

## Simple and Effective Science for Self-realization

[www.dadashri.org](http://www.dadashri.org)

### Note to the Reader

#### Some Gujarati words are used repeatedly in this booklet:

**Gnani Purush:** One who has fully realized the Self and is able to impart the Knowledge of the Self to others.

**Gnan Vidhi:** Scientific process to impart Self-realization, exclusive for *Akram Vignan*. This is a scientific process of 48 minutes, wherein the *Gnani Purush* graces the seeker and imparts the experiential Knowledge of the Self along with the knowledge of the doer in this universe.

**Satsang:** Company of those who promote the attainment of the Self; The direct live interaction and company with a *Gnani Purush* is most valuable. In the physical absence of the *Gnani Purush Dadashri*, the *Atmagnani*, who has been graced by Him and conducts the *Gnan Vidhi* (like *Atmagnani Pujya Deepakbhai*); has the same importance in the progress from Self-realization (*Atmagnan*) to the absolute state of the Self (*Paramatma*). When this is not possible, the science can be understood in local *satsang* gatherings, reading Dadashri's books, and watching videos of *Akram Vignan satsangs*. *Sat* means eternal and *sang means* company. Thus that which leads to, and is the company of the Self, is *satsang*.

**Law of Karma:** This is the law by which *karma* is caused or charged in the past and comes into effect in future. One reaps the fruit of the seeds that are sown.

**Karma:** When you are doing any work and you support that action, with the words, 'I am doing it', that is *karma*. To support the action with the belief 'I am the doer' is called binding the *karma*. It is this support of the belief of 'doer-ship' that binds *karma*. If you know 'I am not the doer' and 'who is the doer' then the action will not have any support and the *karma* will be shed.

The intention of giving happiness to others binds good *karma* and the intention of hurting others, will bind bad *karma*. It is only through intent and not through action that *karma* is bound. The external actions may be good or bad. That does not bind *karma*. What causes bondage of *karma* is the inner intent.

*Karma* fall into two groups: merit (good, virtue) *karma* are bound by the intention to give happiness to others. The result of this is pleasure experienced through healthy mind and body and wealth in life. With little effort what is desired will be available. Demerit (bad, sin) *karma* is bound by intention to hurt any one. The result of this is that pain is experienced through disease or handicaps of the mind and body, and poverty in life. Due to the unfolding of demerit *karma* effects, obstacles are encountered in fulfilling the desires.



## **Akram Vignan**

### **Simple and Effective Science for Self-realization**

*The following are the words of Gnani Purush Dadashri*

[1]

#### **What Is the Goal of a Human Life?**

This life is all ‘fractured’. One does not even know why he is living his life. Most human beings live their life but they do not have a goal in life. Some have lived for money, some for their livelihood, some for worldly success, some for becoming a head of a large industry, some for raising a family, some for doing spiritual practices and efforts (*sadhana*) and penance. One or the other aim is automatically bound and the lifetime finishes. Alternatively the lifetime finishes in solving financial, personal or family problems. There should be some goal in a human life.

There is no meaning in a life without a goal. One earns money, enjoys his meals and worries the whole daylong. How can that be the goal of a life? How can this human life not be wasted? After being born as a human being what should one do to attain the goal? If you want happiness of worldly comforts (*bhautik sukha*) then share with others what you have.

Learn the law of this world, in just one sentence. The essence of all the religions of the world is that, if you want happiness give happiness to others and if you want to suffer, give pain to others. Do what is suitable to you. Some will inquire how to help others when they are poor. There are ways to help others even if you are poor. This is by having an obliging nature. You may run chores and errands for him; advise him etc. There are so many ways to help others.

The main aim should be to attain the Knowledge of the Self and *moksha*. The secondary aim should be to spend the life helping others. If nothing else is understood, then the life should be spent without hurting anyone. The essence of the worldly religions is that,

Two types of goals need to be decided. The first is that if you cannot meet a *Gnani Purush* (One who has fully realized the Self and is able to impart the Knowledge of the Self to others) then until then, you have to live your life in such a way that no living being is hurt by you. You have to spend your time in the company of those who promote the attainment of the Self (*satsang*) and vicinity of good human beings and avoid bad company (*kusang*) as much as possible. This should be the aim. And in the second goal, if you happen to meet a *Gnani Purush* then remain in His *satsang*. With Him, all your goals will be accomplished and all your puzzles will be solved.

So what then is the final goal of a human being? Liberation (*moksha*) 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 only this for infinite lives. You have not left any place to wander. Why did you have to suffer such endless wanderings? This is 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 the 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 some effort towards your liberation (*moksha*)? A human being can indeed become a God, the absolute Self (*Paramatma*). To attain one's own 'absolute Self' is the final goal of a human being.

### **Two Stages of Liberation**

**Questioner:** Ordinarily, by liberation (*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 liberation is where you experience a sense of freedom from inner turmoil secondary to worldly problems and miseries; one experiences indifference towards any worldly pains. In the midst of suffering imposed upon you by others or external factors (*upadhi*) you experience freedom from pain, and experience the bliss of the Self (*samadhi*). That is the first stage of liberation. The second stage of liberation (*moksha*) is attained when all the *karma* are completely exhausted (settled) and this is freedom from the cycles of birth and death. The first stage of liberation (*moksha*) should be attained here and now. I experience this first stage of *moksha* all the time. Liberation should be such, that even while one lives amongst the worldly things, one remains unaffected by them. Such a

stage of liberation is possible through *Akram Vignan* (the spiritual science of the step-less path to Self-realization)!

[2]

### **Attainment of Eternal Bliss Through Self-realization**

What do all the living beings (*jivas*) search for? They are looking for happiness, but the happiness is short-lived. People go out to weddings and to the theater for entertainment, but their pains returns again. When pain (*dukha*) follows pleasure (*sukha*), how can you call it pleasure? It is the pleasure (*sukha*) of illusion. Pleasure should be permanent. This is nothing but temporary pleasure; an imaginary pleasure. What is every soul (*atma*) searching for? It is looking for happiness; happiness that is eternal. People believe, 'It will come from this or it will come from that. I will buy this. I will do that, I will build a bungalow, then I will be happy, I will buy a car, then I will be happy.' They keep on doing this but no happiness comes their way. On the contrary, they sink deeper and deeper into the mire of pain and confusion. True happiness, bliss, lies within. It lies in the Self itself. Therefore, if you attain the Self, you attain the bliss (*anand*).

### **Pleasure and Pain**

Everyone is in search of happiness but without having decided what happiness is. 'Happiness should be such that it is never followed by any pain.' Go find one such happiness in this world. Eternal happiness, bliss is within you. Your real Self is an abode of infinite bliss and yet you are looking for happiness in temporary things, which are outside you!

### **The Search for Permanent Happiness**

If one has attained eternal bliss, and when the worldly pains do not affect him, then he has become free. Permanent bliss (*param anand*), is verily called liberation (*moksha*). What is the use of any other liberation? We want happiness. Do you like happiness or not? Tell me that.

**Questioner:** All the struggles are for that only.

**Dadashri:** Yes, you do not like that temporary happiness. Unhappiness (pain) follows this temporary happiness (pleasure); that is why one does not

like it. If the happiness is permanent then unhappiness does not follow. One needs such happiness. When one attains such happiness; that is called *moksha*. What is the meaning of liberation? It is when one remains unaffected by any worldly pains; that verily is called liberation. Otherwise no one will remain unaffected by unhappiness.

The worldly scientists keep continue working on this external science. And the then there is another science. This is called internal science, which leads one towards eternal bliss. So, that which helps one attain permanent happiness is the science of Self-realization and that which helps one attain happiness through temporary adjustments is the external science. External science ultimately, is destructible and that leads destruction; and this is permanent, which makes one permanent.

[3]

### **‘I’ and ‘My’ Are Separate**

#### **Gnani Purush Gives Original Solutions**

The ‘I’ is God (the Self) and the ‘my’ is illusory attachment (*maya*). ‘My’ is relative to ‘I’. ‘I’ is real. Without the *Gnani Purush* (One who has fully realized the Self and is able to impart the Knowledge of the Self to others), you will never be able to know the original Self; however, the ‘I’ and ‘my’ are completely separate. If everyone, including people in foreign countries, understood just this much, most of their problems would lessen considerably. This is a science. This is a fundamentally unique spiritual research of *Akram Vignan*. ‘I’ and ‘my’ are absolutely separate. ‘I’ is the natural state of the Self, whereas ‘my’ is a sense of ownership.

#### **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 also a way to separate the ‘I’ and the ‘My’.

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'. 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 are 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 sense organs of perception (*gnanendriyas*) and five organs of action (*karmendriyas*), mind-intellect-*chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*)-ego, everything else. Furthermore do you say ‘My mind’ or ‘I am mind?’

**Questioner:** We say, “My mind”.

**Dadashri:** Do you not also say, “My intellect”?

**Questioner:** Yes.

**Dadashri:** And “my *chit*” ?

**Questioner:** Yes.

**Dadashri:** Then do you say, “My egoism” or do you say, “I am egoism?”

**Questioner:** “My egoism”.

**Dadashri:** By saying “My egoism”, you will be able to separate that too, but you are not aware of other components that fall under ‘my’. That is why you are not able to do a complete separation. Your awareness has limitations. You are aware of only the gross (*sthula*) components, beyond which there are subtle (*sukshma*) components. The subtle components also need to be separated, after which there are two more levels of subtlety, subtler (*sukshmatar*) and subtlest (*sukshmatam*), which also need to be taken away. Only a *Gnani Purush* is able to achieve a separation at these subtle levels.

Is it not possible to separate the two? If you keep on deducting ‘My’ from ‘I’, at every step and 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. That is the 'I' that you need to realize.

For that, you will need the *Gnani Purush*. I will separate everything for you. Thereafter, You will continue to experience 'I am pure Soul (*Shuddhatma*).' You should be able to experience that. Besides that, I will also give you the divine vision (*divyachakshu*) with which You will see the Self (*Atma*; Soul) in every living being (*atmavat sarva bhuteshu*).

[4]

### How Can One Know 'I' ?

#### Chanting-Penance, Vows and Disciplined Rituals

**Questioner:** Are penance (*tapa*), vows (*vrata*) and disciplined rituals (*niyam*) necessary or are they unnecessary?

**Dadashri:** All the medicines that are available in a pharmacy are necessary, but they are necessary for other people, and you only have to take the medicine that you need. In the same way, vows (*vrata*), penance, disciplined rituals, etc., are necessary. There is nothing wrong in this world. There is nothing wrong with penance or chanting. Everything is correct according to each individual's viewpoint and expectation.

**Questioner:** Can a person attain liberation through penance and rituals (*kriya*)?

**Dadashri:** Penance and rituals will beget fruits for you but not liberation. If you plant a neem seed, you will get bitter fruits and if you plant a mango seed, you will get sweet fruits. Whatever fruit you want, plant accordingly. The penance for liberation is different altogether; it is internal penance (*antar tapa*). However people believe that what they do externally is penance. And such penance, which is visible outside, will not result in liberation. Such visible penance will beget effect that is pleasant and helpful to the mind-speech and body (*punyat*). To attain liberation (*moksha*) one will need invisible penance (*adeetha tapa*).

**Questioner:** Can one attain liberation through chanting or through the path of Knowledge (*Gnan*)?

**Dadashri:** Rituals give peace in the worldly life. Chanting that pacifies the mind gives worldly peace. But there is no liberation (*moksha*) without Self-knowledge (*Gnan*). With ignorance, there is bondage; with knowledge there is liberation. The knowledge that prevails in the world currently is knowledge of the senses (*indriya gnan*). It is the illusion (*bhranti*). Exact Self-knowledge (Self-realization) is knowledge beyond the senses (*atindriya*).

Whoever wants to attain liberation, does not need to perform rituals (actions). Whoever wants material happiness, he needs to perform rituals. The one who wants to attain liberation (*moksha*), he needs two things: *Gnan Vidhi* and *Gnani's Agnas*.

### **Gnani Purush Can Make One Realize the 'I'**

**Questioner:** You tell us that we should realize who we are, so how can we do that?

**Dadashri:** You have to come to me. You have to say that you want to know who You are, so that I can help you do that.

**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.

### **Easy Solution of Liberation**

Go and ask the One who has become free, 'Sir, make me free.' That is the ultimate solution, the best solution. 'Who am I?' once this is decided, one can attain liberation. And if one does not meet with a *Gnani Purush* then, until then, one should read the books of a *Gnani Purush*.

The Self (*Atma*; the Soul) is a scientific thing. It is not attainable through books. It is with its attributes and function (*gunadharmas*), it is a *chetan*

(living element) and that verily is absolute Self (*Paramatma*). Once you realized this, then it is over, You have attained salvation and that verily You are!

There is no need for any penance or renunciation in the path of liberation. The only thing required is to meet a *Gnani Purush*. Then the acquisition of his Five *Agnas* (Special directives given by Dadashri after Self-realization in *Gnan Vidhi*) becomes your religion and your penance. Right knowledge (*Gnan*), right vision (*darshan*), right conduct (*charitra*) and inner penance (*tapa*), 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.

The path to liberation only becomes easy and straightforward if, one meets a *Gnani Purush*. Then it becomes easier than making rice.

[5]

## Realization of 'I' - Through a Gnani Purush

### Need a Guru or a Gnani Purush

**Questioner:** What should one do if one already has a *guru* (spiritual master) prior to meeting Dada?

**Dadashri:** You can still go to him. If you do not wish to, it is not mandatory. You must respect him. After taking *Gnan* (Self-knowledge), some people ask me whether they ought to leave their previous *guru*. I tell them that they should not, because it was the *guru* that helped them reach the point where they are at now. It was the *guru* that 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 liberation (*moksha*). Without a *guru* you cannot get the knowledge of the worldly life and even the knowledge of liberation cannot be attained without a *Gnani Purush*. Worldly gurus are for the worldly interaction and a *Gnani Purush* is for the Self. Worldly interaction is relative and the Self is real. The *guru* is needed for the worldly life, and the *Gnani Purush* is needed for liberation.

**Questioner:** It is also said that without a *guru*, you will not attain *gnan* (knowledge).

**Dadashri:** The *guru* shows you the way, and he guides you on the path and the *Gnani Purush* gives you the Self-realization (*Gnan*). The *Gnani Purush* is the one for whom there is nothing left to know. He remains only as the Self. The *Gnani Purush* can give you everything, while the *guru* guides you in your worldly life (*sansar*), and if you do what he tells you to, you will be happy. The one who gives you bliss (*samadhi*); amidst mental suffering (*aadhi*), physical suffering (*vyadhi*) and externally-induced suffering (*upadhi*), is the *Gnani Purush*.

**Questioner:** *Gnan* can be attained from a *guru*, but only from a *guru* who has experienced the *Atma* himself, is that so?

**Dadashri:** He has to be a '*Gnani Purush*', but it is not enough to just give you the experience of the Self (*Atma*). The *Gnani Purush* will give you answers to questions such as: 'How does the world run?', 'Who am I?', 'What is all this?' It is possible to get your work done only when he gives such explanations. But otherwise if you simply follow books, the books will help you, but they are not the main thing. They are just ordinary causes; they are not extraordinary causes. What is an extraordinary and unique cause? The *Gnani Purush*!

### **Who Can Perform the Surrender Ceremony?**

**Questioner:** Regarding the surrender ceremony (*samarpan vidhi*) that we perform before taking the *Gnan*, would it not be wrong to do the surrender ceremony again if we have previously surrendered to another *guru*?

**Dadashri:** A *guru* does not perform the surrender ceremony (*samarpan vidhi*). What all should we surrender? Everything, except the Self. So no one surrenders everything, no? It cannot even be done, and none of the *gurus* would say that. They would only show you the path. They would work as a 'guide.' I am not a *guru*, I am a *Gnani Purush*, and one has to attain the vision of the fully manifested Self. You do not surrender to me, you surrender to the fully manifested Self within.

### **How Can One Experience the Self?**

**Questioner:** How can one attain the knowledge of ‘I am the Self’? How can one experience that?

**Dadashri:** ‘We’ (*Gnani Purush*) are sitting here to give you that experience. Here, when ‘we’ give you *Gnan*, ‘we’ separate the Self and the non-Self for you and then send you home.

Self-realization cannot be attained by one’s own efforts. All the saints and ascetics would have done so if it were possible for a person to do it on his own. But this is a job of the *Gnani Purush* only. The *Gnani Purush* is instrumental in the process (*nimit*) for it.

Do you not need a doctor for medicines or do you make them yourself at home? How particular you are in such matters that you may die if the medicine is not prepared properly. Whereas, when it comes to matters regarding the Self, people mix their own ‘tonics and remedies’. They prepare the mixture by reading the scriptures and interpreting them through their own intellect, without the understanding from a *guru*, and they drink it. God has called acting according to self-guided will and intellect *swachhand*. This *swachhand* has caused deaths of countless life times, whereas the other will cause death of only one life.

### **Instant Experience of Liberation Through Akram Gnan**

The *Gnani Purush* is now here and present with you so you will attain the path, otherwise many people think about it but are not able to find the path or they get on to the wrong path. Once in a while, on an extremely rare occasion, there will be a *Gnani Purush* around. You can attain *Gnan* and experience the Self from Him. Liberation should be experienced here, instantly, while in this body. This is possible through *Akram Gnan*.

### **Only a Gnani Purush Can Separate the Self and the non-Self**

For example, this gold ring contains 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 the copper, because he knows the qualities of both of these elements. Similarly, a *Gnani Purush* knows the qualities of the Self and the non-Self and so he can separate the two.

The gold and the 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 element from the other. If they were in a compound form, it would not be possible to separate the two. Neither the qualities of the Self nor the qualities of the non-Self would have been found; while some completely different quality would have been found. It has only become a mixture.

### **The Gnani Purush: The Greatest Scientist of the World**

The *Gnani Purush* is the greatest scientist in the world and therefore he would know how to separate the two. Not only can he separate the Self and the non-Self, but he destroys your sins (*paap*), gives you the divine vision of the Self (*divyachakshu*), and gives you the total solution of ‘what is this world all about? How does it run? Who runs it? Etc.’ He solves all this for you and that is when your work is completed.

When merit *karma* effect (*punyai*) of millions of life times awaken, that is when you can meet and connect with a *Gnani Purush*, otherwise how are you going to meet and connect with a *Gnani Purush*? You will have to recognize a *Gnani Purush* to attain the *Gnan* (Self-knowledge); there is no other way. A seeker will always find the *Gnani Purush* for sure.

[6]

### **Who Is a Gnani Purush?**

#### **The Definition of a Saint and a Gnani Purush**

**Questioner:** What is the difference between those who have become saints and the *Gnani Purush*?

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

but a *Gnani Purush* saves you from both, the good and the bad deeds. The *sant purush* leads you towards the right path, whereas a *Gnani Purush* liberates you. A *Gnani Purush* is the final destination and he gets your work done. Who is a true *Gnani Purush*? He is the one who is without ego or attachment.

The one who has the complete experience of the Self is called a *Gnani Purush*. He can give a description of the whole universe. He can give you answers to all questions. The *Gnani Purush* is truly a wonder of the world. The *Gnani Purush* is the manifest Soul.

### **Recognizing a Gnani Purush**

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

**Dadashri:** The *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. And each and every word of the *Gnani Purush* is in the form of a scripture. His speech, action and humility are so beautiful that they will win you over. So the *Gnani Purush* has very many attributes.

The *Gnani Purush* is *abuddha* (without use of any intellect). The knower of the Soul is full of bliss and does not experience any internal or external suffering. Therefore, we can attain salvation over there. He who is realized can help others attain realization. He who has attained liberation can help attain liberation of hundreds and thousands of people.

What has Shrimad Rajchandra (*Gnani Purush* 1867-1901) said about a *Gnani Purush*? The *Gnani Purush* is the One who does not have even the slightest inclination (*spruha*). He has no beggary of any kind. He has no beggary for giving spiritual discourse (*updesha*); He has no beggary for disciples. He has no beggary to change anyone for the better. He has no doership or wallowing in worldly pleasures (*garva* or *garavata*); no 'I-ness' (*potapanu*).

There is a childlike innocence in the *Gnani Purush*. A *Gnani Purush* is absolutely without any insistence (*niragrahi*). Liberation lies at his lotus



feet. If you receive the grace and blessings of the *Gnani Purush*, it would place you right on the threshold of liberation without any strain or pain on your part.

*Gnani Purush* is completely impartial. Everyone experiences a spirit of oneness with Him and finds Him to be most trustworthy and authentic representative of his own religion.

The state of the *Gnani Purush* is beyond the comprehension of a layperson. He has no need to establish spiritual retreat centers (*ashrams*), no symbolic flags to fly! No sect or creed! No label! No special attire of white or saffron! He is clad in simple and plain attire.

The *Gnani Purush* is He, the one who has a constant awareness as the Self, day and night, He does not have any inner desires whatsoever, He does not have doer-ship (*garva*), is not stuck in worldly comforts (*garavata*), He does not have beggarly need of any kind, such as want or desire for fame, sexual pleasures, wealth or disciples. The eternal light of Knowledge only manifests within when all one's needs and desires are completely dissolved. 'Being' liberated, He is the liberator, the savior, and the beacon light living to lift and liberate others.

One will have to come to a *Gnani Purush* in order to realize the Soul. The most cherished object, the Self, cannot be attained from the one who is not familiar with it. To know the Soul, you will have to approach the *Gnani Purush*, who is perennially in a state of meditation of the Self (*nirvikalp samadhi*; bliss of the absolute). The *Gnani Purush* alone can place the real in your hand. The *Gnani Purush* has the ability to do anything and yet he performs all tasks as a mere instrument in the process. The *Gnani Purush* never becomes a 'doer' of anything.

All the scriptures proclaim unanimously, 'If you desire to realize the pure Self, go to a *Gnani Purush*.' The lighted can kindle light in others. Therefore, 'Go to a *Gnani*'. The *Gnani Purush* is the perfect Self-realization in the human form. He is therefore, the Liberator and the Savior.

[7]

**Gnani Purush Dadashri - A.M.Patel**

Dada Bhagwan is the One who is manifest within me. He is also within you, but he is not yet manifest. Here within me, he is completely manifest. The manifest can give you spiritual results. Just by saying His name once, you will benefit. When you say His name with the right understanding, you will benefit greatly. Worldly obstructions or difficulties will be removed.

What you see here 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 'He' that is manifest within, is 'Dada Bhagwan'. I myself am not a Bhagwan. I too bow down to 'Dada Bhagwan' within me. 'Dada Bhagwan' and 'I' are separate and we share a neighborly relationship with one another. People think this body of mine is 'Dada Bhagwan'. No. How can this Patel of Bhadran become 'Dada Bhagwan'? This is a Patel from Bhadran.

(After attaining this *Gnan*) 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. These are not my *Agnas*; these are the *Agnas* of 'Dada Bhagwan'. I myself stay within these *Agnas*.

[8]

### **Kramic Path – Akram Path**

There are two paths to liberation (*moksha*): one is the *kramic* path (step-by-step path to Self-realization) and the other is the *Akram* path (step-less path to Self-realization). *Kramic* means you have to climb up step-by-step. You would attain liberation as your acquisitiveness (*parigraha*) gets diminished and that too after an extremely long time. What is this *Akram* path? It is where you are not required to climb any steps. It is a 'lift' (an elevator) path where you can continue with all your daily mundane activities, fulfill all your worldly responsibilities towards your wife and children, and still achieve liberation! Nothing will hinder your progress towards liberation. This is an exceptional path and one, which comes around once every million years. One only needs to find this 'elevator' and one's salvation will be at hand. I am simply an instrumental (*nimit*) 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 one is heading for liberation (*moksha*)?

Your assurance is that your anger, pride, deceit and greed (*krodha-maan-maya-lobha*) will go away. The internal suffering will go away. You will no longer experience adverse internal meditation that hurts the self (*artadhyan*) or adverse internal meditation that hurts the self and others (*raudradhyan*). This will be your confirmation. Then this task is completed, is it not?

### **Akram Path Makes One Experience the Self, Very Easily**

In the *kramic* path, it is only after one makes so much effort that he will begin to have an idea about the Self, and that even, it is very faint. However, he will never attain the awareness (*laksha*) of the Self. He will have to keep the Self in his awareness. Whereas in the path of *Akram Vignan*, the Self becomes Your experience, You have a direct experience (*anubhav*) of the Self. Even during a stroke and paralyzed state, when the bliss does not vanish then it is called experience of the Self. During intense hunger within, a severe headache, or severe external difficulties, when inner bliss (*shata*) prevails, then that is the experience of the Self. Experience of the Self (*Atmanubhav*) can turn even pain into pleasure and a one with the wrong belief (*mithyatvi*), will see pain even in pleasant circumstances.

It is because of *Akram Vignan* that the state with the right belief, ‘I am pure Soul,’ (*samkit*) is attained in such a short time. This is a science (*Vignan*) of a very high level. It draws an exact line of demarcation between the Self (*Atma*) and the non-Self (*anatma*). I put this line of demarcation that this is your part and this is not your part, within just one hour. If you struggle to do this yourself, you will not accomplish it in a million lives.

### **The One Who Meets ‘Me’ Is Qualified for Akram Vignan**

**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 because one’s obstructive *karma* prevents one from progressing further.

If one comes to a *Gnani Purush* with ‘ultimate humility’ and the awareness of ‘I don’t know anything’, one is sure to be lifted and liberated. Even once, if one surrenders his all, at the lotus feet of the *Gnani Purush*, without any reservations, he will doubtlessly attain liberation. What an awe-inspiring mystery of the modern age!

### **In ‘kram’ You Have to Do, While in ‘Akram’ You...**

I was asked by an individual to explain the difference between the *kramic* (step-by-step path to Self-realization) and the *Akram* (step-less path to Self-realization) paths. I told them that in the *kramic* path one is asked to stop doing bad deeds and do good deeds. One is essentially told to ‘do’ something in the *kramic* path. You are told to get rid of your weaknesses of deceit 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.

*Akram Vignan* (The spiritual science of the step-less path to Self-realization) is a wonder! After receiving this *Gnan* (Self-knowledge), one feels a significant change immediately. People upon hearing this experience, are attracted to this path.

In *Akram*, the main change starts internally. In the *kramic* path, purity cannot even happen internally, the reason being one does not have the capacity; there is no such ‘machinery’ and that is why they have resorted to the external method. But when will that external method reach the internal? It will reach the inside when there is unity of mind-speech-body. The main thing is that there is no longer unity of mind-speech-body.

### **Akram Manifested As an Exceptional Path Due to Lack of Unity in Thought-Speech-Action**

The world has discovered a path of progressing towards liberation (*moksha*) one step at a time. But it is only good as long as one says and does exactly what is in his mind; it will continue working until then. Otherwise, that path will come to an end. In this era of the current time cycle, such unity of mind-speech-body is broken, and that is why the *kramic* path is fractured. That is why I say that it is because the foundation of the *kramic* path has become decayed that *Akram* has arisen. Everything is allowed here; as you

are, the way you are. Here, now that you have met me, sit here. So ‘we’ do not bother with what happens externally at all.

### **Attainment Through the Grace of The Gnani Purush**

**Questioner:** The *Akram* path that you have exposed, is fine for a *Gnani Purush* like you, it is easy for you. However, it is difficult for us ordinary people living a worldly life and working. So what is the solution for it?

**Dadashri:** The Lord of fourteen worlds has manifested within a *Gnani Purush*. What can you not achieve when you meet such a *Gnani Purush*? You do not have to do anything with your energy (*shakti*). It will all happen through his grace. Grace accomplishes everything. Therefore, whatever you ask here, will be accomplished. All you have to do is to remain in the *Gnani's Agnas* (special directives given by Dadashri after Self-realization in *Gnan Vidhi*). This is *Akram Vignan*. Therefore, you have to extract your work directly from a living God, and that awareness remains every moment, not just for one or two hours.

**Questioner:** So, He will do everything for us if we surrender our all to Him, is that so?

**Dadashri:** He will do everything; you do not have to do anything. You bind *karma* by ‘doing’. You simply have to sit in the ‘lift’ (the elevator) and practice the Five *Agnas*. You should not jump around or stick your hand out of that lift. That is all you have to do. Rarely does such a path come along and it is only meant for those with tremendous merit *karma* (*punyashadis*). It is considered the eleventh wonder of the world. Anyone who attains a ticket for this exceptional path; his work is done.

### **The Akram Path Continues**

My intent is only this that, ‘May you attain the bliss that I have attained.’ Such a magnificent *Vignan* that has manifested is not going to be buried without its full purpose coming into reality. 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 Purush*. There can be no solution without one.

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

[9]

### What Is the Gnan Vidhi?

**Questioner:** What is the *Gnan Vidhi* (Scientific process to impart Self-realization)?

**Dadashri:** The *Gnan Vidhi* is the process that separates the Soul (Self) from the non-Self complex (*pudgal*). It is the separation of the pure Soul (*shuddha chetan*) and the non-Self complex (*pudgal*).

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

**Dadashri:** There is nothing to be given here. 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 48 minutes consist of speaking out sentences of science of separation (*Bheda Vignan*), which separate the Self and the non-Self. After that, there is a period of an hour where you will be explained the Five *Agnas* (instructions) with examples to illustrate and clarify them. You will be shown how to conduct your life so that new *karma* do not get charged. You will then know how you can dissipate the past life *karma* effect smoothly. The awareness that you are pure Soul will remain constantly.

[10]

### What Happens in the Gnan Vidhi?

Along with the destruction of the demerit *karma* of countless past lives in the *Gnan Vidhi*, many of the layers of ignorance over the Soul (*avarans*) are broken down. At that time through Divine Grace, one becomes aware of the Self. Once awakened, the awareness never leaves. The conviction (*pratiti*) that ‘I am the pure Self’ will always be there along with the awareness (*laksha*). The experience of the Self is the destruction of the sense that ‘I am the body’. When the sense that ‘I am this body’ goes, new *karma* cease to

bind You. First comes the freedom from ignorance; then comes the final liberation, after a couple of lifetimes.

### **Karma Get Destroyed In the Fire of Knowledge**

What happens when you receive this *Gnan* (Self-knowledge)? 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 the *Gnan Vidhi*, the first two types of *karma* (steam and water) are destroyed, and one feels light and one's awareness is increased. The only *karma* that remain are those in the form of ice. This is because they have solidified and are at the point of their fruition. You cannot escape them. The *karma* in the form of steam and water will evaporate in the fire of Knowledge. This will make you feel light and your awareness will increase. Until one's *karma* are destroyed, one's awareness will not increase. Only the *karma* that have solidified will have to be suffered. To make these solidified *karma* easier to suffer, I have shown you all the ways: Repeat *Dada Bhagwan Na Aseem Jai Jaikar Ho*; say the *Trimantra* and the nine deep inner intents (*Nav Kalamo*) etc.

Indifference towards worldly pain (*dukha*) is first experience of liberation. You experience it the day after I give you *Gnan*. The second experience is when the burden of this body, of *karma*, break away. Then there is so much bliss (*anand*) that it is indescribable.

**Questioner:** The *Gnan* we receive from you, is it knowledge of the Self (*Atmagnan*)?

**Dadashri:** What you receive is not the knowledge of the Self (*Atmagnan*), what manifests within is the knowledge of the Self (*Atmagnan*). When you repeat what I ask you to, your sin *karma* (*paap*) get destroyed and *Gnan* manifests within. That has manifested in You, has it not?

**Mahatma:** Yes, it has.

**Dadashri:** Do you think it is easy to realize the Self? The demerit *karma* get destroyed in the fire of knowledge (*Gnan Agni*). What else happens? The Soul and the body get separated. The third thing that happens is the grace of God is received. Therefore continuous awakened awareness

(*jagruti*) is established, the liberating energy of the Self that is awakened (*pragnya*) leads one to ultimate liberation.

### **From the Second Day of the Lunar Fortnight to the ‘Full Moon’**

Since time immemorial (*anaadi kaal*), that is, for hundreds of thousands of lives, people have been living in ‘no moon’ (*amaas*). Do you understand what ‘no moon’ (*amaas*) is? It means ‘no moon.’ Everyone has been living in ‘darkness’ since time immemorial. They have not seen the light at all. They have not seen the moon! So when ‘we’ give the *Gnan*, the moon appears. The first light is like that of the second day in the lunar fortnight, and that occurs when the complete *Gnan* is given. How much? Only as much as it is like ‘during the second day in the lunar fortnight.’ Then we should try to reach the ‘full moon’ in this life. Then the second would turn into third, then the fourth, then fifth, and when it reaches to ‘full moon,’ it will be complete. Thus the absolute knowledge (*Kevalgnan*) has occurred. No new *karma* would be bound, and the binding of *karma* would cease. Anger-pride-deceit-greed would not be there. The previous belief of really being ‘Chandubhai’ (mind-body-speech complex) was itself a delusion. The delusion that really ‘I am Chandubhai’ is gone. Now, remain in the *Agnas* (directives that preserve and sustain the state of the Self) given to you.

If you come in the *Gnan Vidhi* here, I will wash all your demerit *karma*. Then you will be able to see your own faults. When you can see your faults, you will know that you are getting ready to go to ultimate liberation.

[11]

### **Importance of Following the Agnas After the Gnan Vidhi**

#### **Agnas, for the Protection of Gnan**

After this *Gnan* you experience the Soul. What else is left for you to do? All you need to do is to follow the *Agnas* (supreme directives) 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. Although you may continue to live in the worldly life, nothing of the worldly life will affect you. Such is the glory of the *Akram Vignan*!



This time period is such that there is bad company (*kusang*) everywhere. Starting from the kitchen to the office, in the home, on the road, outside, in the car, in the train – everywhere there is nothing but that which takes you away from the Self (*kusang*). This *Gnan* that has been given to You in two hours can be devoured by bad company (*kusang*) which exists everywhere. So for that, the protective fence of the Five *Agnas* has been given to You and so if You remain within the protection, not even an iota of change will take place in the state of the Self within. That *Gnan* will remain the same as when it was given to You. If the fence is broken then the *Gnan* will be destroyed.

I have given you the *Gnan* and also the knowledge that separates the Self from the non-Self (*Bhed Gnan*). However, for it to stay separated, I have given you the Five ‘sentences’ (in the form of *Agnas*) for protection from the *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and acts) and its people. Do we not have to water the ‘seed of knowledge’ (*bodha beej*) as it grows? Do we not have to put a fence around it?

### **What Spiritual Practices Should One Perform After the Gnan?**

**Questioner:** After this *Gnan*, what type of spiritual practices (*sadhana*) should we perform?

**Dadashri:** For the spiritual practices (*sadhana*), all you have to do is follow the Five *Agnas*. Now, there are no other spiritual practices to be performed. Other spiritual practices (*sadhana*) will result in bondage, while these Five *Agnas* will result in freedom.

**Questioner:** Is there anything higher above the Five *Agnas*?

**Dadashri:** You have a ‘fence’ of *Agnas* so that no one will ‘rob’ you from your ‘treasure.’ If you keep the fence, then what I have given you within will remain as it is. But if the fence becomes loose, then someone will break in and spoil things. Then I will have to come back to repair it. Therefore, I guarantee a continuous blissful state (*samadhi*) if one stays in the Five *Agnas*.

### **Faster Progress Through Agnas**

**Questioner:** What does a *mahatma's* speed of progress depend on after attaining *Gnan*? What can he do to speed up his progress?

**Dadashri:** Everything is fast if one follows the Five *Agnas*, and the Five *Agnas* are the very reason. As You live in the Five *Agnas*, the veil of ignorance begins to break and the energies manifest. The energies that have been covered will begin to uncover. Godliness (*aishwarya*) manifests by following the *Agnas*. All kinds of energies manifest. It all depends on how much one follows the *Agnas*.

To remain sincere to 'our' *Agnas* is the most important quality. The one who does not use his intellect (becomes *abuddha*) through the *Agna*, becomes like me, right? But only as long as he nurtures the *Agnas* and that no changes are made in the *Agnas*. Then there will be no problems.

### **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 them, that much is correct and exact. At least be determined to follow them.

**Questioner:** So if they are not followed fully, is it 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.

Do *pratikraman* (The process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action) if you forget to follow the *Agnas* by saying, "Dada Bhagwan (addressing the fully manifest Self in Dadashri and the awakened One within the Self-realized person), 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.

## **Real Progress towards the Self Begins with Following the Agnas**

When I gave you *Gnan*, You (the Self) became separate from the non-Self (*prakruti*). ‘I am *Shuddhatma*’ is the Self (*Purush*) and following Five *Agnas* after that is real *purusharth*.

**Questioner:** Please explain the difference between the real spiritual effort (*purusharth*) and the relative spiritual effort (*purusharth*).

**Dadashri:** In real *purusharth*, nothing needs to be done. The difference between the two is that real *purusharth* means to ‘See’ and to ‘Know’. And what does relative *purusharth* mean? It means to have inner intent (*bhaav*), ‘This is what I will do!’

The spiritual effort you were doing as ‘Chandubhai’ was an illusory *purusharth*. But when You do the *purusharth* as ‘I am *Shuddhatma*’, and remain in Dada’s Five *Agnas*, that is real *purusharth*.

**Questioner:** The seed of *Gnan* (Self-knowledge) that you sowed, is that the light (*prakash*)?

**Dadashri:** That is the One! But it is in the form of the second day of lunar fortnight (*beej*). Now, it will gradually become full moon (*poonam*). real *purusharth* begins from the moment the non-Self complex (*pudgal*), and the Self (*Purush*), become separate. Yes, when real *purusharth* (following Five *Agnas*) begins, it will take one from second day of the moon to full moon. That happens when One follows the *Agnas*. One does not have to do anything else at all. Nothing is to be done, except follow the *Agnas*.

**Questioner:** Dada, please, at least describe the *purusharth* after One becomes a Self (*Purush*). How does he do it in the worldly life interaction (*vyavahar*)?

**Dadashri:** All our *mahatmas* (those who have attained Self-realization through *Gnan Vidhi*) are in worldly life interactions, are they not? They remain in the Five *Agnas*, do they not? Five *Agnas* is verily Dada. That is the real *purusharth*.

Following the Five *Agnas* is considered *purusharth*, and what is the result of the Five *Agnas*? They help one remain in the ‘Knower-Seer’

(*Gnata-Drashta*) state. And if one asks ‘us’, what is real *purusharth* called? ‘We’ will tell him, ‘It is to remain the Knower-Seer!’ These Five *Agnas* teach You ‘knowing-seeing’, do they not?

‘I’ see that whoever follows Five *Agnas* with the true heart (real *purusharth*), that individual will certainly receive ‘My’ grace.

[12]

### **Experience of the Self at Three Stages: Experience, Awareness and Conviction**

**Questioner:** What happens during experience of the Soul?

**Dadashri:** The experience of the Soul is the destruction of the experience that ‘I am the body’. When the experience of ‘I am this body’ goes, new *karmas* cease to bind you. What more could you want?

We can understand what Chandulal was previously and what is he now. That difference is due to what? It is due to the experience of the Soul. Previously, there was the experience of ‘I am this body,’ and now there is the experience of the Soul.

Conviction means that your entire belief has changed one hundred percent and that ‘I am definitely *Shuddhatma*’ has become an established fact. Whereas the established faith of ‘I am *Shuddhatma*’ can also break, but conviction will never break. Faith can turn around, it can change, but conviction will not change.

Conviction means say we take a stick and bury it half way in the ground. Now if a lot of pressure is applied to the stick, it may flex and bend a little; but it will not leave its location. The conviction of ‘I am *Shuddhatma*’ will never go away.

Experience, awareness and conviction (*anubhav*, *laksha* and *pratiti* respectively) will be there. Conviction will stay forever. Awareness (*laksha*) will stay for some time. If we get busy in our work of business, we lose our awareness (*laksha*), and as we become free from work, the awareness will return. And the experience (*anubhav*) occurs when we are free from work, we have withdrawn from everything, and we are ‘sitting’ alone. Then, we

can get the ‘taste’ of experience. Nonetheless, the experience will keep on increasing.

Experience, awareness and conviction. Conviction (*pratiti*) is the foundation pole. After it is established, awareness (*laksha*) will arise, then ‘I am *Shuddhatma*’ will constantly prevail in Your awareness (*laksha*). Then whenever there is a little respite and You remain as the Knower-Seer (*Gnata-Drashta*) for a little while; that is the experience (*anubhav*).

[13]

## **The Importance of Direct Satsang**

### **Satsang Is Necessary to Resolve Questions**

Through this *Akram Vignan*, you too have attained the experience of the Self. You have attained the Self naturally and therefore it will benefit you and you will progress further. You have to understand it through having as much acquaintance as possible with a *Gnani Purush*.

One has to understand this *Gnan* very profoundly. This is because this *Gnan* has been given only within an hour. How magnanimous this *Gnan* is!!! The *Gnan*, which cannot occur in a million years, happens in one hour. However one gets the basic *Gnan* and then one has to understand in detail. To understand this in detail you come and sit with me and ask all the questions then I can explain it to you. That is why ‘we’ are saying that it is extremely necessary to have company of those who promote the attainment of the Self (*satsang*). As you go on asking questions, answers will unfold within. If it bothers you then you should ask. (Note: The direct live *satsang* with a *Gnani Purush* is most valuable. When this is not possible, the science can be understood in local *satsang* gatherings, reading Dadashri’s books, and watching videos of *Akram Vignan satsangs*)

### **It Is Necessary to Sprinkle the Water After Sowing the Seed**

**Questioner:** Even after taking *Gnan*, to bring forth and hold the idea that, ‘I am *Shuddhatma*,’ (pure Soul) appears a little difficult.

**Dadashri:** No, you do not have to recall and hold; it will come by itself. So what do you have to do for that? You have to come back and forth

to 'Me'. The water of *satsang* that nourishes the seed of knowledge ('I am pure Soul') is not sprinkled because of not remaining in touch with a *Gnani Purush*. That is why all this becomes difficult. What can happen to your business if you do not pay attention?

**Questioner:** It will go down.

**Dadashri:** Yes, this is also like that. You took *Gnan* so now you have to nurture the seeding that has grown with water of *satsang*, and then the plant will grow. If a planted sapling is small, then you have to water it. So 'we' would water it a little in a month or two months.

**Questioner:** We do spray water at home on our own.

**Dadashri:** No, if you water at home then it will not work that way. Will it work? The *Gnani Purush* has arrived in your vicinity and you have no value at all! Did you go to school or not? How many years had you gone to school?

**Questioner:** Ten years.

**Dadashri:** Then what did you learn in the school? Language! You spent ten years to learn this English and I am asking you to spend only six months with me. If you travel tag along six months after Me, then You can accomplish Your work.

### **Firm Resolve Can Break the Obstruction**

**Questioner:** The programs for my worldly relative work have been decided so it is difficult to come here to *satsang*.

**Dadashri:** If your inner intent is strong then the other will break. You just have to 'see' whether your intent is strong or weak inside. You have to remain Knower-Seer (*Gnata-Drashta*) of that.

### **The Guarantee of Profit in the Worldly Life Through Satsang**

All businessmen who come here, if they go at their shop an hour late then they can lose five hundred to thousand rupees. So I said, 'You will not lose as much, for the time you spend here and if you will stop for half an

hour at the shop in the middle of the way then you will lose. If you come here then it is 'My' responsibility. This is because I do not have any interaction of give and take in this *satsang*. You have come here for your Self (*Atma*) only. That is why I am telling everybody that if you will come here then you will not lose anything in any way.'

### **Out of World Wonders of Dada's Satsang**

If the effects of unfolding of *karma* (*udaya*) come very heavy then you should understand that this unfolding of *karma* is difficult, therefore remain in peace and calm. When the unfolding of *karma* is very difficult and heavy, try to cool it down by remaining in *satsang* only. Such things go on. There is no telling what kind of *karma* will unfold.

**Questioner:** What is the way to increase awakened awareness (*jagruti*)?

**Dadashri:** It is just that you have to remain in *satsang*.

**Questioner:** When someone sits with you for six months then overt (*sthula*) changes happen within him, then subtle (*sukshma*) changes happen, is that what you are saying?

**Dadashri:** Yes, changes will continue to happen just by sitting here. Therefore one should attain this familiarity (*parichaya*) with a *Gnani Purush*. Two hours, three hours, five hours. You get benefit as many hours you credit in *satsang*. People take up the understanding that after attaining *Gnan*, they do not have any work left to do. But the change (increased awakened awareness) has not happened at all.

### **Remain in Vicinity of The Gnani**

**Questioner:** What self-interest should *mahatmas* (those who have attained Self-realization through *Gnan Vidhi*) keep for attaining the absolute state?

**Dadashri:** As much as possible one should spend his life with Dada that is the only self-interest. Anywhere, day or night but one needs to stay near Dada only. One should stay in the vicinity of Dada.

Here the load of your *karma* lightens as you sit in *satsang* and elsewhere the load gets heavier and there is nothing but endless entanglement. ‘We’ give you absolute assurance that whatever time you spend here in *satsang*, during that time you will not encounter any loss in your business and, if you analyze the results you will find that in the final outcome you will have made a profit. Is this any ordinary *satsang*? How can any person who spends his time only for the Self incur any loss? There is nothing but profit for him. One will benefit only if he understands this. Your time will never be spent in vain when you sit in this *satsang*. This time that has come is wonderful. When Lord Mahavir was living, people had to walk all the way to the Lord’s *satsang*, whereas today we have buses, cars and trains and you are able to reach the *satsang* right away.

### **Direct Satsang Is the Best of All**

When You sit here then even if You do not do anything, the changes will continue to happen within, because this is *satsang*. *Sat* means eternal-the Self, and *sang* means company. ‘This’ (The *Gnani Purush*) is the manifest *Sat*, so if You sit in the company of this *Sat*, then it is considered the ultimate *satsang*.

By remaining in *satsang*, it will all empty out. Because by remaining with ‘us’, by seeing ‘us’; You will attain direct energies from ‘us’ and so Your awareness (*jagruti*) will increase tremendously. You should try to remain in *satsang*. If you are absorbed with ‘this’ *satsang* then Your work is done.

What does it mean to accomplish Your work? Try to do *darshan* as much as possible. Get the benefit of being in live presence in the *satsang*, where you can see him directly, as much as possible. If it does not happen then be remorseful for it. You should do the *darshan* of the *Gnani Purush*. And remain seated in His Company.

[14]

### **Importance of Reading Dada’s Books and Magazines**

#### **Aptavani - How Useful!**



These words are of the *Gnani Purush* and they are fresh. They are in the *Aptavanis* (Speech of the One who can be absolutely trusted). Its phases (*pariyaya*) are current and therefore all your phases change as you read it, and bliss (*anand*) continues to express. Some can even attain the right vision (*samkit*) in this way. This is because this speech is the speech of the *Vitarag* (The one who is free from all attachments). Speech is only worthy if it is without attachment or abhorrence, and not otherwise. The speech of the Lord was without attachment and abhorrence, and its effect is still going on. Therefore, even the speech of the *Gnani Purush* is effective. For liberation, there is no solution without the speech of a *Vitarag*.

### **When One Does Not Get Direct Satsang**

**Questioner:** Dadaji, when I cannot stay in close live contact or live *satsang*, then how much will the books of Dada help?

**Dadashri:** Everything will help. These entire material here, all things of Dada, those are Dada's words; it is Dada's intent. So everything will help.

**Questioner:** But there is a difference between familiarity of live *satsang* (*parichaya*) and this, isn't it?

**Dadashri:** If you try to evaluate the difference then there is difference in everything. Therefore we have to do whatever presents at whatever time. What can you do when Dada is not here? You should read Dada's book. Dada is verily there in book, isn't He? Otherwise, the moment you close your eyes, you will see Dada!

[15]

### **World Is Flawless Through Five Agnas**

#### **Beginning of Seeing One's Own Faults After Attaining Gnan**

Without the knowledge of the Self, you will not be able to see your own faults, because you have the belief: 'I am Chandubhai'. I have no faults and I am a wise and an honourable person. When you attain Self-realization, you are no longer partial towards the mind, speech or body. And it is this very impartiality that allows you to see your own faults. When you find your own fault; when you see the faults that you make in each and every second;

you are aware of when they happen and where they happen, you have become a fully enlightened Self. You can become impartial after understanding that you are not 'Chandubhai' (the relative self); but you are in fact '*Shuddhatma*' (the pure Soul). You can say that you have accomplished your work when you no longer see the slightest fault in others, and you see all your own faults. Having begun to see your own faults, this *Gnan* will progress and yield its fruits for you. In this flawless world, where no one is at fault, how can we blame anyone? Unless all faults are destroyed, the ego cannot be destroyed. You have to erase your faults to the point where your ego is destroyed.

The fact that you see faults in anyone is your own mistake. At some point in time you will have to see the world as faultless. All this is nothing but your own account from the previous life. If you understand just this much, it will be very useful to you.

### **Flawless Vision Through Following Five Agnas**

I see the entire world as absolutely faultless. When you see it in the same way, the whole puzzle will be solved for you. I will give you such a clear vision and I will destroy so many of your sins, that you will be able to retain this vision and see the world in this light of flawlessness. Along with this vision, I will also give you the Five *Agnas* (Dadashri's Five directives after the *Gnan Vidhi*). As long as you abide by these *Agnas*, you will preserve the *Gnan* that has been given to you.

### **Since Then You Attained the Right Vision**

When you begin to see your own faults, you have attained the right vision. This right vision is synonymous with awakened awareness. This awareness lets you see your own faults. Everyone in the world is asleep (in ignorance of the Self). You should not be concerned when your faults end or not. It is your awareness that is important. After you attain awareness, new faults will not arise and the old ones will dissipate. You have to be aware of how faults arise.

## **As Many Faults: That Many Pratikramans Are Needed**

If you are a vessel of infinite faults, you will have to do that many *pratikramans* (The process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action). You will be able to see all the faults that you have brought with you after the *Gnani Purush* gives you *Gnan*. Ignorance (of the Self) prevents you from seeing your faults. To see the fault of others is the wrong vision (*mithyatva*).

### **The Vision towards One's Own Faults Within**

After you attain this *Gnan*, you will see negative thoughts as well as positive ones. There is no attachment towards good thoughts and no abhorrence for the bad ones. Since it is not under your control, it is not necessary for you to look at what is good and what is bad. So what do the *Gnanis* look at? They look at the world as flawless. The *Gnani Purush* knows that everything that happens in the world is a discharge. He knows that the world is not to be blamed. Even the insults that you encounter or your dispute with your boss are simply the discharge of past *karma*; your boss is only an 'evidentiary instrument' (*nimit*) in the process. No one in the world can be blamed. All the faults that you see are your own, and these are the mistakes, and it is because of them, that the world exists. Vengeance is caused by seeing faults of others.

**The Following Chapters of the Book are also helpful for the Seeker who has not been able to meet the Gnani for the The Gnan Vidhi.**

[16]

### **Instrument to Wash Our Own Faults: Pratikraman**

#### **Kraman-Atikraman-Pratikraman**

All natural and spontaneous actions that take place in the worldly life are *kraman*. As long as they occur naturally and spontaneously, it is *kraman* but when an action becomes excessive and hurtful, it is *atikraman* (hurting

other living beings through thought, speech and action). For all the *atikraman* that occur, one will have to do *pratikraman* without fail if he wants to be free. It will become clean only if he washes it off. If in the past life, one had created an intent ‘I want to slap that man’, in this life when that intent materializes, he will end up slapping someone. That is *atikraman*, and for that he has to do *pratikraman*. Recall the pure Soul within that person and ask for forgiveness.

Any negative conduct is *atikraman* (hurting other living beings through thought, speech and action). A negative conduct is a stain (*karmic* stain) that will ‘bite’ you in your mind; in order to get rid of it, you have to do *pratikraman* (the process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action). Through your *pratikraman*, the other person will change his intention and attitude (*bhaav*) towards you. Not only will you improve your own intention (*bhaav*), but it will also positively influence the other person’s intention and attitude. There is so much power in *pratikraman* that even tigers turn into dogs (they become tame)! When is *pratikraman* useful? It is only useful in the wake of negative results or effects.

### **The Exact Understanding of Pratikraman**

What is *pratikraman*? It is the process of recalling, repenting and asking for forgiveness with the avowal to not repeat the act of aggression through thoughts, speech or action. If a person insults you, you should understand who the real culprit is behind the insult. Is it the one who insults or is it the one who feels insulted? This should be determined first. You should understand that the person who insults you is not at fault at all. He is merely an instrumental in the process (*nimit*) and it is due to the unfolding of your very own *karma* that the two of you are brought together. The fault is your own and you should do *pratikraman* if any negative feelings arise towards him. If you feel that he is worthless or deceitful, you have to do *pratikraman*. If anyone insults you, it is due to your very own *karmic* account and you should see the other person as an instrumental in the process. Even when your pocket gets picked, the pickpocket is an evidentiary instrument (*nimit*) who is settling your own *karmic* account. Generally, people blame the evidentiary instrument (*nimit*) and that is the cause of all conflicts.

In your daily worldly interactions when you do something, you will know that you did something wrong against such and such a person, won't you? The worldly interactions you carry out are *kraman*. *Kraman* means worldly interactions (*vyavahar*). Now if you have a misunderstanding with someone, you will realize that you used harsh words towards the other person or that you behaved wrongly towards him. Will you not know that? All that is called *atikraman*.

*Atikraman* is to walk in the wrong direction, and to walk back the same distance in the right direction is *pratikraman*.

### **Correct and Precise Procedure of Pratikraman**

**Questioner:** What does one do in *pratikraman*?

**Dadashri:** You have to recall the pure Soul within 'Chandulal' (the person you have wronged). The Soul which is completely separate from the union of the mind, body and speech, *bhaav karma*, *dravya karma*, *no karma*; his and all attachment related to him and say, 'Dear *Shuddhatma Bhagwan* (Lord; the pure Soul)! I ask for forgiveness for the mistake of raising my voice. I am making a strong resolution not to repeat that mistake again, so give me the energy (*shakti*) to do so.' When you recall Dada or the *Shuddhatma* and admit your mistake, it is called *alochana*. *Pratikraman* is to apologize for that mistake and making a resolve not to repeat it is *pratyakhyan*. When you harm or hurt any living being, it is considered *atikraman* and for that you have to do *alochana*, *pratikraman* and *pratyakhyan*, immediately.

### **Pratikraman Vidhi Process of Divine Apology**

Note: You are pure Soul, and *pratikraman* has to be done by 'Chandubhai' (file number one) who committed the errors. Here, You will ask file number one to do *pratikraman*. This is a three-part process: For full details and clarification please read the book, 'Pratikraman' by Dadashri.

1. *Alochana*: Heart-felt inner confession of one's mistakes.
2. *Pratikraman*: Process of apology coupled with remorse for any wrongdoing.
3. *Pratyakhyan*: Sincere pledge to never repeat the mistakes.

In the live presence and witness of Dada Bhagwan, Oh pure Soul who is totally separate from the mind, speech, body, causal, subtle discharge and gross discharge *karma* of [*the name of the person who has been hurt by you*],

1. I confess my mistakes. [*Recall the mistakes you committed with this person.*]
2. I apologize and ask for forgiveness for these mistakes.
3. I firmly resolve never to repeat these mistakes. Dearest Dada Bhagwan, grant me the absolute energy not to repeat these mistakes.

Your life will improve and you will be able to attain liberation (*moksha*) with such *pratikramans*. The Lord has said that if you do *pratikraman* for your *atikraman*, then you will be able to attain liberation (*moksha*).

\*\*\*\*\*

## **ADJUST EVERYWHERE**

### **Digest This Phrase**

Incorporate this phrase 'Adjust Everywhere' in your life and peace will take hold. You will be doomed if you fail to adjust in this frightful time of *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and acts).

If you do not learn anything else in the worldly life it does not matter, but learning to adjust is a necessity. You will sail through all difficulties in

life if you adjust to anyone who misadjusts with you. A person who knows how to adjust with others does not suffer. Adjust everywhere. Adjustment with each and every person is the highest religion. There are people with different personalities (*prakrutis*, characteristics, tendencies, etc.) in our time, so how can you get along without adjusting?

The ice cream does not tell you to run away from it. Do not eat it if you do not want it. The older folks keep on resenting it. All these differences in opinion are because of the changing times. These youngsters act according to the times.

Therefore one must adjust according to the times. If your son comes home wearing a new kind of hat, don't ask him in an irritated tone, 'Where did you get that?' Instead, just adjust and ask kindly, 'Son, where did you get your nice new hat? Was it very expensive?' This is how you should adjust.

Our religion declares that you must see convenience in inconvenience. For example, it occurred to me one night that the bed sheet was dirty so I made an adjustment in my mind that it was very nice and soft. It then began to feel very comfortable to me. It is the knowledge that we acquire through the five senses that makes us perceive inconvenience.

You suffer because of your opinions of good and bad. You must keep them in check. When we say something is good, other things by comparison become bad and begin to bother us. Whatever people say, whether it is true or not, we should adjust. If someone tells me I have no sense at all, I would adjust immediately by saying, 'You are right. I was always a little slow. You just realized it today, whereas I have known about it from my childhood.' If you respond like this, you will avoid conflict. They will never bother you again.

### **Adjustment with the Wife**

Your wife is upset with you because you were detained at work and you come home late. She expresses her disapproval by shouting, 'You are late. I will not put up with this anymore.' She loses her temper, so you should say: 'Yes dear, you are quite right. If you tell me to go back, I will. If you tell me to sit inside, I will sit inside.' She will respond, 'No, don't go back. Just rest here quietly.' Then you tell her, 'If you tell me to, I will eat

supper or else I will go to sleep’, to which she will reply, ‘No, have your supper.’ This is adjustment. In the morning you will get a hot cup of tea. If you had become irate, she too would have reacted in a disgruntled manner and the next morning she would have shoved the teacup at you in anger. Her sulking would continue for the next three days.

### **Adjustment During Mealtime**

Ideal daily life interaction means to adjust everywhere. This precious time is for your spiritual development. Do not create differences. I give you these words: ‘Adjust Everywhere!’ If the soup is too salty, you should remember what Dada has said about adjusting. Eat a little of it. You can even ask for some pickle if you want, but do not quarrel. There should be no conflicts in the home. Adjustments will bring harmony during difficult situations in life.

### **If You Dislike It, Accept It Anyway**

Adjust with the very person who misadjusts with you. If there are maladjustments in the daily life between a woman and her daughter-in-law, or vice versa, the one who wants to escape from the vicious cycle of the worldly life should adjust. Even between husband and wife, when one keeps ripping things up, the other must mend. This is the only way a relationship can be sustained with peace. There is no need to insist on your viewpoint in this relative world. A human should be adjustable everywhere.

### **To Improve Her or To Adjust To Her?**

How beautiful life will be if you adjust to the other person in every situation. After all, what do we take with us when we die? ‘I will set her straight’, he says. If you attempt to make her straight, you yourself will become crooked. Do not try to improve your wife. Just accept her as she is. It would be a different matter if you had a permanent relationship with her life after life. Who knows where she will be in her next life? You will both die at different times. Your *karmas* are different from hers. If you manage to improve her in this life, she will be someone else’s wife in her next life.

Therefore, do not try to improve her. She too, should not attempt to improve you. Whatever she is, she is as good as gold. You cannot improve another’s *prakruti* (inherent characteristics) ever, however hard you try. A



dog's tail remains crooked, no matter how hard you try to straighten it. So be careful and let her be whatever she is. Adjust everywhere.

### **Adjust with Difficult People**

The very definition of ideal worldly life is adjustment. Even the neighbors will notice and say, 'There is conflict in every household except this one!' Your energies have to be cultivated especially with those who you do not get along with. These energies are already present with people you get along with. Inability to adjust is a weakness. Why is it possible for me to get along with everyone? The more you adjust, the more your energies will increase and your weaknesses will diminish. Right understanding prevails only when all the wrong understandings are demolished.

Everyone gets along with easy-going and good-natured people but when you learn to get along with difficult, stubborn and harsh personalities, you have truly accomplished something. Losing your temper is useless. Nothing in this world will 'fit' you. However, if you 'fit' into it, the world will be good. If you attempt to make it 'fit' you, it will be 'crooked'. Adjust everywhere.

We must be able to convince even the most obstinate and disagreeable people. If we need a porter at a railway station, and he haggles with the charges, we have to settle the deal with a few extra rupees. If we don't, we will have to carry the luggage ourselves.

### **Do Not Accuse, Adjust**

At home one must know how to adjust. If you come home late from *satsang*, what will the wife say? 'You should keep an eye on the time.' What is wrong with going home a little early? Why does a husband suffer in this manner? This is the result of his *karmic* account of his past life. In his previous life he had accused others a lot. At that time he was in power. Now you are powerless, so adjust without any complaints. So in this life, do 'plus-minus' (Dadashri's terminology to settle past accounts). It is better not to accuse anyone at all. If you become an accuser, you will be accused. We do not want any part of this. If someone insults you, accept it. Credit it to your account. How do you feel about this? Is it good to be an accuser? Why not adjust from the beginning?

If a husband and a wife both make a firm commitment to adjust, they will find a solution. If one is insistent, the other has to adjust by giving in. If you do not adjust you can become insane. Repeated harassment of others is the reason for this insanity.

The one, who has learnt the art of adjustment, has found the path of eternal bliss. Adjustment taken in daily life situation is *Gnan*. This will be one's triumph.

Some people are in the habit of sleeping late, and some go to bed early. How can they get along? What would happen if they all live together under one roof as a family? Someone in the home may say, 'You are an idiot'. At such a time you should learn only that this person only uses such language. This is how you adjust. If you return his insult, you will exhaust yourself and the conflict will continue. That person has collided with you, but if you collide with him, then it just goes to prove that you too are blind.

I understand the *prakruti*, so even if you seek to clash with me, I will avoid it. I will not let it happen. Otherwise, both will suffer in the collision. Therefore, recognize the *prakruti* of everyone in the home.

Conflicts do not occur every day. They only occur when your past *karmas* are ready to give their effects. Adjust when this happens. If a fight occurs with your wife, make her happy afterwards by taking her out for dinner. From now on the strain in your relationship should not linger.

You should eat whatever comes to you on your plate. That, which comes in front of you, is your account. God has said that if you avoid eating what comes on your plate, you will be at a loss. So even if there are things on my plate that I do not particularly care to eat, I will eat some of it anyway.

How can you be called a man, if you do not know how to adjust? Those who adjust to their circumstances will not have any conflicts at home. If you want to enjoy the benefit of your wife's company, you must adjust. Otherwise you will create enmity.

People's lives must be guided by certain principles. One must act according to circumstances at hand. He who adjusts according to the

circumstances is to be applauded and respected. If one knows how to adjust in every situation, then liberation is at hand. This is a great weapon.

### **Disadjustment Itself Is Foolishness**

Whatever you say should be acceptable to the other person. If what you say does not agree with him, then it is your fault. You can only adjust if you correct your mistake. Lord Mahavir's message is to adjust everywhere. This maladjustment is foolishness. Adjustment is justice. Any kind of obstinacy (adherence to one's viewpoint) is not justice.

No one has ever misadjusted with me. Here, a household of only four cannot adjust with each other. Will you learn how to adjust? Is it not possible to adjust? You will learn from whatever you observe. The law of this world is that you will learn from what you observe. No one has to teach you that.

Even if you know very little in this world, it is not a major problem. You may have very little knowledge about your field of work. Even that is all right, but it is essential that you know how to adjust. You have to learn this or you will suffer. Take advantage of this message and make the most of it.

\*\*\*\*\*

### **AVOID CLASHES**

#### **Do Not Come Into Conflict**

'Do not come into conflict with anyone – try to avoid it.' If you absorb these words of mine, you will attain liberation. Exact absorption of just a single sentence of mine will lead one to liberation. Even if you absorb a single word of mine as it is, your work will be done. It is vital that these words be absorbed just as they are.

Spiritual dedication to a single word of mine, even for a day, will bring forth tremendous inner energies. Within you there are infinite energies to resolve all kinds of conflict, no matter how severe they are.

Whenever you get into a conflict with anyone unintentionally or otherwise, you must solve the situation with poise and walk away from it without creating any hostility.

### **Traffic Laws Prevent Accidents**

In all clashes both parties suffer. If you hurt anyone you will inevitably suffer pain at that moment. I am giving you the example of the reason behind traffic regulations. If you cause an accident you might end up being killed because collisions can be fatal. So do not clash with anyone. In the same way, do not create conflict in any worldly life interactions, because there are always risks involved.

When someone comes to you and starts using harsh and abusive words, then you need to be alert and avoid a clash. You may not be affected mentally initially, but even so, if you become aware of a sense of displeasure within you and you are bothered by it, you have to realize that the other person's mind is affecting yours. So you must move out of the way. As your understanding grows, you will be able to avoid conflicts. Liberation is attainable only through avoidance of conflict.

The world has been created through conflicts and perpetuated through revenge. Every human being, in fact every living creature, is capable of harboring revenge. Where there is excessive conflict, they will not leave you without harboring vengeance against you. Whatever it is, it will hold a grudge. This is because there is a Soul present in each and every one. A living being in conflict may let go and suffer because of relative weakness, but an inner grudge is established. This grudge will plant a seed of revenge, which will be expressed in your next life.

If a person talks too much, whatever he utters should not ignite conflict within us. To say something annoying to someone for our own ego satisfaction is the biggest offence of all.

### **Find a Solution, Do Not Endure**

To avoid conflict does not mean to tolerate. Your ability to endure is limited. How much can you tolerate? It would be analogous to compressing a spring. How long can a spring remain compressed? Therefore do not learn how to tolerate. Learn how to reach a solution. In the ignorant state one has

no choice but to tolerate things. Sooner or later the compressed spring will recoil, causing a lot of damage.

Whatever you have to endure by the acts of others is because of *karma* account from your past life. You do not know where this account came from, so you assume it is something new being directed at you. No one creates new accounts. It is merely the old ones (previous life *karma*) coming back to you. The other person is only an instrument to settle your *karmic* account of your past life.

### **You Clashed, Through Your Own Mistake**

In this world, whatever conflicts you come across are entirely due to your own mistakes. No one else is to blame. People are going to clash anyway. If asked, ‘Why did you get into conflict?’ the response would be, ‘Because they did!’ So he is blind and you just became blind by clashing.

If there is a conflict you should understand that you must have done something to cause it. Once you become aware that it is your own mistake, you will have the solution, and the puzzle is solved. If you keep searching for a fault of the other person, your puzzle will persist. If we believe and accept that we are at fault, we will be free from this world. There is no other solution. To attempt to resolve this clash in any other manner will further entangle you and this is in fact your subtle ego.

Suppose a child throws a rock at you and you bleed from the cut you sustain, how would you react towards that child? You would be furious with him even though he regrets his action. What if you were hurt by a falling rock? You would not be angry in this situation because it was not thrown at you by anyone. Who is responsible for the rock that fell on you from a hill top?

### **Science Worth Understanding**

**Questioner:** I want to avoid conflicts, but what am I to do when someone deliberately comes and quarrels with me?

**Dadashri:** If you fight with this wall, how long can you keep fighting? If you hurt your head from walking into the wall, do you start yelling and punching at it? In the same token, consider your antagonist a

wall. Then is there a need to lay blame on him? We ourselves have to understand that the other person is like a wall. By doing this, you will avoid all problems.

If the wall had any power, you would too. Is it capable of confronting you? The same applies to everyone else too. Whatever the account your wife has come with, she will not leave you without settling it. She is simply an instrument to settle your account. You cannot escape this. What is the point of shouting and complaining when she has no control over her speech? Therefore become like a wall yourself. If you continue to be verbally abusive to your wife, the God within her will take note of it. On the other hand, if you become like a wall when she abuses you the God within you will help you.

There is no difference between colliding with a wall and getting into an argument with someone over differences of opinion. It is essentially the same thing. Both are blind. A person bumps into a wall because he cannot see what lies ahead of him, and a person gets into conflict because he cannot find a solution and so he gets into disagreement. We should understand that these anger, pride, deceit, and greed arise because of one's inability to see what lies ahead. It is no fault of the wall, but of the person who is hurt by it. All these are only walls. All situations are like the wall. When you clash with a wall you do not go to look for who is at fault. There is no need to prove who is right and who is wrong.

### **Conflict Is a Sign of Ignorance**

What causes conflict? Ignorance! If you have conflict with anyone, it is a sign of your own weakness. People are not at fault. They never cause differences of opinions. The differences in opinion are your own fault. If someone clashes with you on purpose, you should ask for his or her forgiveness. Where there is conflict, it is your own fault.

### **Clashes Diminish Spiritual Energy**

If there is anything that totally depletes spiritual energy, it is conflict. If you become involved in a fight, you are done for! If someone tries to provoke you, you should restrain yourself. There should not be any conflict. Avoid conflict at any cost; even at the cost of your own life! One can attain liberation only if there is no clash. If you learn to avoid getting into conflict

with anyone, you don't even need a *guru* or any other intermediary. In one or two life times you will attain liberation. When one decides and sustains a strong resolve that he does not want to be involved in any friction with others, it is the beginning of right belief (*samkit*).

In the past life, all the energy that you had lost because of clashes, is now coming back to you. Beware not to create any new clashes or else your energies, even those you have just acquired, will be lost again. However in the absence of clash they will increase continuously.

It is because of revenge that there is clash in this world. The root cause of this world is vengeance. He who has stopped his vengeance and clash is liberated. Love has no obstacle. When hostility and enmity go away, love prevails.

### **Commonsense – ‘Everywhere Applicable’**

If someone tries to clash with you but you do not clash with them, then commonsense will arise. You will lose your commonsense if you clash with them. There should be no friction from your end. Commonsense arises from another person's friction with you. The strength of the Soul is such that it will show you how to conduct yourself during times of friction. Once it is shown, this knowledge will never leave you. This way, you will acquire more commonsense.

To think negatively about a wall would bring some harm upon you, because the loss will only be one-sided, whereas even a single negative thought towards a living being is very detrimental. Losses will be encountered on both sides. But if we do *pratikraman* afterwards, the faults will be erased. Therefore, wherever there is friction, do *pratikraman* so it comes to an end.

For those who do not clash with anybody, I guarantee they will attain liberation (*moksha*) in three life times. If you clash, you must do *pratikraman*. All those clashes will continue as long as sexual relations continue. Sex is the root cause of clashes. He who conquers sexual instincts conquers all. Such a man impresses all who see him.

\*\*\*\*\*

## **WHATEVER HAS HAPPENED IS JUSTICE**

### **Nature Is Always Just**

Nature is always just. Not even for a fraction of a moment has it been unjust. Justice that prevails in law courts may be unjust at times, but nature's justice is always exact.

If you accept nature's justice and understand that 'Whatever has happened is justice'; you will attain liberation. If you question nature's justice, you will invite puzzles and suffering. To believe that nature is always just is called *Gnan* (real Knowledge). To understand things 'as they are', is *Gnan* itself and not to understand things 'as they are' is ignorance (*agnan*).

Wars, conflicts and dissension in the world are a result of people's pursuit of justice. The world is entirely in the form of justice. It is futile to look for your own justice in it. Everything that has happened and everything that is happening is itself justice. In their search for justice people have established laws and courts, but they are foolish to assume that justice is found in them. One should simply 'see' what happens. That is justice. Justice and injustice are the effects of the accounts from our previous life, but people attempt to link their idea of justice with the account of this life and in doing so, they end up in the courts and exhaust themselves.

If you insult someone, and they in anger insult you back several times, you may consider it unjust, but you should regard it as a settlement of your past account. Nature brings all the evidences together in order to settle a past account. If a woman keeps antagonizing her husband, even then it is nature's justice. The woman herself is bad but she is under the impression that it is her husband who is bad. Nevertheless, the entire situation is nature's justice.

The hard earned money is of this life, but there is also the account of the past life. One has pending accounts. Without such accounts nothing can be taken away from him. No one has the power to take anything away, and if anything is taken away, it is because of previous accounts. No such person is born in this world that is able to do any harm to anyone. Nature is regulating this precisely.

### **From the Effects One Can Determine the Cause**



All this is a result. Just like the results of an examination. If you score ninety-five percent in mathematics and twenty-five percent in English, would you not be able to deduce from these results where you made mistakes? Likewise, in life we can determine from the effect or outcome of things, what the causes were for our mistakes. The results reflect our past causes. All the events that come together are results, and based on the results we can deduce the cause behind them.

A thorn is lying upright on a roadside where many people walk every day. Many pedestrians use this path, but the thorn does not hurt them. One day you hear someone yelling, 'Thief! Thief!' You are barefoot and you run outside to see what is happening and accidentally step on the thorn. This happens because of your account!

If someone hurts you, you should accept it and credit it to your account. You only need to credit that which you have given out. Nature's law prevents one person from hurting another without a cause. There has to be causes behind this, so credit whatever comes your way.

### **What Is God's Place Like?**

God is neither justice nor injustice. His language is that no living being should suffer. Justice and injustice only exist in the human language.

A thief believes in stealing as a way of life. A philanthropist believes in giving to charity. All this is the language of man, not God. Nothing like this exists with God. In God's world there is only this much: 'One should not inflict pain on any living being. This is our only principle!'

### **One's Own Mistakes Make One See Injustice**

Man sees the world as unjust because of his own faults. The world has never been unjust, not even for a second. It is always completely and absolutely just. Justice can fluctuate in the courts of law, one can be proven wrong, but the justice of nature is constant.

This justice does not change even for a second. If there were injustice, no one would be able to attain liberation. People ask, 'why is it that even good people encounter difficulties?' In reality, no one is able to cause

difficulties for them. As long as you do not interfere, nothing will interfere with you. There is no one who has the power to do so. All these problems exist because of your own meddling.

### **The World Is in the Form of Justice**

This world is not an illusion. This world is in the form of justice. Never has nature allowed any injustice to prevail. Where nature causes a man to be slaughtered or an accident to take place, it is all justice. Nature has never stepped out of the realms of justice. It is because of one's lack of understanding that everything is misinterpreted. People do not know how to live life well. They experience nothing but worries. Whatever happens, one should accept it as justice.

If you understand and accept that 'Whatever happens is justice', you will sail through life, unhindered. In this world injustice does not exist even momentarily. Whatever has happened is justice. It is your intellect that traps you and makes you question the justice of nature, which is all encompassing. The justice through the intellect is limited. I am telling you a fundamental thing about nature; you should get separated from your intellect because it is the intellect that entangles you. Once you understand this law of nature, you should not listen to what your intellect tells you. Mistakes are to be found in the law courts, but nature's justice is exact.

Our relentless search for justice has exhausted us. A person always asks what fault of his it was to deserve such bad treatment from others. When you look for justice in such situations, you suffer and pay the price. So do not look for justice. I have discovered this simple and plain fact. It is in the pursuit for justice that people have been scarred. Even after seeking justice, the results remain the same. Why not accept and understand this from the very beginning? This is all interference of the ego.

### **The Path of Liberation Is the End of All Questions**

Whenever the intellect seeks justice, just say, 'Whatever has happened is justice'. The intellect will look for justice that the other person is inferior to me and he does not keep respect. If he keeps respect that is also a justice and if he does not then that is also a justice. The intellect will not have any questions as it becomes free from disputes.

When we look for justice, the questions keep increasing. Nature's justice eliminates all questions. Whatever has happened, and whatever is happening, is justice. And still, if five arbitrators go against a person who does not accept their verdict, then his questions and suffering will keep on increasing. He will not accept their justice or anyone else's. This way his problems keep on increasing. He entangles himself further and further, in vain, and suffers a great deal. Instead he should accept what happens as justice, from the beginning.

Nature always prevails when it comes to matters of justice. It is constantly being just. However, it can never give any proof of this. Only the *Gnani Purush* can give you proof of how it is just. The *Gnani Purush* can convince you and once you are convinced, your work is done. When all your questions are solved, you are free.

\*\*\*\*\*

## **THE FAULT IS OF THE SUFFERER**

### **In Nature's Court**

There are many judges in this world, but in the world of *karma* there is only one natural justice: 'The fault is of the sufferer.' This is the only justice. This justice governs the entire universe. The justice of the world is illusionary justice and it perpetuates worldly life.

Nature's law governs this world at all times. Those who deserve merit are given merit and those who deserve punishment are punished. Nothing operates outside the law of nature. The law of nature is completely just, but because one does not understand it, he does not accept it. When one's understanding becomes pure, he will be able to accept this nature's justice. As long as one has a selfish outlook, justice cannot be seen.

### **Why Do We Suffer?**

Why do we suffer? It is because of our past mistakes that we suffer. We are bound by our own mistakes. There is liberation for us, once these mistakes are destroyed. In reality, you are free, but you suffer bondage because of your mistakes.

People do not have the knowledge of the reality of this world. They only have the knowledge of ignorance (the relative world), which causes them to wander endlessly, life after life. If someone steals your wallet, whose fault is it? Why is it that only your wallet was stolen and not anyone else's? Of the two parties involved, who is the one that is suffering now? The mistake is of the one who suffers.

### **One Suffers Because of One's Own Mistake**

If a person suffers, it is because of his own mistakes. If a person enjoys happiness, it is the reward of his good deeds. But the law of the world is such that it accuses the apparent doer (*nimit*; person who inflicts the suffering). God's law, the real Law, catches the real culprit. This law is exact and no one can ever change it. There is no law in this world that can inflict suffering upon anyone.

Surely there must be some fault of yours, so that the other person is blaming you. Why not destroy that mistake? In reality, no person in this world can cause hurt to another. This is how independent every living being is. If there is any suffering, it is because of one's own past mistakes. Once these mistakes are destroyed nothing is left pending.

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

### **Result of Our Own Mistakes**

Whenever you experience any suffering, it is as a result of your own mistakes. Without our fault, we wouldn't have to suffer. There is no one in this world that can inflict the slightest of suffering on you, and if someone does, it is your mistake only, he is not at fault, he is merely an instrument (*nimit*) in it. Therefore, fault is of the sufferer.

A couple fights and later they go to bed not talking to each other. The wife will sleep peacefully, whereas the husband will be restless, tossing and

turning in the bed. From this we should understand that he is at fault. The wife is not suffering. If the wife is tossing and turning and the husband is snoring, the wife is at fault. Whoever is at fault, will suffer. This is a very profound science. The world always blames the instrument (*nimit*).

### **What Is God's Law?**

God's law says that at any given time, at any given place, the person who suffers is at fault. A pickpocket is happy when he steals a person's wallet. He will enjoy himself with the money he stole, whereas his victim would be suffering. Therefore, the sufferer is at fault. He must have stolen in his past life and so today he is caught and is paying for his mistakes. In nature's law, today he is considered the thief, but the other thief will be called a thief the day he is caught.

People blame others when they are suffering. By doing so their faults double, and their problems in life keep increasing. If you were to understand this phrase, your problems will decrease.

Man's law finds fault in what the eye sees, whereas the law of nature finds the sufferer at fault.

If you do not inflict even the slightest suffering on others and if you accept the suffering others impose upon you, then your past accounts will be settled and you will attain liberation.

### **Gratitude for the One Who Releases You from the Bondage of Karma**

No one is at fault. The fault is of the person who blames others. There is nobody at fault in this world. Everyone gets what he or she deserves according to his or her *karma*. They are not creating new faults today. Today's situation is the result of past *karma*. Today he may repent but since he has already made the contract in his previous life, he has no choice but to fulfil it.

Problems between a daughter-in-law and a mother-in-law are escalated and exacerbated by each placing the blame on the other. Is the mother-in-law tormenting the daughter-in-law or is the daughter-in-law giving her mother-in-law a tough time? If the daughter-in-law is suffering, she should understand that it is her fault, and vice versa. If they continue to

blame each other, they will create new accounts and they will have to suffer them again. Their accounts can only be settled through applying knowledge of the *Gnani Purush* that, ‘The fault is of the sufferer’.

Therefore, if you want to be liberated from this world, you have to accept whatever comes your way, whether it is good or bad. This way your accounts will be settled. Even eye contact cannot take place without past accounts, so how can these events take place without past accounts? Whatever you have given to others, you will receive in return. If you accept it gladly, you will be settling your account. If you do not accept it, you will have to suffer.

People suffer because of their own mistakes. The person who throws the stone is not at fault, but the person who is injured is at fault. No matter how unruly and misbehaved children around you are, no matter what pranks they play, if it does not bother you, then you are not a fault. If it affects you, then you must understand that it is your fault.

### **Analyze It This Way**

Who is at fault? Find out who is suffering. If a servant breaks ten teacups in the home, it will affect someone in the home. The children in the house would not care, so they do not suffer. The parents get annoyed, but even then the mother manages to fall asleep. The father calculates his loss, ‘Ten times five means I have lost fifty rupees’. He is alert. That is why he suffers the most. From this you understand who is at fault. If you continue to analyze situations in this way, you will progress spiritually and attain liberation.

**Questioner:** Some people just do not understand, no matter how nicely you interact with them.

**Dadashri:** If they do not understand, then the fault is yours. It is absolutely wrong to see faults in others. It is because of your own fault that you encounter an instrument (*nimit*) who inflicts suffering on you. If an evidentiary instrument (*nimit*) is a person, you blame him, but if an evidentiary instrument (*nimit*) is a thorn that pricks you, what would you do? Hundreds of people walk on this footpath but none of them get hurt, but when ‘Chandulal’ is walking along, the thorn sticks in his foot. *Vyavasthit* (scientific circumstantial evidence) is very precise. It only delivers suffering

to those with past accounts. It brings together all the circumstances including an evidentiary instrument (*nimit*) and the victim. But what is the fault of an evidentiary instrument (*nimit*)?

If someone were to ask me how he could recognize his mistakes, I would tell him to make a note of all the circumstances where he experiences suffering. Those are his mistakes. He has to find the mistakes that lie behind his suffering.

### **Where Does the Main Mistake Lie?**

Whose mistake is it? It is the sufferer's. What is the mistake? The mistake is his belief that 'I am Chandulal'. That is the mistake. In reality no one in this world is at fault so no one can be blamed. This is a fact.

The person who inflicts suffering on you is merely an instrument (*nimit*) and the main fault is your own. The person who hurts you or the person who brings you joy are both instruments (*nimits*). Everything happens because of past accounts.

\*\*\*\*\*

**Jai Sat Chit Anand**

**Current Atmagnani :**

<http://www.dadashri.org/deepakbhai.html>

**Library of Akram Vignan :**

[www.dadashri.org/books.html](http://www.dadashri.org/books.html)

**Original Book of Gnani Purush Dadashri:**

[www.dadashri.org/whomi.html](http://www.dadashri.org/whomi.html)

**More Information:**  
[shuddha@dadashri.org](mailto:shuddha@dadashri.org)

