

December 2003

## Extraordinary Akram Science, Wonderful Akram Gnani!

### Attained Through the Grace of the Gnani!

**Questioner:** The *Akram marg* that you speak of, may be fine and easy for a *Gnani* like you. But for us ordinary people, who have to live and work in the worldly life (*sansar*), it is a bit difficult. How can we deal with that?

**Dadashri:** When God; the Lord of the fourteen worlds, is Himself manifested within the *Gnani Purush*, what could you possibly not accomplish from meeting such a *Gnani Purush*? You do not have to do anything with your own energy (*shakti*). It will all happen through his grace. Grace accomplishes everything. Therefore, whatever you ask for here, you will get. All you have to do is to remain in the *Gnani's Agnas*.

### Spiritual Powers Of the Akram Gnani

**Questioner:** Please talk about any scientific basis if there is behind the *Gnan* that you give.

**Dadashri:** This is all science (*vignan*), non-contradictory science. What is the foundation of science? It destroys all your demerit *karma* (*paap*). Without that, you cannot have the exact experience of the Self (*sakshatkar*), without which there is no *moksha*. That exact experience of the Self should remain constantly. It will not change even for a moment. It will remain automatically, without You having to remember it.

Putting aside the notion of knowing the Self, people have made tremendous endeavors to even establish faith (*shraddha*) in the Self; just to have conviction of, 'I am *Atma* (the Soul)'. But it is difficult to attain such faith in this strange era of the current time cycle. Now, to attain the experience of the Self from a *Gnani Purush*, in such times, is itself the inherent special energies (*siddhis*) of *Akram Gnan*. All this is possible because the *Gnani Purush* receives the grace from all the celestial beings and the entire universe, who are well pleased with him.

### The State of a Gnani While Leading a Worldly Life!

It is the ignorance of one's own Self. If the ignorance were to go away, then the worldly life is not painful. It is not pain-causing. The worldly life does not cause hindrance in any way. I too have a business. I too have the 'swords' of sales tax and income tax hanging over my head. One may say, 'He (Dada) has renounced everything, whereas we still have worldly obligations to meet.' So do not think that there is a difference between us; I am just like you all. But even then I am able to live in this state (infatuation-free); if you see me in this state, you will get the encouragement and confidence that he too is living a worldly life so why can't we live in that (infatuation-free) state as well? Whereas with those people, who have renounced the worldly life, you would feel 'they can do that because they do not have to worry about paying taxes, they do not have to worry about what to eat or drink. We cannot do what they are doing.' You will have one such ...layer (that hinders)..., but here such a layer cannot remain. Am I not personally in front of you (as a living example)?

**Unprecedented and Non-contradictory**

**Questioner:** Did you initiate this concept of attaining *moksha* through *Akram Vignan* or was it in existence before?

**Dadashri:** It comes every million years. It is not absolutely new, but it seems new, because it has not appeared in any books in the last million years, which is why it has been called unprecedented. It has never been read, heard or known before that is how unprecedented it is.

### **Akram is a 'Full Stop' Science!**

**Questioner:** First of all I want to know about Akram Vignan?

**Dadashri:** The 'full stop' of the ego, is Akram Vignan. The 'comma' of the ego is the Kramik Gnan path. This world is running on the basis of the *Kramic* science. There are two types of science! *Akram Vignan* is the internal science, which takes you to your eternal bliss. Therefore this is also known as the Science of the Self. The other is the science of the external, the non-Self. It gives transient and temporary happiness. The external science perishes ultimately, whereas the internal science is eternal.

Therefore, there are two types of science: one is a 'full stop' science, and the other is a 'comma' science! Full means nothing is to be done.

### **In Kram One Has to Do, and in Akram One Has to See!**

He is essentially told to 'do' something in the *Kramic* path. You are told to get rid of your weaknesses of anger, pride, lust, and greed, and to turn towards good things. Is that not what you have come across so far? *Akram* on the other hand, means you do not have to 'do' anything. Nothing has to be done. Even when someone picks your pocket, in *Akram* science, the understanding is that, "He has not picked the pocket," and "It is not my pocket," whereas according to the *Kramic* path, the culprit would be blamed and the belief would be, "It is my pocket that he picked."

I was asked to explain the difference between the *Kramic* and the *Akram* paths. I explained that in the *Kramic* path one is asked to stop doing bad deeds and do good deeds. People keep saying this, that is considered the Karmic path. *Akram* on the other hand, means you do not have to 'do' anything. Nothing has to be done.

You should not maintain only the awareness of 'I am doing', they say, then the awareness that 'the other person is doing' still remains. And when you say that the other person is the doer, then that confirms that you are the doer too. Hence in the *Akram* there is no awareness of 'I am doing', 'he is doing'. Now you should also not have, 'They are doing' in your mind. When someone picks your pocket, if you do not feel in your mind, 'He is picking my pocket', that is called *Akram*. As long as it is in your awareness that, 'You did this', or 'They are doing it', it is all considered a mistake. Continue to see that, 'This is a discharge, *vyavasthit* continues to do everything on its own.' When that is said there is a settlement for him, for *Kram* and *Akram*!

### **This is Indeed the Gnan of the Vitarag!**

The *vitaraag* Lords have shown a short path to liberation to those who want a short one and a long path to those who want a long one. They have also shown the way to those who want to be born as celestials. 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. Then 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 (*jagruti*) 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.

### **The Same Light of Gnan Since Time Immemorial!**

*Dushamkaal*, *Sushamkaal*, *Kaliyug*, and *Satyug* (the different eras of the time cycle) all change. However, Knowledge (*Gnan*) has been the same since time immemorial. It is the immortal Knowledge of the absolutely detached Lords (*Vitarago*). Knowledge means light (*prakash*). In this light, there is no stumbling at all, there is no worrying.

This is the Knowledge of the fully enlightened Lords. The *Jain* and *Vaishnav* (religions) are tools that lead to the Knowledge of the fully enlightened Lords. The Knowledge must be attained from a *Gnani*; only then will it be present exactly on time. Falsehood will not do. The one who works for his own salvation, and works for the salvation of others as well, is a *Gnani*.

### **That Will Make You Attain Eternal Bliss!**

**Questioner:** So is this a short cut of some kind?

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

**Questioner:** But what is the ultimate goal of this path?

**Dadashri:** The ultimate goal of this path is to attain eternal bliss, to become independent *swatantra* and freedom from dependence *niralumb*.

**Questioner:** What is eternal bliss? What is the definition of permanent happiness?

**Dadashri:** It is that happiness for which no effort is required. It is attained naturally and it remains permanently. Permanent happiness means there is no pain or misery.

### **You Have Received Akram, so You Have Won a Lottery!**

**Questioner:** You talk about *Akram Vignan* (step-less Science of Self-realization). However, in worldly interactions, everything has to be done. After earning, one has to go through the trouble of cooking. After eating, one has to work hard to digest the food, and this is all *Kramik* (step-by-step). Then how can this *Akram Vignan* be understood?

**Dadashri:** *Akram Vignan* is like a lottery. What effort does one make for the prize he receives in a lottery? Did one make any effort for the prize he receives in a lottery? He spent a rupee and other people also spent a rupee, but he got lucky. Similarly, this *Akram Vignan* gives causal *moksha* (liberation) instantly!

### **Akram Vignan Gives Freedom!**

Religion results in merit karma and bad deeds result in demerit karma. Science means there is no demerit karma or merit karma! That is referred to as Science. Otherwise, the knowledge of the

world is encompassed in the books, isn't it! Yes, regarding knowledge, a thief has to learn the knowledge of stealing. So, there are many kinds of knowledge. One even has to learn the knowledge of how to practice religion! And Science is non-contradictory, there are no contradictions. Science gives freedom and it procures results on its own. And this is *Akram Vignan*!

Akram means there are no steps! It is ready *Gnan* (Knowledge of the Self)! While in the step-by-step path, one has to make yogurt from milk, then he has to churn the yogurt, he has to make butter, then he has to make clarified butter. Whereas this *Akram Vignan* is ready clarified butter!

There are two paths to attain *moksha*: the *Kramik* path (traditional step-by-step path to attain the Self) and the *Akram* path. *Kramik* means it takes one step-by step towards *moksha*, towards eternal bliss! While *Akram* is the 'lift' [elevator] path, one takes a lift. This *Akram Vignan* is different from the former. The former is the permeant path and this is a diversion path. Sometimes when the former is closed, then this path comes about!

### **The Path to Liberation is Empty Without a Gnani!**

Worldly life exists due to *agnan* (ignorance of the Self) and freedom from *agnan* is referred to as *moksha*. There is bondage due to *agnan*; there is no other cause for bondage. Attachment and abhorrence arise because of *agnan*. Therefore, freedom from *agnan* is referred to as *moksha*. The Lord has not referred to anything else except this as the path to *moksha*! So, the path to *moksha* says remove *agnan*, and *Gnan* itself is *moksha*, *Gnan* is indeed the Self and that is indeed the absolute Self.

The one who has the desire to go to *moksha*, he has to realize his Own Self. Otherwise, regardless of whatever else he does, he will not attain *moksha*. Generally, one does not get the opportunity to Know the Self. Rarely, when one meets the *Gnani Purush* (one who has realized the Self and is able to do the same for others), it is easy to Know the Self. Otherwise, until then one waders for infinite lifetimes.

This is all Science. The *Gnani* (one who has realized the Self and is able to do the same for others) reveals the Science. What is considered as Science? It is considered an accomplished principle. An accomplished principle means there are no contradictions. Where there is no religion, where there isn't any unrighteousness, it is considered as Science. Worldly life perpetuates because of religion and unrighteousness.

### **There is no Shaktipat on the Akram Path!**

**Questioner:** On the *Akram* path, is *Gnan* a kind of *shaktipat*?

**Dadashri:** *Shaktipat* means to transfer energy from one person to another. Therefore, it decreases in one person and it increases in the other person. To do *shaktipat* meaning the one doing *shaktipat*, the energy decreases there and the other person continues to receive the result. Just like if I have a hundred rupees and I give it to you, then I have that much less money; that is *shaktipat*.

In the world, everything decreases by giving. *Gnan* is the only thing that increases by giving. By giving this, it increases for the giver and it also increases for the one receiving it. Otherwise, all these things decrease by giving. And *Gnan* is the only thing that increases for the giver and the receiver. So, what do you consider to be beneficial?

**Questioner:** *Gnan*.

**Dadashri:** Yes, as for *shaktipat*, one's energy decreases and then it increases in the other person. It continues to increase and decrease, what does that mean? That is a meaningless thing. One does *shaktipat* on the other person through his ego, and he decreases that of his own.

'We' do not give you energy; you have energy within you. However, that energy needs to be opened. 'You' have infinite energy within You. 'You' also have infinite *Gnan* within You. And no one can give energy to anyone else. In the same way, no one can give *Gnan* to anyone else. *Gnan* is within You, only a *Gnani Purush* makes external efforts to awaken the *Gnan*, to light the candle. With that, your candle gets lighten. The reason this *Gnan* has to be given to you is to destroy your demerit karma. If that demerit karma are not destroyed, then the candle cannot be lit.

### **By Saying Your Work Gets Done!**

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

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

### **The Energy is Not Mine, it is Dada Bhagwan's!**

**Questioner:** What is this process that can make a person free of worries within an hour?

**Dadashri:** Lord Krishna has said that a *Gnani Purush* can destroy all demerit *karma* (*paap*) in the fire of Knowledge (*Gnanagni*)! 'We' destroy demerit *karma* through that fire of Knowledge, and thereafter, one becomes worry-free.

**Questioner:** What is that miraculous energy, by which we become free from worries in one hour?

**Dadashri:** No, in that there is no such thing as miracles.

**Questioner:** So, how can that energy be attained?

**Dadashri:** That energy was there, but these people did not the method of attaining it! I attained this method when my intellect came to an end! 'We' do not have any intellect at all. 'We' do not have even a cent of intellect. I am the only in the world who does not have any intellect. I have written in a book that 'we' do not have any intellect. So then, I attained that method!

**Questioner:** You had said that, "I give others *Gnan* in one hour and permanently free them from worries." So, this energy you have, how did it arise?

**Dadashri:** I certainly do not have that energy. This Patel [A.M. Patel] does not have that energy. The energy is of God that has manifested within. If you can see me as this Patel, then I do not have any energy. And God that has manifested within, it is the Lord of the fourteen worlds that has manifested! Immediately through His grace, one attains everything, whatever he wants! No one's difficulty has been left to be solved! So, I do not have the power to do this, it is the energy of God that has manifested within! And I also bow down to Him like this!

### **Here Nothing is to be Let go of, One has to Become Separate!**

'We' only have to do the experiment for an hour. Then all the weaknesses leave, otherwise one would not accomplish anything in ten million lifetimes! This is because, what is obstructing one? What is said in the Vedanta (Hindu scripture)? *Mada* (illusion), *vikshep* (projection due to illusion), and *agnan* (ignorance of the Self). What do Jains say? *Raag* (attachment), *dwesh* (abhorrence), and *agnan* (ignorance of the Self). Therefore, one whose *agnan* leaves, he will attain freedom. When does *agnan* leave? When one goes to a *Gnani Purush*. What is the *Gnan* of the *Gnani Purush* like? It should be Science.

Now these people run a business and do everything. Everyone outside makes one let go of things, they say, “Let go of this, let go of that. Leave your wife.” If you leave your wife, then won’t that hurt your wife? If you leave your children, then won’t that hurt your children? Then how can you attain *moksha*? Can you attain *moksha* having hurt someone?

So, this is Science. In Science, nothing is to be let go of. In Science, one has to become separate. When one becomes separate, [everything] is resolved; the puzzle is solved.

Currently, what is going on [outside] is the *Kramik* path. The *Kramik* path is the step-by-step path. One has to let go of *parigrah* (a sense of possessiveness and inner attachment towards material things), however much *parigrah* leaves, one climbs up by that much. Eventually, after letting go of all worldly *parigrah*, one has to let go of *parigrah* of speech. Then one has to let go of *parigrah* of the mind. What *parigrah* is there in the mind? Anger, pride, deceit and greed, one has to let go of all those *parigrah*, then he will become free from *parigrah*, then the ego will become pure and then he will become one with the pure Soul. This is the *Kramik* path, one attains that (a state free of *parigrah*) someday, after many eras of the time cycle. Otherwise, he will not attain it! Whereas, this is *Akram Vignan*. The *Gnani Purush* immediately lights one’s candle and destroys the demerit karma, so then there is light. This is a lift path. This is but natural!

### **One Certainly Receives Freedom Upon Asking for it!**

**Questioner:** What should one who wants *moksha* do?

**Dadashri:** Yes, he should request the *Gnani Purush* that, “Please give me *moksha*.” Does he not know how to say that much? Then if he does not attain *moksha*, then he should tell me. Everything is accomplished by just speaking. The *Gnani Purush* has come about to give the gift of *moksha*. You have not asked for the gift that, “Please give me.” You have not said that, have you!

**Questioner:** I don’t know that I can get it by asking for it.

**Dadashri:** You didn’t know, did you?! However, you have to ask for it. What do people say in worldly interactions? “Your mum would not even serve you food without you asking for it.” That is why you have to say, “Please free me.”

And here you forget to ask the *Gnani Purush*, so all the things are there, but you do not know how to ask for it. Here, you should know how to ask. You should know how to fill the tender. It is such that you will get whatever you ask for. This is because I am not the giver. You should ask the giver. I am not the owner of this speech! So, this is a wonder here.

So, if you meet the *Gnani Purush*, then you should tell him one thing that, “Bring about a settlement for me. Light my candle.” So then, He will light your candle, and therefore you will be enlightened. Then You will be able to See Your Soul. ‘You’ will become the Self and on top of that You will be able to See Your Own Self. ‘You’ will See Yourself. This is because the Self illuminates the Self and the non-Self. The Self is such that it Sees the Self and the non-Self, so You can See Yourself!

### **The One Who, History is a Witness to!**

**Questioner:** Of all those who became *gnanis* in the past, did any of them show such an *Akram* path?

**Dadashri:** Yes, it was shown. Lord Rushabhdev had revealed it to King Bharat. The king lived a worldly life with his thirteen hundred queens, and despite this, attained *moksha*. And to the other ninety-nine sons He gave the *Kramic* path.

**Questioner:** That must have been because of King Bharat's worthiness. How can we be as worthy for that?

**Dadashri:** In this *Akram Vignan*, one's worthiness is not even an issue. All you have to do is meet me. And if you ask me to grace you, then that is all you need.

### **Akram Has Manifested in the Current Era of the time Cycle!**

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.

The *vitaraḡ* Lords have two types of *Gnan*; *Kramic* and *Akramic*; *Akramic* is the one, that has currently manifested through me!

### **Then Worldly Life Will Not Affect You!**

The other path is the science of the *Kramic* path and this is the science of the *Akram* path. The knowledge in both the paths is that of the *Vitaraḡ*; there is no difference in the knowledge. 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*. *Agnas* itself is religion, and *Agnas* 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*!

### **Here 'No Law' is Indeed Law!**

Furthermore, there are no laws here. *Gnan* of the *vitaraḡ* Lords is not where there are laws. There are no laws to be found where there is absolute knowledge of the *vitaraḡ* Lords. Everything runs on absolute humility, despite the fact that there are no laws regulating anything. Those who want to spend money here do so, and yet nobody feels any lesser or greater. There is equality amongst everyone. This path is awe-inspiring; it is truly a wonder, so get your work done. For the past ten years, they have been writing down every word 'we' have spoken and yet there is no office, secretary or any rules. Wherever words have been spoken, they have been recorded and preserved meticulously. And those with offices have papers missing here and there.

### **Akram Gets Rid of the Impurity of the Conduct**

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.

**Questioner:** So then, doesn't sinister ritual prescribed by the Tantras (refers to numerous and varied scriptures pertaining to any of several esoteric traditions rooted in Hindu and Buddhist philosophy) come into that?

**Dadashri:** It is such that, if there is a sinister ritual prescribed by the Tantras or there is no right conduct, then there is no need for any standard of conduct here. In reality, what is external conduct? This entire world stands on external conduct. External conduct is an effect; it is not the cause. Therefore, we remove the causes. Whatever effects are there will get washed away by itself. So, the wrong beliefs that, 'I am Chandubhai [reader is to substitute his/her name here]', 'I am his father', 'I am his maternal uncle', 'I am his paternal uncle', that is all *vikalp* (false notion of 'I am this'). 'We' remove all those *vikalps*. The effects that arise will get washed away by themselves, and the state of *nirvikalp* (a state free from the belief 'I am Chandubhai' and all relative 'I-ness' and 'my-ness' that stem from it, and with the right belief that 'I am pure Soul') will arise.

If you attend in this *Gnan* [*vidhi*] once, then I will show you exactly. This *Gnan* gives instant results. It gives all the results in an hour. And anger, pride, deceit and greed, all four of them leave, only if you follow according to what 'we' say! Then if you add salt and chili as per your understanding, then instead of milky rice pudding, yogurt soup will be made!

**Questioner:** But until the mind does not become pure, the *antahkaran* (the mind-intellect-chit-ego complex) cannot become pure, and until then purification of the conduct cannot happen. And until all this doesn't become pure, how can a connection establish with the Self?

**Dadashri:** This is *Akram Vignan*, so I make people establish a connection with the Self in an hour. And a connection is established with the Self, so it happens in the form of *gneya* (object to be known), then good thoughts and bad thoughts are both in the form of *gneya*. This is all an effect.

So, I have never become angry with anyone. In reality, if someone has done something wrong, then first I should feel that it is wrong. However, I feel that the world is flawless. No one is at fault at all.

### **Eligibility on the Akram Path?**

**Questioner:** Without prior qualification (*upadaan*), without the eligibility, can a *nimit* oblige a person?

**Dadashri:** In the *kramic* path, the *nimit* cannot oblige another without the qualification. This *Akram Gnani* can help anyone; to come across him is the only eligibility. This is *Akram Vignan*. This is such a Science it that can give freedom (*mukti*) in just one hour! That which is not possible in a million lifetimes, happens in just one hour! It gives immediate results.

**Questioner:** For whatever wrong we do through our own deeds, can a *sadguru* (ultimate guru) destroy them through the *Akram Path*?

**Dadashri:** Yes, he can destroy everything.

**Questioner:** One's own *atma* (the self) cannot destroy the fault, but a *sadguru* can do that?

**Dadashri:** The *Gnani Purush* can do everything. What can he not do? He can do everything because he is not the 'doer'. The one who is the 'doer' cannot do anything. The *Gnani Purush* is not a 'doer' at all; He is simply an instrumental (*nimit*).

**Questioner:** Can one's own *atma* (self) not do it?

**Dadashri:** If your own *atma* could do it, then there would not have been this wandering around until now! Without a *nimit*, there would never be a final result. One's *atma* cannot do anything [on its own]. How can the one who is bound, free himself on his own?

**This Path is For One Who Has Tremendous Merit Karma!**



**Questioner:** But don't we have to bring about the salvation of our own *Atma* (Self) through our own *atma* (non-realized self)?

**Dadashri:** That is true, but that is a discussion that belongs to the *Kramic* path. This is *Akram Vignan*. Therefore, you have to extract your work directly from a living God, and it will remain every moment, not just for one or two hours.

**Questioner:** So, if we hand everything over to him, does that mean that he will take care of everything for us?

**Dadashri:** He does everything; you do not have to do anything. 'Doing' binds *karma*. All you have to do is to get on the "lift" (the elevator) and abide by the Five *Agnas*. And after you get on the lift, you must not jump around or stick your hand out. That is all you have to do. Rarely does such a path come along and it is only meant for the *punyashadis* (those with tremendous merit *karma*). This is an exceptional path. Only once every million years does such an exceptional path come about! It is considered the eleventh wonder of the world! When one acquires a ticket for this phenomenal path, his work is done.

### **The Self Takes form in Worldly Interactions!**

This is a science. In science one cannot make alterations or change anything. It is based on real principles and it is free from all contradictions. It is applicable to both the worldly as well as the spiritual life. The only thing that it does not apply to is ordinary people at large, because there is a tremendous difference between their language and the language of the Gnani. The Gnani's language is good and without any impediment. Only when the Gnani explains everything methodically, does the puzzle of life become solved.

When this *Akram Vignan* is revealed to the world, it will benefit people tremendously. This is because such *Vignan* (Spiritual Science) has never come forth. Nobody has ever shown any kind of *Gnan* (Knowledge) in *vyavyhar* (worldly interactions), the depths of the worldly interactions. Nobody has dealt with worldly interactions. They have only talked about *nischaya* (the Self). The Self has never entered into worldly interactions. The Self remained in the Self and worldly interactions only remained in worldly interactions. Here, *Akram Vignan* has placed the Self into worldly interactions. A completely new scripture has emerged and that too is scientific. It can never be contradicted anywhere. But now, how can this *Akram Vignan* be revealed to this world? The world would be blessed if it were revealed!

### **The Gnani Gives the Gift of Moksha!**

Shrimad Rajchandra (Self-realized Gnani who lived between 1867-1901. He is also known as Krupadudev.) had said that, "The *Gnani Purush* is the absolute Self!" The *Gnani Purush* gives the gift of *moksha*, He certainly gives *moksha*, He frees one from entanglements, then what remains? *Samadhi* (a state free from the effects of mental, physical, and externally-induced problems)! Now when the *Gnani Purush* gives the gift of *moksha*, even then one does not attain it, what can happen to such a person ?

And the gift of *moksha* means to live in worldly life at home, to live with your wife and children, to get your children married, to carry out worldly work and to remain absolutely separate and unanointed, such is this Science.

In all the paths, one has to renunciate [worldly life]. Whereas in this *Akram Vignan* you can do everything while sitting at home. Otherwise, if you are told to let go of all this, then how will you let go of it? Can you get rid of your wife and children? Whenever *moksha* comes, you can see to it. However, the people that are present, the people that support you; how can you get rid of

them? Can you get rid of the people who you support? And if you run away from home and become an ascetic, then you don't attain *moksha* from that. If you renunciate worldly life for infinite lifetimes, you will not attain anything. Get Knowledge of the Self. Then if you lead a worldly life, even then there is no problem. Firstly, you should get Knowledge of the Self. After Knowing the Self, you can live in worldly life!

### **The Giver of Liberation, Yet Remains as an Evidentiary Doer**

'We' are giving 'cash' (instant) *moksha* in this era of the current time cycle. You will experience *moksha* (freedom) right here, in this life. 'We' are the bestower of *moksha*; 'We' are licensed to 'give' *moksha*. 'We' are the instrument (*nimit*) for the salvation of the world. 'We' are not the doer. 'We' are never a doer of anything because if 'we' become the doer of any action, 'we' have to suffer the consequences of that doership. 'We' simply remain as a *nimit*.

### **Since Ancient Times, Yet Unprecedented!**

One has not heard, known or had faith in the knowledge of the *Vitarags* (the absolutely enlightened beings who are free from all attachment). If this would have happened, one's work would have been accomplished. *Vitarag Gnan* cannot be attained without a *vitaraagi Purush* (Self-realized being, who is free from all the worldly attachments).

This is Science; it gives instant results. It is *Akram Vignan*! It has come into effect for me. This is not my *Gnan*, it has come down from olden times. However, this has come in a different way. In just two hours, a person gets his work done. Otherwise, one has to carry out spiritual practice for a hundred, twenty-five, fifty years. One gets his work done through this *Akram Vignan* without carrying out spiritual practice.

### **The Destroyer of all Pain**

*Vitaraag Vignan* (the science of absolutism) is such that it destroys all pain (*dukh*), this science is indeed such that it frees one from all pain. And it is only science that is such; science is always such that it procures results on its own (*kriyakari*). Therefore, after knowing this science, the science itself will continue to work, You do not have to 'do' anything. As long as you have to 'do' anything, there is intellect. And as long as there is intellect, there is ego. And as long as there is ego, even if you want to bring about settlement of this (*prakruti*), it will not happen.

### **Manifested But Naturally!**

The science of absolutism (*vitaraag vignan*) is such that it cannot be understood by anyone. Even its manifestation within me has not been through any effort on my part. It has happened, 'but naturally.'

**Questioner:** You say that *Gnan* that manifested was "but natural". Can you explain what you mean by that?

**Dadashri:** "But natural" *Gnan* happens to only few people. If someone says, "I did it myself," then that *Gnan* remains incomplete. This *Gnan* happened 'naturally' on its own. If one did it himself, then the *vikalp* (the ego of 'I am Chandubhai'), would decrease by 80 percent, but 20 percent would still remain. But this is the Science of the *Vitarag*, which means that it is a 100 percent *nirvikalp* (ego-less state).

### **Glory to This Deep Knowledge**

This is my natural gift. This was my intense search, but now it is "scientific circumstantial evidence." The light has occurred naturally, so come and light up your lamp too.

This 'Knowledge' manifested in 1958! That day I became 'Gnani'! On the day before, 'I' was also ignorant [agnani], no!

This is nature's mysterious puzzle. No one had become free from this. And those who became free did not stay to inform. I fell short in 'Kevalgnan' so I am here to tell you, so carefully get your work done (of moksha - salvation). This is verily yours. 'We' are just here to make you accomplish your task.

### **String the Pearls When the Lightning Flashes!**

Hey, how many *Gnanis* are there in the world? Five or ten? The *Gnani* manifests on a rare occasion. Moreover, the *Gnani* of the *Akram* path manifests once in a million years, and that too, in this wondrous current time cycle of *Kaliyug* (characterized by lack of unity in thought, speech, and action)! He takes you up in a 'lift' (elevator); there is no climbing of stairs and becoming breathless. Hey, string the pearl when the lightning flashes! The lightning has flashed, so string together your pearls at that time. But the fool goes to search for thread at that time! What to do? There is not enough merit *karma*.

On occasion, such a *Purush* (Self-realized one) manifests that he has to speak up himself! I am saying with guarantee that you have no superior (*upari*). And this superior (Dada Bhagwan) is not your superior either. Then will there be any fear?

### **He Has no Intellect, Such is The Gnani!**

**Questioner:** You had said that, *Gnani Purusho* can destroy demerit karma, then do all *Gnani Purusho* have the same theory?

**Dadashri:** All *Gnani Purusho* have the same theory indeed, but who is considered *Gnani Purush*? It is the One who does not have any intellect in Him; He is considered *Gnani Purush*. How can those who have an intellect be considered *Gnani Purush*? The intellect and *Gnan* have an enmity for sure, then how can those with an intellect be considered *Gnani*?

Now here, if you request a tender, a tender for invited to *Gnani*, then twenty thousand people will gather here; however, they will all be a sack of intellect. 'We' ask them, "Do you have no intellect?" They reply, "Why did you say I have no intellect?" That dispute happens. Then that is complete, it has been decided, "You are cancelled!" Therefore, where there is anger, pride, deceit, greed; where all weaknesses exist [within], how can he be considered *Gnani*? A *Gnani* is the One in whom weaknesses have come to an end, or if they have not come to an end, then how much is acceptable? It is when, he hurts himself, he does not hurt anyone else, that much is limited. Anger, pride, deceit and greed arise within him for sure but his 'tree' does not touch anyone else's, it hurts only himself; that is acceptable.

### **Who Can be Referred to as a Gnani?**

**Questioner:** How do you define a Gnani?

**Dadashri:** A Gnani is where there is constant light. He is the personification of knowledge. He knows everything. He is the one who has nothing more left to know. Gnani means complete light; complete light means there is no trace of any darkness.

A Gnani is to be found once in a while. There is never more than one Gnani in the world at a time. If there were, it would create competition between them. To become a Gnani is a natural occurrence. It just happens. No one can become a Gnani on his or her own accord.

Gnani Purush is the one who is absolutely liberated. He is absolutely free and unique. No one can even compare one's self to a Gnani. Nor can anyone compete against the Gnani because he who competes is not a *Gnani*.

### **The One Who is Not Bound by Matter, Location, Time, Inner Intent!**

The vitarags have said that one will be freed eternally if one worships the lotus feet of a Gnani; the One who is absolutely unrestricted by dravya, kshetra, kaad and bhaav. Dravya is matter. Kshetra is location. Kaad is time. Bhaav is inner intent. Such beings can never be held back. These are the only four things in this world and it is because of these four that the world exists. However, none of the four can hold down or bind a Gnani Purush. Lord Mahavira has asked us to worship the feet of such a person.

### **The One who has Neither Attachment or Abhorrence Nor Renunciation!**

A Gnani is he who has no need to renunciate or acquire. He is natural amidst these states and is unaffected by them. He does not have likes or dislikes. He has an extraordinary quality of not having any attachments or abhorrence.

### **The One who has a Constant Liberating Laughter!**

There is no laughter at any place in the world like a Gnani Purush. It is the laughter of the liberated state (*mukta haasya*), this laughter is without tension. There is not a single human being in the world who has a liberating laughter. The tension free laughter of the Gnani Purush can forget all the miseries of the opposite person. The moment of mere *darshan* of the Gnani makes him forget his miseries and at that time he feels the joy.

### **One Who Has Become Liberated and Can Liberate Others**

The Gnani Purush does not have a drop of intellect (buddhi -the light of knowledge which comes through the medium of the ego). The Gnani Purush is aboodh (without buddhi). How many such people are around? Once in a while, when such a person is around, he will liberate hundreds and thousands of people.

### **One Who is in a State Free of the Ego ...**

A Gnani Purush does not have even the slightest ego. There is not a single person in this world that is egoless. Only a *Gnani Purush* is egoless.

### **Being in the Intent of Nijparinati and Nijswabhaav**

The *Gnani Purush* is not in the worldly life for a single moment. 'We' do not have an internal state that is in the worldly life and neither do we have inner intents for worldly life. The *Gnani Purush* remains in the internal state as the Self and the belief of His own intrinsic nature; He is not in any other beliefs. Krupadudev (Self-realized Gnani who lived between 1867-1901) has said that He is the absolute Self in an embodied form, is that an ordinary thing?

### **Incomparable, Unparalleled!**

**Questioner:** Is there no comparison to a *Gnani*?

**Dadashri:** There is no comparison to a *Gnani*. Who is a *Gnani*? Not everyone is considered a *Gnani*. One is a *Gnani* if he does not have the slightest ownership of the mind, of the speech or of the body; he who constantly remains as the Self and he who does not have even a trace of ego. The Gnani Purush is considered a wonder of the world. It is very rare to find a Gnani Purush. The Gnani is considered matchless, one of a kind (ajod). You will not find two *Gnanis*.

Does One who is matchless have competition with anyone? Matchless means there is no competition.

### **Extremely Difficult to Meet**

(Generally,) The *Gnani Purush* does not exist. He manifests rarely. It is extremely difficult to meet Him. It is due to the absence of the *Gnani Purush* that the world has become entrapped. Krupadudev has said that, “The *Gnani Purush* is extremely difficult to meet...” *moksha* is not difficult to obtain, but it is difficult to meet One who gives *moksha*, and Dada would be extremely difficult to meet even in a good era of the time cycle. If it were *Sushamkaal* (era of the time cycle characterized by unity in thoughts, speech, and action), even then it would be extremely difficult to meet Him. Then how can this happen today? ‘He’ manifests rarely, at that time you can meet Him. And after meeting Him, if you do not have any obstacles, then Your work gets done there. Otherwise, after meeting Him, if you have obstacles, then what happens? That obstacle then obstructs you.

### **To Recognize a Gnani**

**Questioner:** How can one recognize a *Gnani*?

**Dadashri:** If you provoke him and he does not strike back, then you should know that he is indeed a real *Gnani*. Wouldn’t you have to test him? If you see any anger, pride, deceit and greed in him, you should immediately move to a different ‘shop’ (spiritual guide).

**Questioner:** If I put a *Gnani* to the test it would be disrespectful and he would feel insulted. And say he is a real *Gnani*, then wouldn’t I be held accountable for that error (*dosh*)?

**Dadashri:** If you did meet a true *Gnani*, he would only keep giving you his blessings, regardless of anything unbecoming that you may do. But if he gets angry and strikes back, then you should ask him to forgive you and go buy him a cheap pair of spectacles as a conciliatory gift. If that does not pacify him, tell him, ‘Your Holiness, my mind is little crazy. Just before I came here, my wife and I had a fight at home.’ This will make him happy. So then he will be happy. How long will you waste your time there?

### **Each and Every Karma of the Gnani are Divine!**

The scriptures say that the *Gnani*’s every *karma* is divine (*divya*) *karma*. This is because he is completely egoless, and he resides in a state that is completely void of ‘doership’. That is why he is called *vitrag*. You cannot find an absolute *Vitarag* in this present age. I am *vitrag*, but I am not complete *vitrag*. I am *vitrag* with every single one of the countless living beings (*jivas*) in this world, with the one exception being, that I still have attachment (*raag*) for the salvation of the world (*jagat kalyan*). There is still a little bit of attachment (*raag*) left in me, to interfere for the salvation of the world, but only as much as to ‘discharge’ my *karmas*. I in general, am always in a perpetual state of *moksha*. The *Gnani* remains untouched by time, *karma* and illusion (*maya*).

### **The One Who Has no Secrecy**

The One who is not unsincere in the entire world is considered *Gnani*. ‘He’ does have insincerity at all and He does not have the intent for anger, pride, deceit and greed.

**Questioner:** What is insincerity?

**Dadashri:** Insincerity means deceit! The world is in deceitfulness because of the current era of the time cycle. And ‘we’ do not have any type of secrecy at all. If you come at any time in the night to ‘our’ place, then ‘we’ are in the very same state.

### **The Speech, Conduct, and Humility Captivate the Mind!**

**Questioner:** What are the speech, conduct, and thoughts of an *Apta Purush* (the absolutely trustworthy one) like?

**Dadashri:** They win over the mind, they captivate the mind, the mind will become pleased. His *vinaya* (humility) is of a different kind; his speech is of a different kind. His conduct is without egoism. Conduct without egoism is found on a rare occasion, it is not found otherwise!

**Questioner:** Does the *Gnani* have the highest humility (*namrata*)?

**Dadashri:** Even an ordinary person has humility, but the *Gnani* does not have an ego at all. There is no ego, even when someone insults him.

### **The Desire- Detachment of the Gnani!**

**Questioner:** Does the *Gnani* have no interest (*nispruha*)?

**Dadashri:** The *Gnani* is not *nispruha*. There are many people who are *nispruhi*. There are many who say, "I do not need anything," but that is an ego of not having interest. The *Gnani Purush* is *saspruha-nispruha*, which means that he is uninterested in material pleasure and interested only in the Self (*saspruha*).

**Questioner:** Does *spruha* mean desire?

**Dadashri:** *Spruha* does not mean only one kind of desire, but many kinds of desires. When one has countless desires for the enjoyment of all kinds of temporary pleasures, it is called *spruha*.

### **The Gnani – Balanced in The Relative and The Real**

If 'we' never remain in worldly interactions and 'we' do not have appropriate worldly interactions, then that is not considered *Gnani Purush*. The *Gnani Purush* is said to be the one who maintains the relative and even the Real, He maintains both. If worldly interactions have shortcomings, then he is considered a devotee and devotees are mad. Even the people with good worldly interactions say, "No, this is a very good thing!" And devotees are mad indeed on one side! Manners are formed on one side.

### **Became Flawless and Saw the World as Flawless!**

I do not see anyone in this world as being at fault. Even if you were to pick my pocket, I will not see you as a thief. I have compassion towards everyone including the thief and the murderer. I am beyond all feelings of duality, kindness or pity. Humans feel pity. A *Gnani Purush* does not have any pity. *Gnanis* are beyond all duality. I have the elemental scientific vision, the flawless vision and therefore I do not see any faults in anyone. My vision is not guided by any circumstances. I directly see only the Soul in every being.

### **Even I am a Devotee of Dada Bhagwan!**

'Here', I am a disciple just as you are. The one you see is not 'Dada Bhagwan'; this is A. M. Patel, a patidaar from the town of Bhadran. The one sitting within is 'Dada Bhagwan'. What you see is not 'Dada Bhagwan' This is A. M. Patel, a patidaar from the town of Bhadran. Dada Bhagwan is within. 'I' myself make him do 'Dada Bhagwan na aseem jai jai ka ho'. Therefore, 'I' too am a devotee, as are you. and thus 'I' am a disciple and so are you.

'Dada Bhagwan' is the Bhagwan (God). He is the Lord of the fourteen universe. He can give you whatever you ask for. This body has become a temple and a public trust. And who is this

doing the talking? It is the original tape record that is doing the talking. God does not do any talking.

### **The Gnani Purush is Separate and Dada Bhagwan is Separate!**

I too, play the role in the drama of A.M. Patel! There are so many swords hanging above me! That of business, income tax, sales tax, amongst all those swords, I constantly remain in a state of *vitaraagata* (total absence of attachment and abhorrence). That state does not change even for a moment.

The one that you see is Patel from the town of Bhadran and 'I' am a *Gnani Purush* and Dada Bhagwan is separate, He is indeed the *paramatma* (absolute Self).

I did not finish 360 degrees and stopped at 356 degrees. Therefore there is a separation between 'I' (the *Gnani Purush*) and the Lord, which has manifested within. And had I had attained the 360 degrees, then we both would have become one. But now this separation (*bheda*) has remained. This is because, this *nimit* (evidentiary instrument) with this level was necessary, to do the work of salvation of people, that is why this separation has remained. So for whatever time 'we' remain one with God, there is oneness, for that time 'we' are in absolute form, and when 'we' speak, 'we' become separate.

### **Feeling of Oneness- Feeling of Separation!**

Therefore when the *satsang* is taking place, I have to remain as a '*Gnani*', but otherwise I am able to remain in a state one-ness. Therefore, I am able to remain in both states; the state of separation and the state of one-ness, whereas the absolute *Vitragas* – the Omniscient Lords used to remain in absolute state of one-ness with Self. The fact that I have this slight amount of separation is my shortcoming. I carryout *satsang* with everyone.

### **Oneness With the Entire World!**

Here there is oneness (*abheda bhaav*). You and I are all one. I do not feel separate from any of you. And even with the fifty thousand people here, there is no sense of separation (*judai*) with anyone of them. Neither is there any separation with the rest of the world. You are the one who has separation.

So to begin with, I remain one (*abheda*) with all these fifty thousand *mahatmas* here, and secondarily I remain one with the whole world. I do not have any separation (*judai*) with anyone anywhere. Therefore, this is the primary oneness (*abheda*) and the other is the secondary oneness. I do not want anything else. I do not have any *buddhi* (intellect) and that is why I feel oneness with everyone. I feel like everything is mine. Separation occurs in the presence of the intellect, so how can there be any separation when there is no intellect? Intellect creates separation (*bheda*); it shows 'this is mine and that is yours' and that is separation. How can this division of 'yours' and 'mine' exist when there is no intellect? This divisive intellect (*bheda buddhi*) that has arisen is the one that shows, 'I am separate from this person'.

**Questioner:** The moment one becomes separate (*alag*), he feels the separation (*judai*), does he not?

**Dadashri:** And with that separation (*alagata*), one has gone in the wrong direction. I do not have any separation with you, but you have separation from me.

**Questioner:** Do many people not say 'we are all one'?

**Dadashri:** One says that but the sense of separation (*judai*) remains. Until 'that' – the absolute state - is attained, the separation will remain. One may say, 'we are all one' but as long as the

precise 'fitting' does not occur, he will continue to feel the separation. That is why I do not feel the separation from anyone in this world. I consider not only those who have come here, as mine but everyone else as mine too. They are all mine and I am theirs.

The experience of the Self increases as the duration and intensity of oneness prevails. Yes, the belief of separation is verily the reason for the dissipation of the energy of the Self. All these problems exist because of the belief of separation. Do you have any *judai* - sense of separation - with anyone?

**Questioner:** I want to remove this sense of separation, Dada.

**Dadashri:** What are you saying? There is no other way but to be rid of the separation. You will have to become *abheda* (one who has no separation with any one), will you not? *Potapanu*, ('I-ness'); the last remnant of 'I am this body' will have to leave. Once this *potapanu* leaves, the separation (*judai*) will go. Now, as long as there is intellect, this 'I-ness' (*potapanu*) will not go away, will it? And as long as there is intellect, does it not create the separation (*bhedha*)? Once *potapanu* leaves, one becomes *abheda* - the One without separation.

### What is Your Goal?

**Questioner:** What is your goal?

**Dadashri:** 'Our' goal is that every person attains peace in these sorrows; that is 'our' goal and people turn towards good inner tendency! When bad thoughts that give rise to pain leave, a state like *Satyug* arises. There are eight to ten thousand people with 'us', these people are such that they do not have any worries. And there are about a hundred *brahmacharis*, those who follow celibacy through mind, speech, and body. Now that celibacy is not considered ordinary, is it!? In our country, where there are thoughts about sexuality, there are talks related to sexuality, religion does not exist there. Religion exists where there is no sexuality or where there is less of it, sexuality is within the limits, only with one's wife. Or else, religion exists for ascetics and high ranking Jain monks, otherwise religion does not exist. Where there is sexuality, there is nothing. Where there is violence, religion does not exist there.

**Questioner:** Are you only going to spread good conduct?

**Dadashri:** No, not of good conduct or bad conduct. I will free people from worries, free them from anger, pride, deceit and greed. Those people will then do that, now I don't have to do anything. I only have to do this much. Then if those people carryout good conduct or bad conduct, they will do whatever they want to. I free them from worries; I make them have lots of energy, tremendous energy.

**Questioner:** Have you made anyone your disciple?

**Dadashri:** I am the disciple of the entire world. I am the disciple of the disciple. Why would I take that botheration!?

**Questioner:** Then what will happen after you have gone?

**Dadashri:** What will happen? What will happen after I have gone?

**Questioner:** You have no disciples, then what will happen?

**Dadashri:** There is no need for them at all, is there! There are many people to cry after me. I don't have any disciples, but there are many people to cry after me. There are at least forty to fifty thousand people to cry after me. Do you have worries?

**Questioner:** Not at all?

**Dadashri:** Such a life should exist.

**Questioner:** When I get married, then will worries arise?



**Dadashri:** No, that person will remain as a *brahmachari* but those that are married should not have any worries, that is my goal. This man doesn't have any worries, does he? When he wakes up at night, even then the Self is present!

### **Love Illuminates The Divinity Of The Self**

Compassion is a universal intent that is felt everywhere in this world. It arises out of one's concern for everyone trapped in the world's miseries and how people's miseries can be alleviated.

**Questioner:** I want to know the relationship between love and compassion.

**Dadashri:** Love and compassion are different. Compassion means a generalized awareness of suffering of the entire humanity. This is a type of grace. Love is different. Love has been called a 'vitamin'. When one sees such love, then a 'vitamin' arises, a vitamin of the Self. People have taken a lot of vitamins for the body, but they have never tasted the vitamin of the Self, have they? The energies of the Self (*Atmavirya*) manifest in it, the state of Godly qualities (*aishwaryapanu*) manifests.

**Questioner:** Does it not happen naturally Dada?

**Dadashri:** Naturally.

**Questioner:** So there is nothing left for the other person to do?

**Dadashri :** Nothing at all. This whole path is natural and spontaneous.

### **The Gnan Has all the Spiritual Powers!**

Dadabagwan, the one sitting within, he is also my God. But he refuses being superior, 'You are my superior', he says. I asked why, to which he says, 'you have worshipped me as your superior for a long time, and now I have to keep you as my superior so that you can do the salvation of these people.' I said to him, 'Why don't you do the salvation?' So he tells me, 'How can I do that? I do not have speech or anything.' And so, God himself, gave me the state of being superior. He said, 'I was looking for such a qualification in someone, and I found that in you. I am completely vitraag and now sitting in moksha. I cannot help anyone anymore. Therefore, as a manifest form, you have all the energy. You are completely vitarag inspite of having a body. And that is why I am giving you even my superiority. And you do the salvation of the world.' Hence I have become even Gods superior. Of the lord of the fourteen *lokas*, I am the superior today. With all the special spiritual powers, this incarnation of Knowledge has manifested. Hey, light your candle and move on, do not keep searching.

How can you measure the worth of the *Gnani Purush* who is immeasurable? How can you measure a *Gnani Purush* when at home your wife scolds you and calls you senseless? What qualifications do you have to assess a *Gnani*? Do you have that expertise? If you try to assess me, your intellect will become assessed instead. Instead, why don't you bundle your obstinacy and dispose it in a sewer and come to your senses. Accept with humility that you do not know anything and ask to be liberated from the wanderings of infinite lives. That is all you need to ask for and I will solve your puzzle of life. A *Gnani* can do whatever he chooses because he has the power to grant liberation.

It is possible for you to attain salvation from infinite lives by doing 'our' *darshan* for just five minutes. Within 'us', it is possible to do the *darshan* of all the Gods. Do *darshan* of whichever [God] you want to.

The salvation of this world will happen through this Dada and the presence of His *mahatmas* (those who have received Self-realization through *Gnan Vidhi*). We' are only instrumental in the

process, and not the doer. Here, for those who have the desire to be free and do *darshan* of Dadashri, their *darshan* reaches all the way to the fully enlightened Lord within (Dada Bhagwan). Dada Bhagwan, the manifest Lord within, lives as the first neighbor of this body, known as A. M. Patel, and the speech that you hear is a tape record.

### **With a Lightened Candle Light Another Candle!**

Dada Bhagwan within you is the living Lord. He is the absolute Supreme Self (*Parmatma*). This very Lord is fully manifested within me and within you, He has yet to manifest. Here there is no religion; here you have to get your work done. How long will you go on sitting in religious schools? All you have to do is to get your work done; by that 'we' mean you have to attain the knowledge of your Self from the *Gnani Purush*. The *Gnani's* lamp is lit; all you have to do is touch the wick of your lamp to His, and your lamp will be lit too. Very rarely, only once in a while, is there a presence of a *Gnani Purush* on this earth. A *Gnani* of the *Akram* path (the short-cut path to Self-realization) comes about once every million years, but when that happens, it is possible for you to realize your Self (Soul) within just one hour! And that is why 'we' are telling you to get your work done. This body is like a bubble, there is no telling when it may burst. Sitting within is Dada Bhagwan, He is the Supreme Lord; his presence is magnificent and powerful. Therefore, people will achieve salvation as long as this 'bubble' exists. This is because the Supreme Lord within is very pleased with me; the Lord of the three worlds (*lokas*) follows my wishes. The Lord does not have speech, neither does He have hands or feet and that is why He has surrendered to me and has made me an instrument (*nimit*) in this path of salvation of this world. And that is why 'we' are saying, 'Get your work done as long as this bubble remains intact.'

### **It Has Manifested on Account of merit Karma of Infinite Lives!**

**Questioner:** Is it because of a connection from the past life that one attains *Akram*

**Dadashri:** This is the only way through which you are able to meet me. This meeting with the *Gnani Purush* happens as a result of the unfolding of your merit *karma* (*punyas*) of infinite past lives.

All others are considered *Kramic* paths. The *Kramic* path is the 'relative' path. 'Relative' means that it yields worldly fruit, and takes you 'step by step' towards *moksha*. Through renunciation and penance one has to eventually purify the ego; thereupon you will arrive at the gate of *moksha*. When you have cleansed the ego of all its anger, pride, deceit, greed, sexuality and all worldly desires, the gate of *moksha* will open to you. The *Kramic* path is a very difficult path indeed! And here, on the *Akram* path, the *Gnani Purush* purifies your ego for you. He takes away your ego and your *mamata* ('My-ness'), so then what else remains? Then you experience your Self. Your work is done, only when You have the experience of the Self.

### **This Science Works on its Own!**

Vignan is animate (*chetan*), whereas knowledge is inanimate (*achetan*). The knowledge that is prevailing in the world is *achetan*. *Achetan* means that it cannot work on its own from within (*kriyakari*) whereas this (Knowledge of the Self) is Science. Science constantly keeps working on its own, You do not have to do anything.

What we say, this *Gnan* will work on its own from within. You – the Self, do not have to do anything. The *Gnan* will work. Then if you try to do it by yourself, then when will you succeed? If you do it by yourself, then it is not possible, you would not succeed, would you! You do not

have the [independent] energy to relieve your own bowels, then how can you do that by yourself? This is all egoism. 'I can do this' and 'I can do that' is all egoism!

### **Then There is No one to Make You Fall!**

**Questioner:** In this *Akram* path, once a person reaches the twelfth floor, can he drop down to the fourth or the fifth floor?

**Dadashri:** No, he cannot come down. But if a person wants to deliberately ruin everything and fall, then who can stop him? Otherwise, no one can take him down against his wishes.

*Moksha* should be attained here only. We do not want deferred *moksha*, on "credit". *Moksha* means the feeling of liberation. You do not have any worries, nothing affects you, and there is no one superior over you; this is what you will experience. This will come into your experience. Without the experience, it is futile. Anything without the experience will be muddled. You need "cash". So "this is the cash bank of divine solution".

### **The Eleventh Wonder of the World is the Akram Vignan!**

Up to the time of Lord Mahavir, there were ten wonders in this world and this is the eleventh wonder. The Gnani Purush remains a *vitrag* (completely detached) even though he is conducting business in the world. Is it indeed a wonder that you are able to do such a darshan, see this. Just look at my topi and my coat! Should a Gnani even have a need for these? Why does he have an attachment to worldly things? The One who has absolutely no desire for any material things, is trapped in worldly things. He is in the final stages of becoming absolutely enlightened. It must be people's misfortune that the Gnani is in mundane worldly attire and not in the clothes of a sadhu. Otherwise millions of people would have been blessed if his attire were that of the renunciate. Alas! People's merit karma falls short, as they fail to recognize me as a Gnani Purush.

I have let go of the sense of my-ness, so this has become a public trust, and this is Your Own, it is not someone else's. And that which you receive, you receive that which is Yours.

**Questioner:** How can someone who studies spirituality, know that he has reached the absolute state?

**Dadashri:** Such a person's speech will be *vitrag* (detached and without abhorrence towards anything), his expression will be *vitrag*, and conduct will be *vitrag*. Everything about him is *vitrag*. He has no attachment for, nor abhorrence towards anything; whether you insult him or shower him with flowers. His speech is *syadvaad*, which means that it does not hurt anyone's religion or anyone's viewpoint at all.

### **The Result is Everyone Has the Same Opinion!**

No one here gets offended because every *mahatma* here, trying to settle his or her accounts with equanimity, and they have been with me for the past ten years or so. They all have the same viewpoint and opinion; there is never any difference of opinions here. Even when they go on a pilgrimage together, there is no discord. There are no divisions here; everyone is united. There is single minded devotion in all. When we go to Aurangabad for *satsang*, almost eighty to a hundred people stay in the same home together, but there is never any dispute amongst anyone. Everyone lives together, dines together but no one can tell that so many people are living together. Everything moves along very smoothly, people have never seen or experienced such unity and harmony. Nowhere else in the world will you witness anything like this. A person can attain salvation even if he were to simply observe something like this.

**Questioner:** Can you predict the future?

**Dadashri:** I would not say that, but if you have any troubles, I can make you completely free of worry.

### **To Feel ‘Hungry’ is the Best Thing!**

**Questioner:** If I had come to get it and I was not ready for it, then I would not have received *Gnan*. I too have to be ready to receive *Gnan*, don't I?

**Dadashri:** Yes, you have to understand what it is. You should feel ‘hungry’ from within. If you are given food without feeling hungry, then you would not like it. You should actually feel ‘hungry’. So, this is correct. Whatever happened is correct. Whatever happened is correct.

**Questioner:** Will we have a relationship again? Will we meet again?

**Dadashri:** Yes, we will meet; we will truly meet.

**Questioner:** So Dada, give me such blessings.

**Dadashri:** Yes, yes, wait, I'll give you a book, Give him that book, he will read it. Stay connected with me. So, a connection will remain with that book. With that string, I will continue to send you energy.

### **Why is it Necessary to Obtain Gnan?**

**Questioner:** What is the benefit of taking *Gnan* from you?

**Dadashri:** You have come to get this *Gnan*, so what do you currently have? You have come to get *Gnan* because you do not have it, isn't it? Therefore, you do not have *Gnan*, so you have *agnan*, don't you! *Gnan* means illumination and *agnan* means darkness. Where there is no illumination, there is definitely darkness. Where there is no darkness, there is definitely illumination. So, do you really like this darkness or are you not comfortable with it?

**Questioner:** I am not comfortable with it.

**Dadashri:** Yes, you stumble into something in the dark. Do you not stumble into something in the dark? You even stumble into something with your eyes open. Do you stumble into it or don't you? Do you clash with someone or don't you?

### **Is There any Other Way of Knowing the Original Self?**

**Questioner:** Is there a way of Knowing the original Self?

**Dadashri:** You should tell the *Gnani Purush* that, “Do something for me. Separate the Self and the body.” He will then separate them. This is because when you go to visit a doctor, you tell him, “Sir, I have this disease within, it has increased in this part, cut that tuber.” Then he will do an operation. He will separate it [take it out]. In the same way, the *Gnani Purush* separates everything. He separates the Self and the body. Then they will not become one. And until then they do not separate. They do not separate without the *Gnani Purush*. This is because at the time of separation, *Gnan* does not work alone. The demerit karma have to be destroyed by the fire of Knowledge and ‘we’ bestow God's grace. When all these three happen together, then the work happens. The work doesn't happen by *Gnan* alone. If the work happened by *Gnan* alone, then people would say what ‘we’ are saying and the work would be done. No, if one starts saying what ‘we’ say, then nothing is achieved in that.

**Questioner:** Then Dada, whatever you say while giving *Gnan*, are the words of *Gnan* spoken after being tape recorded.

**Dadashri:** Yes, but if one says it, then it does not produce any result. And on the contrary, people are put in danger. That is why we do not allow this to be tape recorded. Yet, if someone

does it secretly, then we are not liable for that. This is because Shrimad Rajchandra has said, “To understand what is appropriate in a situation, if one acts according to that, then that person is a true seeker.”

No one can interfere in this. In fact, it is a great liability to interfere in this. Is it easy to attain the Self? For that the demerit karma are destroyed by the fire of Knowledge. What else happens? The Self and the body separates. The third thing that happens is God’s grace is bestowed upon one. Therefore, constant awakened awareness arises, and *Pragnya* (direct light of the Self) begins to function for him.

So, whenever you have the desire (to attain *Gnan*) you should tell ‘us’. It has happened for all these people.

### **That Which is Difficult to Obtain Becomes Easy to Obtain**

The *Atma* is not in the form of Knowledge (*Gnan swaroop*); it is in the form of Science (*Vignan swaroop*). Therefore, know the Science. *Vitarag Vignan* (science of absolutism) is not difficult, but the Knower (*Gnata*) and ‘giver’ of it are not available. Once in a while, when such a *Gnani Purush* is present, then its detailed explanation is made available. Otherwise, the easiest of the easy is *Vitarag Vignan*; all other sciences are difficult. For other sciences, research centers need to be established, and research can be conducted if one forgets about his wife and children for twelve months! And this *Vitarag Vignan* is attained upon going to the *Gnani Purush*; it is naturally attained.

### **Karma in the Form of Steam and Water are Destroyed!**

**Questioner:** Can the *Gnani Purush* change *parmanu* or do they change due to his presence?

**Dadashri:** After yogurt has been placed in milk, the *Gnani* cannot do anything at all. If you ask before putting in the yogurt (i.e. charging *karma*), then it is possible; nothing can be changed thereafter. The *Gnani* can destroy *karma*; that is his only authority (*satta*). The *Gnani* can change some aspects of things. I do that for you.

**Questioner:** What do you mean by putting yogurt in milk?

**Dadashri:** There is no choice but to suffer the *karma* that have become solidified, that have become like ice. The *Gnani* can destroy those that are in the form of water and vapor. Nevertheless, he remains only in the intent of an instrumental doer (*naimitik*); he remains as the non-doer (*akarta*).

**Questioner:** Does the *Gnani* have the highest humility (*namrata*)?

**Dadashri:** Even an ordinary person has humility, but the *Gnani* does not have an ego at all. There is no ego, even when someone insults him.

### **Demerit karma is Destroyed by Doing Vidhi at the Feet of the Gnani!**

**Questioner:** What is the purpose of doing *charanvidhi* (auspicious silent blessings at the feet of the *Gnani*)? Please explain the meaning of it.

**Dadashri:** This *charanvidhi* destroys all the demerit karma by the ‘electricity’ within, such is this *charanvidhi*. In reality, One cannot make others do *charanvidhi*. This is because One who makes others do *charanvidhi*, all His energy goes away. Then people told me, “All your energy will be wasted.” Then I replied, “No, a lot of energy continues to arise.” So, *charanvidhi* begins in the morning at half past six and it continues until half past eleven at night. There are only two hours of rest in between this. I never have any holidays. On the day of *Diwali*, there are ten thousand people. So, this state carries on. What is my goal? May the world attain the bliss I have

attained. I haven't seen tension for twenty-six years. I am not the owner of this body for twenty-six years, I don't have its title.

### **By Doing Vidhi There is Connection With God!**

**Questioner:** I have a human body. You also have a human body, but please explain the reason for doing *vidhi* (auspicious silent blessings at the feet of the *Gnani*).

**Dadashri:** That which you can see is A.M. Patel. 'We' are a *Gnani Purush*. 'We' are at 356 degrees, whereas Dada Bhagwan that has manifested within is at 360 degrees. The absolute Self of the entire world resides within. Now, I am sitting with the *Gnani* and you are sitting with me, what loss is there in that! Otherwise, the atmosphere will not refraining from affecting you, will it!

The atmosphere of ice touches you, so the Lord of the fourteen worlds has manifested. I am telling you this. 'I' See Him and talk to Him, this is because a difference of four degrees remains for 'us', otherwise [as per 356 degrees] I remain with Him, with oneness. I remain separate as per four degrees.

Now, why does that *vidhi* have to be done? 'You' can see God with your naked eyes, you can see Him with *vitaraagata*, but many people don't know how to see Him with *vitaraagata*, that is why I join the string ahead for you.

While doing *vidhi*, when one touches [the feet], electricity arises within him. He immediately knows, then why does *vidhi* have to be done? The answer is the light and battery become dim, so if the light remains, then one will not clash [with anyone]. Battery is required, isn't it!

**Questioner:** Yes, it is required.

**Dadashri:** So, 'we' give this light. The *Gnan* is the same!

### **By Doing the Charan Vidhi the Vibrations Reach God!**

**Questioner:** When you make us do the *vidhi* (the special silent blessing ceremony of *Gnani Purush* Dadashri where the seeker or the *mahatma* places his forehead on the big toe of Dadashri), why do you give importance to the toe as being the location for the *vidhi*?

**Dadashri:** The *vidhi* is done at the location from which the message to God reaches the fastest. It will reach slower from other places. We (you and I) want the message to reach faster; that is why we (you and I) do that. Did you not like it?

**Questioner:** Everyone likes quick service.

**Dadashri:** Then it is good. The path where the nectar of immortality flows is worth it!

### **The Importance of the Gnani's Feet**

The *Charan Vidhi* separates the Self from the non-Self within, thus bliss expresses within. All weaknesses (*kashays*) go away. There is tremendous energy (*shakti*) at the feet of the *Gnani*. The value of 'our' feet is that if the gold of the entire world were placed here, even then it cannot be compared to this. These feet are a solvent to dissolve the ego.

### **Who has the Authority to Give Gnan?**

**Questioner:** Do give the Gnan individually or as a group?

**Dadashri:** It can be given individually and also as a group. Everything is done according to circumstances.

**Questioner:** You give Gnan on certain days, at certain time. What is the reason behind this?

**Dadashri:** That is not under my control. When scientific circumstantial evidences come together, then the work happens. I am only an evidence-in the-process (*nimit*). I do not have any control, nor is it in your control. When all circumstances arise then the work will be done. If I were the doer then I would ask you all to sit for Gnan (Gnan Vidhi) tomorrow. But I am not the doer.

### **The Authority to See-Know ...**

**Questioner:** That means that someone else has authority over you, someone gives you inspiration?

**Dadashri:** The authority, which is there over you, is over me too. There is no other authority. The authority over this body, and all that, is not my authority. I have no authority over this body complex, because I am not the owner of this body at all, am I? My authority (*satta*) is only to Know and See, and be the Knower-Seer (*Gnata-Drashta*), and remain in absolute bliss (of the Self) and gradually get through the worldly puzzles. People are trapped in the puzzle, and so am I. But you are bound even from within, so all daylong you suffer from problems around you (*upadhi*), while I am free from within.

### **Who can Make Others do the Arpan Vidhi?**

**Questioner:** Before attaining this *Gnan*, the *arpan vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker when he surrenders) that you have us do, for that, our first guru has already made us do the *arpan vidhi*, and then we do the *arpan vidhi* again. As we have already done that, it is not correct for us to do it again, is it?

**Dadashri:** No one actually gets you to do the *arpan vidhi*, do they! A guru doesn't have you do the *arpan vidhi*. As long a guru has ego, until then he cannot accept anyone's *arpan vidhi*. When one bows down to the guru and says, "I am your disciple," then a little would be surrendered. In fact, what is to be surrendered? Everything except the Soul (*Atma*). Hence, no one actually surrenders everything, do they! One cannot surrender [everything]. And no guru will ask anyone to do that, as the poor fellow himself has egoism! He just shows you the path. He functions like a guide. While 'we' are not a guru, 'we' are a *Gnani Purush* and you have to do *darshan* (devotional viewing) of God, you are to surrender to God. In fact, you are not to surrender to 'us', you are to surrender to God. And a guru is yours, so you cannot leave him, you need him in worldly interactions. Not everything is required in worldly interactions. In worldly interactions, if you get lost on the road, even then you have to ask someone.

### **Such an Unprecedented Occasion has Arisen Today!**

Today, You are going to attain Your state free from birth and death. So, believe it to be a great occasion and get Your work done. And do not have any burden about anything at all, regardless of whether anything falls and changes in the world or if the world rots. Now, it will only take an hour, until then we should sing the invocation to the celestial beings.

### **The Knower of the Vitarag Vignan!**

This science of vitarag is a great invention. It is very profound and with hidden meaning. No one except a *Gnani Purush* can draw the line of demarcation between the Self and the non-Self.

This is a great wonder, it is the eleventh wonder of the world, otherwise this does not exist in the world. This has never been heard of!

**~ Jai Sat Chit Anand**