

As Expounded by Dada Bhagwan

Self-Realization

A Simple and Effective Science for Self-Realization





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'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

॥1॥

This is the highest

Om Namu Bhagavate Vasudevaya

॥2॥

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

॥3॥

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Akram Science

A Simple and Effective Science for Self-Realization

1. What Is the Goal of a Human Life?

Life has actually become entirely ‘fractured’. People do not even have awareness of what they are living for. There is no point to this life without a goal. You earn money, eat, drink, and enjoy, and yet you keep worrying all day long; how can that be considered the goal of life? This human life that you have received, what is the point of letting it go to waste? So, after attaining a human life, what should you do to accomplish your goal? If you want worldly happiness, material pleasures, then you should give others whatever you have.

In just one statement, understand the law of this world; the essence of all the religions in the world is that the person who wants happiness should give happiness to other living beings, and the person who wants misery should make others miserable. Give whatever suits you. Now, someone may ask, “How is it possible for us to give happiness to others? We do not have money.” But it is not that happiness can be given only through money; you can keep an obliging nature with them, run errands for them, or give them advice. You can oblige others in many ways.

There Are Two Types of Goals: The Worldly Goal and the Ultimate Goal

There are two types of goals that should be decided upon. [The first is,] Live worldly life in such a way that no one feels harassed by you, that no one ends up getting hurt by you. Moreover, you should spend time in the company and vicinity of good, spiritually elevated people and avoid bad company; you should have such a goal. And for the second goal, if you happen to meet a living *Gnani Purush* (the One who has realized the Self and is able to do the same for others), then [after attaining the Knowledge of the Self from Him] remain in His *satsang* (spiritual company or association). Through this, all your [spiritual] work will be accomplished, all your puzzles will be solved [and liberation will be attained].

So what is the ultimate goal for humans? Only that of attaining liberation (*moksha*); that should be the only goal. You too want liberation, don't you? For how much longer do you want to keep on wandering aimlessly? You have done just this for infinite lives. There is no place left where you haven't wandered, is there! Why did you have to wander? It is because you have not Known [the answer to] 'who am I'. You have not Known Your own Real form as the Self (*Swaroop*). You should Know Your Real form. Should you not Know who You are? Despite wandering so extensively, you still don't Know [the answer to] this? Is making money the only goal in life? Should you not also do a certain extent for the purpose of attaining liberation? Human beings truly have the potential to become the absolute Self (*Parmatma*). To attain the state as the absolute Self is the ultimate goal.

The Two Stages of Liberation

Questioner: The conventional definition of *moksha* is freedom from the cycle of birth and death.

Dadashri: Yes, that is true. However, that is the final

stage of liberation; it is the secondary stage. In the first stage, the first *moksha* refers to that in which an absence of [suffering amidst] the miseries of worldly life prevails. Even amidst the miseries of worldly life, One remains unaffected by the miseries, a blissful state (*samadhi*) prevails amidst externally-induced problems (*upadhi*); that is the first *moksha*. And then, once One leaves the physical body [permanently], ultimate liberation takes place. However, the first *moksha* should take place here and now. *Moksha* has certainly happened for ‘us’, hasn’t it! In spite of living in worldly life, One should remain unaffected by worldly life; *moksha* of that sort should take place. It is possible for this to happen through *Akram Vignan* (the step-less Science of Self-realization).

2. Attainment of Eternal Bliss Through the Knowledge of the Self

What are all living beings searching for? They are searching for happiness, but that happiness is not attained even for a moment. Whether people attend weddings or go see a play, their misery inevitably returns. How can the happiness that is followed by unhappiness be considered happiness at all? That is actually considered as happiness that is characterized by gross unawareness arising from illusory attachment (*moorchha*). Happiness should be permanent. This is actually temporary happiness, and moreover, it is imaginary happiness, it is believed to be so. What is every soul (*atma*) searching for? Everyone is searching for permanent happiness, happiness that is eternal. [People go on believing], ‘Happiness will come from this, it will come from that. I will purchase this. I will do this. If I build a bungalow, then I will be happy. If I buy a car, then I will be happy.’ They keep on doing this, but no happiness comes their way. On the contrary, they become more and more wound up in the worldly entanglements. Happiness indeed lies within; it indeed lies in the Self. Therefore, if the Self is attained, [eternal] bliss is invariably attained.

Happiness and Misery

Everyone in the world is searching for happiness, but they have not decided on the definition of happiness at all. ‘Happiness should be such that it is never followed by misery.’ If any such happiness exists in this world, then go find it. Eternal bliss is actually within Oneself, it is only in the Self. ‘One’ is the abode of infinite bliss, yet people have gone about searching for pleasure in temporary things!

The Search for Eternal Bliss

For the One who attains eternal bliss, worldly suffering will not affect Him and that Self will have attained liberation. Eternal bliss, that itself is called *moksha*. Of what use is any other liberation? We want bliss. Do you like bliss or not? Tell me.

Questioner: That is exactly what I am searching for.

Dadashri: Yes, moreover, you don’t want temporary happiness. That happiness is followed by misery, so you don’t like it. If there is eternal bliss, then there will be no misery; you want such bliss. When you attain that bliss, that is called *moksha*. What is the meaning of *moksha*? The answer is, “When there is an absence of worldly misery, that is called *moksha*!” Otherwise, no one prevails in a state in which there is no worldly misery!

Firstly, there is the worldly science that the scientists keep studying! And secondly, there is that which is considered as internal Science, which enables one to attain His own eternal bliss. So that which makes one attain His own eternal bliss is known as the Science of the Self. Whereas that which provides happiness that consists of temporary adjustments, all of that is known as worldly science. Worldly science is ultimately destructible and it brings about destruction. Whereas this *Akram Vignan* is eternal and it makes One eternal!

3. 'I' and 'My' Are Separate

Only the Gnani Gives Original Solutions

'I' is God [the Self] and 'my' is illusory attachment (*maya*). 'My' is relative to 'I'. 'I' is Real. If the properties of the [original] Self are projected onto the 'I', even then Your energies will increase greatly. The original Self cannot be attained without the *Gnani*; however, the 'I' and 'my' are completely separate. If everyone, including people outside of India, understand just this much, then their problems will lessen considerably. This is a [spiritual] Science. This is an entirely unique approach of the spiritual research of *Akram Vignan*. 'I' is the natural state of the Self, whereas 'my' is a sense of ownership.

Separate 'I' and 'My'

If you were told to separate 'I' and 'my' with a 'separator', then would you actually be able to separate them? Is it worth separating 'I' and 'my' or not? Sooner or later, you will have to know this, won't you! Separate 'I' and 'my'. Just as there is a 'separator' that separates cream from milk, similarly, separate this ['I' and 'my'].

At the moment, are you identifying with 'my'? Are you the 'I' alone, or is the 'my' there alongside?

Questioner: The 'my' is bound to be there alongside!

Dadashri: What are all the things that fall under 'my' for you?

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

Dadashri: Are all of those things considered to be Yours [of the Self]? And who does the wife belong to?

Questioner: She is also mine.

Dadashri: And whose children are these?

Questioner: They are also mine.

Dadashri: And whose watch is this?

Questioner: It is also mine.

Dadashri: And whose hands are these?

Questioner: These hands are also mine.

Dadashri: Then you will also say, “My head, my body, my feet, my ears, my eyes.” You refer to all these parts of the body as ‘mine’, but who is it that says ‘mine’? Have you never thought about that? You say, “My name is Chandubhai,” and later you say, “I am Chandubhai”; do you not feel there is a contradiction in this?

Questioner: Yes, I do.

Dadashri: You are Chandubhai; currently, both ‘I’ and ‘my’ are encompassed in that. The two railway lines of ‘I’ and ‘my’ are completely separate; they always run parallel, they never merge. Nevertheless, you believe them to be one. Having understood this, separate the ‘my’. Set aside everything that falls under ‘my’. For example, [you say,] “My heart”; so set that aside. What other things do we need to separate from this body?

Questioner: The feet and all the sensory organs.

Dadashri: Yes, everything. The five sensory organs (*gnanendriya*; the body systems through which the knowledge of sight, hearing, touch, smell, and taste is acquired) and the five organs of action (*karmendriya*; the eliminative organs, genital organs, feet, hands, and tongue), the mind, the intellect, the *chit* (inner faculty of knowledge and vision), the ego, everything.

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

Questioner: My egoism.

Dadashri: If you say, “My egoism,” then you will be able to maintain separation to that extent.

However, you do not know what lies beyond this, what part is Yours. Due to which complete separation does not happen. You only know what is Yours to a certain extent. You only know the gross parts; you do not know the subtle parts at all. As a matter of fact, the subtle parts need to be deducted, then the subtler parts need to be deducted, then the subtlest parts need to be deducted; that is a task only for the *Gnani Purush*.

However, if you keep on subtracting away each of the spare parts, then it is possible to separate the ‘I’ and the ‘my’, isn’t it? If you keep on deducting ‘my’ from ‘I’, what is it that finally remains? If you set aside the ‘my’, then what is it that ultimately remains?

Questioner: The ‘I’.

Dadashri: So that ‘I’ is precisely what You are! That is all. That ‘I’ needs to be realized.

For that, you need ‘us’ [the *Gnani Purush*]. I will separate everything for you. Subsequently, You will keep on undergoing the experience that ‘I am pure Soul (*Shuddhatma*).’ That experience should take place. And alongside, I am also giving You the divine vision (*divyachakshu*) so that You can See the Self in every living being (*Atmavat sarva bhuteshu*).

4. How Can One Realize the ‘I’?

Chanting, Penance, Vows, and Self-Restraints

Questioner: Are penance (*tapa*), vows (*vrata*), and self-restraints (*niyam*) necessary or not?

Dadashri: It is like this: all the medicines in the pharmacy are necessary, but they are necessary for other

people. You should only take the medicine that you need. Similarly, taking vows, doing penance, upholding self-restraints and so on are all necessary. None of that is wrong in this world. There is nothing wrong with chanting and doing penance, however, everything is correct according to every individual's viewpoint and expectation.

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

Dadashri: Penance and rituals will beget fruits, but not liberation. If you plant a neem seed, then you will get bitter fruits, and if you plant a mango seed, then you will get sweet fruits. Whatever fruit you want, plant accordingly. The penance for liberation is different altogether; it is internal penance (*antartapa*). However, people believe that what they do externally is penance. There are various types of penance that are visible externally, but they are not like this [internal] penance. The result of all of that is merit karma (*punya*). To attain liberation, internal penance is needed, invisible penance (*adeethh tapa*).

Questioner: Is liberation attained through chanting mantras or through the path of Knowledge (*Gnan marg*)?

Dadashri: Chanting mantras leads to peace in worldly life. A mantra is that which pacifies the mind; it leads to worldly pleasures, whereas there is no liberation without the path of Knowledge. There is bondage through ignorance (*agnan*), and there is freedom through Knowledge. The knowledge that prevails in this world is knowledge that is attained through the medium of the senses (*indriya gnan*). That is a wrong belief (*bhranti*). Whereas Knowledge beyond the senses (*atindriya Gnan*) is indeed the real Knowledge.

The one who wants to attain Self-realization and liberation does not need rituals. The one who wants worldly pleasures needs to carry out rituals. The one who wants to

attain liberation needs only the Knowledge of the Self and the directives (*Agna*) of the *Gnani*.

Only the Gnani Makes You Realize the ‘I’

Questioner: You say that we should realize our own Self, so how can we do that?

Dadashri: You should come to ‘us’ for that. You should say that you want to know who You are, so then I can help you do that.

Questioner: This point about Knowing ‘who am I’; how is that possible while remaining in worldly life (*sansaar*)?

Dadashri: Then where else can that be Known? Is there any other place besides worldly life where one lives? In fact, everyone in this world leads a worldly life and remains in worldly life. Over here, it is possible to Know ‘who am I’. This Science is indeed for the purpose of understanding who You are. Come here, ‘we’ will make you realize Your true Self.

The Simple Way to Attain Liberation

Go and tell the One who is liberated, “Sir, please liberate me!” That is the ultimate way, it is the best way [to get liberated]. If the Knowledge of ‘who am I’ becomes decided, then One can attain final liberation. And as long as one has not met an *Atma Gnani* (the Self-realized One), he should read the books of an *Atma Gnani*.

The Self is a Scientific thing. ‘It’ is not something that can be attained by [reading] books. ‘It’ has Its intrinsic functional properties (*gunadharma*), It is *Chetan* (the living entity), and It is the absolute Self (*Paramatma*) indeed. Once It has been realized, then that’s it, salvation has been attained; moreover, You are indeed That!

There is no need for any penance or renunciation on the path of liberation. If one simply meets the *Gnani Purush*,

then the *Agnas* (directives) of the *Gnani* are themselves the religion, and the *Agnas* are themselves the penance. And they are indeed the Knowledge (*Gnan*), Vision (*Darshan*), Conduct (*Charitra*), Penance (*Tapa*); the direct result of which is *moksha*.

It is only if one meets a *Gnani Purush* that the path to liberation becomes easy and straightforward. It becomes even easier than making a simple dish of rice and lentils (*khichadee*).

5. Realization of ‘I’ Through the Gnani Purush

Is a Guru or a Gnani Needed?

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

Dadashri: If you do not wish to visit him, then it is not mandatory for you to visit him. You may go if you wish to, and if you do not wish to, then don’t go. In fact, you should go simply for the reason that he does not feel hurt. You should maintain humility towards him. At the time of taking *Gnan*, if someone were to ask me, “Should I leave my guru now?” Then I would tell him, “Hey, don’t leave him. It is on account of this guru that you have reached this far.” Knowledge of worldly life cannot be acquired without a guru, nor can the Knowledge that leads to liberation. A worldly guru is for worldly interaction (*vyavahaar*), whereas the *Gnani Purush* is for the Self and Its realm (*Nishchay*). Worldly interaction is relative, whereas the Self and Its realm is Real. A guru is needed for the relative, whereas the *Gnani Purush* is needed for the Real.

Questioner: It is also said that ‘How can knowledge be attained without a guru?’

Dadashri: A guru shows the way, he shows the path, whereas the *Gnani Purush* imparts the Knowledge of the Self (*Gnan*). The *Gnani Purush* is the One for whom nothing remains

to be Known, He remains only as the Self. So, the *Gnani Purush* can give you everything, whereas the guru guides you in worldly life; if you do as he tells you, then you will be happy in worldly life. The *Gnani Purush* is the One who imparts a blissful state of the Self (*samadhi*) amidst mental, physical, and externally-induced suffering (*aadhi-vyadhi-upadhi*).

Questioner: Knowledge (*gnan*) is obtained through a guru, but Knowledge [of the Self; *Gnan*] can only be obtained through a guru who has attained Self-realization Himself, isn't it?

Dadashri: 'He' should be a *Gnani Purush*, and moreover, it is not enough to simply lead one to attain Self-realization. The work gets accomplished when the *Gnani Purush* gives all the explanations as to, 'How does this world run?' 'Who am I?' 'Who is this?' Otherwise, you may keep reading books, but books are just aids, they are not the main thing. They are an ordinary cause; they are not an extraordinary cause. What is an extraordinary cause? The *Gnani Purush*!

Who Can Make Others Do the Arpan Vidhi?

Questioner: Before attaining this *Gnan*, with regard to the *arpan vidhi* (a rite in which the spiritual aspirant figuratively surrenders his all to the fully enlightened Lord) that we do, if our first guru has already made us do the *arpan vidhi* and then we do this *arpan vidhi* again, then that is not considered appropriate, is it?

Dadashri: A guru does not have one do the *arpan vidhi*. As a matter of fact, what is to be surrendered? Everything except for the Self (*Atma*). Hence, no one actually surrenders everything, do they! One cannot surrender [everything], nor would a guru ask anyone to do so. He simply shows you the path. He functions as a guide. Whereas 'we' are not a guru, 'we' are the *Gnani Purush*, and [in this process of the *Gnan Vidhi*] you realize God [the Self]. You are not to surrender to me, you are to surrender to God.

How Can One Experience the Self?

Questioner: How does the Knowledge of ‘I am the Self’ arise? How can one experience that?

Dadashri: It is to give that experience that ‘we’ are here. When ‘we’ give you *Gnan* over here, ‘we’ separate the Self (*Atma*) and the non-Self (*anatma*) and then send you home.

Gnan is not something that can be attained on one’s own. If it were possible to attain It on one’s own, then all these saints and ascetics would have already done so. However, that is a job only for the *Gnani Purush*. The *Gnani Purush* is an active evidence (*nimit*) for that.

Is a doctor needed or not for medicines? Or do you make medicines by yourself at home? You remain so alert there, [thinking], ‘If a mistake is made, then I could die!’ And when it comes to the Self, one concocts a ‘mixture’ on his own! He reads the scriptures using his own wisdom, without the guidance of a guru; he prepares the ‘mixture’ himself and then drinks it. The Lord has referred to this as *swachchhand* (to act according to one’s own will and intellect). This *swachchhand* has led to the death of infinite lives! That other death was the death of just one life!

Instant Liberation Through Akram Gnan

The *Gnani Purush* is currently present, so it is possible to attain the path of liberation. Otherwise, these people think a lot about it, but they are not able to find the path and they end up on the wrong path. A *Gnani Purush* rarely comes around, and if the Knowledge of the Self (*Gnan*) is attained from Him, then the Self can be experienced. *Moksha* should be experienced here and now. *Moksha* should be experienced here, in this body. Through *Akram Gnan*, it is possible to attain *moksha* here and now and to experience it too!

Only the Gnani Separates the Self and the Non-Self

Suppose both gold and copper are mixed together in

this ring. If you take it to your hometown and ask your family members, “Please separate the gold and the copper for me!” Then would all the people there separate them for you? Would anyone do so?

Questioner: Only the goldsmith would do so.

Dadashri: The one whose occupation pertains to this, the one who is an expert in this, that person would separate the gold and the copper; he would separate one hundred percent of the gold. This is because he knows the *gunadharma* (intrinsic properties with a specific function) of both, he knows that, ‘Gold has these *gunadharma* and copper has these *gunadharma*.’ Similarly, the *Gnani Purush* Knows the *gunadharma* of the Self and of the non-Self.

The gold and copper in this ring are in the form of a mixture, so it is possible to separate them. If gold and copper were to become a compound, then it would not be possible to separate them. Otherwise, the properties would end up becoming completely different. Similarly, the Self and the non-Self are a mixture, and they are not in a compound form. This is why it is possible to identify their inherent nature once again. Had they become a compound, the individual inherent nature would never be found again. The *gunadharma* of the Self would not be found, nor would the *gunadharma* of the non-Self be found, and a third, entirely new *gunadharma* would emerge. However, this is not the case. This is simply a mixture that has formed.

The Gnani Purush Is the Greatest Scientist of the World

It is only the *Gnani Purush*, the world’s greatest Scientist, who Knows this, and only He is able to separate the two. Not only does He separate the Self and the non-Self, but He burns away your demerit karma (*paap*) and annihilates them completely, He gives You the divine eyes through which the Real and the relative are Seen as separate (*divya chakshu*),

and gives detailed explanations of everything such as, ‘What is this world? How does it run? Who runs it?’ and so on. It is then that Your entire spiritual work happens.

It is when the merit karma (*punya*) of tens of millions of lifetimes awakens that the *darshan* (live connection through sight) of a *Gnani* can happen; otherwise, is there any possibility of this *darshan* taking place? In order to attain *Gnan*, recognize the *Gnani*; there is no other way. The one who seeks liberation will indeed find Him.

6. Who Is the Gnani Purush?

The Definition of a Saint and a Gnani

Questioner: What is the difference between all of these saints (*sant*) and the *Gnani Purush*?

Dadashri: A saint is someone who teaches others to forgo their weaknesses and take up good things; they teach others to stop doing bad deeds and start doing good deeds. The one who rescues people from binding demerit karma is a saint. However, the One who rescues people from both demerit karma and merit karma is called a *Gnani Purush*. A saint leads people to the right path, whereas the *Gnani Purush* liberates people. The *Gnani Purush* is considered the final station; He will help you get your spiritual work done. Who is a true *Gnani*? The One who has neither ego (*ahamkaar*) nor ‘my-ness’ (*mamata*).

The One whose experience of the Self has become complete is referred to as a *Gnani Purush*. ‘He’ is able to describe the entire universe. ‘He’ is able to give all the answers. The *Gnani Purush* is considered to be a wonder of the world. The *Gnani Purush* is considered to be a lit lamp.

Recognizing the Gnani Purush

Questioner: How can the *Gnani Purush* be recognized?

Dadashri: The *Gnani Purush* is such that He can be easily recognized. ‘His’ fragrance is identifiable. The environment around Him is entirely unique! ‘His’ speech is entirely unique! ‘He’ can be identified through His words. Oh, He can be identified simply by taking a look into His eyes. Putting everything else aside, the *Gnani Purush* gives a lot of assurance, tremendous assurance! And each and every word of His is in the form of scriptures, provided they are understood. ‘His’ speech, actions, and humility win over people’s minds, they are such that they captivate the mind. So, He has numerous characteristics.

The *Gnani Purush* is beyond the intellect (*abudha*). The One who Knows the Self is absolutely blissful and does not have any misery, even in the slightest extent. That is why your salvation can happen through Him. The One who has attained His own salvation can bring about your salvation. The One who has been liberated can liberate you. Through Him, hundreds of thousands of people can swim across the ocean of worldly life and attain liberation.

Shrimad Rajchandra [a Self-realized *Gnani Purush* who lived between 1867-1901] has said that who is a *Gnani Purush*? ‘He’ is the One who does not have any type of desire (*spruha*) in the slightest extent, He has no beggary of any kind in the world, He has no beggary even for giving spiritual instruction (*updesh*), nor does He have beggary for gathering disciples, He has no beggary to change anyone for the better, He has no subtle pride of doership (*garva*), He does not wallow in worldly pleasures (*garavata*), He does not have the subtlest of egoism (*potapanu*).

7. The *Gnani Purush* and A. M. Patel [Dadashri]

Dada Bhagwan is the Lord of the fourteen worlds. ‘He’ resides within you too, but He has not yet manifested within you. ‘He’ remains in an unexpressed form within you, whereas He has manifested within me. The One who has manifested

is such that He can give you results. You will benefit even by saying His name just once. However, if you say His name with the right understanding, then you will attain salvation, and if you have any worldly difficulties, even those will clear away.

The one who is visible here is not Dada Bhagwan. You must be thinking that the person in front of you is Dada Bhagwan, isn't it? However, who you see here is a Patel from Bhadran [a town in Gujarat, India]; 'we' are the *Gnani Purush*, and the Lord who has manifested within is Dada Bhagwan. 'We' are not God. 'We', too, bow down to the Dada Bhagwan who has manifested within. Dada Bhagwan and 'we' are indeed separate. Whereas people think that 'we' are Dada Bhagwan. No, how could 'we' be Dada Bhagwan? This is actually a Patel from Bhadran.

[After attaining *Gnan*,] To follow Dada's *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) does not mean that they are A. M. Patel's *Agnas*. The *Agnas* are of Dada Bhagwan Himself, the One who is the Lord of the fourteen worlds; 'we' are giving you the guarantee of this. As it turns out, this discussion [about the *Agnas*] has been expressed through me. So You should follow the *Agnas*. They are not my *Agnas*, they are Dada Bhagwan's *Agnas*. 'We', too, remain in these *Agnas*, don't 'we'!

8. The Kramik Path and the Akram Path

There are two paths to attain liberation (*moksha*): one is the *Kramik* path and the other is the *Akram* path. *Kramik* means to climb one step after another. As one decreases his *parigrah* (acquisitiveness towards worldly possessions), he progresses towards liberation. This may take innumerable lifetimes. And what is this *Akram Vignan*? There is no need to climb steps. One simply has to get on the 'lift' ['elevator'] and go to the twelfth floor. This is a 'lift' path of a kind that has emerged. One can directly enter the lift, along with the wife and children; after getting the sons and daughters married,

after taking care of everything [all the worldly duties], one can still attain liberation. Despite doing all of these worldly duties, one does not lose out on attaining liberation. This is what the *Akram* path is like, and it is also considered to be a path that is an exception. It emerges once every one million years. So whoever enters the ‘lift’ attains salvation. ‘We’ are simply an active evidence (*nimit*). Whoever enters this ‘lift’ attains the ultimate solution! The ultimate solution will need to be brought about, won’t it? Shouldn’t you have the assurance that you are indeed going to attain liberation after entering the ‘lift’? The assurance of that is that anger, pride, deceit, and greed do not arise, *aartadhyan* (adverse internal state that results in hurting the self) or *raudradhyan* (adverse internal state that results in hurting the self and others) do not arise. So the [spiritual] work is completed in its entirety, isn’t it?

Experience of the Self Is Easily Attained Through Akram

On the *Kramik* path (traditional step-by-step path of spiritual progress), it is only after extensive efforts that one gains an inkling about the Self, and even that is very faint, and the attentive awareness of the Self (*laksh*) does not set in at all. One has to keep in one’s attentive awareness that, ‘The Self is like this.’ Whereas on the *Akram* path, the experience of the Self happens straight away. Whether the head hurts, hunger arises, paralysis occurs, no matter how many difficulties arise externally, yet the peace within does not leave, that is considered the experience of the Self. The experience of the Self even turns pain into pleasure, whereas a person who is entrenched in ignorance of the Self (*mithyatvi*) feels pain even amidst pleasure.

This is *Akram Vignan*, that is why *samkit* (the right belief of ‘I am pure Soul’) is attained in such a short time. This is actually a very elevated type of Science. ‘We’ create a division between the Self and the non-Self, meaning a division between what is Yours and what is not Yours. Within just one hour, ‘we’

create a line of demarcation which defines which division is Yours and which division is not Yours. If you struggle to do this yourself, you will not accomplish this even in a hundred thousand lifetimes.

The One Who Meets ‘Us’ Is Qualified

Questioner: This path is so simplified, so then do we not need to have any qualifications? Is it open to anyone?

Dadashri: Some people ask ‘us’, “Am I qualified [to receive this *Gnan*]?” I tell them, “You have met ‘us’, so you are qualified.” The fact that we met means there are scientific circumstantial evidences behind it. Therefore, whosoever meets ‘us’ is considered to be qualified. Those who do not meet ‘us’ are not qualified. What is the reason behind a person meeting ‘us’? It is because one is qualified that he meets ‘us’. Despite having met ‘us’, if one does not attain [Self-realization], then it is his obstructing karma that is hindering him.

On the Kramik Path, One Has to Do, and in Akram...

A man once asked, “What is the difference between the *Kramik* and the *Akram* path?” I replied, “On the *Kramik* path, everyone says to forgo bad deeds and to do good deeds. Everyone says the very same thing, that is the *Kramik* path. *Kramik* means they all tell you to forgo things, to forgo deceit and greed, and to turn towards doing good things. Is that not what you have done up until now? Whereas this *Akram* means there is nothing that needs to be ‘done’. There is no such thing as, ‘I am doing’ (*karomi*), ‘You are doing’ (*karosi*), and ‘They are doing’ (*karoti*)!

Akram Vignan is a spectacular wonder. After attaining this *Gnan*, a person feels a significant change the very next day. Simply upon hearing this, people become convinced and are attracted to this path.

In *Akram*, fundamentally, the change starts internally indeed. On the *Kramik* path, purification cannot take place

internally. The reason for this is that one does not have the capacity; there is no such internal ‘machinery’ set up and that is why they have resorted to the external method. But when will that external method reach the internal? It will reach the internal when there is unity in thought, speech, and action; that is when the change will start taking place internally. The main thing is that there is no longer any unity in thought, speech, and action [in the current era of the time cycle; in *Kaliyug*].

Akram Manifested as an Exception, Due to the Lack of Unity in Thought, Speech, and Action

The world has discovered the path of progressing towards liberation one step at a time. However, it is only appropriate as long as one says and does exactly what is on his mind; that path to liberation only continues working up to that point. Otherwise, that path gets closed off. In this era of the time cycle, the unity in thought, speech, and action has become disrupted, and that is why the *Kramik* path has become fractured. That is why ‘we’ say, “As the basement of the *Kramik* path has decayed, *Akram* has emerged.” Everything is allowed here; you are accepted just as you are. The fact that you have met ‘us’ is enough! So for ‘us’, there is no need to bother with what happens externally.

Attained Through the Grace of the Gnani

Questioner: The *Akram* path that You speak of may be fine and easy for a *Gnani* like You. However, for ordinary people like us, those who have to live and work in worldly life, it is a bit difficult. So what is the solution for that?

Dadashri: God has manifested within the *Gnani Purush*, the Lord of the fourteen worlds has manifested within Him; if you meet such a *Gnani Purush*, then what remains? It is not to be done through your own energy, it will happen through His grace. Through His grace all kinds of changes

can happen. Therefore, whatever you ask for ‘here’, it will all get accomplished. ‘You’ do not need to ‘do’ anything. ‘You’ simply have to remain in the *Agnas* of the *Gnani Purush*. This is *Akram Vignan*. Therefore, You should extract Your work directly from this living God, and He will remain present for You at each and every moment, not just for one or two hours.

Questioner: So, if we entrust everything to Him, does that mean that He will take care of everything for us?

Dadashri: ‘He’ indeed does everything; You do not have to ‘do’ anything. By ‘doing’, karma gets bound. All You have to do is to hop into the ‘lift’ and follow the five *Agnas*. Once You get on the ‘lift’, do 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 those with tremendous merit karma (*punyashali*). This is considered the eleventh wonder of the world! Whoever acquires the ‘ticket’, his [spiritual] work is done.

The Akram Path Continues

‘Our’ intention for this is simply that you too attain the bliss that ‘we’ have attained. So this Science that has manifested will not get buried just like that. ‘We’ will leave behind a lineage of *Gnanis*, ‘we’ will set in place ‘our’ heirs, and subsequently, the link of *Gnanis* will continue. Therefore, seek out the living *Gnani* (*sajeevan murti*). It is not possible to arrive at the ultimate solution without Him.

‘We’ are personally going to give ‘our’ spiritual powers (*siddhis*) to some people. Won’t this be necessary after ‘our’ departure? The future generations will need this path, won’t they?

9. What Is the Gnan Vidhi?

Questioner: What is this *Gnan Vidhi* of Yours?

Dadashri: The *Gnan Vidhi* separates the non-Self complex (*pudgal*) and the Self (*Atma*)! It separates the pure Self (*shuddha Chetan*) and the non-Self complex.

Questioner: This is fine in theory, but I want to know about the process.

Dadashri: One does not have to give anything, one simply has to sit here and repeat exactly what is being spoken. [It is a two-hour experiment of Knowledge that leads to the realization of ‘who am I’. For 48 minutes, one is asked to repeat sentences of the Science of separation (*bhed Vignan*), which separates the Self and the non-Self. All those who are present are to repeat these together. Subsequently, over the course of an hour, the five *Agnas* are explained in detail with examples, in which one is informed on how to conduct life from this point forward so that new karma do not get charged, how karma bound in the past can be exhausted completely, and along with that, how the established awareness (*laksh*) of ‘I am pure Soul’ can always prevail.]

10. What Happens in the Gnan Vidhi?

When ‘we’ give *Gnan*, your karma get completely annihilated, and at that time, many veils of ignorance over the Self (*avarana*) break. At that time, through the grace of the Lord, One becomes aware [as the Self]. Upon awakening as the Self, that awakened awareness (*jagruti*) does not leave. Subsequently, it is possible to remain ever aware. Thus, the conviction (*pratiti*) of ‘I am pure Soul’ definitely remains uninterrupted. Once the Self has been experienced, the belief that ‘I am the body’ (*dehadhyaas*) is gone. As the belief that ‘I am the body’ is gone, the binding of new karma ceases. First comes liberation from ignorance of the Self. Then, after one or two more lifetimes, final liberation is attained.

Karma Get Destroyed in the Fire of Knowledge

What happens on the day ‘we’ give a person this *Gnan*? The person’s [demerit] karma get annihilated completely in the fire of Knowledge. Two types of karma get annihilated, and one type of karma remains. The karma that are in the form of vapor get destroyed, and the karma that are in the form of water also get destroyed. And the karma that are in the form of ice do not get destroyed. This is because these karma have solidified, they are ready to give result, so then they do not let up. However, the fire of Knowledge annihilates the karma that are in the form of water and vapor. That is why people feel so light immediately upon receiving *Gnan*; the awakened awareness immediately increases for them. This is because, as long as the karma do not get annihilated, the awakened awareness would not increase for a person! The karma that are in the form of ice remain to be suffered. Nonetheless, ‘we’ have shown all the ways by which they become easier to suffer such as, singing ‘*Dada Bhagwan Na Aseem Jai Jaikar Ho* (infinite glorious salutations to Dada Bhagwan),’ saying the *Trimantra* (the three mantras that destroy all obstacles in life), and saying the *Nine Kalams* (nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents).

The absence of worldly miseries is considered the first experience of liberation. This happens to You the day after ‘we’ give *Gnan*. Subsequently, the burden of this body, the burden of karma, all get lifted; that is the second experience. Thereafter, there is so much bliss that it is indescribable!

Questioner: The *Gnan* that we have received from You is Itself *Atma Gnan* (Knowledge of the Self), isn’t it?

Dadashri: What You have received is not *Atma Gnan*, that which has manifested within is *Atma Gnan*. Upon repeating what ‘we’ say [during the *Gnan Vidhi*], your demerit karma get annihilated, and the *Gnan* manifests within. Has It not manifested for You?

Questioner (Mahatma): Yes, It has.

Dadashri: Is it easy to attain the Self? During the *Gnan Vidhi*, the demerit karma get annihilated. What is the second thing that happens? The Self and the body complex become separate. The third thing that happens is that the Lord's grace is bestowed. Therefore, constant awakened awareness emerges, *Pragnya* (the direct light of the Self) begins to function.

From the Second Day of the Lunar Cycle to the Full Moon Stage

Before 'we' give *Gnan*, for time immemorial, meaning the hundreds of thousands of lifetimes that have passed, one was in the lunar phase of the new moon. Do you understand this? There was no moon! Since time immemorial, everyone has been living only in 'darkness' [in the form of ignorance of the Self]. They have not seen the 'light' [in the form of Knowledge] at all. They have not seen the 'moon' at all! So when 'we' give this *Gnan*, the 'moon' becomes present. Initially, there is light that is similar to that of the second day of the lunar cycle. And when 'we' give the complete *Gnan*, It manifests within. To what extent? It is comparable to that of the second day of the lunar cycle. Then You should progress to the full moon stage in this life. From the second day of the lunar cycle to the third day, the fourth day, from the fourth day to the fifth day... and when One reaches the full moon stage, One will have become complete! That means the stage of absolute Knowledge has been attained. Karma do not get bound, the karma stop getting bound. There is no anger, pride, deceit, or greed. Before, you were actually Chandubhai and that indeed was the illusion. Now, 'I indeed am Chandubhai' is gone. That illusion is gone. Now remain in the *Agnas* that You have been given.

If you come here for *Gnan Vidhi*, then 'we' will wash away all your demerit karma. Then You will be able to See your own faults. And once You begin to See your own faults, know that You are now ready to attain liberation.

11. The Importance of Following the Agnas After Attaining Gnan

The Agnas Are for the Protection of Gnan

After ‘we’ give *Gnan*, You experience the Self, so what is left for You to ‘do’? To follow the *Agnas* of the *Gnani Purush*. The *Agnas* themselves are the religion and the *Agnas* themselves are the penance. And ‘our’ *Agnas* are never restrictive towards worldly life in any way. Despite living in worldly life, nothing of worldly life will affect You. This is what *Akram Vignan* is like.

The current era of the time cycle is such that there is *kusang* (bad company; association that takes one away from the Self) everywhere. From the kitchen to the office, at home, on the street, outside, in the car, in the train; there is *kusang* everywhere. Because there is *kusang*, the *Gnan* ‘we’ have given You in two hours ends up becoming devoured by *kusang*. Would *kusang* not devour It? For this reason, ‘we’ have given the protective enclosure of the five *Agnas*. If You maintain this protection, then there will not be even the slightest change in the inner state. This *Gnan* will remain in the same state as It was when It was given. If the protective enclosure breaks, then the *Gnan* will get destroyed, It will get annihilated.

‘We’ have given You this *Gnan* and with the Knowledge of separation, the separation has already happened. However, in order for this separation to prevail, ‘we’ are giving You the five *Agnas* for protection. This is so that You do not get robbed of that [invaluable treasure of *Gnan*] by all, as it is *Kaliyug* (the current era of the time cycle, which is characterized by moral and spiritual decline). For the seed of *Gnan* to blossom, It has to be watered and nurtured, doesn’t It? Does a small protective enclosure not need to be put in place?

What Spiritual Practice Needs to Be Done After Gnan?

Questioner: What type of spiritual practice (*sadhana*) should One do after attaining this *Gnan*?

Dadashri: The only spiritual practice is to follow the five *Agnas*! There is no other *sadhana* now. All other *sadhana* leads to bondage. These five *Agnas* lead to release from bondage.

Questioner: Is there anything that is higher than these five *Agnas*?

Dadashri: These five *Agnas* are a protective enclosure so that nobody can take away Your priceless treasure. If You maintain that protective enclosure, then the *Gnan* will remain exactly as ‘we’ have given It to You, and if the protective enclosure becomes weakened, then someone will enter in and cause havoc. So then ‘we’ will have to come back to repair it. So as long as You stay within the five *Agnas*, ‘we’ give the guarantee that there will be constant *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering).

There Is Speedy Progress Through the Agnas

Questioner: The progress that is made by *mahatmas* after attaining *Gnan*, what is the speed of that progress dependent upon? What should we do so as to speed up the progress?

Dadashri: If One follows the five *Agnas*, then it will happen quickly, and the five *Agnas* are the very reason for that. As You follow the five *Agnas*, the veils of ignorance over the Self break, and the energies of the Self begin to manifest. The energy that was unexpressed begins to manifest. By following the five *Agnas*, the energies of the Self (*aishwarya*) manifest. All kinds of energies manifest. It is all dependent upon following the *Agnas*.

To remain sincere to ‘our’ *Agnas* is considered the greatest attribute. By remaining in ‘our’ *Agnas*, the One who achieves a state in which the intellect is not employed, becomes just like ‘us’! However, as long as One is nurturing the *Agnas*, no change should be made to the *Agnas*. Then there will be no problem.

Only the Firm Resolve Makes You Follow the Agnas

To want to follow Dada’s *Agnas* is the greatest thing of all. You should make the decision to follow the *Agnas*. Do not scrutinize whether or not You are able to follow the *Agnas*. However much You are able to follow the *Agnas* is correct. However, You should decide that You want to follow the *Agnas*.

Questioner: There is no problem if the *Agnas* are not followed completely, is there?

Dadashri: It is not that there is no problem. ‘You’ should decide that You definitely want to follow the *Agnas*! From the time you wake up in the morning, decide, ‘I only want to stay in the five *Agnas*, I want to follow them.’ From the moment You decide this, You will have come into ‘our’ *Agnas*, and that is all ‘we’ want.

If you forget to follow the *Agnas*, do *pratikraman* for it by saying, ‘Oh Dada, I forgot during these two hours, I forgot Your *Agnas*. However, I do want to follow the *Agnas*. Please forgive me.’ Then You will get full passing marks; You will get one hundred percent marks. So You will be relieved of Your responsibility. Once You come into the *Agnas*, nothing in the entire world will affect You. If You follow ‘our’ *Agnas*, then nothing will affect You.

Real Purusharth Begins by Following the Agnas

When ‘we’ gave *Gnan*, You became separate from the *prakruti* (the relative self). ‘I am pure Soul’ means You are the *Purush* (Self-realized; the Self), and after that, there is

Purusharth (spiritual effort to progress as the Self), this is the Real *Purusharth*.

Questioner: Please explain the difference between Real *Purusharth* and relative *purusharth*.

Dadashri: In Real *Purusharth*, nothing needs to be ‘done’. The difference between the two is that Real *Purusharth* means to See and Know. And what does relative *purusharth* mean? It means to have the intent [of doership], ‘I will do this.’

The *purusharth* you were doing as Chandubhai was illusory *purusharth*. But when You do *Purusharth* as the pure Soul and remain in Dada’s five *Agnas*, that is Real *Purusharth*. That is considered as doing *Purusharth* after becoming the *Purush*.

Questioner: The seed of *Gnan* that has been sown, is that Itself the Light (*gyoti*) [of Knowledge and Vision]?

Dadashri: Indeed! However, It is like the second day of the lunar cycle. Now, It will gradually become the full moon. Real *Purusharth* begins from the moment the *puḍgal* (the non-Self complex) and the Self (*Purush*) become separate. Where *Purusharth* begins, it will take One from the second day of the lunar cycle to the full moon state. Yes! That will happen when One follows the *Agnas*. There is nothing else that needs to be ‘done’. Only the *Agnas* need to be followed.

Questioner: Dada, please describe the *Purusharth* after One becomes a *Purush*. How would One be prevailing in worldly interaction?

Dadashri: All these *mahatmas* are certainly carrying out worldly interactions, aren’t they? The five *Agnas* are verily Dada. They are the Real *Purusharth*.

To follow the five *Agnas* is called *Purusharth*, and what happens as a result of following the five *Agnas*? ‘You’ are able to remain in the state as the Knower-Seer (*Gnata-Drashta*).

And if someone were to ask ‘us’, “What is Real *Purusharth*?” Then ‘we’ would reply, “It is to remain as the Knower-Seer!” So these five *Agnas* indeed teach You to remain as the Knower-Seer, don’t they?

‘We’ keep a lookout for this; wherever One has begun *Purusharth* with sincerity, ‘our’ grace is definitely bestowed onto Him.

12. The Experience of the Self in Three Stages: Experience, Established Awareness, Conviction

Questioner: What happens when the Self has come into experience?

Dadashri: When the Self has come into experience, the belief that ‘I am the body’ (*dehadhyaas*) departs. When this belief departs, the binding of new karma ceases. So what more could a person want?

What Chandubhai was like before and what he is like today can be understood. So why is there this difference? It is because of the experience of the Self. Before, there was the experience of ‘I am this body’, whereas now, there is the experience as the Self.

Conviction means that Your entire belief has changed a hundred percent, and ‘I am definitely the pure Soul’ has become an established fact. Whereas if just the faith (*shraddha*) that ‘I am pure Soul’ sets in, it may later leave. However, the conviction never leaves. Faith may change, but conviction never changes.

Conviction means suppose we take a stick and bury it halfway in the ground. Now if a lot of pressure is applied to the stick, it may flex and bend a little, but it will not change its position. No matter how forceful the unfolding of karma, even with the unfolding of terrible karma, the conviction will not change its position. [The conviction of] ‘I am pure Soul’ will never go away.

So, the experience (*anubhav*), established awareness (*laksh*), and conviction (*pratiti*) as the Self; these three remain. The conviction remains all the time. The established awareness remains sometimes. When we become involved in some work, we may miss out on the established awareness, and once there is respite from work, the established awareness returns. And the experience as the Self comes about when one is relieved from work and all other duties and sits in solitude; that is when the experience will be felt. Mind you, the experience will inevitably keep growing.

The experience, established awareness, and conviction as the Self. The conviction is the foundation. Once that foundation is set in place, the established awareness emerges. Subsequently, the established awareness of ‘I am pure Soul’ remains constantly. And during the time of respite, when You remain as the Knower-Seer for a small amount of time, that is the experience as the Self.

13. The Importance of Satsang With the Living Gnani

The Necessity of Satsang to Solve Entanglements

Through this *Akram Vignan*, You too have indeed attained the experience of the Self. However, You have acquired It through the *Gnani*’s grace; thus, in order for You to take benefit of this, in order to progress spiritually, You should understand It by increasing your familiarity with the *Gnani* more and more.

This *Gnan* should be understood in detail. This is because this *Gnan* has been given to You in the span of just one hour. And how vast this *Gnan* is! The *Gnan* which cannot even be attained in ten million years, that *Gnan* is attained within just one hour. However, [the *Gnan* is acquired] at a basic level. Later on, It should be understood minutely and in detail, shouldn’t It? ‘We’ explain It in detail when You sit

with ‘us’ and continue asking questions. That is why ‘we’ say that *satsang* (spiritual gathering conducted in a question and answer format; company or association of those who promote the attainment of the Self) is very crucial. As You continue asking questions over here about the entanglements you face, those entanglements will start becoming untangled within. Whoever has a burning question should ask it.

It Is Necessary to Sprinkle Water After Sowing the Seed

Questioner: Even after taking *Gnan*, it is a bit difficult to bring into awareness that ‘I am pure Soul.’

Dadashri: No, that is something that happens naturally. It is not something to be brought about, it definitely remains on its own. What needs to be done for that? You have to come to ‘us’ [attend *satsang* of the *Gnani Purush*]. The ‘water’ that needs to be ‘sprinkled’ is not getting ‘sprinkled’, that is why all of this becomes difficult. If you do not pay attention to your business, then what would happen to your business?

Questioner: It would decline.

Dadashri: Yes, so this is comparable to that. ‘You’ have taken *Gnan*, so ‘water’ needs to be ‘sprinkled’ on it, then the ‘sapling’ will grow. Even a small sapling needs a sprinkling of water. So once every month, every two months, You need to ‘sprinkle’ some water on It.

Questioner: We ‘sprinkle’ it at home.

Dadashri: No, but it will not do if You do it at home. Would that do? The *Gnani* has come here in person, and You have no value for that at all! Did you attend school or not? How many years did you attend school?

Questioner: Ten years.

Dadashri: And what did you learn there? Language!

You spent ten years learning this English language, whereas ‘we’ are only asking You to spend six months with ‘us’. If You stay in close touch with ‘us’ for six months, then Your [spiritual] work will get done.

If There Is a Firm Resolve, Then the Obstacles Will Break

Questioner: I have many commitments that I have made in the past, so it becomes difficult to come here.

Dadashri: If Your intent (*bhaav*) is strong, then those [obstacles] will break. ‘You’ should examine whether Your intent within is strong or weak.

Guaranteed Profit in Worldly Life by Attending Satsang

All these businessmen who come to ‘us’ are such that if they were to arrive at their shops an hour late, they would incur a hefty loss. So ‘we’ told them, “For as long as you are here, you will not incur a loss. And if you stop at your shop on the way for half an hour or so, then you will incur a loss. If you come here, then the liability is ‘ours’.” This is because ‘we’ do not have anything to give or take in this. So, You have come here only for the sake of Your Self. That is why ‘we’ tell everyone, “You will not incur a loss in any way if you come here.”

Dada’s Phenomenal Satsang

When the karma that is unfolding is burdensome, then You should understand, ‘This unfolding of karma is difficult to bear, so remain calm.’ When the unfolding of karma is burdensome, then cool Chandubhai down and stay put in *satsang*. Things will certainly carry on like this. There is no telling what kind of karma will unfold!

Questioner: What is the solution to increase the awakened awareness (*jagruti*) to an exceptional level?

Dadashri: It is to remain in *satsang*.

Questioner: ‘You’ say that when someone sits with You [in *satsang*] for six months, then a transformation happens at a gross level, which is followed by transformation at a subtle level.

Dadashri: Yes, the transformation keeps taking place simply by sitting here with ‘us’. Therefore, One should have familiarity [with the *Gnani*], for two hours, three hours, five hours; there will at least be the benefit of however much You credit. After attaining *Gnan*, some people think, ‘We no longer have any work left to do!’ However, the transformation has not yet happened at all!

Remain in the Vicinity of the Gnani

Questioner: What self-driven motive should *mahatmas* maintain to attain the absolute state of the Self?

Dadashri: Only the motive to spend as much of One’s life as possible with Dada; no other motive. Whether it is day or night, wherever it is, but One should remain in close proximity with Dada. Remain in His vicinity [such that His vision falls on You].

By sitting here in *satsang*, the karmic load continues to decrease, whereas everywhere else, the karmic load keeps increasing; there is nothing but entanglement there. ‘We’ are giving You a guarantee that however much time You spend here in *satsang*, you will never encounter a loss in your business for that amount of time, and if you look at the balance sheet, then you will find that in the end, you have made only a profit. Is this any ordinary *satsang*? For the One who allocates time to spend only for the Self, how can He incur any loss in worldly life? There will be nothing but profit. However, One will benefit only if He understands this! Time spent sitting in this *satsang* will not be spent in vain. What a wonderful time has come! During Lord Mahavir’s time, if people wanted to go to *satsang*,

they had to walk all the way there! Whereas today, you can sit in a bus or a train and arrive at *satsang* in no time at all!

Live Satsang Is the Best of All

When you sit here, even if you don't do anything, the changes will still keep happening within. This is because it is *satsang*; *Sat* meaning the Self, association (*sang*) with the Self! 'This' [the *Gnani Purush*] is the manifest Self; to sit in His company is considered the ultimate *satsang*.

By remaining in *satsang*, it [the filled stock of karma] will all empty out. This is because by remaining with 'us', by observing 'us', You will attain direct energies from 'us' and so Your awakened awareness (*jagruiti*) will increase tremendously! 'You' should make the effort to remain in *satsang*. If there is continuous touch with *satsang*, then Your work will be done.

What does it mean to get Your work done? Try to do *darshan* (devotional viewing of the *Gnani Purush*) as much as possible. As much as possible, take benefit of attending *satsang*, where You can See Him directly. If that does not end up happening, then have remorse for that. Do the *darshan* of the *Gnani Purush* and remain seated in His company.

14. The Importance of Reading Dada's Books and Magazines

The Aptavani Procures Results on Its Own!

This is the speech of the *Gnani Purush* and moreover, it is fresh. Its phases are current [subject to the physical evidences, location, time, and intent], so simply upon reading [the speech that is compiled into written format] all your phases continue to change, and bliss keeps arising. This is because this is speech that is without attachment or abhorrence. If it is speech that is without attachment or abhorrence, then it yields result, otherwise it does not. The speech of Lord

[Mahavir] was without attachment and abhorrence, so it is impactful even today. Thus, the speech of the *Gnani Purush* is also effective. There is no other solution but to have speech that is devoid of attachment or abhorrence.

When One Does Not Get Direct Touch With the Gnani

Questioner: Dada, if I cannot stay in touch with You, then how much will [Dada's] books help?

Dadashri: Everything will help. Everything of Dada's here, they are Dada's words, Dada's intent, so they will all help.

Questioner: But there is a difference between this and having a personal touch, isn't there?

Dadashri: If you try to evaluate the differences, then there are differences in everything. So, you should do whatever presents itself in front of you at any given time. What should be done when Dada is not around? Read Dada's books. Dada is indeed there in the books, isn't He! Otherwise, the moment you close your eyes, You will See Dada!

15. The World Is Flawless Through the Five Agnas

Flawless Vision Starts After Gnan

Without Self-realization, mistakes cannot be Seen. This is because [the belief that,] 'I indeed am Chandubhai, and I have no faults, I am well-behaved,' prevails. Whereas after attaining Self-realization, You have become impartial, You do not have partiality towards the mind, speech, and body. That is why You are able to See your own mistakes.

The One who finds his own mistake, the One who can See his own mistake at each and every moment, wherever a mistake arises, He is able to See it, He has become the absolute

Self! Once it is understood that ‘I am not Chandubhai, I am pure Soul,’ One can become impartial. When no one’s fault is seen in the slightest, and when all of one’s own faults are Seen, that is when it is considered that Your [spiritual] work has been accomplished. Once one’s own faults start being Seen, the *Gnan* ‘we’ have imparted starts giving result. Once one’s own faults start being Seen, other people’s faults are not seen. To see the faults of others is considered a grave offense.

In this flawless world, no one is at fault at all, so how can anyone be blamed? As long as there are faults, the ego cannot be eradicated. Faults are to be washed off to the point that the ego gets eradicated.

The fact that anyone is seen at fault means that some mistake of yours still remains. At some point or the other, You will have to See [the world] as flawless, won’t You? All this is indeed because of your karmic account. Even if You understand this much in short, then it will all be very useful.

The Flawless Vision Increases by Applying the Agnas

I See the world as flawless. When this Vision arises for You, this ‘puzzle’ will become solved. ‘We’ will give you such a Light [Knowledge of the Self] and wash away so many demerit karma of yours so that Your Light remains, and You will begin Seeing [the world as] flawless. And along with this, ‘we’ will give You the five *Agnas*. If You remain in those five *Agnas*, then they will prevent the *Gnan* that has been imparted from becoming fractured even in the slightest extent.

From That Point, the Right Belief Is Attained

From the moment one’s own faults are Seen, One is considered to have attained *samkit* (the right belief of ‘I am pure Soul’). When one’s own faults are Seen, know that You have awakened; otherwise, everything simply carries on in ‘sleep’. It isn’t worth worrying over whether or not your faults have come

to an end; instead, the awakened awareness (*jagruti*) is required first and foremost. Once the awakened awareness emerges, new faults will no longer arise and the old faults will continue emptying out. ‘You’ should simply See how these faults arise!

Pratikraman Needs to Be Done for However Many Faults There Are

One is a receptacle of infinite faults, so an according number of *pratikraman* will need to be done [to clear the faults]. However many faults that have been filled in, You only have to See them. They can be Seen once the *Gnani Purush* has imparted *Gnan*. Otherwise, one will not be able to see his own faults; that is indeed what is referred to as *agnanta* (ignorance of the Self). One cannot see a single one of his own faults, but if he wants to see those of others, then he can see many; that is referred to as *mithyatva* (delusion).

The Vision Towards Seeing One’s Own Faults

After attaining this *Gnan*, See the bad thoughts that arise within, See the good thoughts that arise within. There is no attachment towards the good, and there is no abhorrence towards the bad. There is no need for You to see the good and the bad. This is because the authority is fundamentally not in Your hands. So what do the *Gnanis* See? They See the entire world as flawless. This is because, all of this is discharge, so how can the poor person be at fault in that? If someone hurls abuse at you, that is discharge. If your boss confuses you, that too is discharge. The boss is simply an evidentiary instrument (*nimit*). No one in the world is at fault. The fact that the faults of others are seen is your own mistake, and those are indeed blunders. And the world is perpetuating verily because of that. Vengeance is bound by seeing the faults of others, by seeing the negatives of others.

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

Adjust Everywhere

Digest Just One Phrase

If you simply assimilate the phrase ‘adjust everywhere’ in your life, then that is more than enough. Peace will arise automatically for you. If you do not adjust in this terrible era of the time cycle, in this *Kaliyug*, then you will be ruined.

There is no problem if you do not know how to do anything else in worldly life, but you must know how to adjust. You will sail through in life if you adjust with anyone who disadjusts with you. A person who knows how to adapt to others will not have any suffering at all. Adjust everywhere. Adjustment with each and every person is the highest *dharma*. There are various personality traits (*prakruti*) in this era of the time cycle, so how will you manage without adjusting?

Ice cream does not tell you, “Run away from me.” If you do not want to eat it, then don’t eat it. However, the elderly keep getting irritated over it. The divisiveness due to difference of opinion (*matbhed*) arises as a result of the changing times. These youngsters act according to the times.

What ‘we’ are saying is to adjust according to the times. If your son comes home wearing a new hat, you should not say, “Where did you get such a thing?” Instead, make an adjustment and ask him, “Where did you get such a nice hat from? How much did it cost? You have got a good bargain!” You should make an adjustment in this way.

What our moral duty says is, “See convenience when there is inconvenience.” One night I thought to myself, ‘This bed sheet is dirty,’ but then I made an adjustment that, ‘It feels so soft, you can’t even imagine!’ The knowledge derived through the five senses shows inconvenience, whereas the Self (*Atma*) shows convenience. Therefore, remain as the Self.

It is because of labeling things as good or bad that

they [the opinions] harass you. You have to make both of them equal. When you refer to this as ‘good’, the other [automatically] becomes bad, and that is why it harasses you. Adjust with the one who is speaking truthfully, as well as with the one who is telling a lie. If someone were to say to ‘us’, “You have no sense,” then I would immediately adjust and tell him, “I never had any to begin with! Why have you come looking for it now? You just happened to discover this today, whereas I have known this since childhood.” If you say this, then the problem ends, doesn’t it? He will certainly not come to you looking for sense the second time around.

Adjustment With the Wife

Suppose that, for some reason, you are late coming home and your wife starts to say offensive things, negative things such as, “You come home so late. I will not put up with this, that, and the other...” If she has lost her temper, then you should say, “Yes, you are right. If you tell me to, I’ll go back. Otherwise, if you tell me to sit, I’ll sit inside.” She will respond, “No, don’t go back, just be quiet and go to sleep.” Then tell her, “If you tell me to, I’ll eat dinner, otherwise I’ll go to sleep,” to which she will reply, “No, have your dinner.” So, you should give in to her and eat. This way, you have adjusted. Therefore, in the morning, she will serve you an excellent cup of tea. However, if you were to scream and shout at her, then she would bang your teacup on the table, and [the quarrel] would continue for the next three days.

Adjustment During Mealtimes

One is considered as having [ideal] worldly interactions when he adjusts everywhere! The time has now come for development. So, do not have divisiveness due to difference of opinion. That is the reason I have given people the phrase: adjust everywhere! If the yogurt soup turns out to be salty, then understand that Dada has said to make an adjustment;

so go ahead and drink a little bit of the yogurt soup. Yes, and if you happen to desire a bit of pickle, then go ahead and say, “Bring some pickle.” But do not quarrel. There should be no quarrelling in the home. If at times one is placed in difficulty, and if he makes an adjustment himself, then worldly life will become beautiful.

Even if You Don’t Like It, Accept It

Even if someone tries to disadjust with you, you should adjust with him. In day-to-day life, if there are dis-adjustments between a mother-in-law and daughter-in-law, or between a younger sister-in-law and older sister-in law, then the one who wants to become free from the cycle of worldly life should undoubtedly adjust. Even between a husband and wife, if one keeps tearing things apart, then the other should patch things back together; only then will the relationship sustain and peace prevail. [In matters where] The truth is relative, there is no need for insistence or stubbornness whatsoever. Who can be referred to as a human? [The one who is] Everywhere adjustable!

Should You Improve Her or Adjust?

If you were to adjust to the other person in every aspect, then things would become so straightforward! What are you going to take with you [when you die]? Someone may say, “Straighten her out.” Hey, if you try to straighten her out, then you will end up becoming crooked. Therefore, do not try to straighten out your wife; no matter what she is like, tell her that she is correct. It would be a different matter if you were going to maintain a relationship with her life after life, but who knows where she will be in her next life? You will both die at different times, and your karmas are different! There is nothing to give and nothing to take. Who knows to whom she will go [in her next life] once she leaves from here? You may manage to improve her, and in her next life, she will end up becoming someone else’s wife!

Therefore, do not try to straighten her out. She, too, should not try to straighten you out. Whatever you have is as good as gold. No one's *prakruti* can ever straighten out. A dog's tail will always remain crooked. Therefore, you should tread with caution. Let her be however she may be; adjust everywhere.

Adjust With Difficult People

[Ideal] Worldly interactions are those in which one adjusts such that even the neighbors proclaim, "Every household has disputes, but this household does not have any disputes." It is indeed with those whom you do not get along with that you need to develop the strength [to adjust]. With those whom you get along with, the strength already exists. To not get along is actually a weakness. Why do I get along with everyone? Strength increases and weaknesses break according to the number of adjustments one takes. Real understanding will only set in once all wrong understanding is locked out.

Everyone adjusts with people who are soft, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished! It will not do if you get upset. Nothing in this world will 'fit' [adjust] to you. However, if you 'fit' to it, then this world is good, whereas if you make it 'fit' to you, then this world will be obstinate. So, adjust everywhere.

When you need something, if the other person is obstinate, even then you have to convince him. At the railway station, if you need a porter, and if he is hesitant, then you would convince him by giving an extra fifteen rupees or so. And if you do not convince him, then you would have to carry the bags on your own head, wouldn't you?

Complain? No, Adjust

You should know how to adjust at home too. If you go

home late after attending *satsang*, then what will your family say? “Shouldn’t you come home in good time?” So what is wrong with going home early? Now why did you have to undergo such a beating? It is because you had complained a lot in your past [life] and these are the consequences of that. Back in the day [in the past life], when you had come into a position of power, you kept complaining. Now you have no power, so you have to live without complaining. So now, neutralize it [the karmic account]. When someone hurls an abuse at you, credit it [in the karmic account]. You should never be a complainer!

If a husband and wife both make a firm resolve that, ‘I want to adjust,’ then both will find a solution. If he or she insists a lot, then you should adjust, and you will have the solution. If you do not adjust everywhere, then you will all go mad. It is because you have kept harassing others that you have gone mad.

The one who has learnt the art of adjustment has turned from the world and onto the path of liberation (*moksha*). When an adjustment is made, that is considered *Gnan*. The one who has learned to take adjustments has sailed free.

Some people have a habit of sleeping late, and some people have the habit of going to bed early, so how can the two get along? Now, they all live together as a family, so what is bound to happen? There would be one person in the home who would say, “You do not have much sense.” So, you should recognize, ‘He is indeed going to talk this way.’ Hence, you should adjust. Instead, if you were to answer him back, then you would become tired. That is because he collided with you, but if you also collide with him, then it simply proves that you do not have eyes either!

‘We’ recognize *prakrutis*, so even if you are looking to conflict, ‘we’ will not let you conflict; ‘we’ would move away.

Otherwise, we would both get into an accident, and both our spare parts would break. If the other person's 'bumper' breaks, then what would be the state of the one sitting inside? The condition of the one seated within completely flattens, doesn't it? Therefore, recognize the *prakruti*. You should recognize the *prakruti* of everyone at home.

It is not as if these conflicts happen every day, is it? They only happen when your karma are ready to give their results; you have to adjust at that time. If a fight happens with your wife, then after the fight, take her out for dinner and make her happy. From now on, a lingering effect should not remain.

Eat whatever comes on your plate. That which comes in front of you is a circumstance and the Lord has said that if you push away that circumstance, then that push will hit you! That is why, if there are things that I do not particularly care to eat on my plate, I will eat some of them anyway.

Therefore, if one does not know how to adjust, then how can he be considered a human? A home will not have any conflicts if adjustments are made according to the circumstances. If you want to enjoy the benefit of your wife's company, you should adjust. Otherwise, you will not benefit in any way, and vengeance is bound on top of that!

In each individual's life, there should indeed be some principles. Nevertheless, one should conduct himself according to the circumstances. One who adjusts to circumstances is considered a human. If one knows how to adjust in every situation, then one is able to reach all the way to liberation; that is how tremendous this tool is.

Dis-Adjustment Is Indeed Foolishness

What you speak should 'adjust' [be agreeable] to the other person. It is indeed your mistake if what you say does not 'adjust' [agree] to the other person. If that mistake is broken,

then you will adjust. The talk of the *vitaraag* Lords is one of adjusting everywhere. This dis-adjustment is itself foolishness. ‘We’ refer to adjustment as justice. Insistence and obstinacy cannot be considered justice.

Until today, no one has ever disadjusted with me. Whereas a household of only four people do not adjust with each other. Would you know how to adjust or not? Are you able to do that or not? You will learn from whatever you observe, won’t you? The law of this world is that you will indeed learn from whatever you observe. There is nothing that has to be taught in that.

There is no problem if you do not know anything else in the world, there is no problem if you do not know much about handling a business, but you should know how to adjust. Therefore, in the situation at hand, you should learn how to adjust. In this current era of the time cycle, if you do not know how to adjust, you will suffer. Therefore, you should adjust everywhere and get your work done.



Avoid Clashes

Do Not Enter Into a Clash...

‘Do not enter into a clash with anyone and avoid clashes.’ You will attain liberation if you revere this sentence of mine. If one abides by just one sentence of mine, then it will indeed lead one to liberation.

If you abide by a single word of mine for one day, then tremendous energy will arise! There are so many energies within to resolve all kinds of clashes, no matter what clash someone may create.

If you get into a clash with anyone by mistake, then settle it. Causally walk away from that conflict without creating any sparks of friction.

Accidents Are Prevented Through Traffic Laws

It is always the case that in every collision, both parties suffer. If you hurt anyone, then you will inevitably suffer at that very moment. That is a collision; that is why I have given this example that, the laws of traffic are such that if you collide with someone, you may end up getting killed. There is danger in collision. Therefore, do not collide with anyone. Similarly, do not get into collisions in worldly affairs.

If someone comes to shout at you, if words come flying at you like bombs, then you should know that a clash is to be avoided. There may be no effect on your mind whatsoever, yet if some effect arises all of a sudden, then you should know that the effect of the other person’s mind has fallen upon you. Therefore, you should move aside. All of those are clashes. As you continue to understand this, you will be able to avoid more and more clashes. By avoiding clashes, liberation is attained.

This world has arisen due to clashes. To this, the Lord has said that it has arisen due to enmity. Every human being,

in fact, every living being harbors vengeance. When it goes too far, they will not refrain from harboring vengeance. Then whether it is a snake, a scorpion, a bullock, or a buffalo, whatever it is, it will harbor vengeance. This is because the Self exists in everyone. The energy of the Self is the same in everyone. However, it is due to the weakness of the non-Self complex (*pudgal*) that one has to tolerate things. But while tolerating it, one will not refrain from harboring enmity and moreover, one will seek vengeance in the next life!

If someone talks too much, then no matter what he says, it should not give rise to a clash within you. And to say something that creates interference for the other person is the biggest offense of all.

Tolerate It? No, Find a Solution

To avoid clashes does not mean to tolerate. If you do tolerate it, how much will you tolerate? To tolerate is the same as pressing a spring. How long can a spring remain compressed? So definitely do not learn to tolerate, learn how to bring about a solution. In the ignorant state, one indeed has to tolerate. Then one day, the compressed spring recoils and causes a lot of damage.

Whatever you have to tolerate due to others is indeed because of your own karmic account. However, you do not know from which [karmic] ledger and from where this stock is coming, so you assume that it is something new being directed at you. No one would ever give out anew; that which had been given out in the past is being returned. Examine through this Knowledge that, ‘Whatever has come to me is due to the unfolding of my own karma, the other person is only a *nimit* (an apparent doer who is simply instrumental in the process of unfolding karma).’

You Clashed Due to Your Own Mistake

Any clash that arises in this world is indeed your own

mistake; it is not the mistake of the other person. The other person is going to clash anyway. If asked, “Why did you clash?” The response would be, “Because the other person clashed!” So, not only are you blind, but he has become blind too.

If a clash arises, then you should come to the realization that, ‘What was it I said that caused this clash?’ Once you realize your own mistake, it means a solution has come about; thereafter the puzzle is solved. Otherwise, as long as you keep trying to prove that the other person is at fault, the puzzle will never be solved. Only when you accept that, ‘It is my mistake,’ will you be free from this world. There is no other solution. If you clash with anyone at all, then that is a sign of your own ignorance.

If a child were to throw a rock at you right now and blood were to gush forth, then how would you react towards that child? You would get angry at him. And what if you are going about your way and a rock falls from a hilltop? It hits you and blood gushes forth. What would you do then? Would you get angry? No. Why is that? It is because the rock fell from the hilltop! And it does not matter that the child may be feeling remorse about what he did. Whereas who is responsible for the rock that fell from the hilltop?

A Science Worth Understanding

Questioner: I do not want to clash, but what should I do if the other person comes and starts a fight?

Dadashri: If you were to fight with this wall, how long would you be able to fight? If you hit your head against this wall one day, then what would you do with it? You hit your head, meaning you had a fight with the wall, so does that mean you should keep hitting the wall? Similarly, those who instigate a lot of clashes are all walls! Why look at others in this? You should understand on your own that they are like walls. There is no problem thereafter.

Do you have the authority to scold this wall? Similarly, you do not have the authority to scold other people. And the clash that is going to happen through his *nimit* will not refrain from happening. So what is the point in needlessly screaming and shouting? The other person possesses no independent control in that! So why don't you become like a wall! If you keep scolding your wife, then the God who resides within her takes note, 'He is scolding me!' And when she scolds you, become like a wall, then the God residing within you will help you.

To have divisiveness due to difference of opinion with someone and to collide into a wall are one and the same, there is no difference between the two. A person bumps into a wall because he cannot see and divisiveness due to difference of opinion also arises when one cannot see. He cannot see beyond [the situation]. He is not able to come up with a solution beyond this, so divisiveness due to difference of opinion arises. All this anger, pride, deceit, and greed arises due to the inability to see what lies beyond! Shouldn't we understand this point? The fault is of the one who gets hurt; is the wall really at fault? So everything in this world is indeed a wall. When we bump into a wall, we do not set out to establish who was right and who was wrong, do we? We do not go through the trouble of fighting with it that, 'I am right,' do we? In the same way, right now this [person] is indeed in the state of a wall. There is no need whatsoever to prove to the person that you were right.

Clash Is Indeed Our Own Ignorance

What is the cause behind clashes? Ignorance. As long as divisiveness due to difference of opinion arises with anyone, that is a sign of your weakness. People are not wrong. In the divisiveness due to difference of opinion, the fault is yours. People are not at fault at all. If someone is doing something deliberately, then there you should ask for forgiveness by

saying, “Brother, I do not understand this.” Where clash arises, the fault is indeed yours.

Energies Get Destroyed Through Friction

If all the energies of the Self were to ever get destroyed, then it is through friction. If one collides even slightly due to friction, then he is done for! If the other person collides, then you should remain under restraint. If only there were no collisions, then a person would attain liberation. If someone learns that, ‘I do not want to get into a collision at all,’ then he will not need a guru or anyone else in between. In one or two lifetimes, he would go directly to liberation. If it gets set in his conviction and he makes the decision that, ‘I do not want to get into a collision at all,’ then *samkit* (the right belief of ‘I am pure Soul’) will set in from that very moment!

The friction that arose in the past and the loss that was incurred; that [energy] is indeed coming back. But if you now create new friction, then the energy will leave again. The energy that arose will also leave, and if you do not allow friction to take place at all, then the energy will keep arising!

In this world, friction happens due to enmity. The root cause of worldly life is enmity. The one for whom enmity and friction have stopped, that person has attained liberation! Love is not a hindrance; if enmity leaves, then love arises.

Common Sense, Everywhere Applicable

If someone clashes with you but you do not clash with them, if you can prevail in this way, then common sense will arise. However, you should not clash with anyone; otherwise, you will lose your common sense. There should be no friction from your end. Through another person’s friction, common sense arises in you. The energy of the Self is such that it will reveal all the solutions for how to conduct

yourself during times of friction. And once it reveals that, that knowledge will never leave you. In this way, common sense will accumulate.

There is no problem if negative thoughts arise for this wall, because the loss is one-sided. Whereas if even a single negative thought arises for a living being, then that is detrimental. Losses will be incurred on both sides. However, if you do *pratikraman* for it, then all the faults will be erased. Therefore, do *pratikraman* wherever friction arises, so the friction will come to an end.

For those who do not clash, I give the guarantee that they will attain liberation in three lifetimes. If a clash arises, then do *pratikraman*. All those clashes will arise. As long as there is sexuality, as long as there are sexual relations, conflicts will arise. This is indeed the root of conflict. No one can conquer the one who conquers sexuality, no one can even challenge such a person. Such a person has an aura of influence.



Whatever Has Happened Is Justice

Nature Is Always Just

Not even for a moment has nature's justice been unjust. Not even for a single moment has this nature ever dispensed injustice. Courts may have been established, everything may be overlooked in the courts; but nature has certainly never dispensed injustice.

If you understand nature's justice that 'Whatever has happened is justice,' then you will be able to become free from this world. Otherwise, if you consider nature as unjust even to the slightest extent, then that verily is the place which makes you remain entangled in this world. To believe that nature is just is called Knowledge (*Gnan*). To Know things as they are is referred to as Knowledge and to not know things as they are is referred to as ignorance.

The wars in this world have indeed come about due to the pursuit of justice. The world is certainly in a state of justice. Therefore, do not seek justice in this world at all. That which has happened is justice. These law courts and the like have been established because people are seeking justice! Hey mortal one, how can that be justice? Instead of that, just observe what has happened! That itself is justice. Actually, the effect of justice or injustice comes about due to past karmic accounts, whereas you try to join [link your idea of] justice to that. Then you certainly have to take things to court, don't you!

Now, if you happen to hurl one abuse at someone, then he may hurl two to three back at you. That is because his mind has become agitated towards you. In this case, what would people say [to him]? "Why did you hurl three abuses in return, he had hurled only one at you." So, where is the justice in this? He actually has to hurl only three back at you. Would he or would he not clear the pending karmic account of the past? What is nature's justice like? It brings together

all the past karmic accounts that are to be settled. Currently, if a wife is badgering her husband, then that is nature's justice. While the husband feels, 'This wife is very bad,' what does the wife think? 'My husband is bad.' Nevertheless, this is indeed nature's justice.

[Someone may get robbed of their hard-earned money.] That may be the hard-earned money of this current life. However, there are pending karmic accounts from the past [life], aren't there? It is because there are pending accounts; otherwise, no one can ever take anything of yours. No one has the power to take anything at all. Moreover, if someone were to take anything, then that would actually be because of some ongoing past karmic account. There is no such person born in the world who can possibly do anything to anyone [without a cause]. The world is in such precise regulation.

The Cause Can Be Determined From the Effect

These are all results. They are comparable to the results received in test examinations. Say one receives ninety-five marks out of a hundred in mathematics, while in English, he receives twenty-five marks out of a hundred. Then would you not know where the mistake lies? Based on the results, would you not be able to identify the reasons why the mistakes were made? All these circumstances that come together, they are all a result. Now, based on the result, the cause behind it can be found.

A thorn from an acacia tree lies upright on a road, where many people come and go every day. Several people walk on that road, nevertheless, the thorn remains in the very same position. Now, you would never go anywhere without any footwear, but on that day, you happen to be visiting someone [having left your footwear at their doorstep]. All of a sudden, someone shouts out, "Thief! There is a thief!" In a rush, you immediately leave barefoot and the thorn ends up pricking you. That is your karmic account!

If someone hurts you, then you should credit it. Whatever you may have given is exactly what has to be credited. This is because there is no such law here which allows one to hurt another person without any reason. There has to be a cause behind it. Hence, you should credit it.

What Is It Like in God's Realm?

The Lord is neither an embodiment of justice nor is He an embodiment of injustice. 'May no one be hurt'; that is the only language of God. 'Justice' and 'injustice' is in the language of the world.

A thief believes stealing to be his moral duty, while a donor believes in giving charity as his moral duty. That is the language of the world; it is not God's language. There is nothing like this or like that, in God's realm. There is only this much in God's realm: 'No living being should be hurt, this is Our only directive.'

One's Own Faults Show It to Be Injustice

It is only due to one's own fault that the entire world appears to be without regulation. Not even for a moment has it been without regulation. It is completely in the realm of justice. It is possible for justice dispensed by the courts here to have a discrepancy. It could turn out to be false. However, there is no discrepancy in the justice dispensed by nature.

And never, not even for a single second, has there been a discrepancy in nature's justice. If it were dispensing injustice, then no one would ever attain final liberation. However, people do ask, "Why is it that good people face difficulties?" In fact, people are not able to create any such difficulties. This is because if you do not interfere in anything, then there is no such force that can challenge you. It is because you have interfered that all of this has arisen.

The World Is Just

This world is not baseless. The world is in a natural state of justice. Nature has never dispensed injustice at all. Whenever nature injures a person, when an accident happens, all of that is in a state of justice. Nature has never stepped outside the realm of justice. Due to wrong understanding, people needlessly make unsubstantiated claims. In addition, they do not know the art of how to live life; they remain in worries and more worries. Therefore, consider whatever has happened to be justice.

If one were to understand, ‘Whatever has happened is justice,’ then it is possible for one to traverse worldly life completely. Even for a second, never has injustice been dispensed in the world, only justice itself has been done. So, it is the intellect that is trapping you by asking, ‘How can this be considered justice?’ Hence, the fundamental point ‘we’ are saying is that this is how it is with nature and You should separate Yourself from the intellect. After having understood this once, You should not agree with the intellect. Whatever happened is justice. In the justice dispensed by the courts, things may go out of order, but there is no discrepancy in this [nature’s] justice.

People have tired themselves out in persistently seeking justice. A person may feel, ‘What have I spoilt of yours, that you are spoiling this of mine.’ Instead, you went to seek justice there, so you are receiving all these beatings for that. Therefore, you should not seek justice. It is because of seeking justice that all these people have been bruised, and even after that, whatever ended up happening was the same result. At the end of it all, the exact same result came about. So, why not understand it right from the beginning? This is simply an interference of the ego!

The End of All Wrong Beliefs Is the Only Path to Liberation

Now, when the intellect gives rise to wrong beliefs, then You should tell it, ‘What has happened is justice.’ When the intellect seeks justice by saying, ‘He is younger than me, he is crossing his boundary.’ If he remains within his boundary, then that itself is justice; and if he crosses it, then that too is justice. As much as the intellect becomes non-argumentative, one will start to become free from wrong beliefs!

When one goes out to seek justice, it means that the wrong beliefs keep on increasing. Whereas the justice of nature converts the wrong beliefs into the right belief. If it has happened, then it is justice. Despite this, even after a person involves five different arbitrators, the ruling delivered goes against him. As he does not accept that as justice, he does not accept anyone else’s justice. Therefore, his wrong beliefs keep on increasing. So, a person who continues to weave such an entangled mass around himself does not attain anything. He suffers immensely! Instead of that, he should maintain the conviction right from the beginning that, ‘Whatever has happened is justice.’

And nature always keeps dispensing justice only. It is constantly dispensing justice alone. However, it cannot give proof of this. Only the *Gnani* can give the proof of, ‘In what way is it considered justice?’ It is the *Gnani* who can explain this. As the *Gnani* satisfactorily explains this to a person, only then can ultimate closure come about. When One becomes free from all wrong beliefs, that is when ultimate closure comes about.



The Fault Is of the Sufferer

In Nature's Court...

Those who pass judgment in this world can be found everywhere, however, the natural judge in the world of karma is only one: The fault is of the sufferer. This is the only justice. The entire world functions on this, while worldly life is entirely founded upon illusory justice.

Not even for a single moment does the world remain without regulation. It rewards the one who is to be rewarded. It punishes the one who is to be punished. The world does not operate outside of regulation; it is always in regulation. It is completely in the realm of justice. However, because it does not come into one's vision, it is not understood. When one's vision becomes pure, it will be seen as justice. As long as there is a selfish worldly perspective, how can it be deemed as justice?

Why Do We Have to Suffer?

Why do we have to suffer? Why don't you figure that out? In fact, it is due to our fault that we have been bound. People have not come to bind us. When the fault is destroyed, then there will be liberation. And indeed You are free, but you suffer bondage because of faults!

People are not at all aware of the arcane knowledge regarding the reality of this world. While everyone knows the knowledge of the relative world, that makes one wander endlessly. When your pocket gets picked, who is at fault? This person's pocket did not get picked, and why is it that only your pocket got picked? Between the two of you, who is the one suffering right now? The fault is of the sufferer!

One Has to Suffer Because of His Own Faults

For the one who suffers, the fault is his; and the one who

enjoys happiness, that is his reward. However, the law that is based on wrong belief catches the *nimit* (the apparent doer who is only instrumental in the unfolding karma). Whereas God's law only catches the one who is really at fault. This law is exact and it is not possible to make any change to it whatsoever. There is no law in this world that can give suffering to anyone!

There must be some kind of fault in you, only then would the other person say something, right? Therefore, just go ahead and destroy the mistake! In this world, no living being can cause distress to another living being; that is how independent it is. However, if someone is causing distress, then it is because of interference done in the past. Upon destroying the mistake, there will be no karmic account left.

The world is not for suffering, it is for enjoying happiness. The magnitude of karmic account one has, that much he will face. Some people experience only happiness. Why is that? Some experience only unhappiness. Why is that? It is because one has brought forth such karmic accounts. The hurt that one has to suffer is indeed one's own fault and no one else's. The one who hurts you is not at fault. According to the worldly law, the one who hurts you is at fault, while as per God's law, the fault is of the sufferer.

The Result of Your Own Faults

Every time you have to suffer something, it is as a result of your own fault. Without a fault of our own, we do not have to suffer. There is no person in this world who can hurt you in the slightest, and if there is someone who hurts you, then that is indeed your own fault. It is not the other person's fault. He is an apparent doer who is instrumental in the unfolding of your own karma. Therefore, the fault is of the sufferer.

If a husband and wife are quarreling a lot, but after a

while when they go to bed, if we quietly check on them, the wife will be sound asleep while the husband will be tossing and turning. From this, we should understand that it is all the husband's fault since the wife is not suffering at all. Whoever's fault it is, they suffer. And at that time, if the husband is sleeping while the wife stays awake, then you should know that it is the wife's fault. The fault is of the sufferer. The entire world 'bites' [blames] only the apparent doer.

What Is God's Law?

What does the law of God say? "At whatever location, at whatever time, whoever suffers, that person is actually at fault. When someone's pocket gets picked, it results in joy for the pickpocket. He may be having tea and snacks at a restaurant, while at that time, the one whose pocket was picked would be suffering. Therefore, the sufferer is at fault. He must have committed a theft in the past [life] and has been caught today. That is why he is considered a thief [at fault]. Now, when the pickpocket will be caught, at that time he will be considered a thief.

The entire world looks at the faults of others. They are the ones suffering, but they see the fault of the other person. Ironically, the faults double up and worldly entanglements also increase. Once you understand this point, the entanglements gradually decrease.

The law of this world is that whatever the eyes see is referred to as a fault, while the law of nature is that the one who is suffering is at fault.

Do not hurt anyone whatsoever. If someone were to hurt you and you credit it, then your book of karmic accounts would clear. When you do not hurt anybody in return, when you do not start any new transactions, and you settle the pending accounts, then it will get paid off.

The One Who Frees You From Karma Is a Benefactor

In this world, no one is at fault. Those who find faults in others are at fault. No one is at fault in this world indeed. Each person is subject to the unfolding of his or her own karma. Everyone is suffering, however, it is not that they are committing faults today. All this is happening as an effect of karma from the past life. Today, the person may be remorseful, but that ‘contract’ [from the past life] has already been made, so what can be done? There is no other option but for it to come into effect.

Is the mother-in-law hurting the daughter-in-law or is the daughter-in-law hurting the mother-in-law? Who is suffering in that? If it is the mother-in-law, then it is the fault of the mother-in-law. If the mother-in-law is hurting the daughter-in-law, then the daughter-in-law should understand, ‘It is my fault.’ Based on Dada’s *Gnan*, she should understand, ‘There must be a fault on my part and that is indeed why she is hurling abuses at me.’ So she should not find any faults in the mother-in-law. Finding faults in the mother-in-law results in increased entanglements and complexities. Moreover, if the daughter-in-law is harassing the mother-in-law, then with Dada’s *Gnan*, the mother-in-law should understand, ‘The fault is of the sufferer and because of that, I should accept this karmic account.’

If you want to become free, then whatever bitter or sweet repayments come your way, you should credit them. The past karmic account will be paid off. In this world, it is not at all possible for mere eye contact to occur without a previous karmic account! So then is it possible for anything else to happen without a past karmic account? However much you have given to others, they will return that same amount to you. At that time, be happy and credit it, knowing that,

‘Whew! Now the book of karmic accounts will come to an end.’ Otherwise, if you make a mistake, then you will certainly have to suffer it again.

It is due to one’s own fault that one receives beatings. The one who threw the stone is not at fault. The one who was hit is at fault! No matter what the faults or misdeeds are of the children around you, if you are not affected by them, then it is not your fault. And if you are affected by them, then understand that it is indeed your fault!

Analyze It in This Way

Whose fault is it? To answer that, figure out who is the one suffering? If ten teacups were to break at the hands of the house help, then would it have an effect on the members of the household or not? Now, among the members of the household, there are children; there is no suffering for them in this. Their father and mother continue to get frustrated. Of the two of them, the mother would at least fall asleep peacefully after a little while, but the father would keep on calculating, ‘Ten times five is fifty. That’s how many rupees the cups amount to!’ Because he is alert, he has to suffer more. The conclusion of this is that the fault is of the sufferer. If one were to proceed by analyzing this much, then one would attain liberation directly.

Questioner: Some people are such that no matter how well we conduct ourselves with them, they do not understand.

Dadashri: When the other person does not understand, then it is a result of your own fault. Pointing out other’s faults is very wrong. It is due to one’s own fault that one comes across a *nimit* (an apparent doer who is instrumental in the unfolding of karma). Moreover, if one were to come across a living *nimit*, then one would even ‘bite’ him, and what would one do if he were pricked by a thorn? Suppose there is a thorn at the intersection and thousands of people walk over it, yet

it does not prick anyone. And when Chandubhai walks by, even if the thorn is bent backward, it pricks him on the foot. Whoever is to be pricked by the thorn, that person alone will be pricked. It [vyavasthit, the result of scientific circumstantial evidences] brings together all the [necessary] circumstances, so what is the fault of the *nimit* in this?

If someone were to ask me, “In what way can I find my own faults?” Then I would teach him, “Where is it that you experience suffering? That is your fault. Find out what fault you must have done to endure such suffering.”

What Is the Original Fault?

Whose fault is it? It is of the one who suffers! What is the fault? The belief of ‘I am Chandubhai’ is itself your fault. This is because no one in this world is at fault whatsoever. Hence, no one is a culprit either. Therefore, that is proved.

The one who hurts you is merely a *nimit*. The original fault is actually your own. The one who benefits you is a *nimit* and the one who harms you is also a *nimit*. In both cases, it is indeed your own karmic account, and that is why it happens!



Pratikraman: The Tool to Wash Your Own Faults

Kraman, Atikraman, and Pratikraman

All the activity that takes place in worldly life is *kraman*. As long as it occurs naturally and spontaneously, it is *kraman*, but if it becomes excessive [and hurtful], it is *atikraman*. And for the *atikraman* that occurs, one will have to do *pratikraman* (apology coupled with repentance to the Lord within) without fail if he wants to be free. This means that he will have to wash it off, only then will he become clean. It is because in the past life one had done the intent, ‘I want to slap that man four times,’ so in this life, that intent materializes and he ends up slapping a person four times. That is considered as *atikraman* taking place, so one has to do *pratikraman* for it. Upon recalling the pure Soul within that person, *pratikraman* should be done for him.

Any negative conduct that takes place is referred to as *atikraman*. The negative conduct that takes place is considered a ‘stain’, it keeps ‘biting’ you in your mind. In order to get rid of it, *pratikraman* should be done. Through this *pratikraman*, even the other person’s intent (*bhaav*) towards you will change. You will have good intents and even the other person will have good intents. This is because there is so much power in *pratikraman* that a tiger would become like a dog! When would *pratikraman* be useful? When any negative effects arise that is definitely when it becomes useful.

The True Understanding of Pratikraman

What is *pratikraman*? *Pratikraman* means when the other person is insulting you, you should understand, ‘Who is the one at fault for this insult?’ You should first decide whether the person giving [the insult] is the one at fault or the person suffering is the one at fault. The person giving the insult is not

at fault at all; he is not at fault in the slightest. He happens to be a *nimit* (an apparent doer who is instrumental in the unfolding of karma) and it is only due to the unfolding of your own karma that you come across this *nimit*. Therefore, this is indeed your own fault. Now the reason for doing *pratikraman* is that if you have bad intents for the other person, then *pratikraman* should be done. If thoughts such as, ‘He is worthless, he is cunning,’ have arisen in the mind, then *pratikraman* should be done. Besides, if anyone hurls abuse at you, it is due to your very own karmic account; that person is simply a *nimit*. When your pocket gets picked, the pickpocket is a *nimit* and the karmic account is indeed your own. Yet, people ‘bite’ [blame] only the *nimit* and this is the very reason for all the quarrels.

In the daily worldly interactions that you carry out, when you end up doing something wrong, you realize that the way you interacted with the other person was wrong. Wouldn’t you realize this? So the worldly interactions that you carry out are *kraman*. *Kraman* means worldly interactions (*vyavahaar*). Now say you have a disagreement with someone; you will realize that you used harsh words with that person or that your behavior was wrong. Would you realize this or not? That is called *atikraman*.

Atikraman means you’ve gone in the wrong direction, and to come back to the same extent in the right direction is *pratikraman*.

The True Vidhi for Pratikraman

Questioner: How do we do *pratikraman*?

Dadashri: Recall the pure Soul who is separate from the mind, speech, and body complex, charge karma, subtle discharge karma, and gross discharge karma, Chandubhai and all illusion related to the name of Chandubhai, and say, “Oh pure Soul, I have spoken in a harsh manner and that is a mistake of mine. So I am asking for forgiveness for this.

And I am making the resolve to never repeat this mistake. Give me the energy to not repeat this mistake.” By recalling the pure Soul or by recalling Dada and saying, ‘This mistake has happened,’ is *alochana*, and washing off that mistake is *pratikraman*, and making the resolve to never repeat the mistake is *pratyakhyan*. When you do something that harms or hurts the other person, that is all *atikraman*. And *alochana*, *pratikraman*, and *pratyakhyan* needs to be done for it immediately.

With such *pratikraman*, not only will your life run beautifully, but it will also be possible to attain final liberation! The Lord has said, ‘You will attain final liberation only if you do *pratikraman* for all your *atikraman*.’



Pratikraman Vidhi: Three-Step Process of Reversal from a Mistake

With Dada Bhagwan as a witness, oh pure Soul of [*insert the name of the person you have hurt*], who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.

* Recall internally the faults in which you have hurt the other person throughout the course of your life through anger-pride-deceit-greed, sexuality, and so on.



The Purpose of the Non-Sectarian Trimandir

Whenever there is the presence of the manifest Lord in human form (*mool Purush*), such as Lord Mahavir, Lord Krishna, and Lord Ram, He draws people out of their religious prejudices and establishes them in the religion of the Self (*Atma dharma*). However, because of the era of the time cycle and the absence of a *mool Purush*, divisiveness due to differences in opinion gradually forms, and sects and divisions form within religions. As a result of this, there is a decline in peace and harmony.

Akram Vignani (the scientist of the direct path to liberation), absolutely revered Dada Bhagwan [Dadashri], not only established the religion of the Self in people, but along with that, in order to move people away from the disputes of ‘yours’ and ‘mine’, to remove people from the grave karmic liabilities ensuing from their insistence towards partiality, he took an unprecedented step, that of bringing together the three major religions [of India; Jain, Vaishnav, Shiva] impartially, on a single platform.

It was for completing the goal of attaining liberation that Lord Mahavir gave people the path of attaining Self-realization. In the Bhagavad Gita, Lord Krishna gave Arjun the divine Vision to See the Self in every living being (*Atmavat sarva bhuteshu*). And it is when the separation between *jeev* (the worldly being; the embodied soul) and Shiva (the liberated being; the Self) is forgotten that One Himself becomes Shiva, One reaches the state of ‘*Chidanandaroop, Shivohum Shivohum*’ (I am the liberated One whose existence in pure Knowledge and Vision as the Self leads to bliss). Thus, the essence conveyed by the *mool Purush* of each religion was only that of attaining the Knowledge of the Self (*Atma Gnan*). If one understands this, then the spiritual effort to attain the Knowledge of the Self begins, and by Seeing everyone

through the Vision as the Self, oneness arises with all. The intention constantly remains that may we never refute or hurt the foundation of any religion.

Absolutely revered Dadashri used to say that any *viradhana* (going against another living being, leading to spiritual descent) that is done, whether knowingly or unknowingly, can be washed away through *aaradhana* (devotion and dedication; worship). Upon entering the non-sectarian Trimandir, when one bows down with folded hands, with naturalness and spontaneity, in front of the idols of the various Gods and deities, all the internal insistence, obstinacy and discriminatory beliefs begin to erase and one starts to become free from all insistence.

The primary headquarters of the non-sectarian Trimandir inspired by Dada Bhagwan is located in Adalaj, on the Ahmedabad-Kalol Highway, approximately 18 kilometers away from the city of Ahmedabad. In addition, the Trimandir has been built in the cities of Ahmedabad, Rajkot, Bhuj, Anjar, Godhra, Morbi, Surendranagar, Amreli, Vadodara, Jamnagar, and Mumbai, as well as the villages of Chalamali, Bhadran, Vasna, and Katosan. The construction of the Trimandir in additional cities and villages is in the works.



Information about the Gnan Vidhi

What Is the Gnan Vidhi?

- It is a scientific experiment that separates the Self and the non-Self and imparts Self-realization. It is different from the spiritual discourse (*satsang*) which is conducted in a question and answer format.
- The Knowledge that manifested within the absolutely revered Dada Bhagwan in 1958 is the very same Knowledge that is imparted through the medium of the Self-realized revered Deepakbhai, with the grace of Dada Bhagwan and the blessings of the Self-realized revered Niruma.

Why Take Part in the Gnan Vidhi?

- To become free from the cycle of birth and death, to attain final liberation.
- To awaken and experience the Soul, your real Self.
- To experience peace and happiness within the home, the family, and all worldly interactions.

What Happens Through the Gnan Vidhi?

- The demerit karma of infinite past lives are annihilated.
- The wrong beliefs formed in a state of ignorance are dispelled.
- The awakened awareness as the Self emerges.
- Keys to carry out worldly life interactions using the right understanding are attained.
- New karma are no longer bound and old karma gradually exhaust.

Is It Necessary to Be Physically Present for the Gnan Vidhi?

- The *Gnan Vidhi* is the result of the *Gnani's* grace and blessings. Thus, it is necessary to be physically present.
- Spiritual knowledge attained by watching the *satsang* videos of revered Niruma and revered Deepakbhai on TV or online, by reading books, and so on, are helpful in giving you the relevant background information about *Gnan* (the Knowledge of the Self). However, Self-realization cannot be attained through these means.
- Any spiritual practice done for attaining *Gnan* will definitely give rise to peace. However, to awaken the Self, it is necessary to come in person and take part in the *Gnan Vidhi*. Just as an illustration of a lamp cannot provide illumination, only a real lamp can provide illumination.

Please note:

- You do not have to change your religion or your guru to take part in the *Gnan Vidhi*.
- As the Knowledge of the Self is something that is invaluable, the *Gnan Vidhi* is completely free of cost.



Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts
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22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

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The Gnan Vidhi

The Gnan Vidhi is an invaluable gift of Self-realization, imparted by Gnani Purush Dada Bhagwan through Akram Vignan, to those spiritual seekers who have been yearning for the experience of their own Real Self since many lifetimes. The Gnan Vidhi is a scientific experiment whereby, through the special spiritual powers of the Gnani Purush, a line of demarcation is created between 'I' [the Self] and 'my' [the mind-speech-body complex]. Through this Knowledge of the Self (Gnan), not only do the seekers attain permanent bliss but they can also become free from worries. Along with this, their worldly relationships become harmonious, and this Knowledge also helps find solutions to worldly entanglements.



May the original lamp light a series of lamps

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