachers and *gurus* have asked me why the *Akram* path manifested through me. I have told them that the *kramic* path has broken down. The entire foundation of the *kramic* path has decayed. They wanted proof of this, so I told them that the *kramic* path is viable only when thoughts, speech, and actions are in unison with each other, (i.e. when you say exactly that which is in your mind, and your conduct is in agreement with your mind and speech). They agreed that at that present time, there was no oneness of thought, speech, and action. That is why the *kramic* path is fractured.

If you chew a whole stalk of sugarcane you may get two segments with good sugarcane juice. But if the entire stalk were rotten would you try to chew it or return it?

Questioner: Return it.

Dadashri: We tell the vendor to take it back. "Please give it to somebody else. I have eaten a lot of sugarcane," we say. This *kramic* path has become like the rotten sugarcane, but what can one do? People have become puzzled and confused. They do not even care anymore. They only care about enjoying worldly pleasures.

If one has unity of his thought, speech, and action, then he can progress in the *kramic* path, otherwise the *kramic* path is closed.

THE AKRAM PATH

At the present time, the entire foundation of the *kramic* path is decayed, and therefore, the *Akram* path has manifested. The *Akram* path does not manifest independently and it will take up to three thousand years for the *kramik* path to repair itself. Until the *kramic* path is repaired, the *Akram* path will exist, after which it will no longer be required. This *Akram Vignan* will not last too long. It has appeared in place of the *kramik* path.

Questioner: Are you constructing an elevator?

Dadashri: Yes indeed it is an elevator. If I tell the people to climb the steps, it will take them forever to do so. Therefore, I invite them to sit in Dada's elevator. Even these wealthy people who live in luxury and comforts, do not leave me.

THE PRECIOUS CHANGE THROUGH AKRAM VIGNAN

Akram Vignan is a wonder. After receiving this *Gnan*, one feels a significant change immediately. People upon hearing this experience, are attracted to this path. I have instructed all these people to write about their experiences. What they were before they met Dada, and the changes they have experienced after meeting Dada.

When the world reads these experiences, it will be amazed. How can a person change so suddenly? Thousands have experienced these significant changes in their lives. These changes are permanent. After *Gnan*, these people see only the faults within, and do not see any faults of others. They do not harbor even the slightest intention to harm any being.

THE AKRAM SCIENCE ALL OVER THE WORLD

This event is of momentous significance. It has not happened anywhere. Only Dada has been able to accomplish this.

Questioner: And what happens after you Dada?

Dadashri: It will continue. It is my wish that someone qualified will continue the work. Is there not a need for someone to continue this path?

Questioner: Yes there is a need.

Dadashri: My desire will be fulfilled.

Questioner: If this *Akram* path is to continue, will it be on account of another *nimit*?

Dadashri: *Akram Vignan* only will continue. There will be an extensive and beneficial spread of the *Akram Vignan*. If things continue the way they are for a year or two, the whole world will be talking about it. If there is a right thing and a wrong thing, it takes longer for the right thing to be implemented, while the wrong thing will be implemented immediately.

MOKSHA FOR WOMEN THROUGH AKRAM

People say that only men can attain *moksha* and that there is no *moksha* for women. I say that there is *moksha* for women also; why would there not be liberation for women? It has been said that because illusory attachment (*moha*) and deceit (*kapat*) dominate a woman's nature, there is no *moksha* for women. However, the same weakness is found in men too. The only difference is that in women, it is to a much greater degree.

Women will indeed attain *moksha* despite what these people say. They are worthy of attaining *moksha* because in essence, they are *Atma—the Self*. However, it may take longer because the element of illusory attachment *moha* and deceit *kapat* are more dominant.

FREEDOM THROUGH THE SCIENCE OF SELF-REALIZATION

This entire path is 'real'. There is no element of 'relative' (anything that is not permanent, e.g. thoughts, speech and action) in this path. 'Real' means beyond this world of thought, speech, and acts. 'Relative' means, of this world and within the realm of thought, speech, and acts. The *Akram* path is for the one who has tried everything else but has not found the solution to liberation. Otherwise there are other standards and paths available. The *Akram* path is for those who want to get "out of standards."

The science of *Akram Gnan* is the inner science and it is permanent. Everything else you see in the world is external science, and it is temporary. This science gives you the experience of the permanent; it is the Absolute Science. It is a science that liberates. No amount of *dharma* (duties/religion)

practiced, will give you liberation. Through *dharma* you may attain material happiness and support that will prevent you from falling. *Dharma* is that which prevents you from falling from your spiritual progress. For liberation you need *Vitarag Vignan* (Science of Absolutism). This science does not exist in any scriptures. The *Tirthankaras* knew about this science, but this science could not be imparted to the people of their times. In these troubled times, a rare *Bheda Vignani* (Absolute Scientist who separates 'I' and 'My') came along and made this science available for everyone.

Therefore, I am ready to give you whatever you ask for. Whatever you ask for! Ask for *nirvikalp samadhi* (constant bliss of the Soul, even when one is performing all his worldly duties). Ask for a state, free of anxiety and worries forever. I will give you all this with a guarantee. Ask for whatever you want, but you should know what to ask for. This science will give you freedom despite living in the midst of worldly life.

GET YOUR WORK DONE

Get your work done. Whenever you have the need for it, come here. I am not forcing you to come. Come if you feel like coming. If you like the worldly life and the way things are, then continue as you have. There is no pressure that you have to follow this path. I am not here to write letters inviting you to come. If you happen to meet me, then I will tell you about this *Gnan* and suggest that you take advantage of it and get your work done. This is all I will tell you. For thousands of years such a science has not been available.

(9) WHO IS A GNANI PURUSH?

THE SANT PURUSH: THE GNANI PURUSH

Questioner: What is the difference between a saint (*sant purush*) and a *Gnani Purush*?

Dadashri: A *sant purush* is someone who teaches people to do good deeds and to stop doing bad deeds.

Questioner: You mean a person one who saves us from binding bad *karma* is called a '*sant*'?

Dada: Yes, a *sant* stops you from doing bad deeds, but a *Gnani Purush* will stop you from binding both good and bad *karma*. A *sant purush* leads people on the right path, whereas a *Gnani Purush* liberates people. The saints are travelers of a specific path (towards liberation). They walk this path themselves and encourage others to do the same. But a *Gnani Purush* is the one who takes you to the final destination and he will help you to get your work done.

The *sant purushes* are teachers of different levels, for example kindergarten, first standard, second standard, etc. But only a *Gnani Purush* can give you total Liberation. The *Gnani Purush* is very rare.

Sants can give happiness at a relative level. The *Gnani Purush* will give you permanent bliss, which is the true nature of the Soul. He gives you eternal tranquility.

A true *sant* is one who has no attachment to anything. There are others who have attachment of varying degrees. Who is a '*Gnani Purush*'? He is the one without ego or attachment.

So you cannot refer to a *sant*, as a *Gnani Purush*. The *sant* is not Self-Realized. However, when a *sant* meets a *Gnani Purush*, he too makes spiritual progress. Even the *sant* needs to meet a *Gnani Purush*. Anyone who has the desire for liberation will have to meet a *Gnani Purush*. There is no other way.

Gnani Purush is truly a wonder of the world. *Gnani Purush* is the manifest Soul.

RECOGNIZING THE GNANI PURUSH

Questioner: How do you recognize a *Gnani Purush*?

Dadashri: A *Gnani Purush* cannot remain hidden. His fragrance and aura are quite unmistakable. His ambience is quite unique. His speech is extraordinary. You can recognize him through his words. You can tell by just looking into his eyes. The *Gnani Purush* has so many signs of indisputable proof. His every word is a scripture. His speech, actions, and humility are so beautiful that they win you over. He has many unique qualities.

What are the qualities of a *Gnani Purush*? The radiance of the sun and the coolness of the moon are part of his nature. Both these opposite attributes are to be found together in the *Gnani Purush*. Nowhere in this world, can one find such a smile of complete liberation. His serene smile makes one forget his miseries.

The *Gnani Purush* does not have a drop of intellect (*buddhi* -the light of knowledge which comes through the medium of the ego). The *Gnani Purush* is *aboodha* (without *buddhi*). How many such people are around? Once in a while, when such a person is around, he will liberate hundreds and thousands of people. A *Gnani Purush* does not have even the slightest ego. There is not a single person in this world that is egoless.

Rarely, every few thousand years or so, a *Gnani Purush* is born. There is an abundance of saints and experts of scriptures, but there are no Self-Realized persons. *Gnanis* have full knowledge of the Soul. The knower of the Soul is full of bliss and does not experience any internal or external suffering. In the presence of such a person, you too, can attain your liberation. He who is realized can help others attain realization. Without a *Gnani*, it is impossible to attain *Atmagnan*.

(10) WHO IS DADA BHAGWAN?

‘I’ AND ‘DADA BHAGWAN’, ARE NOT ONE

Questioner: Why do you allow yourself to be addressed as ‘*Bhagwan*’ (God)?

Dadashri: I am not a *Bhagwan*. I myself, bow down to the Dada Bhagwan within me. My spiritual knowledge is at 356° and Dada Bhagwan is at 360°. Because I lack the four degrees, I too, bow down to and worship Dada Bhagwan, the Lord within me.

Questioner: Why do you do this?

Dadashri: I do this because I want to obtain the remaining four degrees. I will have to obtain them. I have failed because I lack these four degrees. I have no choice but to pass the next time around.

Questioner: Do you have a desire to be '*Bhagwan*'?

Dadashri: For me it is burdensome to be a *Bhagwan*. I am a *laghuttam* (one who really considers everyone in the world to be higher than himself; an egoless state) person. There is no other being lower than myself and that is why becoming God would be a burden to me.

Questioner: If you don't want to be a God, then why do you make an effort to complete the four degrees?

Dadashri: That is for my ultimate Liberation.

SEEN THE WORLD BUT NOT FULLY KNOWN THE WORLD

This *Gnani Purush* lacks only four degrees in attaining absolute knowledge (*keval Gnan*). I have gone beyond the stage of Self-Realization, but have not yet reached total, absolute Liberation (*keval Gnan*). I failed the attainment of *keval Gnan*.

Questioner: Which four degrees are you talking about?

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

Questioner: What is the difference between understanding and knowing?

Dadashri: I have fully understood, but I have not fully known. Had I come to know it fully, it would be called *keval Gnan*. I have fully understood it so it is called *keval Darshan*.

THE LORD OF THE FOURTEEN WORLDS HAS MANIFESTED HERE

Questioner: For whom do you use the word 'Dada Bhagwan'?

Dadashri: For Dada Bhagwan. Not for me. I am a *Gnani Purush*.

Questioner: Which *Bhagwan*?

Dadashri: Dada Bhagwan is the One who is manifest within me. He is the Lord of the fourteen worlds. He is also within you, but He has not yet manifested. Here within me, He is completely manifested. The manifestation can give you the results (spiritual fruits). You will benefit even by saying his name just once. But when you say His name with the right understanding, you will benefit tremendously. In addition, worldly obstructions or difficulties will be removed. However, you must not be greedy in worldly matters because greed has no end. Do you understand what Dada Bhagwan is?

The one you see with your eyes is not Dada Bhagwan. You might think that the person in front of you is Dada Bhagwan. No. What you see is a Patel from Bhadran (a village in India). 'I' am a *Gnani Purush* and 'Dada Bhagwan' resides within me and has completely manifested within me. 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.

And who is it that is speaking? It is a 'taped recorder' that is speaking. Dada Bhagwan has no speech. It is this Patel who is talking as a medium for the 'taped record.' After the separation of 'Patel' and 'Dada Bhagwan', there is no ego left to say, "I am the speaker." The 'taped recorder' speaks and 'I' remain the 'knower' and the 'observer' of it. Even in you, it is the 'taped record' that speaks, but *you* believe, "I am speaking," and with this belief a false pride arises within you. For myself, I too have to bow down to Dada Bhagwan within me. 'Dada Bhagwan' and 'I' are separate, and our relationship is that of neighbors. People think this body of mine is Dada Bhagwan. No. How can this Patel of Bhadran become Dada Bhagwan?

(11) WHO IS SIMANDHAR SWAMI?

CURRENT TIRTHANKARA SHRI SIMANDHAR SWAMI

Questioner: Who is Simandhar Swami? Please explain this to us.

Dadashri: Simandhar Swami is currently a *Tirthankara*. He resides in another location called *Mahavideh Kshetra*. Like previous *Tirthankaras*, Mahavir and Rushabhdev, Simandhar Swami too, is a *Tirthankara*, the current *Tirthankara*.

Mahavir Bhagwan had told us everything, but what can be done if people misunderstood his message altogether? Alas, it is this misunderstanding that prevents the desired spiritual results.

Most of these people continue to misunderstand the great message of the *Arihants*. [*Arihants* are the fully enlightened beings that have completely conquered their inner enemies of anger, pride, deceit and greed and are in human body form. After liberation, the *Arihants* become *Siddhas*. As *Siddhas* they do not have a human bodily form.]

These twenty-four *Tirthankaras*, who have now left this world and no longer exist as *Arihants*, have become *Siddhas*. They have said that there will no longer be any more *Tirthankaras* in this world of ours during this time cycle. Therefore, one should aim to meet the current *Tirthankara* who is living in *Mahavideh Kshetra* (another location in the universe). *Tirthankaras* are always present there. Yet people have forgotten this message of Lord Mahavir and continue to worship the last twenty-four *Tirthankaras* who are now *Siddhas* and not in the human form anywhere in the universe.

WHEN DOES THE NAVKAAR MANTRA BRING RESULTS?

When people say “*Namo Arihantanam*,” it means “I am bowing down to the *Arihants*.” When people ask me where the *Arihants* are, I tell them to worship Simandhar Swami who is present in this Universe. He is currently a reigning *Arihant*. Therefore, worship him. He is there now. An *Arihant* must be present in the universe in order for people to benefit spiritually. ‘*Namo Arihantanam*’ means, “I bow down to the *Arihants*, wherever they are in the universe.” If you say it with this understanding, you will attain wonderful results.

‘*Arihant*’ means they must be present and living in this universe. Those who have achieved *nirvan* (liberated from the cycle of birth and death) are called ‘*Siddha*.’ Once they have achieved *nirvan*, they cannot be called *Arihants* again. An *Arihant* should be in an embodied form.

People ask me why I only talk about Simandhar Swami and not the last twenty-four *Tirthankaras*. I tell them that I do talk about them but I tell it exactly the way it is. I speak more about Simandhar Swami because he is the current *Tirthankara*, and when you say, “*Namo Arihantanam*,” this prayer reaches him. When you say the *Navkar Mantra*, you must remember Shri Simandhar Swami. Only then would you have said the *Navkar Mantra* exactly the way it should be.

SPECIAL CONNECTION WITH OUR WORLD

Questioner: Can you describe Shri Simandhar Swami?

Dadashri: Shri Simandhar Swami has a physical body much like our own and he is 175,000 years old now. He is like Lord Rushabhdev, who was the first *Tirthankara* of the last twenty-four *Tirthankaras* on our planet. He is not on this planet Earth, but he is on another planet, *Mahavideh Kshetra*, where human beings cannot go physically. The *Gnani Purush* can go there through his subtle body, make inquiries, and return. You cannot go there with this physical body, unless you naturally take birth there. If you attain the qualities suitable for *Mahavideh Kshetra*, then it is possible to take birth there.

Here in *Bharat Kshetra* (our world), *Tirthankaras* have ceased to be born for the last 2,500 years. *Tirthankaras* have absolute knowledge (*Keval Gnan*). In *Mahavideh Kshetra*, *Tirthankaras* are born all the time.

Simandhar Swami has been in existence since the presence of the eighteenth *Tirthankara* in this world. All of the *Tirthankaras* had revered him and had supported his role. Because of this reverence we are blessed with his grace. That is why work done here progresses as if it were meant for him. In fact, there are currently twenty *Tirthankaras* in *Mahavideh Kshetra*, but amongst them, Simandhar Swami is widely accepted by all. This must be due to some connections from previous lives, which are being settled. *Vitraagi* (those who have completely overcome attachment and abhorrence), do not have any new accounts, or *karma*. Only their previous accounts or *karma* are being dissipated. All of the *Tirthankaras* had accepted Simandhar Swami, and if we do the same, we shall benefit from this.

Questioner: Is he currently living?

Dadashri: Yes he is currently living in *Mahavideh Kshetra*. He is going to live for a long time. If we make a connection with him, then our work for *moksha* will be accomplished.

Questioner: I am experiencing Simandhar Swami's presence here.

Dadashri: Yes it happens. He is presently here. Although totally a *Vitaraag* and a *Tirthankara*, he is going through the unfolding of his *naam karma* (physique and destiny determining *karma*). Worship of Simandhar Swami brings instant results. It does not matter if he is on another planet. His presence is greatly beneficial to us.

WITH DADA BHAGWAN AS MY WITNESS

Questioner: When you bow down to Simandhar Swami, what is the difference between just saying, “I bow down to Simandhar Swami” and saying, “With the presence of Dada Bhagwan as my witness, I bow down to Simandhar Swami?”

Dadashri: After this enlightened vision, the results are superior.

Questioner: Before I met Dada I used to say, “I bow down to Simandhar Swami,” and after meeting Dada, I say the prayer as you have instructed. What is the difference?

Dadashri: There is a lot of difference.

Questioner: Please explain this.

Dadashri: Is there not a difference when you, as a subject, worship your king without ever having met him, and you worshiping the king through a prime minister who has direct contact with him? The Prime Minister relays the message to the king that you are constantly remembering him. Do you understand? You always get the result. In the direct (living) presence, the results are multiplied and if you remember them when they are not present, the result is lesser.

If you want to call someone, you need the medium of a telephone. In the same manner, by saying, “With the presence of Dada Bhagwan as my witness,” Dada Bhagwan becomes the medium of your communication with

Shri Simandhar Swami. You are able to reach Simandhar Swami. It might take half a minute longer, but it will reach him.

So pray to Simandhar Swami, and say, “Oh *Arihant Bhagwan* only you are the true *Arihant* now! My complete obeisance to you.”

HOW LOCATION CHANGES

Questioner: I understand that you cannot attain *moksha* directly from here. You have to go to *Mahavideh Kshetra* in order to attain *moksha*. How does that happen?

Dadashri: When people in this time cycle attain the qualities compatible with those of the *Fourth Ara* (*Satyug*— first of the four ages characterized by virtue, wisdom, happiness, and morality), they will be automatically drawn to that place where the *Fourth Ara* exists. And if people in the *Fourth Ara* develop qualities akin to and suitable for the *Fifth Ara*, they will automatically be born where the *Fifth Ara* exists. That is the nature of the universe. No one has to be transported back and forth. People will reach the *Tirthankaras* just through the development of their qualities.

(In the *Fourth Ara* there are human beings whose thoughts, actions, and speech are in congruence. This time cycle always prevails in *Mahavideh Kshetra*. In the *Fifth Ara* (the current time cycle on Earth) there is no unity in the thoughts, speech, and actions. This means that peoples’ speech, thoughts and actions are inconsistent. They think one way, they say something else, and they act in a completely different manner.

ABSOLUTE KNOWLEDGE BY SIMPLY SEEING THE TIRTHANKARA

After you get my stamp of approval (the *Gnan Vidhi*), the only thing that remains is your meeting a *Tirthankara*. A *Tirthankara* is higher than Dada, and if you attain His *darshan*, you will be liberated. A *Tirthankara* who is beyond attachment, has reached the highest spiritual state and his very *darshan* results in liberation. A *Gnani* will take care of all the preliminary work, but a *Tirthankara* puts the final icing on the cake.

The most important thing is to worship Simandhar Swami, who is the current *Tirthankara*. He is our main focus.

(12) THE AKRAM PATH CONTINUES

GENERATIONS OF GNANIS TO FOLLOW

I will leave behind me a generation of *Gnanis*. I will leave behind my heir and thereafter, the link of *Gnanis* will continue. So look for a living *Gnani*. There can be no solution without one.

I am personally going to give my spiritual energies (*siddhis*) to some people. Do we not need somebody after me? Would the future generation not need this path?

THE ONE ACCEPTED BY THE WORLD, IS THE ONE

Questioner: You say that there will be thousands of people who will mourn for you when you are gone but there will be no disciples. What do you mean by that?

Dadashri: Nobody will be my disciple. There is no spiritual throne here. If this were a throne then we would need a successor. You might try to become the successor as a paternal relative. Only the One who is accepted by the world, will carry on this work. Only the one with absolute humility will be accepted by the world. The one who becomes the world's disciple will succeed.

GENERATIONS OF LIVING GNANIS

Questioner: All the people that have come here to you have come from the *kramik* path to the *Akram* path. Each one of them has experienced this *Gnan* in their own way. Dada, the unique feature of *Akram* is that we have met the *pratyaksh Purush* (the One who is present and living). After some time though, the *Gnani Purush* will not be present, right?

Dadashri: Yes, you are right.

Questioner: Keeping aside the issue of those who have acquired the *Akram* path through your direct living presence (*pratyaksha*), what about those who come to this path after you are no longer here? At that time one will not have the opportunity to meet a *pratyaksha*, will he?

Dadashri: There will be, indeed there will be.

Questioner: Everyone will have the opportunity to meet the *pratyaksha Purush*?

Dadashri: Yes, they will get it all. This will continue.

Questioner: Will it continue like this?

Dadashri: It will continue. Do you understand?

Questioner: But is there not a need for a *pratyaksha Purush* in the *Akram* path?

Dadashri: Nothing works without the direct presence (*pratyaksha*) of the *Gnani*.

Questioner: Yes without his presence it cannot work.

Dadashri: Otherwise this path will be closed.

Questioner: Otherwise the path will be closed!

Dadashri: Therefore you will need a *pratyaksha Purush*.

Questioner: I just wanted to hear this directly from you because so many times I have difficulty with people trying to interpret according to their own thinking, what Krupadudev (*Gnani Purush* of *kramik Path*, Srimad Rajchandra) has said. I asked you this because there is a possibility of the same thing happening with what you are saying. That is the reason I want to know whether *pratyaksha Purush* will be available to everyone in *Akram*.

Dadashri: For some time this *Akram* path will thrive.

Questioner: For some time?

Dadashri: Yes, for some time, because there is a group of people that have to be filtered out through this *Akram* path. Once this is done, there will not

be any qualified people left and so the *Akram* path will end. This is only for the chosen few.

Questioner: Yes, for this group of people only. That is why you called it *Akramic* path.

(13) AFTER ATTAINING SELF-REALIZATION

THE SIGNS OF SELF REALIZATION

Before you received this *Gnan*, you were ‘Chandulal’ and after *Gnan* you became *Shuddhatma* (pure Soul). Is there any difference in your experience?

Questioner: Yes.

Dadashri: Do You experience this from the moment you get up in the morning or in the afternoon?

Questioner: This experience is different from any prior experience. It is spontaneously present when I wake up.

Dadashri: When you wake up in the middle of the night, what is the first thing you remember?

Questioner: *Shuddhatma*.

Dadashri: Yes, when *Shuddhatma*—‘*I am pure Soul*’ comes to you spontaneously, upon waking up in the middle of the night, it is proof that You have realized the Soul. Now You (the one who is awakened) have to follow the *Agnas* of the *Gnani Purush*. These *Agnas* are paramount.

After I give you this *Gnan*, the reality takes hold in You. Then You become a *Purush* (Self-realized). You realize that You are *Shuddhatma* (pure Soul). ‘I’ destroy your sins. I give you the Divine Vision (*Divyachakshu*) whereby You are able to see *Shuddhatma*—the Self, in everybody. After giving you the right belief and unifying you with your Soul, I give you the five *Agnas* (cardinal principles). These five *Agnas* will guide and protect you.

EXPERIENCING THE SELF PERMANENTLY

Dadashri: How long do you remain in this awareness of, “I am *Shuddhatma*”?

Questioner: When I am sitting alone quietly in a solitary place.

Dadashri: Yes. After this what is your feeling? Do you at anytime feel that “I am Chandubhai?” Do you ever really feel that, “I am Chandubhai?”

Questioner: It has not happened after taking *Gnan*.

Dadashri: Then you are *Shuddhatma* only. One can only have one feeling. In their daily lives, some people even forget their own names. There is no problem with that. Your state of *Shuddhatma* will remain for sure.

Questioner: But, in the daily life many times the awareness of *Shuddhatma* does not stay.

Dadashri: Then, is it replaced by the awareness of, “I am Chandubhai”? Say that for three hours you are not aware that you are *Shuddhatma* and I was to ask you, “Are you ‘Chandubhai’ or ‘*Shuddhatma*’?” What will you answer?

Questioner: *Shuddhatma*.

Dadashri: It means that the awareness is there all the time. Suppose a man got drunk and lost his awareness during that time. What happens when the effect of the alcohol goes away?

Questioner: He becomes aware of himself again.

Dadashri: Similarly, external circumstances affect you.

THIS HAS BEEN SAID WITH STRONG CONVICTION

If I ask you, “Are you *really* ‘Chandubhai’ or are you ‘*Shuddhatma*’?” You reply, “*Shuddhatma*.” I ask you again the next day and you reply, “*Shuddhatma*,” again. If I continue to ask you the same question for five

days and get the same answer, I know you have attained the Soul. I have the key to your liberation, so that even if you complain or protest, I would not listen.

KNOWLEDGE THROUGH SCRIPTURES KNOWLEDGE THROUGH EXPERIENCE

The *Gnan* that you have acquired encompasses the essence of all our scriptures. Whatever is said in the scriptures is correct. However, *Akram Vignan* is all that is above and beyond the scriptures. In the scriptures they describe the Soul, but all of its qualities and characteristics are not included. You are only able to attain the Soul because I give you its complete description. Whatever positive attributes you attain in the *kramik* path, you attain only a corresponding fraction of the Soul, but not the spontaneous awareness of it. One has to remind himself of that awareness in the *kramik* path, but in the *Akram* path, the awareness is spontaneous and natural. It is there even when you wake up in the middle of the night. Things you have to make an effort to remember fall under the category of the body complex matter (*pudgal*). You do not have to remember the Soul. Once your real nature as the Soul has been realized, you do not have to make any efforts to remember it.

ESTABLISHMENT OF INTERIM GOVERNMENT

After *Gnan*, the state of *Shuddhatma*, results. However, the state of *Paramatma* (absolute Self) has not yet been attained. The state achieved is the interim state, the partially realized Self (*antaratma*).

Questioner: What is the state of the partially Realized-Self like?

Dadashri: This *antaratma* the interim state of the Self, has a dual role. One role is to settle the worldly affairs and the other role is to attain final *moksha*. That means to treat all your 'files' (Dadashri has used the term 'file' for anything and anybody that you interact with after *Gnan*), with equanimity, and meditate on the pure Self. Once all the files have been dealt with, the state of the absolute Self (*paramatma*) is attained. The function of *antaratma*, is to deal with file number one (the worldly person Chandulal) and other files. I am Shuddhatma and file number one, Chandulal, has to settle the accounts of all worldly files with equanimity.

Questioner: Is this only for those who have received *Gnan*?

Dadashri: Yes, only those who have received *Gnan*, attain the *antaratma*. *Antaratma* is the interim government. Once all the files have been dealt with equanimity, it will result in a full Government. Full government is the Absolute Self.

YOU CAN ONLY SAY SO AFTER REALIZATION

Questioner: If we say, “I am pure Soul,” does it not amount to an expression of ego?

Dadashri: No. If other people say it, then it is an egoistic expression. We have all decidedly realized that we are Pure Soul and so it is not egoistic to talk about what you are.

Many people can say, “I am Pure Soul.” But this is like someone telling you that he will give you \$500 in his sleep. Would you believe him? It would be different if he were wide awake while making the offer. There is no meaning in saying things without awareness. In the same way, when people say, “I am *Shuddhatma*,” without attaining Self-realization, it is like they are talking in their sleep. They attain nothing by talking this way, and in fact, such talk is liable to cause errors in life. One is only entitled to say, “I am Pure Soul,” after realizing the Self.

Questioner: So the awareness has to happen?

Dadashri: Yes, only after Self-Realization, one can say, “I am *Shuddhatma*.” Then it is appropriate, because he is saying so after realizing his true identity, after becoming *Shuddhatma*. Now if after becoming *Shuddhatma*, he asks for proof, then we can ask him who he is. He would answer that he is *Shuddhatma*. Next we ask him if he has lost attachment to ‘Chandulal’, and he would say that he has. This confirms that he has become a Pure Soul.

THE GNANI AWAKENS YOUR AWARENESS

After this *Gnan*, you recognize that your home is your real Self and everything external to it is foreign. That means your work is completed. This

is like the man who is now alert and wide awake after someone wakes him up from sleep. He responds to his real name.

Once made aware of your real identity as the Pure Self, you become awake. But as long as one has the belief, “I am Chandulal,” he is considered to be sleeping. A *Gnani* is able to destroy this wrong belief and awaken you to the right belief that you are *Shuddhatma*. Once this awareness becomes established within you, you become separated from Chandulal, forever.

AWARENESS NEVER BEFORE EXPERIENCED

Srimad Rajchandra referred to this as:

Through the Supreme teaching of the Highest *Guru (Sadguru)*
Came the awareness, never before realized.
Self remains in the Self.
Ignorance is gone forever.

Prior to this *Gnan*, one is only aware of the body. The one who acted as Chandulal now reverts to the state of the Self. That, which was the original abode, becomes the original abode, and the false abode of, “I am Chandulal,” is gone.

BECOMING NIRVIKALP

After *Gnan*, “I am Chandulal,” is spoken for identification in worldly matters only. “I am *Shuddhatma*,” and “This is mine,” fall into in their correct and separate places. After *Gnan* the, *sankalp* (“I am Chandulal”) and the *vikalp* (“This is mine”) no longer exist. This is the *nirvikalp* state. The *nirvikalp* state is a state where one remains in the awareness of his real Self. *nirvikalp* state can only exist in the absence of *sankalp* and *vikalp*. Initially you experience a taste of this *nirvikalp samadhi*, which progresses with time. But *Gnan* does not remain ‘exact’ for you, because for endless lives you have not experienced this real state.

The experience of the Soul is not easy to attain. One can keep on repeating, “I am *Shuddhatma*, I am *Shuddhatma*,” but the experience does not come. There is no other method to attain the experience of the Pure Soul other than through the *Gnan* and the *Gnani's* grace. The acquisition of *Gnan*, leads to

pratiti (conviction), *laksha* (awareness), and *anubhuv* (experience). Furthermore, the conviction (*pratiti*) never leaves.

EXPERIENCE, AWARENESS AND CONVICTION

Questioner: What is conviction (*pratiti*) of the Soul?

Dadashri: It is the conviction, “I am Soul,” that becomes ingrained in one’s being. This conviction has initially taken hold through the medium of words. Eventually he will experience, “I am Soul.’ Your former conviction that you are Chandulal is now broken, and the indelible conviction that You are pure Soul has been established, along with the *laksha* (awareness) of pure Soul.

Once You become pure Soul, Your liberation is guaranteed. There is absolutely no doubt about this. How much of the pure Soul state do You experience? It is primarily from the conviction. If you are awakened in the night, immediately you become aware that you are *Shuddhatma*. This means that there is a one hundred percent conviction and the awareness has also been established. Awareness (*laksh*) means *jagruti* (alertness, vigilance, and state of spiritual awakening). This *jagruti* will keep increasing until it becomes complete. Thirdly, you have the experience (*anubhav*). It is due to this experience of the pure Soul, that You are attending *Satsang* (*Sat* = the eternal, *sang*= company) daily. You have tasted something and found sweetness in it.

From now on, You will have experience, awareness, and conviction of the Self. This happens naturally. The duration of time may vary. Experience and awareness fluctuate, whereas conviction of the pure State is constant. When the conviction is constant, such a state is called *kshayak samkit*. The conviction that fluctuates is called *samyak darshan* or *upsham samkit*. Awareness tends to change, depending on what one is doing. If he is talking to someone, his awareness will not be there. As for experience, this happens when he is alone. So through these three aspects, conviction, experience, and awareness (*pratiti*, *anubhav*, and *laksh*), all mental and bodily tendencies (*vrutis*) that have wandered outwardly, for endless lives, now revert to the Self. They change direction, ending all aimless wanderings.

Questioner: What kind of tendencies (*vrutis*)?

Dadashri: All kinds. These are of the *chit* (the component of inner vision and previous knowledge within), those related to attaining materialistic things, those wanting to experience sensual pleasures. There are many different kinds of tendencies. Those tendencies that used to wander in the marketplaces of the world now revert and return to the Self and stop wandering.

THE STATE OF THE SELF IS ABSOLUTELY PURE

After this *Gnan*, your preexisting illusion of, “I am the ‘doer’,” is shattered. You are absolutely pure. To perpetuate the state of the pure awareness, the state has been called ‘*Shuddhatma*’ (pure Self). It represents the awareness that is pure.

Say ‘Chandulal’ (the self, the relative self) becomes angry and abusive towards someone. Even then, ‘You’ (the Self) are completely separate and remains pure. In such negative circumstances however, ‘You’ have to ask Chandulal, “Why are you committing this aggression (*atikraman*) that results in unhappiness for the other person? Do *pratikraman*.”

If you have said and done anything that hurts others, it is an act of aggression. It is an *atikraman* and therefore *pratikraman* should be done. *Pratikraman* means apologizing and asking for forgiveness from the other person, “I have committed this fault and I understand that it is wrong and I am making a decision not to repeat this mistake again.” Such a vow must be taken. If you commit the same fault again, then again you have to repent. You have to do it as soon as you realize your mistakes. In this way, your faults will decrease and eventually go away.

Questioner: So how should we perform *pratikraman* towards an individual?

Dadashri: Recall the pure Soul (*Shuddhatma*), the one who is absolutely separate from the thoughts, speech, actions, *bhaavkarma* (charge *karma*), *dravyakarma* (subtle effect *karma*), *nokarma* (neutral *karma*), of that person; recall the *Shuddhatma* that is separate from the name and all the associated illusory attachment (*maya*) of that person. In this way the pure Soul has to be recalled. Then ‘Chandulal’ will need to recall his mistakes (*alochana*), repent for the mistake (*pratikraman*), and vow never to repeat it (*pratyakhyan*). ‘You,’ the *Shuddhatma*, have to remain an observer of how ‘Chandulal’ performs the *pratikraman* and with how much sincerity.

DEHADHYAS IS 'I AM THIS BODY'

Ordinarily, people in this world are not able to let go of the awareness of, "I am this body." They are not aware of the real Self. You, however, have received this *Gnan* and are now without ego. "I am Chandulal," is egoism and when the awareness of *Shuddhatma* is established, there is no attachment to anything connected with the body. Even then, initially you will make mistakes and you may feel a sense of suffocation.

PRAGNYA WILL ALERT YOU FROM WITHIN

Because this *Gnan* is scientific, you will experience it increasingly, and it will automatically alert you from within. You will not have to do anything. The other, traditional, *kramic*-path knowledge necessitates a 'doership' on your part.

Questioner: Yes, I experience something within that alerts me.

Dadashri: We have now found this path and have crossed the first entrance into the realm of *Shuddhatma*. No one can turn us back from here. What is it that warns you from within? It is *Pragnya*. *Pragnya* is the direct light of the Soul and it begins after this *Gnan Vidhi*.

Pragnya in the *samkit* state is like a partial phase. It is like the second day of the moon (like a sickle shaped moon as compared to a full moon). For all those who have received *Gnan*, *pragnya* is fully expressed, like the full moon. The full force of *pragnya* keeps you constantly alert. Its role is to take you to the final liberation. King Bharat had to employ servants to warn him and keep him alert. His servants used to yell three times every fifteen minutes, "Be aware King Bharat...Be aware King Bharat." On the other hand, *pragnya* warns you constantly from within. That is the experience of the Soul.

THE STEPS OF EXPERIENCE

Questioner: Is it necessary to do anything to further the experience of the Self?

Dadashri: Do you have the awareness of *Shuddhatma* all day long?

Questioner: Yes.

Dadashri: Then what other experience is needed? That awareness itself is the experience of *Shuddhatma*. Go ask anyone in this entire population of India whether he has the awareness of *Shuddhatma*? After this *Gnan*, the experience of *Shuddhatma* has happened and its phases keep growing day by day.

The Enlightened World View itself is the experience of the Soul. You have experienced the fact that You are *Shuddhatma*. That fact is decided. And now, there will be a gradual increase in this experience, until you reach *Keval Gnan* (Absolute knowledge). *Keval Gnan* is the state of complete, full experience. Currently there is partial experience.

EXPERIENCE EXISTS

The moment you receive *Gnan*, the experience does not leave. How can it? The experience of that which I gave you, the *Gnan*, remains forever. The effects of your previous *karma* however, tend to cloud the experience. I cannot change that. That effect has to be endured.

Questioner: We do not think of it as suffering anymore, Dada.

Dadashri: That is a different matter. But the accounts are there nevertheless. Some have many accounts while some have a few. Some may have to suffer more. What does it matter? I have lifted you to the state of pure Soul. You may experience mild suffocation because of your past *karma*.

EXPERIENCE OF THE SELF, EXPERIENCE OF THE BODY

When mental problems (*aadhi*), physical problems (*vyaadhi*) or external problems (*oopadhi*) do not bother you, then you know that your *Gnan* is real. If you lose your wallet with a lot of money in it, then you will experience some inner restlessness and at such time, if 'You' say from within, "This is *vyavasthit*," you will be able to pacify 'Chandulal' (file number one). This inner experience is the experience of the Soul. If on the

other hand 'Chandulal' is unable to remain calm and he loses his peace of mind, then that is the experience of the physical body (*dehadhyas*). Are you familiar with these two experiences?

Questioner: Yes the bliss prevails. Such is the experience, Dada.

WHAT ELSE REMAINS?

The other path is *kramic*. This is the Science of *Akram*. This is the *Gnan* of the *Vitarags* (the Fully Enlightened ones; the Omniscient; the Absolute Knowers). There is no difference in the Knowledge of the two paths.

After this *Gnan*, you experience the Soul. What else is left for you to do? All you need to 'do', is follow the *Agnas* of the *Gnani Purush*. These *Agnas* become your religion. These *Agnas* represent your penance. My *Agnas* are such that they never interfere or become restrictive in any matters related to the worldly life. Even though you live the worldly life, nothing of the worldly life will affect you. Such is the glory of the Science of *Akram*.

This extraordinary Science is such a wonder that it keeps you alert about your True Self from within. Even as one is involved in negative acts, he is warned from within immediately. Therefore, there is no need for you to do anything. The Science of this *Gnan* itself takes over all doership. All you have to do from now on is make a firm decision (*nischaya*) that you want to follow Dadashri's *Agnas*. These *Agnas* will protect you from influences of every kind. The warnings will come even in your sleep. Now what more do you need?

Follow the path of my *Agnas* if you want to be liberated within one more lifetime.

AAGNA IS THE RELIGION

The one who desires liberation does not need to be involved in doership. The one who wants *moksha* needs only *Gnan* and the *Gnani's Agnas*. The one who wants to go to heaven, or desires worldly pleasures, needs doership.

There is no need for any penance or renunciation in the path of liberation. The only thing required is to meet a *Gnani*. Then the acquisition of his *Agnas* becomes Your religion and Your penance. *Gnan* (enlightened

knowledge), *darshan* (enlightened vision), *charitra* (enlightened conduct), and *tapa* (enlightened penance), are the four pillars of the foundation of *moksha*. The direct result of *Agnas* is freedom, because all the four pillars are contained in them.

STAY WITH THE GNANI

Never before, has love arisen for the *Gnani*. Once this love arises, all solutions follow. In your previous lives you have not acquired anything else besides a spouse and children. The Enlightened Ones have said that one should stay with the *Gnani*, after attaining *Gnan* from him.

Questioner: In what sense can we stay with him?

Dadashri: There should be no devotion in any other direction except in the direction of the *Gnani*. We know that this is *Akram* Science and people have brought with them innumerable files, and therefore, I have given you the freedom to go and deal with these files. But I am not letting you go away completely. I am letting you go so that you can deal with your files with equanimity. Otherwise, it is desirable that you remain with the *Gnani*.

This aside, you should feel troubled from within, night and day, that you are not able to take full advantage of this opportunity and be in the presence of a *Gnani*. Your only desire should be to increase the opportunity to be with the *Gnani*. Your innermost desire should be that your ‘files’ decrease so that you can give yourself the opportunity to be with Him.

Mahavideh Kshetra awaits such a person. The one in whom the awareness of *Shuddhatma* is established, cannot remain here in the *Bharat Kshetra* (our world). The rule is that the one who attains the awareness of the Soul—the Self goes to *Mahavideh Kshetra*. He does not remain in this *dusham Kaal* (current time cycle). With one or two more lifetimes in *Mahavideh Kshetra*, after the *darshan* of the *Tirthankara* Shri Simandhar Swami, one attains *moksha*. Such is the simplicity and ease of this path. Stay in my *Agnas*. *Agnas* represent religion and penance. You have to settle all your files with equanimity. Stay in the *Agnas* as much as possible. The State of Lord Mahavira can be yours if you abide by them constantly. Look at the relative and look at the real, and your *chit* will not wander. However, the mind will still erupt with new thoughts, which will cause puzzles.

If after this *Gnan*, You follow the five *Agnas*, You will be in bliss, just as Lord Mahavira was. I live with the same bliss. I am showing you this path, the very path that I have walked. Your spiritual awakening in the real realm is same as mine.

(14) THE IMPORTANCE OF THE FIVE AGNAS

SPIRITUAL PRACTICE AFTER GNAN

Questioner: What should one do spiritually after this *Gnan*?

Dadashri: The only endeavor is to follow the five *Agnas*. One should not have any other endeavors. All other endeavors cause bondage. These five *Agnas* release You from bondage.

BLISS WITH AGNAS

Questioner: Is there anything higher than your five *Agnas*?

Dadashri: These five *Agnas* are a fence protecting your priceless treasure. If you have a fully enclosed fence, nobody can take away the priceless treasure that I have given you. If this fence of five *Agnas* becomes weak then, chances are, someone will enter and spoil the contents. Then I have to come and repair the fence. So if you stay within the five *Agnas*, I guarantee your eternal bliss.

These five *Agnas* are given for your protection. I have given you the *Gnan* and the knowledge of separation. But in order for this separation to prevail, I give you the five *Agnas* for further protection. This age is that of *kaliyug* (deceit, dark age), and without protection, you are likely to be robbed of this invaluable treasure of *Gnan*. For the seed of *Gnan* to blossom into a full-bloomed tree, you will have to water it and nurture it. You will have to provide protection and create a small enclosure to protect the young plant.

FIVE AGNAS LEADS TO THE STATE OF THE LORD

Dadashri: The five *Agnas* are simple, are they not?

Questioner: But they appear difficult in daily experience.

Dadashri: They are not difficult, but it seems that way because of the discharge of a large stock of your *karma* from past lives. At such times, you need to be more aware. Spiritual laziness under such circumstances will not do at all. If you remain within my *Agnas*, you can experience the bliss of Lord Mahavir. It is the previous tendencies of the mind that do not let you stay in the five *Agnas*. Maintaining the 'Knower-Known' state (the state of 'I' in the correct place as the Knower or Observer and the 'Known' being file number one, Chandulal), you will be beyond these tendencies of your mind. Do not accommodate these tendencies. Do not be pleased with any of your previous tendencies. They may express in all different ways and may dance around you and mesmerize you. That does not mean that 'You' have slipped. They may even cause variable anxiety and tribulations. If this happens, it only clouds the state of your real bliss. If your peace is interrupted, it is because of these prior tendencies.

With determination you will be able to follow the *Agnas*. But the problems happen when one is indecisive. You have to make the decision, "I want to stay within the *Agnas*." Such a determination is possible, is it not? If this is not possible on a daily basis, why not take one day at a time and experience the bliss that follows, by resolutely following the *Agnas* every instant? I am not telling you to follow my *Agnas*. I am telling you to make a decision to follow my *Agnas*.

UNFLINCHING DECISION MAKES YOU FOLLOW AGNAS

The greatest thing of all is to decide to follow Dada's *Agnas*. You should decide to do that. Do not concern yourself about whether you are able to do so or not. However much you are able to follow is correct and exact. At least be determined to follow them.

Questioner: So if they are not followed fully, it is acceptable?

Dadashri: No, not quite. You should be firm in your determination that you want to follow the *Agnas*. From the time you wake up decide, "I want to stay in and follow the *Agnas*." This decision will keep you in the *Agnas*, and that is all I want. I know the causal reason why you are not able to follow the *Agnas*. Your decision however is needed.

Moksha is the reality of our *Gnan*. If you stay in the *Agnas*, *moksha* is guaranteed. There is no argument about it. Even if one does not want to

follow the *Agnas*, because he has attained the seed of *Gnan*, one day it is bound to grow. People ask me what happens to those who have taken the *Gnan* but do not follow the *Agnas*. I tell them that they are not to be concerned about this. That is My concern because they have taken the *Gnan* from Me. One's sins are destroyed in the fire of the *Gnan*. When one abides by the five *Agnas*, bliss will prevail.

The task shall be accomplished if you follow the *Agnas*. I follow these *Agnas* constantly. The state that I am in, is the state that is given to you. It will only work if the *Agnas* are followed. If one tried to attain this through his own efforts, he would not succeed even in a hundred thousand lifetimes. There are situations where one follows the *Agnas* through the medium of the intellect. This weakens the protective wall of the *Agnas*, even though he still may have the *bhaav* to follow the *Agnas*. Therefore, one needs to be alert and attentive.

Do *pratikraman* if you forget to follow the *Agnas*. Yes, it is human nature to forget. When you forget, do *pratikraman*, by saying, "Dada, please forgive me. I forgot to follow the *Agnas* for these two hours. I do want to follow your *Agnas*. Please forgive me." Through *pratikraman*, you will be relieved of your responsibility.

Once enclosed in the protective sphere of the *Agnas*, nothing in the world will bother you. *Karma* will not bind you. Does it bind the one who is the giver of the *Agnas*? No, because they are given with a view to help others.

THESE ARE THE AGNAS OF THE LORD

To follow Dada's *Agnas* does not mean that you are following A. M. Patel's *Agnas*. These are *Agnas* of the Lord of the Fourteen Worlds, Dada Bhagwan. I am guaranteeing this. Yes, they are coming to you through my medium. Follow them. I myself, stay within these *Agnas*.

JAI SAT CHIT ANAND

The Awareness of the Eternal is Bliss

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