

Enlightenment of Soul in one hour

In 1958, I was sitting on a bench at Surat railway station, waiting for a train. It was six in the evening. It was then, that I attained the Reality

"WHO AM I? What is the world? Who run this world? How does this world run? I 'saw' all this. From that very moment my ego dissolved. Anger, lust, greed and all my weaknesses disappeared. I began to remain completely in the Soul devoid of ego and all its attachments. 'A.M. Patel' remained unchanged but 'I' became a separate entity, ever since this phenomenon, this internal bliss I experience has never left me even for a moment.

-Dada Bhagwan

WHO AM I ?



WHO AM I ?

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EDITORIAL

TRI MANTRA

Namo Arihantanam
Namo Siddhanam
Namo Aayariyanam
Namo Uvazzayanam
Namo Lo Ye Savva Saahunam
Eso Pancha Namukkaro
Savva Pavappanashano
Mangalanam Cha Savvesim
Padhamam Havai Mangalam
Aum Namu Bhagavate Vasudevaya
Aum Namah Shivaaya
Jai Sat Chit Anand.

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

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

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

- Dr. Niruben Amin

NOTE ABOUT THIS TRANSLATION

Ambalal M. Patel, Gnani Purush, also commonly known as Dadashri or Dada, always used to say that it is not possible to exactly translate his satsang about the Science of Self-Realization and the art of worldly interaction into English. Some of the depth of meaning would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however, grant his blessings to convey his teachings to the world through translations in English and other languages.

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

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

Introduction of ‘The Gnani’

One June evening in 1958 at around six o’clock, Ambalal Muljibhai Patel, a family man and contractor by profession, was sitting on a bench of platform number three at Surat train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this, his ego melted totally and completely. From that time, onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. “This Lord is fully manifested within me,” he told, to all he met. Furthermore, he added that, “The same Lord, Dada Bhagwan exists in all living beings.” The difference between you and me is that in me The Lord has manifested fully and in you he is yet to manifest. ‘ Who are we? What is God? Who runs this world? What is karma? What is liberation? etc. All the world’s spiritual questions were answered. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming, Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

Throughout his whole life, he lived by the principle

that there should not be any business in religion, but in all business, there must be religion. In addition, he never took any money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimage in various parts of India.

His words became the foundation for a new, direct and step less path to realization called Akram Vignan. Through his divine, original scientific experiment (The Gnan Vidhi) he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step-by-step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

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

“What you see in front of you is not ‘Dada Bhagwan’. What you see is ‘A.M.Patel.’ I am a Gnani Purush and the Lord that is manifested within, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I bow down to the Dada Bhagwan within me.”

Current link for attaining the knowledge of Self realization (Atmagnan)

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

- Dadashri

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all whom came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis (special spiritual powers) to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, travelling within India to cities and villages; and going abroad to the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

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

GEMS OF WISDOM

All the religions of the world are correct by their viewpoint. The religion

which investigates, 'Who am I?' and 'Who is the doer?' is the final religion. This is the absolute religion. Absolute religion imparts liberation.

Once the wrong belief that 'I am the doer' is destroyed and the nature of the real doer is known, all our puzzles are solved.

Gnan is knowing 'Who I am' and 'Who I am not'.

'I' and 'My' are always separate. There is not a single characteristic of 'I' in 'My', or 'My' in 'I'.

'My' can only be understood exactly once 'I' is realized.

The slightest element of 'My' is an illusion.

Knowing 'Who am I?' results in the loss of ego. Otherwise it is not possible.

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

It is not important to make one realize that 'I am not the doer'. It is important to realize that 'I am the pure Self'.

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

Jai Sat Chit Anand

Other books of Dada Bhagwan on Atmagnan

(1) Ultimate Knowledge: Experience of a 16 year youth about Atma Gnan.

(2) Generation Gap (Ma-Baap Chockra no Vyavhar): How to overcome the generation gap in the west? How to raise children? What are Parents & child's duties.

(3) The Essence of all Religion: The essence of all religions in Nine Sentences with Scientific understanding.

(4) Adjust Everywhere: A simple key to solve day to day problems in life.

(5) Avoid Clashes: Just these two words, followed to the hilt will liberate you. You do not need to study any scriptures. This is the guarantee of the Gnani Purush Dadashri.

(6) The Fault of the sufferer: We are bound by our mistakes. The world has not bound us. Once these mistakes are eliminated, we are free.

(7) Worries: The Gnani Purush Dadashri dissects the nature of worry and shows the way to be free from worry forever. Without this understanding it is very difficult to resolve the problem of worry at its root.

(8) Harmony in marriage (Pati-Patni no Divya Vyavhar): Couples who marry often find themselves at odds with each other and suffer difficulties in their life together. The Gnani Purush Dadashri shows profound reasons for clashes between couples in our society and offers the way to harmony and bliss.

(9) Whatever has happened is justice: When you understand "whatever happens is justice" you will solve all your worldly problems. There is no injustice in this world even for a moment. Justice will prevail.

(10) Anger: Anger, pride, attachment and greed are all weaknesses. Gnani Purush Dadashri shows the way to overcome such weaknesses and live a life free of conflict.

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WHO AM I ?

THE PRECISE METHOD FOR LIBERATION

Dadashri: What is your name?

Questioner: My name is Chandulal.

Dadashri: Are you really Chandulal?

Questioner: Yes.

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

Questioner: It is my name.

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

In the same token there is nothing wrong with naming a shop ‘General Traders’. But if we were to call out to the shop

owner, “Hey! General Traders ...come here!” he would reply, “My name is Jayantilal. General Traders is the name of my shop”. The owner, the shop and the merchandise inside the shop, are all separate entities. What do you think?

Questioner: That makes sense.

Dadashri: People insist, “No, I am Chandulal”. That means, ‘I am the owner of the shop and I am also the sign on the shop.’ ‘Chandulal’ is just a means for identification.

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

WHO AM I?

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

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

Even before you purchased this watch, did you not inquire about its make, quality, price, warranty, etc.? Then, is it not ironic that you have not made inquiries about your own Self yet? Who are you? You have no knowledge about your true identity, where you come from and where you are. You

know none of these things and even without knowing the answer to this one vital question, 'Who am I'? you complicate your life further by actively participating in this relative world. In this state of ignorance, you further complicate your life by getting married, having a family, etc. This is how confusion and puzzles arise in the relative world.

Even when you fall asleep at night, you do so as Chandulal. All night long this wrong belief reinforces itself, becoming stronger and stronger. Only when you realize the answer to 'Who am I?' does your wrong belief stop. It is because of this wrong belief that you have been wandering from one life to another. You do not know your true identity and furthermore, you impress upon yourself the belief of that which you are not. You have imposed this wrong belief on your real Self. Not only this, but you have accepted that 'I am Chandulal' and have behaved accordingly. This false accusation is a blunder. This blunder is the root cause of all suffering, which occurs in the form of inner restlessness, misery and discontent. At the moment, you have so many worries because of your belief 'I am Chandulal'. This false imposition on the Self, is ignorance and brings forth suffering.

(2) BELIEFS: WRONG AND RIGHT

SO MANY WRONG BELIEFS

Dadashri: The belief that 'I am Chandulal', does not go away, even in your sleep. And when you get married, people tell you, that you are this woman's husband. So, you accept the role of a husband, and act like one. After that, through repetition, you keep reinforcing the belief of being a husband. Is anyone a husband forever? If you get a divorce will you still be her husband? All these wrong beliefs have become deeply

ingrained within you.

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

Questioner: Too many wrong beliefs.

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

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

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

Questioner: Is it possible to be without any beliefs?

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

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

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

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

'I' IN THE WRONG LOCATION.

Dadashri: This belief of 'I am Chandulal' is *ahankar* (ego). To impose 'I' where 'I' does not belong is *ahankar* (ego).

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

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

'I am Chandulal' is for a '*dramatic*' (Dada's term for playing your role in the worldly interactions) purpose only. There is no harm in saying, "I am Chandulal", but the belief that 'I am Chandulal' should not be ingrained within you. It should be for dramatic and identification purpose only.

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

Dadashri: If the 'I' is in its Real 'I' place, it is not ego. If you believe that 'I am Chandulal', then the superimposition of

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

RIGHT BELIEF: WRONG BELIEF

People use the word '*mithyatva*' (wrong belief) freely, but no one has ever explained to them what it really means. That is why the world continues to be in such a state of turmoil. These wrong beliefs are *mithyatva*. It is not *mithyatva* to wear fashionable clothes or get married. The wrong beliefs are the only *mithyatva* and when one acquires the right belief, it is called *samyak darshan* or *samyaktva* (enlightened world-view, true understanding). The belief, through which one 'sees' as the Soul, is *samyak darshan*.

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

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

ONE IS A STRANGER TO ONE'S REAL S E L F

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

(3) EXPERIMENT TO SEPARATE 'I' AND 'MY'

REALIZATION OF THE TRUE SELF RESULTS IN SEPARATION FROM 'MY'

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

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

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

'I' is the only independent form. Everything that falls under 'My' is alien and not related to the Self. The body also

falls under 'My'. In the relative world you have to say "my" or "this is mine", but from within, your internal understanding should be that 'it is not really mine'. When a person achieves this understanding nothing bothers him. There is nothing wrong in speaking this way but from within he should decide what really belongs to him. If a policeman makes an inquiry at your house and asks whose house it is, you will have to say, "It is my house", but from within you should have an understanding that it is not yours. It is the inner understanding that makes the difference. The real 'I' has no possessions.

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

SEPARATE 'I' AND 'MY'

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

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

Questioner: 'My' is always there.

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

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

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

Questioner: She is also mine.

Dadashri: And these children?

Questioner: They are also mine.

Dadashri: And this watch?

Questioner: That is also mine.

Dadashri: And these hands, whose hands are these?

Questioner: They are also mine.

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

Questioner: Yes, I think so.

Dadashri: You are Chandulal right now. In this Chandulal there is both ‘I’ and ‘My’. They are like the two railway lines of ‘I’ and ‘My’; they always run together yet they are always separate. They are always parallel and never become one. Despite this you believe them to be one. This is due to the ignorance or unawareness of your true identity. Having understood this, separate the ‘My’. Keep all that comes under ‘My’ to one side. For example, ‘My heart,’ keep your heart on one side. What other things do we need to separate from this body?

Questioner: The feet and all the sense organs.

Dadashri: Yes the five *gnanendriyas* (organs of perception) and five *karmendriyas* (organs of action) and

everything else. Furthermore do you say “My mind” or “I am mind?”

Questioner: We say, “My mind”.

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

Questioner: Yes.

Dadashri: And “My *chitta* (the roving tendency of the mind)”?

Questioner: Yes.

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

Questioner: My egoism.

Dadashri: So even egoism is not a part of you. By saying “My egoism”, you will be able to separate that too, but you are not aware of other components that fall under ‘My’. That is why you are not able to do a complete separation. Your awareness has limitations. You are aware of only the *sthool* (gross) components, beyond which there are *sookshma* (subtle) components. The subtle components also need to be separated, after which there are two more levels of subtlety, *sookshmatar* and *sookshmatam*, which also need to be taken away. Only a Gnani Purush is able to achieve a separation at these intangible levels. Is it not possible to separate the two? If you keep on deducting ‘My’ from ‘I’, at every step and 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.

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

“I”?

Dadashri: Yes, after the separation whatever is left, is your real Self. ‘I’; the real You. Should you not inquire into this? Is this method of separating the ‘I’ from ‘My’ not simple?

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

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

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

Is it not simple once this separation between the ‘I’ and the ‘My’ is made? Does not the Science of Self-Realization become simple this way? The method I have shown makes further progress in *Atmagnan* easy. Otherwise in this day and age, one can go on reading the scriptures to the point of exhaustion and still not attain Self-Realization.

Questioner: Do we not need someone like you to help us understand all this?

Dadashri: Yes, it is absolutely necessary. Unfortunately a Gnani Purush is very rare and it is rarer still to meet one. In fact, it is indeed an extremely rare occasion when a Gnani Purush comes into existence. At such a time you need to seize

the opportunity and acquire Self-Realization from him. There is no charge for this. It does not cost you anything. Furthermore, the Gnani can give you this separation within one hour. Once you have acquired the knowledge of the Real ‘I’, everything has been achieved. This is the complete essence of all the scriptures.

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

(4) WHO IS THE ‘BOSS’ OF THE UNIVERSE?

ONLY THE GNANI SHOWS YOU THE REAL ‘I’

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

Dadashri: Where else are you going to realize the Real ‘I’? Is there any other place besides this world where one can

live? Everyone in this world must live in it. It is here in this world that you can know your real Self. This is the science of understanding ‘Who am I?’ Come to me and I will make you realize your true Self.

In the process of this realization, I am not asking you to do anything, because it is not within your capacity. That is why I am telling you that I will do everything for you. You do not have to worry about anything. The first thing we need to know is who we really are and that which is worth knowing? What is the Real Truth? What is this whole world about? What is all this? What or who is God?

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

YOUR OWN MISTAKES BECOME YOUR ‘BOSS’

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

Not only do you not have a boss, but also no one can bother or interfere with you. There are innumerable life-forms, but none of them ever interfere with you. Those that do, will do so because of your own mistakes. You, yourself had previously caused interferences and therefore, are now facing

the consequences of your past actions. I see this in my Gnan vision. I am telling you this as I see it.

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

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

And...

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

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

(5) WHO IS THE ‘DOER’ IN THE WORLD?

THE REAL NATURE OF THE ‘DOER’ IN THIS WORLD...

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

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

Questioner: Yes.

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

Questioner: Only God must have made it.

Dadashri: Then why is the whole world filled with worries? Everyone has worries. There is no freedom from worries.

Questioner: That is because everyone worries.

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

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

THIS CANNOT BE CALLED LIBERATION

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

If God were the creator, then he would perpetually become our ‘boss’ and there would be no such thing as liberation. But there is liberation. God is not the creator of this world. People who understand liberation will never accept God as a creator. Liberation and God as a ‘creator’ are two contradictory statements. Creator means someone who does you a permanent favor and if God is such an entity, then you

will always be indebted to him. As your creator, God will always be your boss and you will always be his subordinate. Even when you attain liberation, he will be your superior, will he not?

Questioner: Yes, he will be our superior permanently.

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

THEN, WHO MADE GOD?

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

NEITHER A BEGINNING, NOR AN END TO THIS WORLD

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

I asked these scientists to discuss with me their evidence that God indeed created this world. I asked them in which year it was created. They drew a blank. I then asked them whether or not the world had a beginning and they said that it did. If there is a creator, then there has to be a beginning. If there is a beginning, then there has to be an end. In fact, this world is *anadi-anant* (no beginning-no end). This world carries on without an end. Therefore, there is no beginning and there is no end. If there is no beginning, then there is no creator.

GOD'S CORRECT ADDRESS

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

This record-player is a manmade creation. God does not reside in any manmade things. God resides in nature. God is present in all things that are naturally created. Therefore, God resides in every creature whether visible or invisible. Between you and I there are infinite invisible creatures, which cannot be seen even under a microscope. God resides in all of them. Now what does God do? He only gives light to every living

being. How to utilize that light is up to each individual. Whether one performs good deeds, like giving alms, or bad deeds, like stealing or cheating; one does so at one's own risk. You are free to use this light for whatever purpose you want to.

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

THE WORLD IS THE PUZZLE ITSELF

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

Now if someone were to say, "Chandulal has no sense", would it not give rise to a 'puzzle'?

Questioner: Yes, it would.

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

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

Dadashri: There are two viewpoints to solve this puzzle: One relative viewpoint and one Real viewpoint. Real is

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

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

SCIENTIFIC CIRCUMSTANTIAL EVIDENCE

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

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

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

What is this meeting between you and I based on? It is based solely on the Scientific Circumstantial Evidences. There

are very subtle and incomprehensible causes behind this meeting. Find out what these causes are.

Questioner: How do we find these causes?

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

Questioner: That my legs were hurting.

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

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

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

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

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

Therefore, your beliefs are so far from reality. Your ability

to come here is dependent upon so many different circumstances. A lot of circumstances have to be just right and precise in order for you to be able to come here.

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

Or else, if on your way here, you meet a friend who insists that you go with him, then you would have to turn back. Therefore, so many circumstances have to be just right. There should not be any obstacles from anywhere, only then are you able to come here.

PRINCIPLE OF CONVENIENCE

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

Questioner: Yes.

Dadashri: A person is proud of himself when he earns money, but when he incurs a loss or a failure, he gives excuses or says, "God is upset with me."

Questioner: This is a convenient excuse.

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

Questioner: No.

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

CONTRADICTION IN 'DOERSHIP'

Sanyog (an event, association of circumstances) happens by itself, and so does *viyog* (dissipation of circumstances). But man, with ego, takes the credit. When a man earns money, he says, "I earned it." When he suffers losses, he loses all confidence and despairs: "What could I do?"

Questioner: Yes, sometimes I say the same thing.

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

DID YOU WAKE UP OR WERE YOU AWAKENED?

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

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

HOW MUCH OF IT IS IN YOUR HANDS?

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

Questioner: Please explain that.

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

I had satsang in Baroda with a group of physicians. When I told them that one does not even have the independent control over one’s bowels, they were all taken aback. I went on, “You will realize this when you become constipated. At that time you will have to seek external help.” You never did have this power in the first place, which is why you have to seek help.

Therefore this is not under your control. It is through your wrong beliefs that you consider nature’s powers as your own. To call someone else’s power your own power is an illusion; a wrong belief. Do you understand what I am trying to say? Is it a little clearer now?

Questioner: Yes, I understand.

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

IT HAPPENS...

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

Questioner: They just happen by themselves.

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

Questioner: It just happens.

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

Questioner: It happens.

Dadashri: Yes, so in this world, ‘It happens.’ This is what the world is all about. Things just happen. But people say: “I am doing it.” “I went to the toilet.” “I did this.” “I earned this money.” And so on... When something is happening by itself and we say, “I am doing it.” we are creating new karma (sowing new seeds of karma). If you stop creating (charging) new

karma, you will be free. Without Gnan however, one cannot stop creating new karma.

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

All the human beings in this world are ‘T-O-P-S’. What is a top? It is a toy that spins on its tip, when the string wound around it, is pulled. The top will spin around until all its energy is dissipated. In this example the winding of the string is the *bhaav purusharth* (cause) and the spinning is *prarabdh* (effect, result). It is *prakruti* (inherent characteristics) that makes a person do things, but he says, “I am doing it”. He is in essence, just like a puppet on a string. Prakruti makes him do penance, ritualized chanting of mantras, and meditation etc., but he believes that he is the one doing it.

Questioner: Tell us about prakruti, Dada.

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

KARTA (DOERSHIP) AND NAIMITTIC (INSTRUMENTAL) DOERSHIP

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

is the nature of the ‘doer’?

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

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

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

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

Questioner: Yes Dada, I understand it.

‘DOERSHIP’ BINDS KARMA

Feel free to ask any questions. Whatever it is that you want to understand, ask your questions. This Science is worth understanding. Here you can ask anything and everything.

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

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

ATMA (SELF) AND ANATMA (NON-SELF) BECOME ONE THROUGH IGNORANCE

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

A Gnani can dissolve all the *bhrantiras*, and separate the Atma and anatma. Then the Self remains in its natural state,

and the non-self remains in its natural state. As long as there is the ego, through illusion, one will always say, “I am the doer and I am also the knower”, “I did this and I know this”. One will speak in this manner. When the feeling of “I am the ‘doer’” and “I am the knower” are together, it is *gneya* (a thing to be known), and that itself is called *bhranti* (illusion). When the feeling ‘I am the Knower and the Seer’ is not associated with ‘I am the doer’, it is called *gnayak* (the Knower).

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

(6) WHO WILL DO THE SCIENTIFIC SEPARATION?

SCIENTIFIC SEPARATION OF SELF AND NON-SELF

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

It is not possible to attain Atma Gnan on your own. This is because right now you are living and behaving as prakruti

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

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 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 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. That is why the Gnani Purush is able to separate the

two, and one is able to understand the Self.

WHAT IS THE GNAN VIDHI?

Vidhi is the Gnani's special process of separation of the Self and the non-self.

Questioner: What is the *Gnan Vidhi*?

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

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

Dadashri: There is nothing here to be given. One simply has to sit and repeat what I say, exactly as it is being spoken. (The awareness of 'Who am I?' is attained after a two-hour process, of which 48 minutes consist of speaking out sentences of *bhed vignan* (Science of separation), which separate the Self and the non-self. After that, there is a period of an hour where you will be explained the five *aagnas* (instructions) with examples to illustrate and clarify them. You will be shown how to conduct your life so that you do not charge new karma. You will then know how you can dissipate your past karma smoothly. The awareness that you are pure Soul will remain constantly.)

NEED A GURU OR A GNANI?

Questioner: What should one do if one already has a guru 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, 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 Moksha. Without a guru you cannot get the knowledge of the worldly life and even the knowledge of Moksha cannot be attained without a guru. The guru is needed for the worldly life, and the Gnani Purush is needed for Moksha.

(7) WHAT IS THE NATURE OF MOKSHA?

(TOTAL LIBERATION)

THE ONLY GOAL WORTH HAVING

Questioner: What goal must a human being have?

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

Why did you have to suffer such endless wanderings? 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 your extensive wanderings of countless lives, you do not even know who you really are. Is making money your only goal in life? Should you not be making some effort towards your liberation?

Questioner: Yes, an effort should be made.

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

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

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

NO EFFORT REQUIRED FOR SELF- REALIZATION

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

MOKSHA IS EFFORTLESS

I am telling you to come and get your Moksha from me. People are still skeptical: "How can anybody give us Moksha without any effort on our part?" they ask. Very well then, go ahead and try it through your own efforts. With effort, you

will only find worthless things. Nobody has ever attained Moksha through effort.

Questioner: Is it possible to give or take Moksha?

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

MOKSHA MEANS ETERNAL BLISS

Questioner: What is the point of acquiring Moksha?

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

People do not understand what Moksha really is. They just use the word Moksha. They are under the impression that Moksha has a particular location, and that once reached, they will be enjoying it. But it is not like that.

TWO STAGES OF MOKSHA

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

Dadashri: Yes it is true, but that is the final stage of liberation. It is the secondary stage. The first stage of Moksha is where you experience a sense of neutrality towards your problems and miseries; one experiences indifference towards any worldly unhappiness. One even remains unaffected amidst any worldly happiness. In the midst of *oopadhi* (suffering imposed upon you by others or external factors) you experience *samadhi* (to be free from suffering and to experience the state of one’s own bliss). That is the first stage of Moksha. The second stage of Moksha- permanent Moksha- is attained after one’s death. The first stage of Moksha should be attained here and now. I experience this first stage of Moksha all the time. Moksha should be such, that even while one lives amongst the worldly things, one remains unaffected by them. That is the Moksha one must strive for; where there is no bondage of any kind. Such a stage of Moksha is possible through Akram Vignan!

EXPERIENCING MOKSHA IN DAILY L I V I N G

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

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

experience this Moksha while you are alive. Just as King Janak experienced living Moksha in his lifetime. Have you heard of this?

Questioner: I have heard that.

WHO ACHIEVES MOKSHA?

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

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

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

ONLY GNAN CAN END ALL MISERY

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

(8) WHAT IS THE AKRAM PATH?

THE EXTRAORDINARY POWERS OF AKRAM GNAN

Questioner: Is it possible for even a married householder

to acquire Atma Gnan (Self-Realization) so easily?

Dadashri: Yes, there is such a way. It is possible to attain Atma Gnan, even while living with your wife and children. You can attain Atma Gnan while living the worldly life and fulfilling your parental and other duties. I myself, who too am living in this worldly life, can make this happen for you. You will have the freedom to do whatever you wish: go to the cinema, get your children married, wear beautiful clothes, etc. What other guarantees do you need?

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

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

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

Dadashri: You have had a past life and you will also have a future life too. This Gnan is such that it will give you Moksha in a couple of lifetimes. First comes the freedom from ignorance; then comes the final Moksha, after a couple of lifetimes. Because of the present time-cycle you will still have one more birth to go.

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

Vidhi.

On that special day of the Gnan Vidhi, I will sever the ropes of ignorance that have kept you bound for infinite lives. They need not be cut everyday. If that were the case, one would have to go and buy new blades each day. On the day that you decide, I will cut only one twist of the 'rope' and no more. You will then immediately realize that you are free. The experience of a sense of freedom is enough. You should experience the awareness that you have been freed. This liberation is not a joke. It is very real. I will give you just that!

What happens when you receive this Gnan? During the Gnan Vidhi, the fire of Knowledge (*Gnan Agni*) destroys two of the three forms of karma. The three forms of karma are analogous to steam, water and ice. During 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 remains are those in the form of ice. You have to suffer the effects of these karma (good or bad), because they have solidified and are at the point of 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 endured. To make these solidified karma easier to endure and to minimize the suffering that they may entail, I have shown you all the ways: Repeat *Dada Bhagwan Na Aseem Jay Jaykar Ho*; say the *Trimantra* and the *Nav Kalamo* etc. (See appendix)

Along with the destruction of these lighter karma during the Gnan Vidhi, many of the *aavrans* (layers of ignorance over the Soul) are broken down. At that time through Divine Grace,

one becomes aware of the Self. Once awakened, the awareness never leaves. *Pratiti* (the conviction that 'I am the Pure Self') will always be there along with the awareness. *Pratiti* will only remain as long as there is awareness. First comes the experience of the awakening and then comes *pratiti*. *Pratiti* is the conviction that 'I am the Pure Self.' *Anubhav* (the experience), *laksh* (awareness) and *pratiti* (conviction) all three take hold. The *pratiti* is constant, whereas the *laksh* will waver and last for shorter periods. When we become distracted or engrossed in our work, we may lose that sense of awareness for that amount of time. But whenever we have a moment's respite from our work, it will return.

Anubhav of the Self, is the experience that is felt when one is relieved from one's work and duties and when one sits in a meditative state. It will continue to grow because one will perceive what Chandulal is now, as opposed to what Chandulal was before. What makes this difference? It is the experience of the Atma. Before, one was in *dehadhyas* (conscious only of the actions and temperament of the physical body) whereas now, one is established as the Soul.

Questioner: What happens during experience of the Soul?

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

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

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

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

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

HOW LONG DOES IT TAKE TO DISPELL THE DARKNESS?

Questioner: Many different ways to attain Self-Realization have been described in the *Vedic* scriptures. One has to achieve the qualities: *Vivek* (discrimination), *vairagya* (renunciation/ loss of interest in worldly things) and *mumukshata* (intense desire to know one's true Self). But all of these require time and effort. Then, how is it possible to receive this Gnan in such a short time?

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

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

Dadashri: Man has reached this spiritual level many times over in past lives. Because of ignorance of his real Self, he has been led astray by his ego. As he has progressed to a higher spiritual level, his ego has become heavier. He has practiced much *vairagya* and *vivek*, but that has only served to enhance his feelings of superiority, through this sense of spiritual accomplishment. Why does all this happen? He still keeps on stumbling. Even as he continues to stumble, he keeps

on saying, "I am something". He has undertaken many spiritual practices, but he has not attained the realization of his real Self.

Your *astitva* (the knowledge that you exist) is there. There is no doubt about this fact. You do not have the knowledge of *vastutva* (the knowledge of who you are), but you have the knowledge that you 'are'. When the Gnani Purush washes away your sins, you will have the knowledge of *vastutva* (Self-Realization). Once you attain Self-Realization, you will automatically progress towards *purnatva* - the fully Self-Realized state. Then you do not have to do anything and you will be independent. The only difference will be the direction of your 'vision'. At this moment, all of you are looking in one direction, while I am looking in the other. All I do, is change the direction of your 'vision' (*drashtipher*). This is the task of a Gnani Purush. Without Divine Grace it is not possible.

THE LINE OF DEMARCATION BETWEEN THE SELF AND THE NON-SELF

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

PATHS: KRAMIC OR AKRAM

The Gnan of the *Tirthankars* is Kramic Gnan, i.e. The Realization is achieved gradually, one laborious step at a time. One goes higher with each step one takes. As one's *parigrah* (feelings of 'this is mine') diminishes, one progresses farther spiritually towards Moksha. This may take innumerable lifetimes.

But this is Akram Vignan! There is no need to climb the steps. One simply has to get on the elevator and go to the twelfth floor. Such is the beauty of this Akram path! One only needs to find this 'elevator' and one's salvation will be at hand. I am simply a nimit (instrumental) in showing you this path or pointing you in the right direction. Anyone that boards the elevator will have all the answers. Surely one must find the answers! After entering this elevator, how does one know that one is heading for Moksha? Your assurance is that your anger, lust, greed and pride (*krodh-maan-maaya-lobh*) will go away. The internal suffering will go away. You will no longer experience *artadhyan* (adverse meditation that affects the relative self) or *raudradhyan* (adverse meditation causing harm to others). This will be your confirmation. Then this task is completed, is it not?

Questioner: Is the Kramic path not the main path? The Akram Marg is fairly new is it not?

Dadashri: Yes, the Kramic marg is the main path but it is grueling and it involves much penance and renunciation, etc. It entails a lot suffering in order to reach your goal or destination. One's progress is proportionately dependent upon one's degree of penance. The Kramic marg is full of penance.

Questioner: Is it true that without enduring any of the

suffering and the hardship, one cannot progress in the Kramic marg?

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

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

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

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

Dadashri: Yes, they ask how it is possible to achieve something without doing anything? If I ask you to do something, how will you be able to do it, when you yourself are bound by anger, lust, greed, pride, *raag* and *dwesh*? You are the prisoner of your bondage. How will you get yourself unbound? Nowadays, nobody has the power to do penance. I am here to give you this new and simple Akram path. I am not only giving you this Akram path, but I am also simplifying the traditional Kramic marg, such that heavy penance would not be necessary.

Questioner: Will the Kramic path also become simple?

Dadashri: Yes, we will also simplify the Kramic path. The Akram path is open and available for a limited period of time. This path is very unique. It comes directly from Divine Grace. So many people were directly blessed during the time of the Tirthankars. In those times, when Divine Grace was

bestowed upon a person, he or she would set out on the path of their divine calling, whereas nowadays, if such an event were to befall on anyone, that person would make excuses not to go. But this is indeed the Akram path where it is possible to reach Moksha even while living the worldly life.

This is your ultimate passport. After this, such a passport will no longer be available, because everything will come to an end. Thereafter, only *dharma* (religion) will remain. Through dharma, one will gain *punya* (good karma) and fall into the cycle of cause and effect, i.e. having to reap the benefits of the punyas in one's next birth and so on. The chances of slipping spiritually will be greater!

THE ONE WHO MEETS ME IS QUALIFIED FOR AKRAM GNAN

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

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

THE ULTIMATE GOAL

Questioner: Is this a shortcut of some kind?

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

and short.

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

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

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

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

THE DIFFERENCE BETWEEN THE KRAMIC PATH AND THE AKRAM PATH

Dadashri: I was asked to explain the difference between the Kramic and the Akram paths. I 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 anger, pride, lust and greed, and to turn towards good things. Is that not what you have come across so far? Akram, on the other hand, means you do not have to 'do' anything. Nothing has to be done. Even when someone picks your pocket, according to Akram science, the understanding is that 'He has not picked the pocket, and it is not my pocket', whereas according to the Kramic path, the culprit would be blamed and the belief would be 'It is my pocket that he picked'.

Akram Vignan is like a lottery. When you win a lottery, was there any effort on your part? So many people had purchased lottery tickets, yet you were the winner. Similarly, this Akram Vignan gives Moksha right away, like ready cash.

THE EXPERIENCE OF THE AKRAM

PATH

Questioner: Does one receive Akram Vignan because of one's past lifes' acts?

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

All the other paths are called Kramic. The Kramic path is a relative path. Relative means that it provides worldly benefits, taking you very slowly towards liberation, one step at a time. In this path one has to purify one's ego through renunciation and penance. Once the ego is pure, it is at the threshold of Moksha. The ego has to be purified from the weaknesses of anger, pride, illusion, lust and greed. The Kramic path is a very difficult path. In the Akram path, the Gnani Purush purifies your ego for you. He takes away both your ego and your attachment. Then you attain the experience of the pure Self. Only after you experience your Self, your work is done.

WHY HAS THE AKRAM PATH COME INTO EXISTENCE?

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

Many teachers and gurus have asked me why the Akram path has manifest through me. I have told them that the Kramic path has broken down. The entire foundation of the Kramic path has decayed. They wanted proof of this, so I told them

that the Kramic path is only viable when thoughts, speech and action are in unison with each other, (i.e. when you say exactly that which is in your mind, and your conduct is in agreement with your mind and speech). They agreed that at the present time there was no oneness of thought, speech and action. That is why the Kramic path is fractured.

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

Questioner: Return it.

Dadashri: You would tell the vendor to take it back and to give it to somebody else. You would tell him that you have eaten a lot of sugarcane. This kramic path has become like the rotten sugarcane, but what can one do? People have become puzzled and confused. They no longer care about such things. All they care about is how to enjoy the pleasures of the world.

If one has unity of one's thought, speech and actions, then one can progress in the Kramic path; otherwise the Kramic path is closed.

THE AKRAM PATH

At the present time, the entire foundation of the Kramic path is decaying. Consequently, the Akram path has manifest. The Akram path does not manifest independently. It will take up to three thousand years for the Kramic path to repair itself. Until then, the Akram path will exist. After the Kramic path is restored, the Akram path will no longer be required. This Akram Vignan will not last too long. It has appeared in place of the Kramic path.

Questioner: Are you constructing an elevator?

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

THE PRECIOUS CHANGE THROUGH AKRAM VIGNAN

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

The world will be astonished when it reads about these experiences! How can a person change so suddenly? Thousands have experienced these significant changes in their lives. These changes are permanent. After this Gnan, these people only see the faults that lie within themselves; they do not look at other people's faults. They do not harbor even the slightest intention to harm any being.

THE AKRAM SCIENCE ALL OVER THE WORLD

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

Questioner: And what happens after you Dada?

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

Questioner: Yes there is a need.

Dadashri: My desire will be fulfilled.

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

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

MOKSHA FOR WOMEN THROUGH A K R A M

People say that only men can acquire Moksha and that there is no Moksha for women. I say that there is indeed Moksha for women also. Why not? They say that it is because attachment and deceit (kapat) are qualities that dominate a woman's nature. The same weakness is found in men too, but in women it is to a greater degree.

Women will indeed attain Moksha despite what people say. They are worthy of attaining Moksha, because in essence they are Atma. It may take a longer time for them, because the elements of attachment and deceit are predominant in women.

FREEDOM THROUGH THE SCIENCE OF SELF-REALIZATION

This entire path is Real. There is no element of relative (temporary and related to thoughts, speech and acts) in this path. Real, means beyond this world of thought, speech and acts. Relative means, of this world and within the realm of thought, speech and acts. This path is for the one who has

tried everything else and has not found the solution to liberation. Otherwise there are other standards and paths available. This is for those who want to get “out of standards.”

This is the inner science and it is permanent. Everything else you see in the world is external science and it is temporary. This gives you the experience of the permanent. This is the Absolute Science. This science liberates. No amount of dharma (duties/religion) you practice will give you liberation. Through dharma you may attain material happiness and support that will prevent you from falling. Dharma is that which prevents you from falling from your spiritual progress. For liberation, you need *Vitraag Vignan* (Science of Absolutism). This science does not exist in any scriptures. The Tirthankars knew about this science, but they could not impart it to the people of their times. In these troubled times however, a rare Bhed Vignani (Absolute Scientist who separates the ‘I’ and the ‘My’) has come along and made this science available for everyone.

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

GET YOUR WORK DONE!

Get your work done! Whenever you have the need for it, come here. I am not forcing you to come. Come if you feel like coming. If you like the worldly life and the way things are, then continue as you are. There is no pressure on you to follow this path. I am not here to write letters inviting you to

come. If you happen to meet me, then I will tell you about this Gnan and suggest that you take advantage of it and get your work done. This is all I will tell you. For thousands of years such a science has not been available.

(9) WHO IS A GNANI PURUSH?

THE SANT PURUSH: THE GNANI PURUSH

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

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

Questioner: You mean the one who saves us from *paap* karma (sins or bad deeds) is called a sant?

Dada: Yes. 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 on the right path, whereas a Gnani Purush liberates you. The sant purush are travelers of a particular path. They themselves are walking on a path and encourage others to walk along with them. But a Gnani Purush is the final destination and he gets your work done.

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

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

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

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

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

RECOGNIZING THE 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. His every word is a scripture. His speech, action and humility are so beautiful that they will win you over. He has many unique qualities.

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

The Gnani Purush does not have a drop of intellect (*buddhi* -the light of knowledge which comes through the medium of the ego). The Gnani Purush is *aboodh* (without

buddhi). How many such people are around? Once in a while when such a person is around, he will liberate hundreds and thousands of people. The Gnani Purush does not have even the slightest ego. There is not a single person in this world that is ego-less.

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

(10) WHO IS DADA BHAGWAN?

‘I’ AND DADA BHAGWAN ARE NOT ONE

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

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

Questioner: Why do you do this?

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

Questioner: Do you have a desire to be Bhagwan?

Dadashri: For me it is burdensome to be a Bhagwan. I am a *laghutam* (one who really considers everything in the world to be higher than oneself - an ego-less state) person. There is no other being lower than myself, and that is why to become God would be a burden to me.

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

Dadashri: That is for my ultimate Liberation.

SEEN THE WORLD BUT NOT FULLY KNOWN THE WORLD

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

Questioner: Which four degrees are you talking about?

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

Questioner: What is the difference between understanding and knowing?

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

THE LORD OF THE FOURTEEN WORLDS HAS MANIFESTED HERE

Questioner: Whom do you use the word 'Dada Bhagwan' for?

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

Questioner: Which Bhagwan?

Dadashri: Dada Bhagwan is the One who is manifest within me. He is the Lord of the fourteen worlds. He is also within you, but he 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. You must not be greedy in worldly matters, because greed has no end. Do you understand what Dada Bhagwan is?

The one you see with your eyes is not Dada Bhagwan. You might think that the person in front of you is Dada Bhagwan. No. What you see is a Patel from Bhadran (a village in India). 'I' am a Gnani Purush and 'Dada Bhagwan' resides within me and is completely manifest within me. The Lord of the fourteen worlds has been expressed within me. I have personally seen Him and experienced Him. Therefore, I say this with absolute guarantee and assurance, that He is manifest within me.

And who is it that is speaking? It is a 'tape recorder' that is speaking. Dada Bhagwan has no speech. It is this Patel who is talking as a medium for the 'tape recorder'. After the separation of Patel and Dada Bhagwan, there is no ego left to say, "I am the speaker". The 'tape-recorder' speaks and 'I' remain its knower and observer. Even in you it is the 'tape recorder' that speaks, but you believe, 'I am speaking', and with this belief a false pride arises within you. As for myself, I

too have to bow down to Dada Bhagwan, the Lord 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 Bhadrans become Dada Bhagwan?

(11) WHO IS SIMANDHAR SWAMI?

THE PRESENT TIRTHANKAR, SHRI SIMANDHAR SWAMI

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

Dadashri: Simandhar Swami is a *Tirthankar*. At the present time, He resides in another location called Mahavideh Kshetra. Like the previous Tirthankars, Lords Mahavir and Rishabhdev, Simandhar Swami is the present Tirthankar.

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

Most of these people continue to misunderstand the great message of the Arihants. Arihants are the fully-enlightened beings who in a human form have completely conquered their inner ‘enemies’ of anger, attachment, greed, pride and abhorrence. Upon liberation, the Arihants relinquish their human bodies and become Siddhas.

The twenty-four Tirthankars who have departed from this world and no longer exist as Arihants, have become Siddhas. As Arihants they proclaimed that in their wake, there would be no more Tirthankars on our planet because of the

foreboding time-cycle, but that man should strive to meet the present Tirthankar in Mahavideh Kshetra, where Tirthankars are perpetually in existence. People have forgotten Lord Mahavir’s message and so they continue to pay obeisance to the last Tirthankars on earth, who no longer exist anywhere in the universe, in the human form.

WHEN DOES THE NAVKAAR MANTRA BRING RESULTS?

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

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

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

SPECIAL CONNECTION WITH OUR

W O R L D

Questioner: Can you describe Shri Simandhar Swami?

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

Here in this Bharat Kshetra (our world), Tirthankars have ceased to be born for the last 2500 years. Tirthankars have Absolute Knowledge (Keval Gnan). In Mahavideh Kshetra, Tirthankars are born all the time.

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

Questioner: Is He alive at present?

Dadashri: Yes He lives in Mahavideh Kshetra. He is going to live for a long time yet. If we make a connection with Him, then our work for Moksha will be accomplished.

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

Dadashri: Yes it happens. He is presently here. Although a complete Vitaraag and a Tirthankar, He is going through the unfolding of His naam karma (physique determining karma). The worship of Simandhar Swami brings instant results. It does not matter if He is on another planet. His presence is beneficial to us.

WITH DADA BHAGWAN AS MY WITNESS

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

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

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

Dadashri: There is a lot of difference.

Questioner: Please explain this.

Dadashri: Is there not a difference when you as a subject worship your king without ever having met him and you worshipping the king through a Prime Minister who has direct contact with him? The Prime Minister relays the message to

the king that you are repeatedly remembering him. Do you understand? You always get the result. In the direct (living) presence, the results are multiplied and if you remember someone in his absence, the result is lesser.

If you want to call someone, you need the medium of a telephone. In the same manner, by saying, “With the presence of Dada Bhagwan as my witness”, Dada Bhagwan becomes the medium of your communication with Shri Simandhar Swami. You are able to reach Simandhar Swami. It might take half a minute longer, but it will surely reach Him.

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

HOW LOCATION CHANGES

Questioner: I understand that you cannot attain Moksha directly from here. You have to first go to Mahavideh Kshetra and then Moksha is attained from there. How does that happen?

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

(In the Fourth Ara there are human beings whose thoughts, actions and speech are in congruence. Such a time-cycle always prevails in Mahavideh Kshetra. In the Fifth Ara (the current time-cycle on Earth) there is no unity in people’s

thoughts, speech and actions. This means that people think one way, they say something else and they act in a completely different manner).

ABSOLUTE KNOWLEDGE BY SIMPLY SEEING THE TIRTHANKAR

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

The most important thing is to worship Simandhar Swami, who is the present Tirthankar. He is our main focus.

(12) THE AKRAM PATH CONTINUES

GENERATIONS OF GNANIS TO FOLLOW

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

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

THE ONE ACCEPTED BY THE WORLD, IS THE ONE

Questioner: You say that there will be thousands of people who will mourn for you when you are gone but there

will be no disciples. What do you mean by that?

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

GENERATIONS OF LIVING GNANIS

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

Dadashri: Yes, you are right.

Questioner: Keeping aside the issue of those who have acquired the Akram path through your direct living presence (pratyaksh), what about those who come to this path after you are no longer here? They will not have the opportunity, will they?

Dadashri: There will be, indeed there will be.

Questioner: Everyone will have the opportunity to meet the pratyaksh Purush?

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

Questioner: Will it continue like this?

Dadashri: It will continue. Do you understand?

Questioner: But is there not a need for a pratyaksh

Purush in the Akram path?

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

Questioner: Yes without his presence it cannot work.

Dadashri: Otherwise this path will become closed.

Questioner: Otherwise the path will become closed.

Dadashri: So you will need a pratyaksh Purush.

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

Dadashri: For some time this Akram path will thrive.

Questioner: For some time?

Dadashri: Yes, for some time, because there is a group of people that have to be filtered out through this Akram path. Once this is done there will not be anymore qualified people left and so the Akram path will end. This path is only for the chosen few.

Questioner: Yes, for this group of people only. That is why you called it A-kramic path.

(13) AFTER ATTAINING SELF- REALIZATION

THE SIGNS OF SELF REALIZATION

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

Questioner: Yes,

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

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

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

Questioner: Shuddhatma.

Dadashri: Yes, when you spontaneously remember Shuddhatma, upon waking up in the middle of the night, it is proof that you have realized the Soul. Now you have to follow the aagnas of the Gnani Purush's. These aagnas are very important.

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

EXPERIENCING THE SELF P E R M A N E N T L Y

Dadashri: How long do you remain in this awareness

of 'I am Shuddhatma'?

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

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

Questioner: It has not happened after taking Gnan.

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

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

Dadashri: Then, is it replaced by the awareness 'I am Chandubhai'? If for three hours you are not aware that you are Shuddhatma and then if I were to ask you, "Are you Chandubhai or Shuddhatma?" What will you say?

Questioner: Shuddhatma.

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

Questioner: He becomes aware of himself again.

Dadashri: This is how the external circumstances affect you.

THIS HAS BEEN SAID WITH STRONG CONVICTION

If I ask you, "Are you really Chandubhai or are you Shuddhatma?" You reply, "Shuddhatma". I ask you again the next day and you reply, "Shuddhatma" again. If I continue to

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

KNOWLEDGE THROUGH SCRIPTURES KNOWLEDGE THROUGH EXPERIENCE

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

ESTABLISHMENT OF THE INTERIM GOVERNMENT

After the Gnan, the state of Shuddhatma is attained. However, the state of *Paramatma* (Supreme-fully realized state) has not yet been attained. That which achieved is the interim state, the partially realized Self (*antaratma*).

Questioner: What is the state of the partially realized Self like?

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

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

Dadashri: Yes, only those who have received the Gnan, acquire the antaratma. Antaratma is the interim 'government'. Once all the files have been dealt with, with equanimity, a full Government will be established. Full government is the Absolute Self.

YOU CAN ONLY SAY IT AFTER REALIZATION

Questioner: If we say, "I am Pure Soul", does it not amount to an expression of ego?

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

Many people can say, "I am Pure Soul", but it would be like someone telling you that he will give you \$500 in his sleep. Would you believe him? It would be different if he were wide-awake while making the offer. There is no meaning in saying

anything without awareness. In the same way, when people say, “I am Shuddhatma”, without acquiring Self-Realization, it is as though they are talking in their sleep. They achieve nothing by speaking this way. In fact such talk is liable to cause errors in life for them. One is only entitled to say, “I am Pure Soul” after realizing the Self.

Questioner: So the awareness has to occur?

Dadashri: Yes, only after Self-Realization, can you say, “I am Shuddhatma”. Then it is appropriate, because you are saying it after realizing your true identity; after becoming Shuddhatma. Now if after becoming Shuddhatma, you ask for proof, then we can ask you who you are and you would say “Shuddhatma”. Next we would ask you if you have lost attachment to Chandulal, and he would say that you have. This confirms that you have become a Pure Soul.

THE GNANI AWAKENS YOUR AWARENESS

After this Gnan, you recognize that your home is your Real Self and everything external to it, is foreign. That means your work is completed. This is like the man who is now alert and wide awake after someone wakes him up from sleep. He responds to his real name.

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

AWARENESS NEVER BEFORE EXPERIENCED

Srimad Rajchandra referred to this as:

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

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

BECOMING NIRVIKALP

After this Gnan, ‘I am Chandulal’, is used only for identification in worldly matters. ‘I am Shuddhatma’, and ‘This is mine’ fall into their correct and separate places. After Gnan the *sankalp* (‘I am Chandulal’) and the *vikalp* (‘This is mine’) no longer exist. This is the *nirvikalp* state. (*Nirvikalp* state is the absence of the illusion, from ‘I’ being in the wrong place). The *nirvikalp* state can only exist in the absence of *sankalp* and *vikalp*. Initially you experience a taste of this *nirvikalp* samadhi, which augments with time. But Gnan does not remain ‘exact’ for you, because for endless lives you have not experienced this Real state.

The experience of the Soul is not easy to attain. One can keep on repeating, “I am Shuddhatma, I am Shuddhatma...”, but the experience does not come. There is no other method to acquire the experience of the Pure Soul other than through the Gnan and the Gnani’s grace. The acquisition of Gnan, leads to *pratiti* (conviction), *laksh* (awareness) and *anubhuv* (experience). Furthermore, the conviction (*pratiti*) never leaves.

EXPERIENCE, AWARENESS AND CONVICTION

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

Dadashri: It is the conviction, 'I am Soul', that becomes ingrained in one's being. This conviction has initially taken hold through the medium of words. Eventually one will experience 'I am Soul'. Your former conviction that you are Chandulal is now broken, and the absolute conviction that you are Pure Soul has been established, along with the *laksh* (awareness) of Pure Soul.

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

From now on you will have experience, awareness and conviction of your Real Self. This is a natural occurrence. The duration of time may vary. Experience and awareness fluctuate, whereas the conviction of the Pure state is constant. When the conviction is constant, such a state is called *kshayak samkit*. The conviction that fluctuates is called *samyak darshan* or *upsham samkit*. Awareness tends to change, depending on what

one is doing. If one is talking to someone, one's awareness will not be there. As for experience, this occurs when one is alone. So through these three aspects: conviction, experience and awareness (pratiti, anubhav and laksh), all mental and bodily tendencies (*vrutis*) that have wandered outwardly, for endless lives, now revert to the Self. They change direction, ending all aimless wanderings.

Questioner: What kind of tendencies (vrutis)?

Dadashri: All kinds. These are of the *chitta* (the component of inner vision and previous knowledge in the mind), those related to acquiring materialistic things, those wanting to experience sensual pleasures. There are many different kinds of tendencies. Those tendencies that used to wander off in the market-places of the world now revert back and return to the Self; they cease wandering.

THE STATE OF THE SELF IS ABSOLUTELY PURE

After this Gnan, your preexisting illusion of, 'I am the Doer' is shattered. You are Absolutely Pure. To perpetuate the state of the pure awareness, the state has been called 'Shuddhatma' (Pure Self). It represents the awareness that is pure.

Whatever happens, even if 'Chandulal' becomes angry and abusive towards someone, 'You' are absolutely pure. In such negative circumstances however, 'You' have to tell Chandulal to do pratikraman and alert him about committing aggression (*atikraman*) that results in unhappiness for the other person.

If you have said and done anything that has hurt others, it is an act of aggression. It is an atikraman and therefore

pratikraman should be done. Pratikraman means, apologizing and asking for forgiveness from the other person: 'I have committed this fault. I understand that it is wrong and I am making a resolution not to repeat this mistake again.' Such a vow must be taken. If you commit the same fault again, then again, you have to repent and apologize and ask for forgiveness. You have to do it as soon as you realize your mistakes. In this way your faults will decrease and will eventually end.

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

Dadashri: Recall the Shuddhatma, the One who is absolutely separate from the thoughts, speech, actions, *bhaavkarma* (charge karmas), *dravyakarma* (effect karma), *nokarma* (neutral karmas), of that person; the Shuddhatma that is separate from the name and all the associated attachments of that person. Remember the person's Pure Soul in this way. Then 'Chandulal' will need to recall his mistakes (*aalochana*), repent for the mistake (*pratikraman*), and ask for forgiveness and vow never to repeat it (*pratyakhyan*). 'You' the Shuddhatma, have to remain the Observer of how 'Chandulal' performs the *pratikraman* and with what degree of sincerity.

DEHADHYAS IS 'I AM THIS BODY'

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

PRAGNYA WILL ALERT YOU FROM WITHIN

Because this Gnan is scientific, you will experience it increasingly, and it will automatically alert you from within. You will not have to do anything. The other traditional Kramic path's knowledge necessitates your a 'doer-ship'.

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

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

Pragnya in the samkit state is like a partial phase. It is like the second day of the new moon. Here, for all those who have received Gnan, *pragnya* is fully expressed, like the full moon. The full force of *pragnya* keeps you constantly alert. Its role is to take you to the final liberation. King Bharat had to employ servants to warn him and keep him alert. His servants used to yell three times every fifteen minutes, "Be aware King Bharat Be aware King Bharat!" In your case it is the *pragnya* that warns you constantly from within. That is the experience of the Soul.

THE STEPS OF EXPERIENCE

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

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

Questioner: Yes.

Dadashri: Then what other experience do you need? That awareness itself is the experience of Shuddhatma. Go and ask anyone else in the entire population of India whether he has the awareness of Shuddhatma? After this Gnan the experience of Shuddhatma has occurred and its phases keep growing day by day.

The Enlightened World View itself is the experience of the Soul. You have experienced that you are Shuddhatma. That fact is complete. From now on, there will be a gradual increase of this experience, until you reach Keval Gnan (Absolute State). Keval Gnan is the state of complete, full experience. At present your experience is partial only.

EXPERIENCE EXISTS

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

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

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

EXPERIENCE OF THE SELF

EXPERIENCE OF THE BODY

When mental problems (*aadhi*), physical problems (*vyaadhi*) or external problems (*oopadhi*) do not bother you,

then you know that your Gnan is real. If you lose your wallet with a lot of money in it, then you will experience some inner restlessness and at such time, if 'You' say from within, "This is *vyavasthit*", you will be able to pacify 'Chandulal' (file number one). This inner experience is the experience of the Soul. If on the other hand, 'Chandulal' is unable to remain calm and he loses his peace of mind, then that is the experience of the physical body (*dehadhyas*). Are you familiar with these two experiences?

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

WHAT ELSE REMAINS?

The other path is Kramic. This is the Science of Akram. This is the Gnan of the Vitaraags, the Fully Enlightened Beings, the Omniscient; the Absolute Knowers. There is no difference in the Knowledge of the two paths.

After this Gnan you experience the Soul. What else is left for you to do? All you need to do is to follow the aagna of the Gnani Purush. These aagnas become your religion. These aagnas represent your penance. My aagnas 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 Science of Akram!

This extraordinary Science is such a wonder that it keeps you perpetually alert to your True Self from within. Even when one is involved in negative acts, one is immediately warned from within. Therefore, there is no need for you to do anything. The Science of this Gnan itself takes over all doership. All you have to do from now on is make a firm resolute decision

(*nischay*) that you want to follow Dadashri's aagnas. These aagnas will protect you from influences of every kind. The warnings will come even in your sleep. Now what more do you need?

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

AAGNA IS THE RELIGION

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

There is no need for any penance or renunciation in the path of liberation. The only thing required is to meet a Gnani. Then the acquisition of his aagnas becomes your religion and your penance. *Gnan* (correct Knowledge), *darshan* (correct vision), *charitra* (correct conduct) and *tapa* (penance), are the four pillars of the foundation of Moksha. The direct result of aagnas is freedom, because all the four pillars are contained in them.

STAY WITH THE GNANI

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

Questioner: In what sense can we stay with him?

Dadashri: There should be no devotion in any other direction except in the direction of the Gnani. We know that this is Akram Science and people have brought with them

innumerable files, therefore I have given you the freedom to go and deal with these files. But I am not letting you go away completely. I am letting you go so that you can deal with files with equanimity. Otherwise it is better that you remain with the Gnani.

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

Mahavideh Kshetra awaits such a person. The one in whom the awareness of Shuddhatma is established, cannot remain here in Bharat Kshetra (our world). The rule is that the one who gets the awareness of the Soul goes to Mahavideh Kshetra. He does not remain in this *Dusham Kaal* (current time cycle). With one or two more lifetimes in Mahavideh Kshetra, after the darshan of the Tirthankar Shri Simandhar Swami, one attains Moksha. Such is the simplicity and ease of this path. Stay in my aagnas. Aagnas represent religion and aagnas represent penance. You have to settle all your files with equanimity. Stay in the aagnas as much as possible. The State of Lord Mahavir can be yours if you abide by them constantly. Look at the relative and look at the Real and your chitta will not wander. But alas! The mind will erupt with new thoughts, which create puzzles.

After this Gnan if you follow the five aagnas, you will be in bliss, just as Lord Mahavir was. I live in the same bliss. I am showing you this path; the very path that I have walked. Your spiritual awakening in the Real realm is same as mine.

(14) THE IMPORTANCE OF THE FIVE AAGNAS

SPIRITUAL PRACTICE AFTER GNAN

Questioner: What should one do spiritually after this Gnan?

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

BLISS WITH AGNAS

Questioner: Is there anything higher than your five aagnas?

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

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

FIVE AAGNAS LEAD TO THE STATE OF

THE LORD

Dadashri: The five aagnas are simple, are they not?

Questioner: But they appear difficult in daily experience.

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

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

UNFLINCHING DECISION MAKES YOU FOLLOW AAGNAS

The greatest thing of all is to decide to follow Dada's aagnas. 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 then, that much is correct and exact. At least be determined to follow them.

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

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

Moksha is the reality of our Gnan. If you stay in the aagna, it is guaranteed. There is no argument about it. Even if one does not want to follow the aagnas, because one has attained the seed of Gnan, one day it is bound to grow. People ask me what happens to those who have taken the Gnan but do not follow the aagnas. I tell them that they are not to be concerned about this. That is my concern because they have taken the Gnan from me. One's sins are destroyed in the fire of the Gnan. When one abides by the five aagnas, bliss will prevail.

The task shall be accomplished if you follow the aagnas. I follow these aagnas constantly. The state that I am in is the state that is given to you. It will only work if the aagnas are followed. If one tried to attain this through one's own efforts, one would not succeed even in a hundred thousand lifetimes. There are situations where one follows the aagnas through the medium of the intellect, which only serves to weaken the protective wall of the aagnas, even though one may still have the bhaav to follow the aagnas. So you need to be alert and

attentive.

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

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

THESE ARE THE AAGNAS OF THE LORD

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

JAI SAT CHIT ANAND

TRIMANTRA (Three Mantras)

(recitation of these 5 times morning and evening remove obstacles of worldly life)

Namo Arihantanam

I bow to all who have destroyed their internal enemies, namely Anger, Pride, Attachment and Greed. (Ari means enemy, Hunt means to kill, e.g. Shri Simandhar Swami)

Namo Siddhanam

I bow to those who have attained Siddh state (have achieved final moksh or liberation, e.g. Lord Ram and Mahavir.

Namo Aayariyanam

I bow to all the Acharyas (Principals) who have attained self-realization.

Namo Uvazzayanam

I bow to all the Upahayays (teachers in the path of Self Realization) who are progressing themselves.

Namo Lo ye Savva Sahunam

I bow to all the Sadhus in this universe (sadhus are those who have received Atma Gnan and are progressing further along the path of Enlightenment).

Eso Pancha Namukkaro, Savva Paavappanasano

These five salutations (namaskars) destory all sins (paaps).

Mangalanam Cha Savvesim, Padhaman Havai Mangalam

Of all that is auspicious, this is the highest.

Aum Namo Bhagavate Vaasudevaya

I bow to all those who have become Gods from human beings (nar to Narayan).

Aum Namah Shivaaya

I bow to all beings who are auspicious (These are Self Realized Beings).

Jai Sat Chit Anand

PRATAH VIDHI

(Prayer for Daily Morning)

- ☸ *Shree Simandhar Swami ne Namaskar.*
My Salutations to Shree Simandhar Swami. (5)
- ☸ *Vatsalyamurti Dada Bhagwan ne Namaskar.*
My Salutations to Vatsalyamurti Dada Bhagwan. (5)
- ☸ *Prapt Man, Vachan, Kaayathi, Aa jagat na koi pan
Jeev ne kinchit matra pan dookh na ho, na ho, na ho.*
Let no living being in this world suffer any hurt
whatsoever through the medium of this mind,
speech, and body. (5)
- ☸ *Keval Shuddhatmanubhav Seevai, Aa jagat ni koi
pan vinaashi cheej mane joiti nathi.*
With the exception of the experience of the pure
soul I have no desire for any temporary things in
this world. (5)
- ☸ *Pragat Gnani Purush 'Dada Bhagwan' ni Aagna
maaj nirantar rahevaani param shakti praapt ho,
praapt ho, praapt ho.*

May I acquire the supreme strength to remain in the five aagnas of Gnani Purush 'Dada Bhagwan.' (5)

☸ *Gnani Purush 'Dada Bhagwan' na Vitraag Vignan nu, yathartaye karee ne sampoornah, sarvanghpanhe keval Gnan, keval darshan ne keval charitrah ma pareenamahn ho, pareenamahn ho, pareenamahn ho.*

May absolute Science of the Enlightened One, Gnani Purush Dada Bhagwan, take true hold within me and express fully to the highest level of Absolute Enlightened View, Absolute Enlightened Knowledge and Absolute Enlightened Conduct.

NAMASKAR VIDHI

1. Pratyaksh “Dada Bhagwan” ni saakshiye vartmaane mahavideh kshetrama vicharta tirthankar bhagwan Shree Simandhar Swami ne atyant bhakti poorvak namaskar karu chhu. (40)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Bhagwan Shree Simandhar Swami who is present in Mahavideh Kshetra .

2. Pratyaksh “Dada Bhagwan”ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta “Om Parmeshti Bhagwanto ne” atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Om Parmeshti Bhagwants who are present in Mahavideh and other Kshetras .

3. Pratyaksh “Dada Bhagwan”ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta “Punch Parmeshti Bhagwanto ne” atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Panch Parmeshti Bhagwants who are present in Mahavideh and other Kshetras.

4. Pratyaksh “Dada Bhagwan”ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta “Tirthankar Sahebo ne” atyant bhakti poorvak namaskar karu chhu. (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Sahebs who are present in Mahavideh and other Kshetras.

5. Vitraag shaasan dev-deviyo ne atyant bhakti poorvak namaskar karu chhu. (5)

I offer my salutations with extreme devotion to Vitraag Saashan Dev and Devis.

6. Nispakshpati shaasan dev-deviyo ne atyant bhakti poorvak namaskar karu chhu (5)

I offer my salutations with extreme devotion to Nispakshapati Saashan Dev and Devis.

7. Chauvees Tirthankar bhagwanto ne atyant bhakti poorvak namaskar karu chhu. (5)

I offer my salutations with extreme devotion to 24 Tirthankars Bhagwans.

8. Shree Krishna Bhagwan ne atyant bhakti poorvak namaskar karu chhu. (5)

I offer my salutations with extreme devotion to Shree Krishna Bhagwan.

9. Bharat kshetre haal vicharta Sarvagna Shree Dada Bhagwan ne nischay thi atyant bhakti poorvak namaskar karu chhu. (5)

With unflinching devotion I offer my salutations to Sarvagna Shree Dada Bhagwan who is present in Bharat Kshetra (this world). (5)

10. Dada Bhagwan na sarve Gnani Mahatmao ne atyant bhakti poorvak namaskar karu chhu. (5)

With extreme devotion, I offer my salutations to all Gnani Mahatmas of Dada Bhagwan.

11. Aakha bramhanda na jeev matra na "REAL SWAROOP" ne atyant bhakti poorvak namaskar karu chhu. (5)

With extreme devotion, I offer my salutations to the "REAL SELF" in all living forms of this universe.

12. Real Swaroop ey bhagvat swaroop chhe, jethi aakha jagat na bhagvat swaroope darshan karu chhu. (5)

The " REAL SELF " is " God " and so I see God in all living beings

13. Real Swaroop ey Shuddhatma swaroop chhe, jethi aakha jagat ne Shuddhatma swaroope darshan karu chhu. (5)

The " REAL SELF " is the "Pure Self " and so I see the "Pure Self" in all living beings.

14. Real Swaroop ey tutva swaroop che, jethi aakha jagat ne tutva gnane karine darshan karu chhu. (5)

The "REAL SELF" is "Elemental Self" and so I see the entire world through Tatvagnan or "Elemental Knowledge".

NAV KALAMO

NINE PRICELESS DIKSHAVAKYAS, THE ESSENCE OF ALL SCRIPTURES AND RELIGIONS

1. Hae Dada Bhagwan! Mune koi pan deh-dhari jivatma no kinchit matra pan aham Na dubhai, Na dubhavai, ke dubhava praty Na anumodai, evi param Shakti aapo.

Mane koi deh-dhari jivatma no kinchit matra pan ahum Na dubhai evi syaad-vaad Vani, syaad-vaad vartan ane syaad-vaad manan karvani param Shakti aapo.

2. Hae Dada Bhagwan! Mane koi pan dharma nu kinchit matra pan praman no dubhai, Na dubhavai, ke dubhava praty no anumodai, evi param Shakti aapo.

Mune koi pan dharma nu, kinchit matra pan praman na dubhai, evi syaad-vaad vani, syaad-vaad vartan ane syaad-vaad mannan karvaani param shakti aapo.

3. Hae Dada Bhagwan! Mane koi pan deh-dhari oopdeshak, sadhu, sadhvi, aacharya no, avarnavaad, apraadh, avinay na karvaani param shakti aapo.

4. Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma praty, kinchit matra pan abhaav, tiraskaar, kyaareya pan na karaaya,

na karavaay, ke karta praye na anumodai evi param shakti aapo.

5. Hae Dada Bhagwan! Mane koi pan deh- dhari jivatma saathe kyaareya pan katthor bhaasha, tunteeli bhaasha na bolai, na bolavai, ke bolva praye na anumodai evi param shakti aapo.

Koi katthor bhaasha, tunteeli bhaasha bole, to mane mruduruju bhaasha bolvaani shakti aapo.

6. Hae Dada Bhagwan! Mane koi pan deh-dhaari jivatma praye streeh, purush, agur napunsak, gummeh te ling-dhari hoi, toh tenah sambhandi kinchit matra pan vishay-vikaar sambhandi dosho, iccha-o, chesta-o, ke vichaar sambhandhi dosho na karai, na karvai, ke karta praye na anumodai, evi param shakti aapo. Man nirantar nirvikaar rahevaani param shakti aapo.

7. Hae Dada Bhagwan! Mane koi pan rus ma lubdha- panoo Na karai evi param shakti aapo. samrusi khoraak levai, evi param shakti aapo.

8. Hae Dada Bhagwan! Mane koi pan deh-dhari jivaatma no; pratyaksh agar paroksh, jeevant agar mrutyu paamelano, koi no, kinchit matra pan avarnavaad, apraadh, avinay Na karai , na karaavai, ke karta praye na anumodai, evi param shakti aapo.

9. Hae Dada Bhagwan! Mune jagat kalyaan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.

Ask the above from Dada Bhagwan (The Lord within you). This should not slip into a daily routine of recital. These sentences should come from your heart. Experience these bhavna with alert awareness from within.

These nine sentences encompass the essence of all the scriptures of the world.

SHUDDHATMA PRATYE PRARTHANA

Hae Antaryaami Parmatma ! Aap dar-aek jiv-maatrama beeraj-maan chho temaj maarama pan beerajela chho. Aapnoo swaroop tehj maaroo swaroop chhe. Maaroo swaroop - “Shuddhatma” chhe.

Hae Shuddhatma Bhagwan ! Hoon aapne abhed bhaave atyant bhakti poorvuk namaskaar karoo chhu. Agnanta-ey karee-ne meh je je * dosho karya chhe, te sarva doshoney aapni samaksha jaaher karoo chhu. Tey-no hradai poorvak khoobh pastaavo karoo chhu. Aney aapni paasey kshama praarthu chhu. Hae Prabhu ! Mane kshama karo, kshama karo, kshama karo! Aney fur-ree aeva dosho naa karoo aevi aap mane shakti aapo.

Hae Shuddhatma Bhagwan ! Aap aevi krupa karo ke um-ne bhed-bhaav chhuti jaai aney abhed swaroop praapt thai. Aamey tamara-ma abhed swaroope tan-maiyakaar rahiyeh.

PRAYER TO PURESELF

Oh Pure Soul within me! You reside within all living beings, just as you reside in me. Your divine form is my real form . My Real form is “Shuddhatma.” (Pure Atma).

Oh Shuddhatma Bhagwan ! With infinite devotion and oneness, I offer my salutations to you. I confess unto you, all mistakes * that I have committed in my ignorant state. I sincerely repent for these mistakes and ask for your pardon. Oh Lord ! Please forgive me, forgive me, forgive me and give me the strength not to repeat these mistakes again.

Oh Shuddhatma Bhagwan ! Please bless us all with such grace that this separation from you disappears and we attain oneness

with you. May we remain One with you at all times.

(* Recall the past mistakes that you have committed)

PRATIKRAMAN VIDHI

Pratyaskh Dada Bhagwan-ni sakshi-ye Dehdhari * na man-
vachan-kaaya na yog, bhaavkarma, dravyakarma, nokarma-thi
bhiina eva hae shuddhatma bhagwan, aaj din sudhi je je ** dosho
thaya che, teni kshama maango chhu, aalochana, pratikraman,
pratyakhyaan karu chhu. Mune kshama karo, kshama karo, ksama
karo. Ne faree eva dosh kyareya pun nahi karoo, evo dradh
nischay karoo chhu.

Hae Dada Bhagwan ! Mane evo koi pun dosh na karvaani
param shakti aapo, shakti aapo, shakti aapo.

Pratikraman : Process of Divine Apology

With Dada Bhagwan as my witness, I offer my salutations to the
Pure Soul who is totally separate from the mind, speech, and
body of * _____

I recall my mistakes (aalochana) **

I apologize for these mistakes (pratikraman)

I affirm not to repeat these mistakes again (Pratyakhyaan)

Dearest Dada Bhagwan ! Grant me the strength to act in
accordance with this firm resolution.

* name of the person hurt by you.

** recall the mistakes you committed with this person.



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