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Dimple Mehta
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Real Spiritual Effort of Attaining Liberation as an Ekavtari

EDITORIAL

Everyone yearns for liberation, but if one cannot find the path to liberation, then how can one embark on that journey? 'From the current era of the time cycle and from this location, liberation cannot be attained'; agreeing with this view from the scriptures, people continue to remain entangled. The Lord has said that, "In the current era of the time cycle, there is no unity of thought-speech-action and that is the reason why one cannot attain liberation from this era of the time cycle and from this location." But that does not mean that the path to liberation is closed. The path to liberation is indeed open, but via *Mahavideh Kshetra* (one of the three regions in the universe where human beings reside). In this era of the time cycle, through the *Akram* path one can attain Knowledge of the Self and the Knowledge of the doer (*Gnan*) and indeed also attain a state whereby only one more life remains before final liberation (*ekavtari*). So what if one does not receive a check for Rupees 100,000, at least he received a check for Rupees 99,999. Can that be considered of any lesser value?

What a phenomenon of the current time; where, in an era of moral and spiritual decline, the *Akram Gnani* emerged and through Him the *Akram Vignan* manifested! Through this *Akram Vignan*, within just two hours, one attains the absolute Vision that, 'I am pure Soul'. Truly speaking, this Knowledge of the Self is indeed the absolute Knowledge, but because in this era of the time cycle absolute Knowledge cannot be attained, it manifests in the form of absolute Vision. That is why one becomes *ekavtari*.

After attaining the Knowledge of the Self, in order to attain the *ekavtari* state, all that is left is for one to follow the five *Agnas* as given by absolutely revered Dadashri. After attaining the Knowledge of the Self, because doership vanishes, new *karma* cease to be charged. But what about the discharge *karma* that remain? Those discharge *karma* cannot fully discharge without following the *Agnas*. Therefore, to attain completion of the ultimate goal, real spiritual effort to progress as the Self of following these *Agnas* is of utmost importance.

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Now after having attained the Knowledge of the Self, in order to attain liberation in just one more lifetime, it is our goal to attain the distinct experience of the Self in this very life. But in attaining that state, sexuality is a grave pitfall. Actually, one has to become free from both sexuality and *kashaya* (anger, pride, deceit, and greed), so one needs to maintain a lot of awareness against sexuality.

Now, as files are settled with equanimity, one's spiritual development in worldly interaction rises. When all the files are completely settled, one's work is done. For the one who is firmly decided upon settling his files, it does not take long. He will have a solution within one or two more lifetimes.

In the compilation presented, the exclusive description of the state of the *Gnani Purush* as the giver of final liberation within just one lifetime, as well as how this final liberation can be attained within one lifetime has been encompassed here. So let us all comprehend this, sincerely commence the real spiritual effort to progress as the Self so as to attain liberation in just one more lifetime, and get Our work done.

~ Jai Sat Chit Anand

Real Spiritual Effort of Attaining Liberation as an Ekavtari

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan.}

The Path to Liberation is Indeed Accessible

Questioner: It has been stated in the scriptures that the path to liberation (*moksha*) is inaccessible (from this world).

Dadashri: The path to liberation is closed beyond a certain point. However, that does not mean that one cannot attain a state in which final liberation is attained after just one more life (*ekavtari*). The state of *ekavtari* is attainable here on *Bharat Kshetra* (the region in the universe where planet Earth exists). Here the path to liberation has closed, however it is not that the entire path has been closed all together.

The Lord has said that this era of the time cycle (*kaal*) is the descending

half of the time cycle (*avsarpini*), and it is characterized by no unity of thought, speech, and action (*Dushamkaal*). Which means, a check valued at 100,000 rupees, cannot be cashed for the full amount; one can only receive 99,999.99 rupees for it. Just that much has been reduced, not more than that. But, these people have assumed that the entire path has become closed! No, it has only become inaccessible by a cent.

Questioner: Lord Mahavir has written that the gates to liberation have closed, so how can liberation be attained?

Dadashri: You have to understand what is implied by, 'The gates to liberation have closed.' The Lord has said that, "During the fourth era of the time cycle, liberation could directly be

attained from here.” One used to attain final liberation directly from here. In this fifth era of the time cycle, one can attain *ekavtari*. If only one more life remains, then is that not considered liberation? This has happened for all these *mahatmas* (those that have received Self-realization through *Gnan Vidhi*)! I told them, “If you have any worry, file a law suit against me.” And that too, it is not just one to two hundred; I have given the Knowledge of the Self and the Knowledge of the doer (*Gnan*) to five thousand people (up to 1978). And I have yet to straighten the rest of the world.

The Path to Liberation: Kramic – Akram

There are two paths to attain liberation. The initial path is the *Kramic* path, in which one renounces (worldly things and the attachment to the body) one-by-one as he proceeds along step by step to climb ahead. The second is the *Akram* path (direct path to Self-realization) that has currently manifested through me! This comes about once every million years, and it is a wonder of this world! Liberation is attained just by sitting in a ‘lift’. There is no acquisition or renunciation on this path. It is a path of liberation which requires no effort; it is a ‘lift’ path. This path is for those who have tremendous merit *karma*. Wherein the *Gnani* (the One who has realized the Self and is able to do the same for others) grants the ‘stamp of approval’ and liberation is attained. This is a path of instant ‘cash’ (benefits), nothing can be left pending. One needs instant ‘cash’, so this path of cash (results) has emerged. This is the only ‘cash bank’ in the world.

Kshayak Samkit Through Akram Vignan

Questioner: In the current era of the time cycle, can one attain permanent conviction of the right belief that, ‘I am pure Soul’ (*kshayak samyaktva*)? I have read that, having attained the permanent conviction that, ‘I am pure Soul’ (*kshayak samkit*) in the past life, a living being (*jiva*) can be born with the same conviction on *Bharat Kshetra* in this current era of the time cycle. However, this permanent conviction cannot currently be initiated here.

Dadashri: That is correct. What the scripture writers have stated is not wrong. This has been stated for the *Kramic* path, but this is the *Akram Vignan* (a step-less Science of Self-realization). What does *Akram Vignan* mean? It is an exception. Exceptions cannot be found in the scriptures. Scriptures are based on set rules and disciplines, whereas this path is an exception. And therefore, this is beyond the scriptures. It is the very same Knowledge (*Gnan*) on the path (to liberation); but it is an exception. That is why it is *Akram Vignan*.

Whereas here, experience of *kshayak samkit* happens. *Kshayak samkit* means absolute Vision (*keval Darshan*). It is not vision that comes and leaves (*kshayopsham darshan*), but it is absolute Vision.

Truly speaking, it is not even the permanent conviction of the right belief that, ‘I am pure Soul’ (*kshayak samyaktva*), but it is absolute Knowledge (*keval Gnan*)! However due to the current era of the time cycle, the absolute (Knowledge)

is not digestible. If it were digested, then liberation would have happened! This *kshayak samyaktva* is considered absolute Knowledge. This is *Akram Vignan*. That other point is correct (for the *karmic* path), it is not wrong. (In this era of the time cycle) *Kshayak samyaktva* cannot exist. In that, once the right belief that 'I am pure Soul' (*samkit*) sets in, liberation is attained after fifteen lives. (Then) How can one attain *ekavtari*? The answer is, if this *Akram Vignan* is attained, then *ekavtari* is possible.

What is the Result of Attaining Samkit?

Questioner: Upon attaining the right Vision does the cycle of human life end?

Dadashri: (On the *Kramic* path) Another birth in human form will happen, but (through the *Akram* path) in this era of the time cycle it does not come along. The type of *samkit* of this era is of a different kind.

Questioner: So is there a difference in the right belief from era to era of the time cycle?

Dadashri: For the one on the *Kramic* Path who has attained *upsham samkit* (conviction of 'I am pure Soul' that waxes and wanes, wherein the root cause of anger, pride, deceit and greed has not been destroyed), another birth in human form comes about again and again. (But on the *Akram* path) This is considered *kshayak samkit*, so this means existence in a human form will not come again and again.

After attaining *samkit*, birth in the

tiryancha gati (sub-human life-form; includes animals, birds, insects, and plants) and *nark gati* (hell life form) ceases, and for the most part birth as a human also ceases. And this *samkit* (of the *Akram* path) is such that it results in liberation; it is indeed such that one attains a state in which final liberation is attained after just one more life (*ekavtari*)!

On the *Akram* path, the *Gnani Purush* establishes an inner link of *kshayak samkit*, so therefore the link of *kashaya* (anger, pride, deceit, and greed) does not remain. If this inner link is present, then that link (of *kashaya*) cannot exist, and if the link of (*kashaya*) prevails, then this inner link cannot exist!

Aversion Towards Dukha is the First Stage of Liberation

Here *mahatmas* have attained absolute Vision (keval *Darshan*). Which experiences prevail in that state? One wherein anger-pride-deceit-greed do not happen. The remaining anger-pride-deceit-greed after attaining *kshayak samkit* are not in the form of a seed, they are not in living-form; they are in non-living form. And those that are considered to be completely non-living, those (*parmanus*; the smallest, most indivisible and indestructible particle of matter) that have turned into *pudgal* (non-Self complex), are the only ones that remain as they are. Hence, anger-pride-deceit-greed and worries do not arise. Despite living in the worldly life, worries do not happen.

When a single day goes by without any worries, then people consider

themselves to be so blessed! You are completely at ease (*nirant*), are you not?

Questioner: Yes, absolutely at ease.

Dadashri: At complete ease, without any problems at all. One of the attributes of the *Siddha Bhagwanto* (Souls who have who have become free from the cycle of birth and death and thus have attained ultimate liberation) referred to as *nirakudta*, (a state that is free of all agitation-disturbance) manifests within them (the *mahatams*).

When there is no pain (*dukha*) experienced at all, here and now, then that is considered the first stage of liberation (*moksha*). Aversion towards worldly pain is the first stage of liberation. And then when one has pure intent (*sadbhaav*) for One's natural bliss, that is the final stage of liberation.

Aversion towards pain means that if someone were to hurl abuses at you right now, even then you would not feel pain; if someone were to hit you, even then you would not feel pain. If your yogurt soup (*kadhee*) or lentil soup (*daal*) was too salty, even then you would not feel pain.

Questioner: That is the first stage of liberation!

Dadashri: That is the first stage of liberation. When worldly pain does not affect you, it is considered the first stage of liberation.

Freedom From a Body is Ultimate Liberation

Once you leave this body, ultimate liberation will arise after one or two

more lifetimes! So that is why right now aversion towards worldly pain remains. If you do according to what I say, then worldly pain will not touch You.

Questioner: What is meant by, 'liberation of the body'?

Dadashri: This body's final liberation (*nirvana*) cannot be attained in this life therefore one more lifetime is required. Then the body's liberation also happens; liberation of the Soul (*Atma*) and liberation of the body. Both were in bondage, and both become free! Each one parts its own way home!

Through God, Liberation at any Time and From any Location

Questioner: In a spiritual song (*pad*) it says, 'liberation can be attained through me at any time, from any location.' So what does, 'At any time, from any location,' mean?

Dadashri: It means that (liberation) can be attained from any location, and it is only through the very God that resides within. Can liberation ever be attained in any era of the time cycle without God? What do you say?

Questioner: No.

Dadashri: That is what it (the song) means to say. You have realized God, have you not? The person (whom you are seeing with your eyes) is not God, had I not explained this to you; that 'this' is Patel? The One that resides within is God, and it is through Him that liberation can be attained. Now have you understood that or have you not?

Questioner: I have understood.

Dadashri: Then ‘At any time, from any location’ (liberation) that is referred to in the song, whenever it used to happen here in the past, it was only possible through God.

Freedom is Easily Attained by the Power of Akram Vignan

One man asked me, “What is this *Akram Vignan*? And what does it do in the worldly life?” I told him, “In order to attain liberation, some people just keep plucking off the leaves from the tree of worldly life, and that is why it does not appear as though it has been destroyed. The leaves grow back once again. Some people keep breaking small twigs and believe it will get destroyed, but nothing of that sort happens. Some people cut off large branches, but that does not destroy the tree of worldly life, and it keeps on sprouting. Some people cut it off from its trunk, but even then they say, “It keeps growing.” So then they asked me, “What do you do?” I told them, “I take a slice out of the main root of the tree, and I put some medicine in it, nothing else.” I look for its main root and put some medicine in it, (hence) it dries up. And that is why liberation happens, otherwise can there ever be liberation? How can a person attain *ekavtari* (a state whereby only one more life remains before final liberation)?

The living beings of this current era of moral and spiritual decline (*Dushamkaal*) do not possess the worthiness of acquiring another human birth. Blessed is this *Akram Vignan* that has manifested to grant freedom to

living beings who have declined to such a degree! Living begins with every kind of weakness, who have no shortage of weaknesses, they too attain this. That is the power of *Akram Vignan*!

Akram Vignan is the Only Cash Bank

Therefore, this is the ultimate path to liberation that has emerged. Such a path to liberation has come about in this day and age. A path of *ekavtari* has emerged. The scripture writers have written that, ‘Twelve thousand five hundred people will become *ekavtari*.’ Such a phenomenon has come about here! In that, your salvation will happen. Whether you become *ekavtari* or not is a secondary matter, but at present you should attain a ‘cash’ (experience) of liberation. If it is on credit, then what is the point of that?

What would be the point if liberation is not experienced here? Otherwise, in this *Kaliyug* (current era of the time cycle which is characterize by lack of unity in thought, speech, action), everyone will con you. If you ask someone you know to buy your groceries for you, they will take a commission for it; what is the guarantee in *Kaliyug*? So it (liberation) should be guaranteed. ‘We’ give you this guarantee. Then, however much you follow ‘our’ *Agnas* (instructions of the *Gnani Purush*), you will receive that much benefit.

It is such that only one more life remains. The methodical process of this Spiritual Science (*Vignan*) is such that it is not lengthy; it is easy, it is natural and spontaneous (*sahaj*), it is straightforward (*sarad*) and easily attainable (*sugam*). Is this not easy?

Questioner: It is absolutely easy, there is no other path that is easier than this.

Dadashri: No other path is as easy as this. That is how straightforward it is!

Showers of Knowledge of the Self in This Dushamkaal

‘*Sakal brahmand jhankhe tey Gnanvarsha ney asahya oonadey.*’

‘The showers of Knowledge of the Self, which the entire universe yearned for has fallen during the spell of unbearable heat.’

The showers of Knowledge of the Self and the Knowledge of the doer, that the entire universe desires for has not only fallen, but it has fallen during the fierce summer! The showers of Knowledge of the Self have fallen in this cruel *Dushamkaal*, in such an era of the time cycle, where every human being is struggling! If it rains during the monsoon season, then that is within the norm, whereas this has happened in the summer of *Dushamkaal* when it was not supposed to have happened. Rain that is not supposed to fall has fallen! So under such circumstances, one should get his spiritual work done.

Awareness as the Self Sets in Within an Hour

The path to liberation is easier than making a rice and lentil dish (*khichadee*)! If it is difficult, if it is laborious, then it is not the path to liberation, it is some other path. Only if one meets a *Gnani Purush* (one who has realized the Self

and is able to do the same for others), will the path to liberation become easy and straightforward. It becomes easier than making *khichadee*. The path that is ten million miles long; the path that is such that it cannot be attained in ten million lifetimes, has suddenly manifested as an absolute short cut! This Knowledge (*Gnan*) is the very same as that of the *Vitaraag* Lords (fully enlightened living beings), it is that of the omniscient Lords, just the method is *Akram* (step-less path). It is the vision which completely changes. The awareness of the Self (*laksha*) sets in within just one hour, whereas in the *Kramic* (step-by-step) path, one does not attain this awareness until the very end. What sorts of effort people resorted to in order to attain the awareness of the Self! People have taken on such brutal penance even to experience momentary awareness of the Self! The *Gnanis* of the *Kramic* path do not attain the awareness of the Self until the very end, but their awareness (*jaग्रuti*) remains a great deal. Whereas over here, for all you (*mahatmas*) this has become very straightforward; you have been granted the Self in just one hour. Thereafter the awareness as the Self (*laksha*) never leaves, and the Self constantly remains in awareness.

Awareness of the State as the Self Remains Constantly

If you were to wake up at two o’clock in the night, then what is the first thing that would come to your mind?

Questioner: ‘I am pure Soul (*Shuddhatma*),’ that is the only thing that comes to mind.

Dadashri: For people, that which is most dear to them in this world is indeed what comes to mind first, but for you the pure Soul comes to mind first. One can never attain the awareness of that which is not possible to attain. That is why the Self has been called *alakh niranjan* (that which is hardly possible to Know as well as no *karma* can attach to it). But here, for you, the awareness of the Self is established in just one hour. It is through the *Akram Gnani's* spiritual powers, prosperity; the grace of the celestial beings, that You attain a phenomenal state in just one hour!

This Spiritual Science is such that it will allow one to bypass millions of lifetimes and thus attain *ekavtari*. Otherwise, nothing will be attained even after millions of lifetimes. The path to liberation (*moksha*) has never before been like this. No one has ever said this, and that is why when people read this they say, "How can this be? How can this be?" And in this way their entire life will go by!

This is a true path to liberation that has emerged. If one understands it, then his work will get done, and if he does not understand it, then he will wander around in vain!

Agna Itself is Religion, and Agna Itself is Penance

After 'we' have given you the Knowledge of the Self and the Knowledge of the doer (*Gnan*), you attain the experience of the Self. Thereafter, what else remains? It is to follow the

Agnas (five directives that preserve the awareness as the Self in *Akram Vignan*) of the *Gnani Purush*. *Agna* itself is religion, and *Agna* itself is penance. 'Our' *Agnas* do not obstruct the worldly life, even to the slightest. You can live in this worldly life and yet remain unaffected by it; such is this *Akram Vignan*!

With the Knowledge of the Self that 'we' have given, if one proceeds according to what 'we' say, then he will indeed attain liberation within one more lifetime, and he will be able to experience liberation from now. Otherwise, it is such that it is not possible to attain liberation even in a million lifetimes. Therefore, accept 'our' five *Agnas* as reality.

These five *Agnas* hinder the binding of life after life. So consider staying in the *Agnas*. If you follow the *Agnas*, then *samadhi* (freedom from mental, physical, and emotional anguish, resulting in bliss) will constantly remain everywhere, and worldly life will go by smoothly. The one who has a firm resolution (*nischaya*) that he wants to follow 'our' *Agnas*; he will attain liberation within one or two more lifetimes.

Just Continue to See Everything That Happens

What is the purpose of the five *Agnas*? It is to protect the Knowledge of the Self (*Gnan*). It is so that the separation 'we' have made (between the Self and the non-Self) does not become one once again. The two have been separated, and in that, a line of demarcation has formed. Now they will not become one once again, if 'our' *Agnas* are followed. The

entire Self (*Atma*) has been understood. Chandubhai (The reader is to insert his or her name here) will do whatever Scientific Circumstantial Evidences (*Vyavasthit*) prompts him to; You have to continue to See whatever it is that Chandubhai does. No matter what happens in this lifetime, if You continue to See and remain in the *Agnas*, then this *Gnan* is such that You can attain liberation in just one more lifetime.

If there was a butcher, and I was to give him Knowledge of the Self, and if he were to remain in that *Gnan* and keeps Seeing everything that happens, and he does not interfere in anything else, then he would attain liberation. The activities as a butcher do not hinder him, the belief that, 'I am doing this' is what hinders. (After attaining Knowledge of the Self and the Knowledge of the doer) Nothing is left to be done, just continue to See everything that happens.

Questioner: The intent (*bhaav*) that we have!

Dadashri: The intent that has been made, the firm resolution (*nischaya*) has been made, now one has to keep Seeing how much happens according to that firm resolution. It is in fact the design from the past life which is expresses.

Questioner: That which comes out is itself the discharge, isn't?

Dadashri: Yes, but nothing remains for us to do, does it!

In Accordance With Agnas is the Ekavtari Intent

You do not do anything anymore,

do you? Nothing at all? Very nice! Only Dada's *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*)?

Questioner: Yes.

Dadashri: This is a Spiritual Science whereby one can attain a state in which only one more life remains before final liberation (*ekavtari*)! If one completely follows my *Agnas*, everything will be finished for him in one lifetime. Otherwise, it may take two or three more lifetimes, but not a fourth. You want to do just that, don't you? You want to settlement (*nikaal*) to all this; or do you want to do this same business life after life? Are you sure? Do you feel that a final end will come about? This is a spiritual Science; it is not religion. In religion, things have to be done. Whereas here, you do not have to 'do' anything else; you just have to follow 'our' *Agnas*.

Questioner: This *Gnan* is such that we do not have to do anything else, so then why do we have to do the (*Charan*) *Vidhi*?

Dadashri: Are you referring to doing the *Vidhis* and all that? All that is part of the *Agnas*. Only that much has to be done, nothing else needs to be done. (Whatever you do) In accordance with the *Agnas* is the intent of *ekavtari*. To follow in accordance with the *Agnas* means it should not to be done based on the ego. Before you used to do what your ego told you to do, and now you have to do according to the *Agnas*, so that is why the responsibility is 'ours'.

Proceed as the Gnani Says

Can this road be seen clearly or not? If it cannot be seen clearly, then in certain places at least big mountains can be seen, and if you let me know, then I will immediately remove them.

Questioner: That is why we have come here.

Dadashri: Yes, yes. Anyone who follows according to what ‘we’ say, will attain liberation in one more lifetime and if one follows them slightly less, then he will have two more lifetimes, or if one follows them even less, then three. There will not be more than three, provided he proceeds further according to what ‘we’ say.

Questioner: I am able to follow the *Agnas* that you have given very well.

Dadashri: Then what more do you need? If the *Agnas* are followed, then (in that) everything is encompassed. Nothing remains to be done. Nevertheless, from within when the intellect continues to rebel, or leaps up abruptly, so then it just needs to be given some sort of satisfaction!

Five Agnas for Protection

Questioner: So Dada, the five *Agnas* (five directives that preserve the awareness as the Self in *Akram* Science) you have told us to follow, that indeed is ego, isn’t? They indeed have to be followed through the ego of doership, don’t they?

Dadashri: That is fine. There is no problem about it being done through

the ego, because due to that merit *karma* (*punya*) is bound. That is indeed why ‘we’ say, (one or two) lifetimes still remain. Otherwise, there wouldn’t be any need to follow ‘our’ *Agnas* if it was the final life! It would prevail through the Knowledge of the Self all the time. But the current era of the time cycle (*kaal*) is such that it will just not let you go, will it! The current era of the time cycle is indeed strange. It will not let you go completely, at the most it will allow you to attain a state in which only one more life remains before final liberation (*ekavtari*).

The current era of the time cycle is such that, starting from the kitchen, to the office, at home, on the street, outside, or in the train, in every place, there is only *kusang* (an association that takes one away from the Self) everywhere. I have given you a protecting fence of the five *Agnas* so that this Knowledge of the Self which I have given within two hours does not get destroyed by *kusang*. If You keep protecting it with the *Agnas*, then there will not be even the slightest change in your inner state within. The Knowledge of the Self will remain in the same state as it was, when received. That is why these *Agnas* have been given to You to follow. I have left that much as your share.

Since this is *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action), ‘we’ give these five sentences, the *Agnas*; otherwise there is no need even for the five sentences. The Knowledge of the Self that I have given you can directly grant liberation in the

very same lifetime! This *Akram Gnan* is such that it can immediately result in liberation. Instead, (due to the current era of the time cycle), it became a state in which one more life remains before final liberation.

Questioner: That is indeed valid Knowledge!

Dadashri: So you have to be sincerely dedicated to the five sentences. (Due to the current era of the time cycle) the stage of *ekavtari* has emerged. Otherwise, final liberation would be attained directly if one were to die within just three hours of *Gnan Vidhi*. Yes, liberation would occur as soon as one departs the body. But to whom would this apply? It is for the people of the fourth era of the time cycle. But for the people of the fifth era of the time cycle, these five sentences have been given. If they follow them, then they will remain in *samadhi* (freedom from mental, physical, and emotional anguish which results in bliss), and reach all the way (to liberation). One will have to become (like) the people of the fourth era of the time cycle.

Questioner: Will one have to go to the fourth era of the time cycle?

Dadashri: Yes, that is certainly where one has to go. Wherever the fourth era of the time cycle prevails, that is indeed where one has to go. The matter-properties-phases (*dravya-guna-paryaya*) should resemble that of the fourth era of the time cycle, (as in) the phases of the non-Self complex (*puḍgal paryaya*).

If you remain in my *Agna*, then

absolute Knowledge (*keval Gnan*) will happen in only one lifetime. It is because of this location that absolute Knowledge is remains obstructed.

Keval Gnan was Granted but Could not be Digested

Questioner: Dadaji, what you have given can be considered absolute Knowledge, can it not?

Dadashri: I indeed grant absolute Knowledge, but it cannot be digested. I, myself, could not digest it due to this era of the time cycle, and you too cannot digest it.

If this can be digested, then one would indeed head towards liberation in one lifetime. And this is such that it can be easily digested! A bit of it will not be digested in this lifetime. Whatever remains, is only enough for one more life. Therefore, this is a path to liberation. However, if one follows 'our' *Agnas*, then that is enough. Liberation is encompassed in 'our' *Agnas* itself.

Questioner: But it will gradually digest, won't it?

Dadashri: Yes, it will gradually digest after one or two more lifetimes have gone by. It is such that it cannot be digested in this location. When the location changes, it will be digested. It will digest when one goes to *Mahavideh Kshetra* (one of the three regions in the universe in which human beings reside). It will give a result once it is digested.

Questioner: For you, it has digested, has it not?

Dadashri: No, it has not digested. One more lifetime still remains before everything is digested. If it were digested, then it would have been completely revealed and then liberation would have been attained.

Questioner: Does that mean absolute Knowledge cannot be attained right now?

Dadashri: This Knowledge of the Self and the Knowledge of the doer (*Gnan*) is absolute Knowledge (*keval Gnan*). Absolute Knowledge is granted. (But) Absolute Knowledge is not possible in this era of the time cycle. Therefore, it ends up manifesting in the form of absolute Vision (*keval Darshan*). What 'we' impart is permanent conviction of the right belief, 'I am pure Soul' (*kshayak samkit*). So at the most, one will have two or three more lifetimes remaining. But now, it is more than enough if one can attain liberation.

Questioner: But liberation is not possible without absolute Knowledge, isn't it? Absolute Knowledge is required, isn't it so Dadaji?

Dadashri: When absolute Knowledge (happens), then it is indeed liberation. That is indeed considered liberation, isn't it! It will happen in one or two more lifetimes.

Questioner: Since there are no steps (*kram*) in *Akram*, then there should not be any steps in absolute Knowledge either. Absolute Knowledge should certainly happen, shouldn't it?

Dadashri: The steps certainly do

not remain, but that baggage which has been accumulated will need to be settled, will it not!

Questioner: Did Lord *Mahavir* also have all this?

Dadashri: (After attaining permanent conviction of the right belief, 'I am pure Soul') He attained (absolute Knowledge) three lifetimes later. Compared to that, this is a state in which only one more life remains before final liberation (*ekavtari*)! *Akram* means *ekavtari* has indeed emerged!

Once Karma are Settled, Liberation Happens

Questioner: The Knowledge of the Self (*Gnan*) that you have given, is it one that promotes thought or is it addressing the Self?

Dadashri: This Knowledge of the Self is such that it destroyed to ashes all demerit *karma* (*paap*). Yesterday (in the *Gnanvidhi* - the original scientific experiment of Self-realization attained within two hours), many of your demerit *karma* were destroyed to ashes. Now it will not let any inner turmoil and restlessness (*ajampo*) arise. Those demerit *karma* had been 'biting' you. Now all those demerit *karma* come to an end, they all get destroyed to ashes.

Questioner: Do *karma* indeed get destroyed?

Dadashri: The theory of *karma* is such that, while 'doing' a *samayik* (introspective analysis as the Self) if one thinks clearly, then some *karma* will get

destroyed just like that. Just thinking about them with clarity destroys them, and many are such that the *Gnani Purush* destroys them for you. And many are such that one has no other choice but to suffer them; those are referred to as *nikachit karma*. They are like ice, and the others are like water or vapor, they can be eliminated. And if they have solidified like ice, they have become *nikachit*, then there is no choice by to suffer them.

Questioner: So then according to that, it is difficult to attain liberation in this life, isn't it?

Dadashri: The present times are such that it is not at all possible to attain it in this lifetime. Therefore, from here a state in which one can attain final liberation after one more lifetime (*ekavtari*), or two more (*bey-avtari*), or at the most in three more (*tran-avatari*) lifetimes is possible. If one has attained Knowledge of the Self from the *Gnani Purush* (One who has realized the Self and is able to do the same for others), and if one follows the *Agnas*, then 'we' give him a guarantee of *ekavtari*. Here (from this location) it is not possible, even I still have four degrees left!

Questioner: You talk about *ekavtari*, you say that one can attain final liberation after one more lifetime, so then what happens to all the *karma*? How does that work?

Dadashri: All the *karma* will certainly become settled; one will indeed become pure. That which is left over are *karma* only enough for one more lifetime.

And since one follows 'our' five *Agnas*, *karma* for one more lifetime is bound; he will bind great *punyanubandhi punya* (*karmic* effect of merit *karma* in this life, which binds merit *karma* for the next life), such that his birth will be near a *Tirthankar* (the absolutely enlightened Lord who can liberate others).

The Causes Have Ceased, now the Effects Remain

That is how this Spiritual Science is! The Self (*Atma*) that I 'show' You is the absolute Knowledge Self, and the knowledge of the self (*atma gnan*) that the people of the world refer to is scriptural knowledge of the self.

Questioner: Without worthiness and having entitlement, how can this Knowledge of the Self be digested?

Dadashri: Here there is no need for worthiness or even entitlement. This is not based on conduct (*aachar*). What is external conduct (*bahyaachar*)? The entire world places emphasis on external conduct. External conduct is an effect; it is not a cause. 'We' remove all the causes. Thereafter, the effects will automatically get washed away.

Questioner: Isn't purity needed in the interactions of worldly life?

Dadashri: There should be so much purity so that (your worldly interactions) are called ideal worldly interactions. They should be of the highest caliber, the sort that have never been seen in this world. 'Our' worldly interactions (*vyavahar*) are of a very high caliber.

There is no problem with worldly interactions, the problem lies in becoming one with (*ekroop*) the worldly interactions. One should become one with One's real Self (*swaroop*), while worldly interactions should remain superfluous (non-essential).

Worldly Interactions in the Akram Path is Like an Ice Block

Questioner: In worldly interactions, while working if someone were to do something wrong, then whether that person is right or wrong in their work, that is something we definitely have to maintain in worldly interaction, is it not?

Dadashri: Worldly interaction is such that, in your view, as long as you like a particular view, you will continue to engage in (such) worldly interaction. (However) Once that worldly interaction of yours ceases, you will not like that matter at all.

On the *Akram* path, what are worldly interactions like? The worldly interactions of the *Akram* path is like an ice block. So having brought a 37-kilogram slab of ice, one will say, "I will pack it with sawdust all around." Then I would tell him, "Go ahead and pack it with whatever you want, but in the end it is going to melt and come to an end." No matter what you do to try to preserve it, one day it will melt and come to an end.

Worldly interaction (*vyavahar*) should become pure within one lifetime. In the final birth, worldly interactions should indeed become pure. Insincerity

(*pol*) may be accepted for now, but such ongoing insincerity that allows impurity (*polumpol*) will not work over there. This Knowledge of the Self is *ekavtari*.

Become Pure and Conduct Worldly Interactions With Purity

'We' have made very subtle discoveries about this worldly life. 'We' speak about all these things after having made the ultimate discoveries. 'We' show you how to carry out worldly interactions, and 'we' also show you how to attain final liberation (*moksha*). 'Our' purpose is to decrease your troubles in every way possible. The *Kramic* path means that after one's worldly interactions become pure, he then becomes pure Soul (*Shuddhatma*). And on the *Akram* path, one first becomes pure Soul, and then engages in worldly interactions with purity. In pure worldly interactions all kinds of interactions exist, but they are conducted with a state of absolute detachment (*vitaraagata*). Pure worldly interactions begin when a person is going to attain final liberation (*moksha*) in one or two more lifetimes.

Questioner: So then what is the solution to reduce the remaining old *karma*?

Dadashri: No, that will certainly happen on its own. If you follow the five *Agnas* that have been given to you, then all the old *karma* will indeed be settled with equanimity without new *karma* being bound.

The Solution for That is Pratikraman and Pratyakhyan

Questioner: But if heavy *karma*

have been bound, then should we bring an end to it by suffering it patiently?

Dadashri: No. You have to keep on doing *pratikraman* (an apology coupled with repentance) for it. Whoever has very heavy, sticky *karma*, then (he) has to do more *pratikraman* for it. If you feel it is stickier, then if you do *pratikraman* and *pratyakhyan* (a resolve never to repeat the mistake and ask for the energies for the same), it will all get washed. It will not go away altogether because this Knowledge of the Self (*Gnan*) is such that one more life remains before final liberation (*ekavtari*).

Questioner: What if aggression towards other living beings through thought, speech, or action (*atikraman*) happens, and there is no awakened awareness as the Self (*jagruti*)?

Dadashri: So, *pratikraman* does not happen?

Questioner: Only if awareness comes later on, does *pratikraman* happen.

Dadashri: Then that means ‘he’ (file number one; the relative self) slacked off, but that does not mean that *karma* has been bound. When is *karma* bound? It is when one decides that, ‘I am Chandubhai’. The result of slacking off is that it remains pending. Since it remains pending, the result of that will come later. It should not remain pending. If one slacks off, then the result of that will surely come, won’t it? Not the result of (charging karma through) doership, but rather, the result of what remains pending will come.

Upon Being Clear of Mistakes a Resolution is Reached

It is only after the *Gnani Purush* (one who has realized the Self and is able to do the same for others) has imparted the Knowledge of the Self; has imparted divine vision (*divya chakshu*), that you will be able to See all your own faults. You will indeed be able to Know the slightest change in the mind, that a mistake has happened. This is the path free from attachment and abhorrence (*vitaraag marg*), it is a path of *ekavtari*. This path holds great responsibility. Everything should indeed become pure in one lifetime, everything should first become pure here.

So now You do not have to do anything. ‘You’ have become pure Soul (*Shuddhatma*), therefore, You have to tell ‘Chandubhai’, “Do *pratikraman*. Why did you do *atikraman*?” What do You have to say? “You did *atikraman*, therefore do *pratikraman*.” There is no need to do *pratikraman* if you have given a donation to someone. This is because here this Spiritual Science is accompanied with a state that is absent of internal adversities that hurt the self and others (*dharmadhyan*).

Now, if *pratikraman* does not happen, even then I will say that there is no problem. But just keep Seeing the mistakes, and Know that what happened was wrong. It is certainly considered *dharmadhyan* from the moment you Know this. Therefore, there is *dharmadhyan* externally and *Shukladhyan* (internal state that renders the constant awareness of ‘I

am pure Soul') internally. When both, *dharmadhyan* and *Shukladhyan* exist, one becomes *ekavtari*, and when there is only *Shukladhyan*, one attains liberation. This is a completely different path; it is a pure and natural path.

All That Unfolds is Indeed Discharge

So when a mistake happens, you should not cling on to it. It is because of all the books that you have previously read that you feel, 'What has happened? What has happened?' 'We' had made both good habits and bad habits a 'safeside', (because) You are pure Soul and You have come into your original state (*swaroop*).

In our Spiritual Science, while giving this Knowledge of the Self, 'we' set aside both the good habits and the bad habits. We are not acquirers of good habits and we are not renouncers of bad habits. 'We' set aside the conduct of merit or good *karma* (*punyaachar*) and conduct of demerit or bad *karma* (*paapaachar*). We are not the acquirers of merit *karma* (*punya*) or the renouncers of demerit *karma* (*paap*). Therefore, no one can change the unfolding *karma* of this current life. The unfolding *karma* that takes place from birth all the way till death cannot be changed by anyone.

Flawless Vision is the Stage of Sarvavirati

Let me tell you what 'our' Spiritual Science says. Right now, in all that unfolds (*udaya*), whatever mistake arises or whatever good intent (*bhaav*) arises;

there are only two types of intents that unfold, are there not?

Questioner: Yes.

Dadashri: So the moment You See that which unfolds (*udaya*), You will See your faults. The one who is at fault, will See faults, and the one who is with good, will See good. But You just have to See your own faults, and nothing else has to be seen.

When you no longer see anyone's faults, know that you have attained the stage of *Sarvavirati* (sixth *gunthanu*), even amidst worldly life (*sansaar*)! In this way, the stage of *Sarvavirati* is of a different kind on the path of *Akram Vignan*. While living worldly life, even while one applies Dhupel (an Indian brand of) hair oil in his hair, or is wearing cologne, yet he is not seeing anyone at fault.

The stage of *Sarvavirati* in *Akram* is that in which one does not even see the slightest fault in anyone. There are no faults seen in any living being. When someone is hurling abuses at you, yet you do not see him at fault, then that is considered the stage of *Sarvavirati*! There is no higher stage of *Sarvavirati* than this.

With this real spiritual effort and progress as the Self (*purushartha*) of (the flawless vision), a difference will be made in your next life, however, 'we' are not at all trying to say that (you should improve your next life). 'You' have become a pure Soul and hence do not want a next life at all. So what 'we' mean to say is that 'we' settle all that unfolds, 'we' Know it.

That Which Never Increases or Decreases is the State of the Self

That is why, You should just keep Seeing whatever happens as it is. Whatever state that happens to become of 'Chandubhai' you should just keep Seeing that. The increase-decrease, increase-decrease, increase-decrease (*guru-laghu*), that has been said, isn't it! Is it not with an increase and decrease? It cannot be a state free from any increase or decrease (*aguru-laghu*), so it continues to increase and decrease. The station that 'We' have reached, when you reach that station, then for you it too will happen. You have seen the direct proof of this, it is not from any books.

Attachment - abhorrence (*raaga - dwesha*) are such that they increase-decrease. They increase and decrease, while the Soul by its very nature is free from any increase or decrease and is such that it is free from attachment and abhorrence (*vitaraag*). That *vitaraag* state has now been attained (with relation to *anubhaav, laksha, pratiti*; experience, attentive awareness, conviction)!

If one Stays on Track, he Becomes Ekavtari

Infinite scriptures are entailed in each and every word of 'ours'! If one understands this and stays on track, then his work is certainly accomplished! This Science of spiritual Knowledge (*Vignan*) is such that one can attain a state whereby only one more life remains before final liberation (*ekavtari*)! Hundreds of thousands of lifetimes will be reduced! Through this Science of spiritual

Knowledge, it is possible to be absolutely rid of attachment and abhorrence, and to become *vitaraag*; one becomes free from any increase or decrease by their inherent nature (*aguru-laghu swabhaav*). So whatever advantage one takes of this Science of spiritual Knowledge can never be enough.

This path of ours is a very high path. It is no ordinary feat to attain this state. So then should you eat everything at once? You will need one more life for this, will you not?

One who Becomes Free From Abhorrence is Considered Ekavtari

The moment 'we' give you *Gnan*, abhorrence (*dwesha*) is the first to leave. Therefore, you have been made free from abhorrence (*vitadwesh*), and now as you sit with me, you will become *vitaraag*. Sit for as long as you are able to, take whatever benefit you can.

The one who has become free from abhorrence is considered *ekavtari*. Whoever is not completely *vitadwesh* may take two to four more lives. At the most, it will take fifteen lifetimes, but there will not be any other loss, will there! And the bliss (of being in a state free from abhorrence) prevails for you, does it not!

Even if someone hurls abuses at you, and you settle it with equanimity, then you do not have abhorrence towards him. Do you experience that to some extent? Do you experience that completely?

Questioner: I experience it constantly.

Become Vitaraag and Proceed Towards the Final Goal

Dadashri: What do the *Vitaraag* Lord (one who is absolutely detached from attachment and abhorrence) say? They say, “Become free of attachment and abhorrence (*vitaraag*)”. No matter what work that one does in this world, the importance does not lie in the work, but rather, one will only bind a *karmic* account for the next life if attachment-abhorrence (*raaga-dwesa*) happens to take place during that work. If attachment-abhorrence do not arise, then one is not responsible. Your entire body, from birth to death is involuntary (*farajiyat*). Whatever attachment-abhorrence happens during that is the only *karmic* account that gets bound. Therefore, what do the absolutely detached Lords say, “Become *vitaraag* and be on your way.”

If someone hurls an abuse at me, then ‘we’ know that he is hurling abuses at Ambalal Patel (Dadashri’s relative self); he is hurling abuses at the non-Self complex (*pudgal*). He is not able to Know the Self, he is not able to recognize it, is he! Therefore, ‘we’ do not accept them (the abuses). They do not touch ‘us’ at all. ‘We’ remain without any attachment or abhorrence (*vitaraag*). ‘We’ do not have any attachment or abhorrence towards him. So, after one or two more lifetimes everything will be cleared.

The *Vitaraags* are not that gullible. Others may be deficient, however there is no one more astute than the *Vitaraags*. They are actually very astute. What did a hundred intellectuals of the world call

them? They called them naive. When the *Vitaraags* were born, their friends used to say, “He is naive and foolish.” Hey you, it is you who is foolish! No one will ever be able to swindle the *Vitaraags*, that is how wise they are. They may even allow themselves to be deceived, (but) do they do not miss out on their goal. They would say, “If I do not let myself get deceived, then he will not let me move along my path.” So people think that they are gullible. Hey, they are certainly not gullible, they are truly very astute. In this world, there is no one as astute as the one who knowingly get deceived. And those who have knowingly been deceived become *vitaraag*.

Only the Vitaraag Lords Knowingly get Deceived

Therefore, if anyone who still wants to become free from attachment and abhorrence (*vitaraag*), knowingly get deceived. The entire world is being deceived unknowingly; monks, ascetics, saints, and everyone is being deceived, but only the *Vitaraags* knowingly get deceived. From a very young age they knowingly keep getting deceived from every direction. They would knowingly get deceived, and yet they would not let the other person know that, ‘I know that you have deceived me but you will not even see it in my eyes’. They are so astute that they would not let you read that in their eyes. They had knowledge that, ‘These poor people conduct transactions on the level of the non-Self complex (*pudgal*) so let them take the non-Self complex away; I have to become free of the non-

Self complex. (They) Let the greedy one take the greed away (from them); they let the one seeking respect (*maan*) take respect away, thereby bringing about a solution. They would not let their path get overlooked. They would not let the original path that they have attained be overlooked; that is how wise they were. And even those who currently follow such a path, what problems can they possibly encounter for their liberation? Today the *Gnani Purush* is alive in this body, and someday this bubble (body) will burst, but does that mean the path to liberation will disappear? No. As long as there is such a stipulation; that the one who has no desire other than liberation, the one who is willing to be deceived knowingly, and if so many such characteristics are within him, then no one can stop the liberation of such a person. In that way, on his own, he will attain liberation within two lifetimes without a *Gnani*.

Is the Result of Dharmadhyan, Merit Karma or Liberation?

A *Gnani* is considered a person with a 'license'. He has the license for the entire world. This Spiritual Science (*Vignan*) is such that even the celestial beings (*devlokos*) come to sit and listen to it! This is considered a gathering of the One who separates the Self from the non-Self (*paramhansa sabha*), where there is no discussion other than that of the Self and the absolute Self (*Paramatma*), there are no worldly discussions. And this (Spiritual Science) is with the absence of an adverse internal state of being which hurts the self and others (*dharmadhyan*). Ours is *Akram*, is it not!

Questioner: What is the result of *dharmadhyan*? Does it bind merit *karma* (*punya*)?

Dadashri: There are two kinds of *dharmadhyan*. The *dharmadhyan* that happens through the ego, provides worldly pleasures (*sukha*). On the path to liberation one may come across other circumstances, one will come across spiritual company (*satsang*), that is the result of *dharmadhyan*. But it is done through the ego. Whereas the *dharmadhyan* that we refer to is egoless meditation (*dhyan*). Egoless *dharmadhyan* makes one attain a state whereby only one more life remains before final liberation (*ekavtari*). The five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) that 'we' have given, those *Agnas* are indeed *dharmadhyan*. And if such *dharmadhyan* exists, one cannot attain liberation, however after taking one more birth, he will attain liberation.

Upon Following the Agna the State of Ekavtari is Attained

After having attained this *Akram Gnan*, it is possible to find a way out within one or two more lifetimes. Now whether another lifetime remains or not depends upon the internal state of a being (*dhyan*). If the internal state that renders the constant awareness of, 'I am pure Soul' (*Shukladhyan*) remains continuously, then another birth will definitely not arise. But in the *Akram* path, there is both *Shukladhyan* and *dharmadhyan*. Internally there is *Shukladhyan* and externally there is *dharmadhyan*.

Why does *dharmadhyān* arise? It is because the *Agnas* prescribed by Dada remain to be followed. To follow the *Agnas* is not the work of *Shukladhyān*, it is the work of *dharmadhyān*. Therefore, it is because of *dharmadhyān* that (*karma*) sufficient for only one or two more lifetimes is charged.

And today, all the scriptures unanimously say that in this current era of the time cycle, *Shukladhyān* cannot happen for anyone and that point is indeed true, it is not incorrect. (But) This is in fact *Akram Vignan* (the step-less Science of Self-realization). Otherwise, on the *Kramic* path (the traditional step-by-step path to attain the Self), it (*Shukladhyān*) is not possible. If *Shukladhyān* arises, then *Shukladhyān* is the cause for liberation, then one becomes an *ekavtari*. One cannot go directly to liberation from here. Some people will become *ekavtari*, if he falls short and is not able to stay in touch with 'us', then he may take two more lifetimes, three more lifetimes, five more lifetimes, but not more than fifteen lifetimes. And if one merely happens to have brushed by 'us,' even he will come within a certain limit (of lifetimes). There is just no limit for anyone else. But the one who has come within this limit and has attained the Knowledge of the Self and Knowledge of the doer (*Gnan*), and is following the five *Agnas*, for him it is a different thing; he is within the limit of fifteen (lifetimes)!

Our spiritual Science is such that it delivers one all the way across (the ocean of worldly existence). If one remains sincere to it, remains in the *Gnani's*

five *Agnas*, then those five *Agnas* are themselves *dharmadhyān*. That is why one more lifetime still remains after which liberation will be attained.

There is no Doership in Following the Agnas

When you decide in your mind, 'I certainly want to follow Dada's *Agnas*', that is not *kartapad* (the state of a doer), it is *dharmadhyān* (the absence of an adverse internal state of being which hurts the self and others). It would be acceptable to say that 'we' have not kept you in the state of a doer at all. Whatever doership (*kartapad*) you have; (it is) based on the five *Agnas*. And as this doership is associated with the *Agnas*, there is no liability upon you. That is why the *Agnas* are given, otherwise if you become the doer once again, then *karma* will be bound.

It is due to your responsibility to follow the *Agnas* that you became a doer; otherwise the liability (of doership without the *Agnas*) would have remained yours. So, I have left that much doership; the submission toward the *Agnas*, and that doership is not really doership. This is because there is submission towards the *Agnas*. Therefore, your responsibility does not remain. When I tell someone, "Do this to that person," so he does according to what I tell him, as per my *agna* (command), that is considered 'mechanical,' and the responsibility then becomes mine, that is how it is.

Awareness of Pure Soul is Shukladhyān

Now, this meditation (*dhyān*) as

the pure Soul, what internal state of being will it render? Then one would say, "It renders *Shukladhyan*." When the awareness (*laksha*) that, 'I am pure Soul (*Shuddhatma*)' is established, it is something that renders what is known as *Shukladhyan*. The awareness that, 'I am Chandubhai' has departed, and the other awareness has set in. Just for the sake of worldly interactions, while you interact, you have to say, "I am Chandubhai." In your partnership, even after you sell off your share of the store, he (your partner) says, "Let your name remain on it." Then wouldn't you understand that you have dissolved your partnership, however your name is left for the purpose of worldly interactions. And when the income-tax auditors come, don't you say, "Yes, yes," and then don't you also say, "Yes this is ours." Is it possible to say no? Can you say that you have sold it? So, in worldly interactions, you have to say, "I am Chandubhai." But the One for whom *artadhyan* (adverse internal state or meditation that results (effect) in hurting the self) and *raudradhyan* (adverse internal state of being that hurts others) do not arise, and there is *Shukladhyan*; his liberation will certainly happen in one or two more lifetimes.

The First and Second Pillars of Shukladhyan

There are four pillars of *Shukladhyan*. In that, the first pillar is the arising of the indistinct experience as the Self (*aspashta vedan*). What 'the element' (Soul; *vastu*) is, has been decided. The awareness that the Soul exists has aris-

en, but the distinct experience as the Self (*spashta vedan*) has not arisen. The awareness (*laksha*) that, 'I am pure Soul' has set in, but it is an indistinct experience as the Self; that is the first pillar. Then the second pillar is the distinct experience as the Self (*spashta vedan*).

Questioner: Does the awareness remain in it constantly?

Dadashri: No, the awareness does not have to be maintained. When does distinct experience as the Self arise? Externally, everything has come in your Vision (*Darshan*), however it has not materialized. And once it materializes, the distinct experience as the Self will arise. It has materialized to a certain extent, however through understanding you have become free from work and business, and everything else, but you have not become free through the Knowledge of the Self (*Gnan*). Therefore, when You become free through the Knowledge of the Self, the distinct experience as the Self will arise. When that distinct experience as the Self arises, that is the second pillar. Then the third pillar is absolute Knowledge (*keval Gnan*), which brings absolutely everything into Vision.

Questioner: All the regions of the universe and beyond (*lok-aloka*)?

Dadashri: Yes, all the regions of the universe and beyond. At present, all the regions of the universe and beyond indeed come into 'our' understanding, but it has not materialized. However, it is definitely there in absolute Vision (*keval Darshan*).

Right now, this first pillar has been established, that is more than enough. Thereafter, what other work indeed remains? What do the Jain (scriptures) say? “The first pillar! Oh ho ho! Such a person has become God!” Without achieving the twelfth *gunthanu* (one of the fourteen stages of spiritual development; also referred to as *gunasthanak*), the first pillar cannot be attained. Up until the tenth *gunthanu* the first pillar can never be attained. That very first pillar is what you have attained! The eleventh *gunthanu* is a stage where one can fall from.

Up until the tenth *gunthanu*, greed (*lobha*) exists, there is subtle greed (*sukshma lobha*). As long as that greed is not destroyed, the twelfth *gunasthanak* (one of the fourteen stages of spiritual development; also referred to as *gunthanu*) will not come about. Then in whichever way greed is destroyed, whether through *Kramic* or *Akram*, but when greed is destroyed, one arrives at the twelfth *gunthanu*. As long as there is greed, the ego will not dissolve.

Questioner: There are all kinds of greed. There is also the greed to obtain knowledge.

Dadashri: There are all kinds of greed, all sorts of them. Now, as long as that greed exists, the tenth *gunthanu* cannot be completed, and until then the ego cannot be fractured. The ego is fractured at the twelfth (*gunthanu*). Once the ego is fractured, one is considered to have arrived at the twelfth (*gunthanu*). Then no matter how it has been destroyed, whether it is through *Akram*, or any other

way, but one has entered the twelfth *gunasthanak*. And that is considered the first pillar of *Shukladhyan*.

The Third Pillar of Shukladhyan: Keval Gnan

Attaining absolute Knowledge (*keval Gnan*) is considered the thirteenth *gunthanu*. Absolute Knowledge is the third pillar of *Shukladhyan* and the thirteenth *gunthanu*. (On the *Kramic* path) These three are attained together, and ours is also the twelfth *gunthanu* indeed. So you should keep savoring its taste. Gradually all Your energies will blossom. Now all the veils (*avarana*) will start to break and be destroyed. The main veil has been destroyed, so now the energies will blossom.

Questioner: Nothing else remains besides auspicious inner intent (*shubha bhaav*) within.

Dadashri: By the relative viewpoint, that is *dharmadhyan* and from the real viewpoint (*nischayathi*), that is the state of *Shukladhyan* currently. Now the *gunthanu* of the relative viewpoint keeps rising. From the fifth it rises to the sixth, to the seventh, to the eighth. In the worldly interactions, when one becomes free from (sexuality) with a woman, one completes the ninth (*gunthanu*). In worldly interactions, when no ties pertaining to money remain, that is when one completes the tenth (*gunthanu*). Now worldly interactions of (*mahatmas*; those who have received Self-realization through *Gnan Vidhi*) will gradually rise higher.

If one remains in ‘our’ five *Agnas*

(five directives that preserve the awareness as the Self in *Akram Vignan*), he remains in the twelfth *gunthanu* from the relative viewpoint. However, it is not possible to completely remain in the five *Agnas*. So at the most, one is able to reach up to the ninth *gunthanu*.

The *gunthanu* from the real viewpoint that you wanted has been attained. So that is more than enough. Whether (the level of) worldly interaction rises or not, we do not seek a prize in worldly interactions. We want to become *ekavtari*, and attain liberation. There should be absolute bliss (*paramanand*) within You. It remains constantly, doesn't it?

The Fourth Pillar of Shukladhyan – Moksha

I have shown you the same path that 'we' have walked upon. And the *gunthanu* that has manifested within 'us', the twelfth *gunthanu*, that very same twelfth *gunthanu* materializes for you as well. In this era of the time cycle (*kaal*), there is no hope of attaining the fourth *gunthanu* for even monks (*sadhus*); whereas for you - the twelfth *gunthanu*! What is the reason for the twelfth *gunthanu*? It is because the awareness of the pure Soul (*Shuddatma*) has been established.

You are at the twelfth *gunasthanak*, I am at the twelfth, and Lord *Mahavir* was at the thirteenth when He attained absolute Knowledge, and the fourteenth *gunthanu* is liberation. For you and me, from the real viewpoint (*nischay*), the twelfth *gunthanu* is the same; but what is the difference? The internal state that

renders the constant awareness of 'I am pure Soul' (*Shukladhyan*) for you is at the first pillar, while mine is at the second pillar. 'We' have (reached) the second pillar of *Shukladhyan*, which is the distinct experience as the Self (*spashta vedan*). And in the third pillar of *Shukladhyan*, absolute Knowledge manifests, and in the fourth pillar, one arrives at stage of liberation!

We have not made any distinction between master (*guru*) and the disciple at all here. 'We' have placed you at the same level as 'us'. From the real perspective (*nischay*), 'we' have placed you at the twelfth *gunthanu* next to 'us,' and that too in *Shukladhyan*! On what basis is this state of ours considered the twelfth *gunthanu*? It is because *Shukladhyan* has arisen, and the awareness (*laksha*) as the Self has been established. When the awareness of the Self sets in and its conviction (*pratiti*) sets in, that is considered *Shukladhyan*. On the *Kramic* path, there is a partial conviction, there is just a slight conviction which sets in. And when that becomes complete, one attains *kshayak samkit* (permanent conviction of the right belief that 'I am pure Soul'), and that is when the awareness of the Self is attained. And in the *Akram* path, the first thing 'we' set for you is the awareness of the Self, and thereafter its conviction always remains! It is because this is the path of *Akram*, that is why the awareness is attained first. In the *Kramic* path, even though one attains the conviction, he is not in *Shukladhyan*. This is because in this era of the time cycle, no one can proceed

beyond the seventh *gunthanu* via the *Kramic* path.

What is the Apramatt Gunthanu?

As a matter of fact, the seventh *gunthanu* is considered one of the highest *gunthanu*. The seventh *gunthanu* is called the *apramatt gunthanu*. What does that mean? It means when the words, 'I am pure Soul' remains for forty-eight minutes (within him) and no other unfolding *karma* arises at all, then that is referred to as *apramatt*. Then after the forty-ninth minute, he reverts back to, 'I am a spiritual leader, I am like this, I am like that,' and all the same things again. Those forty-eight minutes only come once in the entire lifetime, or twice, or for some it arises five times, but it is considered unfolding of *karma*. And yet again he will even quarrel about whether it is the fourth or the fifth phase of the moon. But that *apramatt* stage lasts once, for only forty-eight minutes. The awareness of 'I am pure Soul,' which remains in him is not that which has been given to him, that is referred to as the stage of *apramatt*. (Otherwise) Pure Soul can never be remembered; no one has any awareness of it at all.

These are Discussions of the Final Station

This is in fact *Akram Vignan*, and it is a complete spiritual Science. The entire science is un-contradictory. No matter how you slice it, contradictions will not be found. Whenever you ask, it will always be the same. Whenever you ask, you will get the same answer, the

same point, the same method. There is just one railway line; these are discussions of the 'final station'. There is absolutely no discussion of intermediate stations. At times, when one's real spiritual effort as the Self (*Purushartha*) wanes, then one or two more lifetimes will be incurred, but that does not mean that there will be a great loss. Yet it is not worth lessening your real spiritual effort as the Self for this world.

'I am pure Soul,' that internal state of being (*dhyana*) remains constantly. When you continue to have the experience (*vedana*) of pure Soul, when the awareness as the Self (*laksha*) continues to remain from within, when the awakened awareness as the Self (*jagruti*) continues to remain; then that is considered experience of the bliss as the Self (*swa-samvedana*). And you even get the benefit of that, you even get the benefit of the state that is free of agitation-disturbance (*nirakudta*). Even in an agitated situation one can remain in a state free of agitation-disturbance. And 'we' have even remained in a state free of agitation-disturbance during a time of terrible agitation. That is in fact considered to be tested.

What is the Solution for Spashta Vedan?

Your relative *gunthanu* (one of the fourteen stages of spiritual development; also referred to as *gunasthanak*) remains to be taken higher. Now, however much you settle files with equanimity, your relative *gunthanu* rises by that much. Thereafter, worldly interactions will not hassle you. Currently, the relative *gunthanu* is at the fifth stage (*gunthanu*).

But as it goes higher, worldly life will not obstruct you. 'Our' relative *gunthanu* is very high, it is at the twelfth *gunthanu*; 'ours' is the distinct experience as the Self (*spashta anubhav, spashta vedan*). Whereas yours is an indistinct experience as the Self (*aspashta vedan*), there is the experience as the Self, but it is indistinct. Its bliss (*sukha*) will be experienced but it will not be understood distinctly. One will experience bliss (because of) the presence of the Self (*Atma*). The bliss is natural; its nature is absolute bliss (*paramanandi*). However, all your thoughts do not allow that bliss to come forth, they do not allow it to reach you. They keep disturbing it in between.

Questioner: How does one attain the distinct experience as the Self (*spashta vedan*), Dada?

Dadashri: By staying in the association of the Self and that which leads to the Self (*satsang*). By remaining in *satsang* here, by remaining in the *Agnas*, your relative *gunthanu* will rise higher day by day, and it will bind distinct experience as the Self. All *karma* decrease day by day, don't they! If one begins to empty out a pot, then that pot will surely become empty, will it not? Even if he is serving one spoonful of clarified butter (*ghee*) at a time, but the pot will still become empty, will it not! As the *karma* discharge, one gradually becomes lighter. This is indeed *Akram*, so the Self has been attained without *karma* having been discharged. While on the *Kramic* path, one has to progress by discharging *karma* at every step of the way. There is a lot of difficulty in that.

What an Extraordinary Vignan This is!

The moment 'we' impart the Knowledge of the Self and Knowledge of the doer (*Gnan*), everything dissolves and gets destroyed to ashes. (That is how) Extraordinary this spiritual Science is. This Science is in fact amazing! It is entirely at the level of the twelfth *gunthanu*. It can be brought into worldly interactions (*vyavahar*). To bring it into worldly interaction is in your control. I have given it to you from the perspective of the real (*nischaya*). (But) One should understand from 'us'; 'What is the reality?'

A Final Resolution Arises Once Files Have Been Settled

Questioner: After one or two more lifetimes, once our true form (*swaroop*) becomes extremely pure (*shuddha*), then we will attain liberation, will we not?

Dadashri: Your true form, (the Self that you are) has become pure. Now all that remains, is for you to empty out the 'shop'. When the owner of the shop was there, he kept on expanding the shop. As he became tired and he suffered a lot within, he then says, "Alas, I want to get rid of the 'shop'." So he started to empty out the shop. When one meets a *Gnani Purush*, (then) the *Gnani* will show him a way to get rid of the 'shop'? So how will the 'shop' be gotten rid of? He will get rid of the 'shop' based on the conditions laid down by the *Gnani Purush*. Therefore, now settle everything with equanimity.

Questioner: Right now we have met Dada; the *Gnani*; the *Sat Purush* (the

One who has attained the Eternal). Now one or two more lives remain, so then will we find someone else, or do we not need anyone else anymore?

Dadashri: Now where is the need to find anything else at all? You just have to get rid of the 'shop' this way. So, the files will get settled. Currently, there is an 'interim government.' What is the reason for that? It is because two things have to be done: you have come into the awareness (*jagruti*) of your original form, meaning you have to remain as the Self. And when a file comes forth, you have to solve it. Until then, it is an 'interim government.' Once all the files have been settled, there will be a 'full government.' Once you start settling your files, there will not be any left, will there!

Otherwise, the awareness as the Self remains all day long, the awareness remains constantly. Even while working in the office, the awareness remains. If the work is 'sticky' (demanding), then as soon as that work is finished, the awareness returns.

If the task is 'sticky'; just as if one were to put his hand under water that flows out from a pipe that is half an inch wide, his hand would not be pushed away. While if the water is flowing out with force from a one-and-a-half-inch wide pipe, then his hand would get displaced. If there are very heavy and 'sticky' *karma*, then they will shake one up. We do not have a problem with that either. This is because we want to clear our *karmic* accounts in just one lifetime!

Without clearing one's *karmic* accounts, liberation (*moksha*) cannot be attained, can it!

Questioner: If we don't clear our *karmic* accounts, do we have to take another birth?

Dadashri: Yes, that is the reason for rebirth (*punarjanama*). Therefore, the *karmic* account should become completely clear, then a solution will come about. The liberation that this Dada shows is straightforward, it is *ekavtari*. Therefore, maintain a state that is absent of anger-pride-deceit-greed and attachment-abhorrence (*saiyam*) and settle files with equanimity. And for the ultimate liberation, both types of *saiyam* (internal and external) will be required. Nonetheless, from here, one can attain a state whereby only one more life remains before final liberation (*ekavtari*). Then, this (external) *saiyam* will come forth in the next life. However, internal *saiyam* is very difficult to attain.

Energies are Destroyed by Clashes

If ever all the energies of the Self get drained, then it is due to clashes. If you collide even slightly due to friction, it is finished! If the other person collides, then you should remain in a state that is absent of anger-pride-deceit-greed and attachment-abhorrence (*saiyam*). Collisions should never happen. No matter how difficult a circumstance one faces, even if this body is to die, it can die; but you should not get into conflict. If collisions alone did not exist, then people would attain liberation. If someone has learnt that, 'I never want to get into a

collision,' then he will not need a spiritual master (*guru*) or anyone else in between. In one or two more lifetimes, he will attain liberation directly.

That is When one Attains the Absolute State

For the one who does not get into conflicts, I guarantee he will attain liberation within three lifetimes. If you get into conflicts, then do *pratikraman* (exact method of reversal from aggression through recall, apology and resolution not to repeat the error). Clashes are of the non-Self complex (*pudgal*), and clashes amongst the non-Self complex are destroyed by *pratikraman*.

As one progresses with *pratikraman*, he then reaches the absolute state (*purnahuti*)! As one starts to do *pratikraman*, then the absolute state will be attained after five or ten more lifetimes! It may not even come to an end within one lifetime.

Spashta Vedan is Obstructed due to Files

Questioner: Dada, after having received Self-realization through *Gnan Vidhi*, *mahatmas* have come to realize that the Self is full of infinite bliss. Now, what is the obstructive cause preventing the distinct experience as the Self (*spashta vedan*) that should be coming into experience?

Dadashri: The obstructive cause in experiencing this, is that there is a great force from the 'files' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly

life). If the force from the files were to not prevail as much, then the experience would increase.

So it is due to the force from the files that all this keeps happening. When the files decrease, it will automatically make a difference. Do things in order to decrease the files. Follow the five *Agnas*. Only this much needs to be done, there is nothing else to be done.

When all these files decrease, then the bliss (*anand*) will not be containable. The bliss will overflow and the neighbors will also benefit. This is because anything that overflows will come out, and when it comes out, it will be helpful to others. Even the neighbor will benefit. However, in having to settle files, the bliss is not felt at present. All these interferences (*dukha*) do not let you taste the bliss.

Questioner: After attaining the Knowledge of the Self and the Knowledge of the doer, how long does it take to settle the files?

Dadashri: It depends on how 'sticky' they are. If they happen to be very 'sticky', then they will continue throughout your entire life, and if they are insipid, then they will disperse in ten to twelve months.

Questioner: So, will they settle in one lifetime or will it take two to four more lifetimes; how long does it take after attaining the Knowledge of the Self?

Dadashri: In just one to two more lifetimes. For the one who wants to settle,

it will not take long. For the one who does not want to settle, it will take a very long time. For the one who wants to bring closure once and for all (*nivedo*), it will not take time. The original intrinsic nature of the energy of the Self (*Atma shakti*) is such that, if you want to bring closure once and for all, then it will help you bring about that closure. If you want to bring about closure once and for all, then you should come on to the *Akram* path, and currently that path has indeed become available.

The Only Goal is to Attain Such a State

Questioner: When one attains the distinct awareness as the Self (*spashta vedan*), then sexuality and sexual impulses do not remain, do they?

Dadashri: As long as sexuality exists, the distinct awareness as the Self can never arise. When does distinct awareness as the Self arise? It is when one does not even have ownership (*malikipanu*) of his mind, speech and body. 'Our' state is that of *nirvichaar* (to remain as the Self and to See the thoughts of the relative self), is that of *nirvikalp* (to remain with the right belief that, 'I am pure Soul' and to remain free from the belief, 'I am Chandubhai' and all relative 'I-ness' and 'my-ness' that stem from it), is that of *nirichhak* (a state free of desires). That is why this state (*spashta vedan*) has arisen within 'us'. Blessed is that state! 'We' bow down to it. So, this state has to be attained. Then if one or two more stations remain, so be it. Having crossed so many stations, how does one more make a difference? And that too, it is entirely within the bounds

of the state as God (*Bhagwan*). Even the 'signal' has been passed, everything has been cleared. It passed a long time ago! You, too, have crossed the signal. The platform has not yet arrived, but you have definitely crossed the signal.

Questioner: Both God's boundary and God's presence.

Dadashri: Yes, God's boundary and God's presence! It will bring about salvation (*kalyan*), will it not!

Now Understand This Liability

God has separated the soul into two divisions: those who lead a worldly life (*sansaari*) and those who have attained ultimate liberation (*Siddha*). Those liberated Souls who have become free from the cycle of birth and death and have attained ultimate liberation are called (*Siddha*), and the rest are all *sansaari*. Therefore, if you are one who has renounced worldly life (*tyaagi*), even then you are considered to be one who leads a worldly life, and a married householder (*grahasti*) is also one who leads worldly life. So, in your mind, do not consider yourself to be any lesser. Worldly life is not an obstruction, nothing else is an obstruction, ignorance of one's real Self (*aGnan*) is what obstructs. And 'we' have taken away that very ego which obstructs

This is *Akram Vignan*. You will not miss out on liberation by getting married. You all lead a worldly life and you want to attain a state whereby only one more life remains before final liberation, but that math does not add up anywhere.

The Jain scriptures categorically say no, the *acharyas* (spiritual masters who have complete knowledge of the scriptures) also say no. Yet, how is it that the math added up for us?

‘We’ have shown this path of liberation for those who are married and have children. There is no liberation directly from here. What the *Vitaraag* Lords (absolutely detached from attachment and abhorrence) say is completely true; if it were possible for one to attain liberation directly from here, then in his final birth, one would surely have to leave his wife and children. But this is the state of *ekavtari*, so what do liberation and worldly life have to do with each other! ‘We’ give you a guarantee that you will not bind a single *karma*. You will not bind new *karma* even if you have a wife and children.

Who can Give Such an Understanding?

This lady has a firm decision (*nischaya*) that, ‘I want to attain liberation in just one more lifetime. I cannot afford to stay here, therefore I want to attain a state whereby only one more life remains before final liberation (*ekavtari*)’. So that is why she received all the means to achieve that, and she also received the special directive (*agna*) of abstinence from sexuality and sexual impulses through mind, speech and body (*brahmacharya*)!

Questioner: Will we also become *ekavtari*?

Dadashri: It will still be a while for you. For now, let some things flow

according to what I say. It is only possible to attain a state of *ekavtari* after following the special directive (*agna*) of (celibacy), and after attaining Knowledge of the Self. Even without the special directive of *brahmacharya*, liberation would be attained in two to four more lifetimes, but upon following the special directive, one attains a state of *ekavtari*! After attaining this Knowledge of the Self, one has to be given this special directive. As yet, all of you have not given the special directive of *brahmacharya*, have you? We do not give it so easily either because not everyone knows how to follow it, it is not easy. In fact, a very strong mind is required.

This Knowledge of the Self and Knowledge of the doer (*Gnan*) is such that it enables one to attain a state of *ekavtari*, but one has to remain very particular and not have the slightest insincerity in his mind. Sexuality (*vishaya*) is not a thing to have a liking for, it is a thing that (married people) have to discharge.

The one who Gets Stuck in Sexuality is Left Dangling

Questioner: But Dada, I want to attain liberation in just one (more) lifetime (*ekavtari*), so what should I do? Please tell me! Let us decide on that today.

Dadashri: Say a vegetarian is arrested by a police officer and starved for three days, and then he is given meat and told, “You must eat this.” If the person eats it, he does not come into (*karmic*) bondage. It is due to the pressure from the police officer, it is not out of his

own desire. It should not be out of one's own choice. If you eat meat due to the pressure of the police officer, due to the pressure of extreme hunger, then you are not at fault. If the same were to be applied to sex, then one would definitely attain liberation in one more lifetime.

Questioner: I will follow your special directive (*agna*). Now will you give me a guarantee of the state of *ekavtari*?

Dadashri: If one were to follow just this much of what I said, then I will write up the *ekavtari* bond for him. If one wants to become *ekavtari*, then only this one thing needs to be adhered to; there is no problem with anything else.

Now a Solution Will Indeed Arise

All this 'stock' is rubbish, and that too, it is from the four eras of the time cycle. It was first sifted in the era of the time cycle characterized by unity of thoughts, speech, and action (*Satyug*) and whatever did not filter through was thrown into an era of moral deterioration and decreased purity (*Dwaparyug*). It then got sifted in the *Dwaparyug*, and whatever did not filter through was thrown into *Tretayug* (an era of further moral deterioration and decreased purity). That which did not filter through in *Tretayug* have come in current era of the time cycle, which is characterized by lack of unity in thought, speech, and action (*Kaliyug*). Now this is the residual part through which I am putting a sieve. Whatever gets through this filter is through, and

for the rest, God knows what will become of them! Whoever is filtered through our sieve, will become *ekavtari*, otherwise, after two more lifetimes or five more lifetimes but some solution will arise!

Only Constant Awareness is Required

In all this that I speak of would I or would I not have that much awakened awareness (*jagriti*)?

Questioner: Indeed, you would.

Dadashri: I have all the awakened awareness. I still have even more awakened awareness. The amount of hair that is on my head, that is how much awakened awareness that prevails within me. The one whose awakened awareness prevails in all angles, how can he become trapped? While people fall off to sleep even when the slightest breeze is felt!

The awakened awareness is wasted away just like that. Something wrong has happened, something wrong is happening, but one learns nothing from it. The awakened awareness continues to show you that something wrong is happening, doesn't it? Does your awakened awareness show You anything?

Questioner: Yes, it shows me all that.

Dadashri: All day long? Your awakened awareness has increased so much! The world seeks it, but this awakened awareness does not prevail. I have given You the kind of awakened awareness that prevails constantly. That

awakened awareness has to be applied. There is an old habit that still exists, so on slippery 'places' you have a habit of slipping.

Questioner: Yes, that is true.

Dadashri: So if You maintain some awakened awareness, 'This is a slippery spot and such that you might slip,' however it has come to unfold in your *karma*, so then You should say that, 'Chandubhai (reader is to insert his or her name here), you are slipping, and I am Seeing.' Is there any problem in that?

Questioner: No.

Dadashri: But he (Chandubhai) is bound to slip. He, himself also slips along with Chandubhai. So over there, applied awareness as the Self (*upayoga*) should be maintained. Just as a man who is at the edge of a well, would he think about his wife, think about his children, or would he think about the well? If he happened to sit at the edge of the well, then he would be cautious, wouldn't he?

Or if someone had to walk through the sea on a two-foot wide path that has no hand rails on either side, then at that moment would he remember his wife, remember his money or remember his bungalows?

Questioner: He would not remember anyone.

Dadashri: Yes. That is called *upayoga*. Dada has given the *ekavtari* path to liberation through an incontrovertible principle (*siddhant*), so then you should

cling on to that incontrovertible principle. You should keep the applied awareness exclusively in that. If you were to fall into the sea, then you would die for just one lifetime, whereas this would be death of millions of lifetimes. You should in fact tell Chandubhai from within, 'Straighten up.'

Constant Awareness Leads to the Ekavtari State

Questioner: You had said that, "I constantly remain in the applied awareness as the Self (*upayoga*)."
How does *upayoga* remain?

Dadashri: Even during sleep. *Upayoga* even during sleep means that ultimately this much should remain, 'All this is happening and I am not the doer. I am the Knower-Seer.' One who constantly remains (in this) awareness is considered *ekavtari*.

One Whose Artadhyan and Raudradhyan Ceases, he Becomes an Ekavtari

'I am pure Soul' is also a kind of dependency, a dependency of words, but it is dependency of a high level. It belongs to the path to liberation. Its fragrance is different, isn't it! But one has to go beyond that and become free of all dependencies (*niralamb*). What incredible merit *karma* (*punya*) that is considered to be! One does not get to hear such talks. Such talks are not available in the scriptures.

Questioner: So one will become free of all dependencies in one or two lifetimes, will he not?

Dadashri: It will definitely happen! Everything has become lighter on its own, hasn't it! *Artadhyan* (adverse internal state that results in hurting the self) and *raudradhyan* (adverse internal state of being that hurts others) have stopped, therefore a person attains a state whereby only one more life remains before final liberation (*ekavtari*). That is indeed the standard, and even if it possibly takes two more lives, then what loss will be incurred? So many lifetimes have already been wasted. And now, one himself can feel that he has become as light as a feather.

All You have to See is whether you are at ease or not? Does *artadhyan* or *raudradhyan* happen or not? 'You' have to keep Seeing that. 'You' have to keep Seeing that in the self. For the one who does not have *artadhyan* or *raudradhyan*, the Lord has called him an *ekavtari*. If his (*karmic* stock) happen to be 'sticky', then he will have two more lifetimes. Is it any ordinary thing to be able to attain a state of *ekavtari*?

One whose *artadhyan* and *raudradhyan* have stopped will become an *ekavtari*.

That Result Will Lead one to a Tirthankar

The ceasing of the *artadhyan* and *raudradhyan*, that very result is what leads you to come close to a *Tirthankar* (the absolutely enlightened Lord who can liberate others). When the nature of the self (*swabhaav*) changes, who would (nature) let you stay with, over

here? Where would you find parents? If a *Tirthankar* were to be born, then He would be born into the royal family, a good home. But would His friends be the Patels (a caste in Indians) and the Baniyas (the caste that merchants, money-lenders, and traders belonged to in traditional Indian culture) who live in the surrounding neighborhood? Of course not! The celestial beings would descend from the heavens. Those celestial beings come in the form of a human and play with Him. Otherwise He would end up with the vices. So everything comes together according to circumstances. If You are ready, then all the circumstances are ready. If you are crooked, then everything will be crooked. If you became straightforward, then this current era of the time cycle characterized by a lack of unity in thought, speech and action (*Dushamkaal*) will not obstruct you. You have met the *Gnani Purush* and received this incredible Knowledge of the Self. It does not matter even if there are seven such *Dushamkaals*, what problem do you have? You should remain in Knowledge of the Self that you have attained. Now *artadhyan* and *raudradhyan* do not happen. Ill intent towards others never arises. As a result of the absence of an adverse internal state of being which hurts the self and others (*dharmadhyan*), there will be one more lifetime. Some may have two lifetimes, some may have one after receiving this Knowledge of the Self, and for some, it may prolong longer, however it is decided that their liberation will be achieved. This is because the binding of (new) *karma* have ceased.

The Greater the Greed, the More the Lifetimes

Questioner: Dada, the result of practicing the five directives (*Agnas*) that preserve the awareness as the Self in *Akram Vignan* (*Agnas*), attending spiritual discourse (*satsang*), will indeed come in the next life, will it not?

Dadashri: Of course! All of that is certainly for the next life! We are suffering (*karma*) of the past life, and all this is an account for the next life. For us here (on the path of *Akram*), there is no new charge, however since the *Agnas* have been given, that much is charged. And when you say, "I bow down to the *Tirthankars*," that gets charged.

Questioner: Yes, so then in the next life, it will come into reality. Right now, are we nurturing indirect causes that will become direct?

Dadashri: If one does not keep in touch here (with *satsang*), then his lives may even increase. They may increase by fifty, a hundred, or even two hundred.

Questioner: Dada, the result of this *satsang* will be grand in the next life, will it not?

Dadashri: The result of this *satsang* will not be anything short of liberation indeed. The result of this *satsang* allows one to have a live connection with the

absolutely enlightened Lord who can liberate others (*Tirthankars*), to have a live connection with the elevated beings in the five level of enlightenment (*panch parmesthi*) and everyone else. You will get to live amongst them and attain liberation.

This is *Akram Vignan*, it is a Science that leads one to attain a state of *ekavtari*! Right now *ekavtari* liberation exists. A remainder of one more lifetime remains, and if you have a lot of greed (*lobha*), then it can extend it by three more lifetimes. When there is a lot of greed such that, 'Do I have to go just like that? Let me just enjoy (the worldly life) before I go.' If one has such a desire, then it will increase by three lifetimes. But ultimately, one has no choice but to attain liberation.

Be Warned! Such an Opportunity Will not Come Again and Again

It is not worth wasting even a moment any longer. Such an opportunity will not come again and again, so you should get your work done. Therefore, if you maintain awakened awareness (*jagruti*) here, then all *karma* will get destroyed to ashes, and you will become an *ekavtari*, and be on the way to liberation. Liberation is straightforward; it is natural and spontaneous (*sahaj*) and it is easy (*sugam*).

~ Jai Sat Chit Anand

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421,

Gujarat, India. Phone : (079) 39830100, E-mail: dadavani@dadabhagwan.org

Mumbai : 9323528901, USA-Canada: +1 877-505-DADA (3232), UK: +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

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- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - + **DD-Bihar**, Every day 7:30 to 8 AM & 6:30 to 7 PM (Hindi)
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 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 5 to 5:30 PM (Gujarati)
- USA**
- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 - + **'Colors' TV** Every day 8 to 8:30 AM EST (Hindi)
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- + **'Venus' TV** Every day 8 to 8:30 AM (Hindi)
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 - + **DD-Girnar**, Every day 10 to 10:30 PM
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- + **'Colors' TV** Every day 7 to 7:30 AM EST (Hindi)
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In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Spiritual Retreat (Parayan) on Aptavani-13 (P) in Adalaj Trimandir

24 to 31 December - 9-30 to 12 pm & 4-30 to 7 pm - **Satsangs** & 8-30 to 9-30 pm - **Samayik**

1 January (Sun) - 10 am to 12 pm - **Pranpratishtha of Idols of Lord Simandhar Swami**

2 Jan. (Mon) 10 am to 12 pm - **Kirtan Bhakti**, 6 to 7-30 pm **Presentation on Dada & Dadaji's Gnan**

Important instructions for those who want to attend above programs:

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 6pm) by 4th Dec.
- ◆ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ◆ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

Mumbai

6-7 January (Fri-Sat), 6 to 9 pm- **Satsang** & **8 January** (Sun), 5-30 to 9 pm- **Gnanvidhi**

9 January (Mon), 6 to 9 pm-**Aptaputra Satsang, For Venue Pls. Contact : 9323528901**

Venue : BMC Ground, Opp. Kamla Vihar Sports Club, Boraspada Rd, Mahavir Nagar, Kandivali (W).

Aurangabad

9 & 11 January (Mon & Wed), 6 to 9 pm- **Aptaputra Satsang** & **10 Jan.** (Tue), 5-30 to 9 pm- **Gnanvidhi**

Venue : Sant Eknath Rang Mandir, Osmanpura, Aurangabad, (MH). **M : 8308008897**

Jalgaon

12 January (Thu), 5-30 to 8-30 pm- **Satsang** & **13 January** (Fri), 5 to 8-30 pm- **Gnanvidhi**

14 January (Sat), 5-30 to 8-30 pm-**Aptaputra Satsang**

Venue : BalGangadharva Khule Natya Gruh, Nr. B.J. Market, Jalgaon, (MH). **M : 8806869874**

Vadodara Trimandir Pranpratishtha Celebration

Date	Program Details
22 nd February Wednesday	4 to 4-30 pm, - Welcome Ceremony , 4-30 to 7 pm - Satsang 8-30 to 10 pm - Aptputra Experience Session.
23 rd February Thursday	9-30 am to 12 pm, & 4-30 pm to 7 pm - Satsang 9 to 10 pm - Cultural Program by GNC kids
24 th February Friday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Padmavati Maa, Padmanabh Prabhu & Other Bhagwants 4-30 pm to 7 pm - Satsang , 8 pm to 10 pm - Bhakti
25 th February Saturday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Amba Maa, Mahakali Maa, Sai baba & Other Bhagwants Gnanvidhi : (A Scientific Experiment on Self-realization) 4 to 7-30 pm, 9 to 10 pm - Garba
26 th February Sunday	Shree Simandhar Swami, Shree Krishna Bhagwan Shree Shiva Bhagwan's Divine Pratishta : 9-30 am to 1 pm, 4 to 7 pm (Prakshal-Pujan-Aarti), 8-30 to 10 pm - bhakti

Venue : Vadodara Trimandir, Nr. Babaria College, Vadodara-Surat Highway, NH-8, Varnama Village, Vadodara. **Phone :** +91 9924343335

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Bhilai

22 November (Tue), 5 to 8pm - **Satsang** & **23 November** (Wed), 4-30 to 8pm - **Gnanvidhi**
Venue : Police Ground, Sector-6, **Bhilai** (Chattisgarh). **M** : 8349545600

24 November (Thu), 5 to 8 pm - **Aptaputra Satsang** - **Venue** : Engineer Bhavan Civic Centre.

Delhi

25-26 November (Fri-Sat), 5-30 to 8-30 pm - **Satsang** & **27 Nov.** (Sun), 5 to 8-30 pm - **Gnanvidhi**
Venue : Talkatora Indoor Stadium, **New Delhi**. **M** : 9999533946, 9810098564

28 November (Mon), 5-30 to 8-30pm - **Aptaputra Satsang**

Venue : Laurel High School, B/h Shiva Market, Nr. Agrasen Dharmshala, Pitampura **Delhi**.

Adalaj Trimandir

3 December (Sat), 4 to 7 pm - **Satsang** & **4 December** (Sun), 4 to 7-30pm - **Gnanvidhi**

4 December (Sun), 10am to 12pm - **Aptaputra Satsang**

Morbi

7 December (Wed), 8 to 11 pm - **Satsang** & **8 December** (Thu), 7-30 to 11pm - **Gnanvidhi**

9 December (Fri), 8 to 11 pm - **Aptaputra Satsang**

Venue : Nr. Samay gate, Sanala Road, **Morbi** (Gujarat). **M** : 9978902834

Jamnagar

10 December (Sat), 6 to 9pm - **Satsang** & **11 December** (Sun), 5-30 to 9pm - **Gnanvidhi**

12 December (Mon), 6 to 9pm - **Aptaputra Satsang**

Venue : Pradarshan Ground, Saat Rasta Circle, Nr. Bus Stand, **Jamnagar** (Guj.). **M** : 9924343687

Dhrol

11 December (Sun), 5 to 8pm - **Aptaputra Satsang** & **12 Dec.** (Mon), 4-30 to 8pm - **Gnanvidhi**

13 December (Tue), 5 to 8 pm - **Aptaputra Satsang**

Venue : Umiya Society, Nr. Bus Stand, **Dhrol** (Gujarat). **M** : 9427510933

Upleta

13 December (Tue), 7 to 10pm - **Aptaputra Satsang** & **14 Dec.** (Wed), 6-30 to 10pm - **Gnanvidhi**

15 December (Thu), 7 to 10pm - **Aptaputra Satsang**

Venue : Ravindranath Tagore Rang Bhavan, Nr. Railway Station, **Upleta**. (Guj). **M** : 9427510933

Gondal

15 December (Thu), 8 to 11pm - **Aptaputra Satsang** & **16 Dec.** (Fri), 7-30 to 11pm - **Gnanvidhi**

17 December (Sat), 8 to 11 pm - **Aptaputra Satsang**

Venue : Sangramsinhji Highschool Ground, Collage Chawk, **Gondal** (Guj.) **M** : 9427963767

Rajkot

17&19 December (Sat & Mon), 7 to 10pm - **Satsang** & **18 Dec.** (Sun), 6-30 to 10pm - **Gnanvidhi**

Venue : Bapa Sitaram Chawk, Mavdi Village, 150 Feet Ring Rd., **Rajkot**. **M** : 9879137971

By adhering to the Agnas completely, the state of ekavtari is attained

This is a Spiritual Science whereby one can attain a state in which only one more life remains before final liberation (ekavtari)! If one completely follows my Agnas, everything will be finished for him in one lifetime. Otherwise, it may take two or three more lifetimes, but not a fourth. You want to do just that, don't you? You want to settlement (nikaal) to all this; or do you want to do this same business life after life? Are you sure? Do you feel that a final end will come about? This is a spiritual Science; it is not religion. In religion, things have to be done. Whereas here, you do not have to 'do' anything else; you just have to follow 'our' Agnas. (Whatever you do) In accordance with the Agnas is the intent of ekavtari. To follow in accordance with the Agnas means it should not to be done based on the ego. Before you used to do what your ego told you to do, and now you have to do according to the Agnas, so that is why the responsibility is 'ours'.

-Dadashri

