

[4]

## Experience-Awareness-Conviction

### Attainment of constant conviction gp275

How long does *laksha*, awareness as the Self, remain with You?

**Questioner:** It remains all the time.

**Dadashri:** It will remain constantly. The one, who has kept more familiarity with 'Me', will have constant awareness. That is because this is the experiential (*anubhav*) knowledge of the Self. The *laksha*, awareness as the Self, of 'I am the Self', is established, so it will remain continuously.

**Questioner:** But it does not remain constant when I am busy at the office.

**Dadashri:** When you are busy in work then awareness (I am the Self) (*laksha*) does not remain, but at that time it is in *pratiti*, conviction!

**Questioner:** Gnan does not prevail and present when a situation arises, but it presents later, so then what should I understand? Is it deficiency in the understanding (*samaj*), weakness in *purushartha* -remaining in Agna, or absence of *jagruti* - awakened awareness?

**Dadashri:** There is no absence of awareness (*jagruti*), weakness of *purushartha* or deficiency in understanding in this. The only thing is that at that time, Gnan will not remain present. Say for instance if you are doing a transaction of an account with someone, at that time *laksha*, the awareness as the Self, will never stay. What remains at that time?

**Questioner:** At that time the entire *dyhan*, attention, will remain completely in that transaction only. Gp276

**Dadashri:** At that time *laksha*, awareness will not remain so you will feel that you became one with the non-Self within; however *pratiti*, the conviction of 'I am *Shuddhatma*', does not leave. *Pratiti* will remain continuously for sure.

**Questioner:** So when that task is over, I return to the original *swaroop*, state of the Self?

**Dadashri:** There is a constant link of *pratiti*, conviction, that is why You return to the original state of the Self, otherwise you will not. It is a continuous link, it is continuous *pratiti*, conviction, and therefore it is called *kshayak samkit*, eternal right vision, 'I am the Self'. [Note: *Kshayak samkit* state is where the 'log of *kashayas*' has burnt down completely and turned to ashes. *Kshayopsham samkit* state is where it is covered in ashes but underneath it is still smoldering; a gust of wind can set it ablaze again. In *upsham samkit* it is at the smoldering stage]. Because of this continuous conviction, once the interaction with the other person is over, you return to 'I am *Shuddhatma*' again, You become the Self and that verily is *laksha*. Having returned to *laksha*, if one happens to run into *ekant*, a state or situation where there is no *kashaya*, then *anubhav*- experience may come too. As one 'tastes' the *anubhav rasa*, juice of experience, *Atma swabhav anubhav*, the experience of the natural state of the Self, will prevail, that *laksha*, awareness, will prevail and that *pratiti*, conviction will prevail. One does not go down from these three steps. This is with continuous indelible conviction. In the *kramic* path, *pratiti*, conviction of 'I am the *Shuddhatma*' would be *kshayopsham*, changing like a log on fire. For one moment the *pratiti* will be blazing strong and then at another time, it will be gone. In a moment it may have been *upsham*, smoldering, and in a moment it would have been *kshaya*, annihilated. And this *pratiti* in the Akram path is *kshayak pratiti*, continuous indelible conviction. *Pratiti* will not leave at any moment of the day. The continuous conviction of, 'I am *Shuddhatma*', will not leave at any time your entire life. And before Gnan, the *pratiti* of 'I am Chandubhai' was there twenty-four hours. That conviction would simply not leave. Did you have the conviction of 'I am Chandubhai' twenty-four hours, before?

**Questioner:** Yes, before it was only like that.

**Dadashri:** Continuously, all twenty-four hours? Even for a little while, was there ever any conviction of, 'I am the *Shuddhatma*'?

**Questioner:** No, no. 'I am a general manager' and 'I am this' and 'I am that', all this used to remain within.

**Dadashri:** That *pratiti* is the wrong belief; it is called *mithyatva*. And this *pratiti* is called right belief; it is called *samyaktva* or *samyak darshan* right vision. Do You, the Self, see, now that this *samyak darshan* has been established and in addition it is *kshayak*, eternal?

**Questioner:** In a way, from within, I do have the exact understanding that I am indeed separate from within, it appears proper in understanding but sometimes it feels as if it gets mixed up. *Gp277*

**Dadashri:** No, not like that. If someone asks you, ‘are you Chandubhai or *Shuddhatma*?’ then what will you say?

**Questioner:** *Shuddhatma*. I do not have any doubt about that at all.

**Dadashri:** Then you have to say only that. Other than that You do not have to be concerned with whether it stays or not. You do not have to see any such thing at all. You have to ‘see’ only that which is in Your conviction.

**Questioner:** With reference to *pratiti*, having met Dada, everything has become solid and indelible.

**Dadashri:** That is all, you have to ‘see’ that much only. You do not need to see any other things at all. It is a continuous link of conviction that is why the *laksha*, awareness, that never leaves, has been established, otherwise you cannot maintain *laksha*. *Laksha* will not establish at all. When you talk to someone, at that time you will lose the awareness but once the conversation is over, the awareness returns.

This continuous link of conviction, *kshayak samkit*, permanent conviction of ‘I am *Shuddhatma*’; continuous link of the right belief, *kshayak samyak darshan*, establishment of permanent right vision, is one attribute out of eight attributes of the *siddha* Bhagwan, absolute liberated Self. So a 1/8<sup>th</sup> state of the *siddha* arises here.

So conviction should be established. When the conviction of ‘Who I am,’ becomes established then You, the Self, become free. *Pratiti*, conviction, means you got the visa (Gnan Vidhi ) for *moksha* and then later when you get the ticket (the five Agna) the solution is attained. If there is no ticket then it is trouble, if you do not have a visa then also there is trouble.

When you get both and the date is confirmed, then You will leave. If on that date the task is not accomplished then you have to arrange for another day. It proceeds when these two, the visa and the ticket are there.

### **Conviction of what you know will prevail p277**

*‘Tey Gnaney kariney janyoon rey, teni vartey chhe shuddha pratiti’  
Shrimad Rajchandra*

‘What is known through Gnan, its pure conviction is the state that prevails.’

The conviction of what you come to know through knowledge will prevail in you. That the Lord has called as *darshan*, vision or understanding. If I tell you to write down a list of five or seven or ten things that will help you with your dysentery, that is considered as me giving you *gnan*, knowledge. Knowledge of what? Of how to heal dysentery. Just as there is knowledge for liberation (*moksha*), there can also be knowledge for healing dysentery, no? Now when you take that medicine and it reduces the dysentery, your conviction of it being a good medicine will increase. Conviction of ‘this medicine is good for me’ is established. In the same token the conviction, ‘I am the Self,’ will continue to increase. As you gain the experience, your conviction will begin to become established. And only after the conviction becomes solid-unshakable, can your work be done but not otherwise. The conviction has to become unshakable. For You the conviction (*pratiti*) has become unshakable.

The conviction has become established in one place. Now, you have that conviction but then something contrary arises. You have become convinced that your dysentery has healed but now there is a little bleeding. So after the conviction becomes established, things of contrary nature may arise but your conviction will not leave its place. There is no departure from the place that has been established. For you the conviction has been established; your conviction sits in its main location. Now if someone comes along and he says negative things to you, he teaches you the wrong things, then there will be a little pressure on your conviction, it may even bend or flex a little, but it will not leave its place.

### **The experience will never be forgotten p278**

**Questioner:** I understand that ‘I am *Shuddhatma*’ however this awareness (*bhan*) does not remain.

**Dadashri:** Let me explain to You what *bhan*, awareness is. If someone is smoking a cigarette, his child may try to touch it. Now when will this ‘disease’ of this child, (of wanting to touch the cigarette) go away? If someone is smoking, he stretches out his arm like this and tries to touch it. So when he does that, if we just take his hand and make him touch the cigarette, we let it remain for a while and he will get a burn. Thereafter he will not forget that experience (*anubhav*) for the rest of his life. The moment he sees the red glow of a burning cigarette, he will run away from there, he sees the red glow and he runs. This is called experience. This is the kind of experience of the Self that we have given to You.

We give You the experience of the Atma, without burning you. In this world you will have to gain experience of things through getting ‘burnt’ but this experience of the Self is eternal bliss. Elsewhere you have to keep getting burnt. The minute You sit with ‘us’, the bliss arises. The awareness (*bhan*) of the pure Self constantly prevails for sure, what more do You want?

For You, this Gnan is constantly present. Even when you are in court, the awareness of ‘I am *Shuddhatma*’ constantly remains. The awareness can never prevail without the annihilation of your demerit *karma* (*paap*). Otherwise if you were told just one word, you would not remember it the next day. So this is not something you need to remember.

### **The difference between faith and conviction** gp279

**Questioner:** When we say that faith (*shraddha*) is established, is that the same as conviction (*pratiti*)? What is the meaning of *pratiti*, conviction? *Shraddha*, faith?

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

Conviction means say we take a stick and bury it half way in the ground. Now if a lot of pressure is applied to the stick, it many flex and

bend a little, but it will not leave its location. The conviction of 'I am *Shuddhatma*' will never go away.

And what is the meaning of *gaadha pratiti*, unshakable conviction? It will bend a little but not a lot even when there is a lot of pressure on it. When it bends, people will say, 'there it goes...it is going to go...' but when it does not budge from its place, that is unshakable conviction – *gaadha pratiti*.

Experience, awareness and conviction (*anubhav*, *laksha* and *pratiti* respectively). Conviction (*pratiti*) is the foundation pole. After it is established, awareness (*laksha*) will arise, then 'I am *Shuddhatma*' will constantly prevail in Your awareness (*laksha*). Then whenever there a little respite and You remain as the knower-seer (*gnata-drashta*) for a little while; that is the experience (*anubhav*). Now, You are not to be the 'knower-seer' of what is on the outside; you have to be the 'knower-seer' of only this *prakruti*, the relative-self, the non-Self complex. You are to see what kind of madness this *prakruti* is doing!

**Questioner:** So I have to continue to see only Chandubhai?

**Dadashri:** You have to see only him. You have to see how wise or how crazy he is behaving. If he is behaving crazily, You should not get angry with him and if he is behaving wisely, you should not have attachment (*raag*) towards him. You should remain *vitrag*, free from attachment or aversion. If he is behaving crazy, he is behaving that way, what does that have to do with You? The past relationships have become separate from the *prakruti*. How long were you responsible for the *prakruti*? It was until you attained the conviction of 'I am *Shuddhatma*'. Thereafter You, the Self, are no longer responsible.

### Conviction of and for the Self only p280

Here in the path of Akram, the conviction of 'I am *Shuddhatma*' becomes indelibly established the day after the Gnan Vidhi. Does that conviction not establish the next day?

**Questioner:** Yes, it does become established.

**Dadashri:** Then what more do You need? There is nothing else in this world that can establish the conviction of the Self the very next day.

**Questioner:** Dada, someone may attain this *pratiti*, conviction, just by reading the scriptures too, no?

**Dadashri:** No. That is not called *pratiti*.

**Questioner:** Dada's *Aptavani* (the words of Gnani Purush Dadashri of Akram Vignan) and Dada's *Aptasutra*, (compilation of aphorisms of Gnani Purush Dadashri) are such that even if one has not met Dadashri, he will feel as if he has attained the conviction.

**Dadashri:** That conviction is the conviction of the intellect (*buddhi*); it is not called this original conviction. That will not help at all. There is no telling when it will change. It gives one certificate now but after two hours it will give another certificate. *Pratiti* means that which will not change again, that is called *pratiti*, conviction. This conviction is established within You. *Pratiti* is that which will not leave its place. Thereafter, again when you get so much beating, it, *pratiti*, may sway this way, sway that way (like bamboo in strong winds), but it will not leave its place.

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'We' have given that same conviction to You. No matter how much pressure arises from the worldly life, you may get extreme horrific pressures, even a hangman's noose in front of you will not make Your conviction of 'I am pure Self,' leave. This conviction is a *sanatan vastu*, eternal thing. This thing is not like *shraddha*, faith; faith might leave tomorrow morning. Conviction will never leave. *Khatari*, assertion or assurance, may shift away, but conviction will not shift.

*Prati + iti*, the word '*iti*' applies to the Atma, the Self. Just as they say '*neti*', not that, not this, '*na-iti*' (*na* – not, no; *iti* – this), *na-iti*; similarly *iti* applies to Atma, the Self. *Pratiti* means 'this is that—I am That', the conviction. Except for Atma, the Self, this word *pratiti* cannot be spoken for anything else or at other place in the world. And *pratiti* never leaves once established. Even if someone were to kill you, it will never leave. He, the one who has taken Gnan, may even say, 'I do not have any faith in you at

all'; he may say this or that. One may speak crazy or emotionally charged words; even then the established *pratiti* will not leave. This is *kshayak pratiti*, indelible conviction. It is no ordinary thing! It is the indelible conviction (*kshayak pratiti*), that Lord Krishna had attained! Once stuck, it is stuck (established)! Why is it that after just a couple of hours here, the *mahatma*, one who has received Gnan, does not leave 'My' *sang*, company of the Gnani? There has not been any extended familiarity with me; it is all due to the *prataap* of *pratiti*, expressing illuminating energy of the conviction. The poor fellow may even become hostile with me if his *karma* unfolds in that manner. I do understand that, but his *pratiti* will never leave.

**Questioner:** So if one has a very firm *khatari*, assurance, is that called *pratiti*, conviction?

**Dadashri:** Assurance means promise. How long can it take to break a promise? This is a *pratiti*, conviction! And which *pratiti* have 'we' placed You in? Not only in *pratiti*, but 'we' have established 'You' in *gaadha pratiti*, intense conviction. Lord Tirthankaras were in *avagaadha pratiti*, absolute conviction, totally immersed in the state of the Self.

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'We' have *avagaadha pratiti*, absolute conviction. Well, 'we' are not a Tirthankara but 'we' have *avagaadha pratiti*. 'We' have established You in *gaadha*, intense, conviction. And in the *kramic path*, the traditional step-by-step path to Self-realization, one makes progress through conviction of words, in this Akram path the conviction is through experience. Thereafter all the attributes manifest, one can see the signs of *kshama* - forgiveness, *namrata* - humility, *saradata* - straightforwardness, and *santosh* - satisfaction. All the attributes would be evident. What is the sign of establishment of this *pratiti*? The answer is that these attributes will be evident. Even if someone were to abuse you intensely and you become upset, finally, you will forgive him. 'You' are not the Chandubhai that you were before, are you?

**Questioner:** It has changed a lot.

**Dadashri:** It is so because the conviction has been established. Humility also would be evident to You, and before you were not humble, the egoistic tendency (*akkadaai*) of the egoist (*akkada*) has somehow

decreased! The *saradata*, straightforwardness, existed within, but it takes a good man to take you there. Then you did not have *santosh*, satisfaction, now at least some satisfaction has arisen, has it not? Some *santosh* has arisen, no? If you say that it is under the control of *vyavasthit*, then it is called satisfaction and if you say 'I am the doer', then there will be dissatisfaction.

### **Incredible attainment in just one hour** gp282

I asked this lawyer what he had attained in one hour. What is the essence behind this? So he replied there is a separation between the two. I told him, you have seen that the Soul and the body have become separate, whereas these people (on the *kramik* path) are still looking for conviction (*pratiti*); it would be enough even if one were to get even a slight conviction. The conviction of 'I am separate' is of tremendous benefit. And for You, You have experienced that You have become separate.

**Questioner:** Even if there were no response from me towards this Gnan; this conviction from within does not go. That is the most amazing thing.

**Dadashri:** It will not go. This is the most wondrous thing. This is something that one cannot find anywhere in the world and the Self is attained in just two hours. Otherwise are people who have to work for a living ever likely to attain the Self?

### **The Gnani is constantly in the state of experience** gp283

This Gnan that 'we' give You and the three steps along with it; no one will step down to the fourth step from it. No matter how much you fight with someone, when you are fighting with someone, even then we know that this Gnan will not go away. Someone may say 'your Mr. so and so is fighting with someone'. After he is done with the fighting, he will become aware again. When he is fighting, even the one who is fighting is aware that 'this is wrong' – such is our Gnan. It will make one think, 'Why does this liability arise again?' That is precisely why I (the Gnani Purush) do not have to scold anyone otherwise if I have to scold everyone, I would be exhausted. The Gnan that I have given You is such that even if You are quarrelling and fighting, even then You know that the conviction is not going to go away. The link of conviction is constantly there everywhere till

the end, for the entire life. So then where can it go? If you step down from the conviction, then illusion (*mithyatva* – belief of ‘I am Chandubhai’) will arise again, but You will not go down from the conviction, such is this Gnan.

You have to understand this completely, for this one life. This is the gathering of the Gnani Purush; that is when You have to understand the facts. When you want to learn detailed accounting, then it may take six months, twelve months, two years, or even five years, no matter how difficult it is. Here it has been made simple, absolutely simple. You don’t have to do anything – that is how simple it has been made, but now what can we do if one does not know how to take the benefit of it? Even then, there will be no damage.

### **The stage of mahatmas is eternal right vision** *gp283*

**Questioner:** So Dada, at what stage should these mahatmas be considered to be in? Should they be considered in all the three: experience, awareness and conviction (*anubhav*, *laksha* and *pratiti* respectively)?

**Dadashri:** They don’t go below; they do not slip below these three. That is our Akram Vignan. What did Shrimad Rajchandra call this? He called this *parmartha samkit*, the absolute right vision. He called it *kshayak samkit*, eternal right vision, never to return in the realm of the non-Self.

Krupadudev said in Atma Siddhi Shahtra (his book of 142 verse treatise of the path of liberation), that:

*“vartey nija swabhav nu anubhav, laksha pratit”*

So, for you all, there remains a conviction (*pratiti*) of the Self, in your awareness (*laksha*) prevails the Self, and your experience (*anubhav*) is that which alerts you within. You are in all these three states.

*“vruti vahey nija bhaav ma, parmathey samkit”*

*Vruti* (tendencies of the *chit*) that used to roam outside, for infinite lifetimes, wanting to do this and do that, are now flowing home to the Self

— *nij swabhav*. Where do the tendencies of someone your age go? ‘I will go to the Fort area and do this and do that, there is some money on hand so I will do something; do this business or do that business.’ All that has stopped now and these *vruttis*, the tendencies of the *chit*, to wander out are now reverting home to the Self. Now they don’t go out, they all return. On the contrary, those that have gone out, return. Do they return in your case or not? If they don’t return, then it will bother you, and if there are worries or suffering, then realize that they have not quite returned.

The tendencies of *chit* (the inner component of knowledge and vision) return to the Self. They were going out to wander; now, there is no wandering. All those *chit-vruttis* (tendencies of the *chit*) start returning. Just as the cows come home in the evening, they too come home to the Self. The animals go out in the morning and return home in the evening, similarly, the *chit vruttis* that were wandering because of ignorance, now stop wandering because of Gnan, the knowledge of the Self. There is no *moksha*, liberation, like the one where the entire world is forgotten. When they are free, the tendencies go out to wander around; go to the sister’s house, go here, go there, go wandering around. Now, if the tendencies are free they don’t wander around, and even if they go out, they return home.

**Questioner:** So once the tendencies return to the Self, they don’t go out at all?

**Dadashri:** No. They go out and return; go out and come back in. That is what goes on.

**Questioner:** But they come back in to the Self?

**Dadashri:** For the Tirthankaras, they do not leave at all. We all can reach the stage, wherein they go in and out.

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**Questioner:** Based on this knowledge received from Dadashri, no matter how much the tendencies go out, they always come back into the Self, do they not?

**Dadashri:** They come back and then they go out again. They do return, but they stay here close within the boundaries of the Self. If they go out to your business, they come back.

Once the *jagruti*, awakened awareness of the Self, is there, there is nothing else. This *jagruti* along with just this simple flash of the memory of Dadaji's face means that one has entered the Self again. The moment Dada's face comes in the memory; it reverts back into the Self again.

Why do tendencies wander outside? They were wandering out in search of pleasure (*sukha*). They wander here and there in search for pleasure. They continue to search for pleasure, which they do not find anywhere. And here it is readily found, in the form of unending bliss, directly experienced, so then why would they wander out?

The rule in everything is that, first you have the conviction that, 'this is correct'. It will not be seen in the conduct (*vartan*). A long time after the conviction sets in, it manifests in conduct. When one is studying, first there is conviction, then it gradually comes into experience and only after that it expresses in one's conduct. *Moksha* (liberation) means *samyak gnan* - right knowledge, *samyak darshan* - right vision, and *samyak charitra* - right conduct. The whole world is in *mithya gnan-darshan-charitra*, wrong knowledge-vision-conduct.

### **After Gnan, awareness and conviction** gp285

When we give Gnan, at that time, many *karma* are destroyed. Those *karma* that are an obstacle to You becoming the Self, *karma* that are obstacle to Your awareness; all those *karma* are destroyed. The obstacles for awareness break and You become established in the awareness of the pure Self (*Shuddhatma*). This awareness (*laksha*) is an experience (*anubhav*) of one kind.

Now, the conviction (*pratiti*) remains for sure, but then as much of your *jagruti*, awakened awareness prevails; your *laksha*, constant awareness which seemingly shifts, will remain. But Your *laksha* will remain dependent upon your awakened awareness (*jagruti*). That is dependent upon your spiritual stock (*upadaan*). What is *laksha*? The answer is, when you are writing a check or doing any other work, that *laksha* will not remain.' The Lord does not consider that as a wrong doing; he does not hold you liable for

this. But once your work is finished; when you have no work, the *laksha*, awareness, 'returns.' Is that possible?

**Questioner:** Yes, it remains. Here, by *upadaan*, do we mean one's qualifications?

**Dadashri:** Yes. *Upadaan* means in your non-Self-realized (*mithyatva*) state whatever you memorized and retained, and did, it does not go to waste; that effort is not made in vain. It can hurt you but it can also benefit you. *Upadaan* will arise, for sure, no? So that is a qualification. When one's qualification is greater, his *laksha*, awareness, will be greater. But even if one's qualification is lesser, the conviction *pratiti* will not leave for sure.

**Questioner:** 'I am *Shuddhatma*', remains in my awareness – *laksha*.

**Dadashri:** In the *kramic* path, it prevails in one's *laksha*, awareness, whereas for us, it prevails in our *khyal*, that which constantly remains in the background of our awareness.

**Questioner:** Can you please explain the difference between *laksha* and *khyal*?

**Dadashri:** *Laksha*, awareness, is nailed down in one place and *khyal* can be anywhere. Because in the *kramic* path, with the attainment of *kshaiopsham atma*, realization of the Self which waxes and wanes, *laksha*, awareness, can dissaper in no time. *Laksha* means it can be in only one place and having attained the *kshayak atma*, eternal realization of the Self; it remains in your *khyal*, in your awareness. Now, does the *Shuddhatma* remain in your awareness? That 'I am *Shuddhatma*'?

**Questioner:** In bits and pieces it remains in my *khyal*.

**Dadashri:** Yes, in bits and pieces. Once your work is done it comes in Your *khyal*, your general awareness, right? When you are working in the court, does it remain in your *khyal*?

**Questioner:** When I am speaking, the *khyal* does not remain but it does when I am listening.

**Dadashri:** For many, even if they are talking, the *khyal* remains. The *khyal* remains in whatever work they do. The prevalence of the *khyal*, awareness, of 'I am *Shuddhatma*' is why 'I am *Shuddhatma*' remains in our *dhyān*, natural meditation, and that verily is *shukladhyān*. No one can have the meditation of 'I am *Shuddhatma*'.

As this meditation remains, one constantly tastes the experience (*anubhav*) for sure. The taste of the experience just keeps on coming. As it remains increasingly in one's *khyal*, awareness, the *anubhav*, experience, increasingly arises, and this remains in one's *khyal*. There is a constant experience of the Self, for sure. The timing of the *pratiti* matches the timing of the *anubhav*. Without the experience, conviction can never become established.

### **Gnanis do not have to chant** p287

If the *laksha*, awareness, is not present, the *pratiti*, conviction, is always present. It is because the *pratiti* is constantly there that *laksha* returns, otherwise it would never come. Once it is lost, you have to recall it. Here it returns on its own. Sometimes when you wake up in the middle of the night, the awareness, 'I am *Shuddhatma*' comes, does it not? Yes. Therefore it has become complete. Now there is a need for You to understand this Vignān. You have to understand each and every word.

**Questioner:** Is it good to have *ratan*, constant chant, of 'I am *Shuddhatma*'?

**Dadashri:** No, it should not be like that. *Ratan*, constant repetition, is to be done in the worldly life state; in the state of one being a *sadhak*, a seeker. Here he has become the *Paramatma*, the absolute Self. Here, after 'we' give you Gnan, you become *Paramatma*, but through conviction (*pratiti*)! The conviction has become established now. You are now certain that 'I am not Chandubhai but I am *Shuddhatma*'. This conviction has become established and so has the awareness, *laksha*. *Laksha* means that, 'I am *Shuddhatma*', constantly prevails in your meditation, *dhyān*. So now *jagruti*, the awareness, has arisen. What is needed now? So it is not necessary to do chanting of 'I am *Shuddhatma*'; such things are not needed here. This is a wonder of one kind that here such chanting is not needed; Gnanis do not have to chant, do they? Chanting is in the form of words.

## Chanting stops natural awareness of the Self gp288

What happens to those who have the right vision (*samikit*) ? They become aware of 'I am *Shuddhatma*', but with others, those who do not have Self-realization, there is no surety with them. Once in a while it will come into their awareness that 'I am an Atma', but it comes automatically to those who are Self-realized. There is a big different between *smaran*, recalling from memory, which is something that has to be done; and that which automatically comes into one's awareness. *Smaran* is associated with about *vismaran* (forgetting). Recall has to be done for that which is forgotten. So these are all methods for one to climb higher. You do not have to do chanting of 'I am *Shuddhatma*'. If you do chant, then that main thing (the spontaneous awareness of 'I am *Shuddhatma*') will stop. It comes naturally from within, spontaneously it arises - 'I am *Shuddhatma*', that *laksha*, awareness, remains constantly without fail.

**Questioner:** Yes, the *laksha* of 'I am *Shuddhatma*' remains constantly, twenty-four hours.

**Dadashri:** That will remain in Your *laksha*; that *laksha* remains.

**Questioner:** So I don't have to say, 'I am *Shuddhatma*'?

**Dadashri:** If you want to say it, then say it. If you don't want to say it, then it is not necessary. It remains constantly in your *laksha*, twenty-four hours. Every night when sleep comes You should say 'I am *Shuddhatma*'. And You should remain in the five Agna; it is more than enough. From this very point, You are liberated. You, will not be touched by any pain (*dukha*); worldly pain will not touch You-the Self, now.

## That which remains naturally is correct p288

**Questioner:** Should I sit down to meditate on the Self, with a natural intent (*sahaj bhav*) or not?

**Dadashri:** That verily is called natural intent (*sahaj bhavey*). Without any effort of any kind, when you wake up from your sleep, does the awareness of 'I am *Shuddhatma*' come to You on its own or not?

**Questioner:** It comes.

**Dadashri:** That is called *sahaj* and everything else is called *asahaj* – unnatural. This, ‘I am *Shuddhatma*’ is called *sahaj*; it comes on its own and over there ( to followers of Srimad Rajchandra) when they give the mantra of ‘*Sahajatma swaroop param guru*’(The natural state of the Self is the absolute guru) to do *smaran* ( mental recitation); that may or may not come to one’s memory. One has to make an effort for that. Whereas this comes automatically, it has become natural (*sahaj*) to You. Your state has become one of *Sahajatma swaroop*; You have become that. Your Atma, the Self has become *sahaj*; it has come into its natural state, now the body complex, the relative self has to be ‘made’ *sahaj*. It can become *sahaj* (natural) with the Agna. When both become *sahaj*; that is called *moksha*!

### **Shukladhyan leads to *moksha*    Gp289**

Does the *laksha* of ‘I am *Shuddhatma*’ remain constantly?

**Questioner:** It remains constantly Dada.

**Dadashri:** That is called ‘*atmadhyan*’ that is called ‘*shukladhyan*’. *Shukladhyan* is the direct cause for liberation! Otherwise, not even for a moment can the Self be remembered. There was a man who was a stranger to facts about the Atma-the Self, he learnt about *Shuddhatma*. Then the next day he tried to recall what that word was, he could not remember. ‘What was that word?’ For almost a quarter of an hour he could not remember. So this is not something that is committed to memory. This is the direct realization (*sakshatkar*) and oneness with the Self, ‘I am the Self’ (*abhedata*) here.

### **Awareness of that which is unknowable    gp 289**

So it is possible for the *laksha* (awareness) of the world to become established but the *laksha* of the Self can never be established become established. Such is the *Paramatma*; He is *alakha* (unknowable) and *niranjan* without *karma*. That *laksha*, the Gnani Purush can establish. Thereafter only can liberation be attained. Otherwise there is no possibility of becoming free. The worldly awareness gets established in the slightest of conversation. When one says ‘this is your business partner’, then the awareness of ‘here comes my business partner’ will get established the very next day. That awareness will not elude you at all. If you break your leg

during the day, at night the moment you wake up, your walking stick will immediately come to mind. Hey you *mooah* (the dying one)! How is it that in just one day you remember that your leg is broken? But he will say, 'No, that *laksha* has taken hold, my leg is broken'. At night he will say, 'bring me my stick'. 'Hey! What stick?', and he will say, 'my leg is broken'. So even in just one day he has not forgotten. He would not forget; that is what we mean by established *laksha*.

Therefore Your work is done now. Just keep saying, 'Dada...Dada'. Keep saying '*Shuddhatma...Shuddhatma*'. Dada is the same as *Shuddhatma*. 'We' too do *namaskar*, bow down, to Dada Bhagwan. That Dada Bhagwan is the Lord of the fourteen worlds; He has manifested within!

The *laksha*, awareness of 'I am *Shuddhatma*' remains. The *laksha* of 'I am Chandubhai' will not remain. But even then you will not forget it. If someone asks, 'are you Chandubhai?', then have you forgotten that? You will say, 'no! I have not forgotten that!' Just like in the King Bhartruhari play, the lead man will play the role of King Bhartruhari; you have to play the part of Chandubhai here. And the one playing the role of Bhartruhari knows within that 'I am Laxmichand'. Here You know that 'I am *Shuddhatma*'.

### **The President will not forget 'I am the President' gp290**

If a man has just been released from prison and he becomes the president, then he will not forget day or night that he is the president, will he? So if he does not forget, it means he will not forget his work either. If someone asks him a question, he will give the answer with the understanding of 'I am the President'. So now that You have become *Shuddhatma*, You have to give the answer with the understanding that 'I am *Shuddhatma*'. This is Your natural state of the Self that You have become. Understand this. Unfolding *karma* effect (*udayakarma*) may be very strong on the outside. It will be forceful even against the President. Due to unfolding *karma* effect someone may throw a stone, another may swear at him. All that unfolding *karma* effect is on his head too, but as a President, he fulfils his obligation. In the same way, You have to fulfill Your obligation as *Shuddhatma*. Just because You are *Shuddhatma* you are not going to forget that 'I am Chandubhai' and all that. Do you think forgetting that will sustain you? Everything is in the *laksha*.

In the *kramic* path, the traditional spiritual path where the seeker progresses one step at a time; the seeker has to exert so much effort before he the target of the Self (*laksha*) comes into his awareness (*khyal*). That *laksha* will never be established. He has to keep it-The Self- in his (target) *laksha*. Just as you have to maintain the targeted awareness (*laksha*) of business related things, if you have a business, do you not have to? Similarly, in the *kramic* path one has to keep in his targeted awareness (*laksha*) that the Self is like this. And that too, he can remain in such awareness, when *pratiti* (conviction) sets in. Then he will have conviction on the only the attributes of the Self. However this ours is called *Atmanubhav*, the experience of the Self. This is because *sahajata*, naturalness, that which happens with ease and naturally, happens here in the Akram Path. And where one has to make an effort; that is not called experience (*anubhav*). In the *kramic* path one has to set the conviction and all that. One has to make an effort to set *pratiti*, conviction, in the *kramic* path.

‘Your’ *atmanubhav*, experience of the Self, according to Your vision is right too, it is not wrong. But it is a partial-incomplete experience. And through Akram path You have attained this experience naturally so You will benefit in this. This experience will increase as You progress. As *jagruti* awakened awareness, increases, You will have to understanding the whole thing. You will have to understand all this Gnan by staying in touch with the Gnani.

### **Why is the complete experience lacking? Gp291**

Why has it remained as a conviction? Why not as experience? Complete conviction, complete Gnan and complete experience; all three must remain. But no, the complete experience does not remain, neither does the complete Gnan, but complete conviction does remain. It’s because you still have to deal with all your files with equanimity. In reality You are *Shuddhatma*, this state of yours is an interim state (*antaratma*). Why an interim state? The answer is because you still have to settle and discharge all pending files. Once the files have been discharged-settled with equanimity, the ‘full government’ (*Paramatma*) will be there. All this is obstructed because of the files.

‘*Vardhamaan samkit thayee, tadey mithyabhaas*’ (the increasing right vision shatters the false illusion), meaning now that You have attained the

eternal right vision (*kshayak samkit*), it too will increase. Once the conviction is complete, it will bring experience. As that experience continues to grow, You will increasingly see the falsities of the world (*mithyatva*). The law practice that you used to value and worship; now feels false. You are a father to these boys, a father to the girls, all that is a falsity, no? Not only is it false, but it is a false illusion, *mithya abhaas*!

**Questioner:** So Dada when I see anything as false, does it start to shed away automatically and naturally?

**Dadashri:** It has become loose for sure. That, which You see as *mithya*, false; leaves You for sure.

### **The certainty of the exact experience gp 292**

**Questioner:** When can 'I' exactly say that 'I know'?

**Dadashri:** Only after it comes into experience, can it be said that the knowing (*jaanyoo, jaanavoo*) is exact.

**Questioner:** What is the assurance that the experience is exact, Dada?

**Dadashri:** When Gnan is given here, at that time one gets the 'touch' of the experience (*anubhav*) therefore *pratiti*, conviction sets in. However it is not considered a complete experience. Now the law of the world is such that for every thing, conviction sets in first. If you explain anything to someone like, 'brother, by doing such exercises, your body and everything else will become healthy', the moment the other person listens to this, if he listens carefully and systematically, then conviction will set within him. And once the conviction is established, he will start to put it in action. And after he starts, he will get the experience and then it is considered that one has 'known' this. Thereafter he can explain things to others so that they also can know. If you have *pratiti*, conviction only, and you try to give explanations then there is no substance to it. Therefore after establishing this *pratiti* when it comes in Your experience, thereafter, that *darshan*, vision, will start to change into Gnan.

**Questioner:** How can 'I' know the stage-level of experience?

**Dadashri:** In whatever matters of worldly interaction there is no effect (*asar*), then it that matter that experience is complete. And in those matters, wherever there is an effect (*asar*), the stage of experience (*anubhav*) is deficient.

**Questioner:** Dada, the fact that there is no effect, is it due to the result of knowing the Self, or is it due to another reason like a state of relative neutrality (*udasin bhav*) that has arisen?

**Dadashri:** Some of it fits due to knowing the Self. There is a little experience of the Self, and therefore that part shuts off, there will be no effect. And where the experience is incomplete, then that part will lead to an effect-*asar*.

**Questioner:** Is there some kind of a thermometer to measure my progress?

**Dadashri:** That thermometer is verily the Atma, the Self. It will tell you ‘it is not proper yet. The experience is fine up to this point.’ The Self continues to work just like a thermometer.

**Questioner:** *Pratiti*, conviction, plus the Agna, means the state of experience will come, no?

**Dadashri:** Whatever the matter in which ‘I’ give you Agna, you will gain the experience by that much. The Agna will not come into your experience in all other matters, right?

**Questioner:** From which view point will the Agna not come into my experience?

**Dadashri:** Whatever Agna has been given, it will be of a certain ‘corner’. That ‘corner’ will fit. It will not fit in any other places.

Whether someone beats you, or robs you, even then *raag-dwesh* do not arise; that is the thermometer. You need a thermometer, no? There is no problem if you cry. But *raag-dwesh* should not happen. If someone hits you, the body complex may cry if it is soft natured, and it may laugh if it is tough; you are not to see that. You just have to see whether *raag-dwesh* has departed or not.

**Questioner:** Then Dada that means that if someone swears at me, I am affected and my facial expression changes, but from within there is no *raag-dwesh* for that person, what then?

**Dadashri:** That weakness is still there within. Later even your facial expression will not change. At this stage in Your path, if the facial expression changes, there is no problem. Even if you cry, there is no problem. If you cannot take the beating and you cry, even then there is no problem.

**Questioner:** The facial expression turning sour; is that a weakness?

**Dadashri:** Weakness of course! What else?

### **When can you remain as *Shuddhatma*? Gp294**

One man asked me, ‘Dada, I have the awareness all day long that I am *Shuddhatma*, but I am not able to become *Shuddhatma*, yet’.

Hey You! Why are You trying to become *Shuddhatma*? At the moment You only have the conviction, ‘I am *Shuddhatma*’. What happens when the *pratiti*, conviction is established, is that all the seeds of *karma* that were within, are all burnt and destroyed. They will not grow again, ever. Now a resolution has to come for the past seeds (those that are ready to bear fruits), no? These seeds will give fruits (come into effect) and end. However many come into effect, that much of *anubhav-gnan*, experiential knowledge, will manifest within. The further progression starts from *pratiti*. So when does *anubhav-gnan*, experiential knowledge, manifest? The answer is when bitter-sweet fruits come forth, during that time absolute equanimity (*samata*) prevails, that is one’s *anubhav-gnan*, experiential knowledge. When *vitragata* (absolutely without attachment and abhorrence) prevails, and this *anubhav-gnan* manifests, it will manifest in one’s conduct and that is when one becomes *Shuddhatma*. As long as the baggage is stored within, it needs to come out and when it has all come out, that is when it will come into conduct (*charitra*). Is it likely to come into one’s conduct otherwise? Is it possible for us to laugh and eat flour at the same time? Either we laugh or we eat the dry flour.

### **The signs of the experience of the Self gp294**

**Questioner:** If just once the experience of the Self becomes steady and established, then nothing else remains.

**Dadashri:** Yes. It becomes established; then it does not leave. Then the whole daylong it remains established. Not just one hour, but the entire day, it remains constantly established.

**Questioner:** How can we experience the *Shuddhatma*?

**Dadashri:** One man just came to ask the same question. He said to me, 'I am not able to have the experience of the *Shuddhatma* the way it should be.' I told him, 'Does the *chetavnaro*, the one that cautions, caution you from within? He replied, 'all day long he cautions me'. I asked, 'did he caution you before Gnan?' and he replied, 'no, no one was alerting or warning me'. I said, 'that verily is the *chetan*, the Self within, that is cautioning you'. Just look at this, the experience of the Self all day long! Mooah (the dying one)! – The whole day the experience of the Self remains. Does the *chetavnaro* not caution you? That is the *chetan*, the Self, cautioning you. Before (prior to Gnan), *chetan* was not there and there was no one to caution you either. The Self, *chetan*, is cautioning you, no? What does it say?

**Questioner:** Yes, he does caution me.

**Dadashri:** So then this is the experience; the Self cautions you, previously this was not the case, right? Before Gnan this was never the case! This in itself is the experience!

**Questioner:** What should I doing in that experience?

**Dadashri:** If You follow the five Agna, then the liability is Mine, You will be taken to *moksha* in one more life time!

This is a living Vignan and so it cautions you from within. All day long it cautions you. If you are a little inattentive, it will caution you. Has that happened to you any day? When you were inattentive and you were cautioned from within?

**Questioner:** Yes, even then it cautions.

**Dadashri:** Hmm. So who is that? The answer is; it is the experience of the Self. Constantly, all day the experience of the Self remains, such is the Vignan. Otherwise has the world seen such an experience of the Self? Everything is in the form of a shadow. It is because they see the shadow that they do not see the real thing. They have seen the shadow but they have not seen the real element. There is just an illusion; that is all. So that is only an illusion (*aabhas*), whereas this is a fact!

### **Who is the continuous cautioner? Gp 295**

The Self that has been given to You, is it truly the One, or is there another One?

**Questioner:** It is the right One that has been given to ‘us-*mahatmas*’.

**Dadashri:** That Self is always with you. How would You know whether ‘It is This’ or that other? All the *atma* are within only, which one out of them all, is the correct One?

If it is not the real Atma, the Self, then the cautioning from within, will stop. Even these people in the world (*agnani*) talk about the atma-the self, but no one cautions them; there is no ‘Cautioner’ for them. And therefore they become confused that, what is this? Should there not be some response against this confusion? ‘You—*mahatma* feel some response within, do You not? It responds does it not? If it does not give you any response, then where will you go and ring the bell? You will keep ringing the bell! You will ring the bell and hear its sound only. Here one remains the way he is; confused. That is the main difference that has happened after Gnan. And only if he gives You the response can You can work with him. If you do not respond to me, how long can I keep saying, ‘Chandubhai, Chandubhai’? Will I gain anything by putting my arm over your shoulder? But if you respond by asking, ‘Why did you put your hand over my shoulder?’, then I would know that you are responding.

**Questioner:** Are the ‘Cautioner’ and the ‘cautioned’ not one and the same?

**Dadashri:** They are the same, are they not? But right now, it is only the one becoming cautioned. When the ‘Cautioner’ wakes up, then they will

become one. After awakening, the 'Cautioner' cautions him (the cautioned), 'Hey You, that is not it, come here, come this way'. The 'Cautioner' is telling the one being cautioned, 'Not that way, come this way.' It is calling back the roving tendencies of the relative *chit*.

**Questioner:** Who is the one gets cautioned?

**Dadashri:** It is those tendencies (*vrutis*). It is that which become mixed in the relative.

**Questioner:** So then who becomes one? And with whom?

**Dadashri:** The self becomes one with the Self.

**Questioner:** So the 'Cautioner' and the 'cautioned' become one?

**Dadashri:** Yes. The 'Cautioner' becomes one with the 'cautioned.' And one becomes the 'cautioned' one, from the moment he gives a response. Until then there was never the 'cautioned' one. No one was listening to anyone.

**Questioner:** What does response mean?

**Dadashri:** Response means, that if he is told, 'This way', so he will say, 'Okay, fine, correct.' When he turned around to 'this' side (of the Self); that becomes a right belief. Before, it was a wrong belief, now it has become a right belief.

**Questioner:** So the does 'Cautioner' attain the right belief from You?

**Dadashri:** It is like this, mainly there is a wrong belief, so then what is the right belief? So when we make him aware, he attains the right belief, his vision changes. Just as, if I turn you around, your vision will change, and then you will say, 'This was not there before, I can see the whole ocean now.' After that, the response begins.

**Questioner:** Yes... so we need a *nimit* (instrument, evidence) to change that.

**Dadashri:** That is only a *nimit*, for sure.

**Questioner:** Who is that, does that have to be a Gnani Purush?

**Dadashri:** Yes, who else? Only the One who knows; can be the *nimit*. Only the one who knows will say anything.

**Questioner:** Then where lies the main Self?

**Dadashri:** It is there, it is at the same place. The original Self, does not do anything in this, has no role in this. The energy that is separate from it, *pragnyashakti* (energy of the Self), is doing all this. When the work is done, that energy will become *tanmayakar*, become one, with the Self.

**Questioner:** Then who is the 'Cautioner' in all this?

**Dadashri:** It is the *pragnyashakti*, but why don't we refer to it as the Self! We should call it the Self.

**Questioner:** And so then who becomes cautioned?

**Dadashri:** It is the tendencies (*vrutis*), belief, that had become separate, the belief had separated.

**Questioner:** Can the one being cautioned be called *pudgal*, the non-Self complex?

**Dadashri:** Not *pudgal*.

**Questioner:** So then these *vrutis* (tendencies) are not in *pudgal* form?

**Dadashri:** It is a belief; the *pudgal* arises out of that belief.

The 'Cautioner' has no choice. That is its business. So it is its duty to take him to *moksha*. The wrong beliefs have moved aside, so then he has to be cautioned.

**Questioner:** Now when that experience manifests in conduct, will the 'Cautioner' and the cautioned become one?

**Dadashri:** That will happen automatically. Coming into conduct is itself the completion. Those (when one) are with conduct, and these (when two) are without conduct.

**Questioner:** As long as conduct has not arisen, the 'Cautioner' , and the 'cautioned' are separate?

**Dadashri:** Yes.

### **That which alerts the state of knower-seer** gp 298

**Questioner:** Where there is a state of *gnata-drashta*, knower-seer, then where is the question of being cautioned?

**Dadashri:** But when the state of 'knowing' and the state of 'seeing' is not there then the 'Cautioner' will caution , will it not? It will say, 'hey, it should not be like this.'

**Questioner:** Yes. Then what is that stage? The stage where one has to become the 'Cautioner', what is that stage called?

**Dadashri:** The force of unfolding of *karma* pushes One out of the 'knower-seer' state, and at that time the 'Cautioner takes over and says, 'beware,' and bring him back. If the 'Cautioner' does not caution, then it will become weak.

**Questioner:** That is right. But this is not called the original stage of the Self, is it?

**Dadashri:** Where is the question of the original stage here? You become weak if there is no Cautioner (*chetavanar*). Nothing remains to be done when the original stage is attained.

'You' are able to remain in the state of knower-seer as much as possible. 'You' are not able to remain in this state because of other obstacles. But 'You' are able to come back even after becoming the 'Cautioner'. Other obstructions do exist, don't they? Otherwise there are no obstructions after remaining in the 'knower-seer' state. Nothing is left for You to do, is there? The one who has obstructions has to be cautioned, and heed inner warning.

**Questioner:** This stage of the ‘Cautioner’ and cautioning continues for a long time. Original Self is different, and despite this the process of the cautioning continues.

**Dadashri:** It continues. It will continue. In that You have to apply more force. That which was going in the wrong direction, the direction of the non-Self, has to be corrected to the right, the direction of the Self!

**Questioner:** Now the awakened Self wants to become absorbed and merged in his own Self, but all doors to That have shut down. The further Gnan of the Self which remains to be known and experienced, it totally closes down and I am not able to progress to the next stage.

**Dadashri:** It is like this; *purnahuti*, completion is that where no other *pratiti* can set in. There is no need of doing completion of anything else; you have to bring about completion of *pratiti*, conviction. You do not have to bring about completion of this *achaar*, conduct. And *pratiti* of any other thing will not set in. So let him toss around and keep trying inside, You have to keep on ‘seeing’ that too. Do not let the intellect enter; intellect does not let one take rest.

**Questioner:** Intellect harasses a lot.

**Dadashri:** Yes, intellect can close the door of *pratiti*, conviction. It can make one close the door of *pratiti*. However now it is not possible to set other *pratiti*, conviction at all. What more do You need?

Worship of the Self is the thing to be experienced continuously. The experience of the Self remains continuously. That which cautions You within is verily the Self. Does it caution You?

**Questioner:** Yes.

**Dadashri:** In the prior state of *agnan*, ignorance of the Self, there was no ‘Cautioner,’ and hence there was no cautioning, from within. Now it, *pragnya*, cautions You inside, ‘hey, this way, not that way.’ It does caution You, does it not?

**Questioner:** In that there is the lingering greed to see 'It - the Self,' directly in front, *pratyaksha*.

**Dadashri:** Do you? It is not a thing that You can see through the eyes. *Aksha* means through eyes. It is not a thing, which You can see through the eyes. You will be able to experience 'It'. When I put this sugar cube in your mouth, you will say, 'now I understand.' That's all; finally you have to attain this understanding.

*Pratiti* conviction sets in, that is called '*joyo* - seen'. Not through these eyes but *pratiti* will set in. Then *laksha*, awareness will set in, that is called '*janyo* - known'. And then *vitragata*, absolutely free from attachment or abhorrence, remains; that is called *anubhav*, experience. So from day one only *pratiti* sets in, at that time You have already seen the Atma - the Self.

### **Supportive gnan is helpful towards completion** gp300

**Questioner:** We have the *pratiti*, conviction of 'I am *Shuddhatma*', what is lacking for the experience, *anubhav*?

**Dadashri:** The gnan, knowledge, that is necessary for that state is lacking. Necessary, means the supportive gnan (*tekagnan*). All this that I am talking, is supportive gnan. Based on that, you will attain the experience.

**Questioner:** So, in the *teka-gnan*, supportive gnan, there is the art of worldly knowledge and the art of Gnan.

**Dadashri:** Supportive knowledge is the words we have given. However, there is no such thing as supportive knowledge but it is something that helps you. For entering into the stage of experience this knowledge is lacking.

**Questioner:** So the *darshan*, vision, is absolute but there is a need for this supportive knowledge?

**Dadashri:** It is because of this lack of supportive knowledge that this experience does not fit for him. If one has heard Dada saying, 'Whatever happens is correct', then when something happens, that supportive knowledge will help him and give him the experience.

**Questioner:** So is that sentence considered supportive knowledge, *tekagnan*?

**Dadashri:** *Tekagnan* is the word we have given it but its root must lie be the other Gnan. You will have the experience if You have that (*tekagnan*). That is why 'we' say all these things.

**Questioner:** Now, what did he have in his *darshan*, vision, at that time?

**Dadashri:** *Darshan* is still there. Awareness of the *darshan* is complete.

**Questioner:** What facts or details does he have in his *darshan*?

**Dadashri:** In *darshan*, he has the *darshan* with awareness, and that is the *pratiti*, conviction. *Darshan* means *pratiti*; then one does not need anything else.

**Questioner:** So, is 'I am *Shuddhatma*' a *pratiti*?

**Dadashri:** 'I am *Shuddhatma*' for sure and everything, 'What is this?' 'What is that?' - he has all that *pratiti*. But without supportive knowledge (*tekagnan*), it will not allow him the experience. If he has heard the statement, 'fault is of the sufferer', then when he has to suffer, he will experience that the fault is his. It is really true. But what if he has not heard that statement before? It will not fit. At that time, the *buddhi*, intellect will say 'how can you call this justice?' Therefore, if one has heard supportive knowledge (*tekagnan*) from 'us', it will help him tremendously. Those who remain around me would hear that. Even if an *agnani*, one not Self-realised, catches on to the statement 'The fault is of the sufferer', it will work for him. He too will experience that 'this statement is correct'. They are all considered experienced in the worldly life interaction (*vyavahaar*) whereas these *mahatmas* have experienced the Self (*atmanubhav*). 'The fault is of the sufferer' means that whenever he makes any mistake, he will immediately remember those words, and deduce that, 'Wow! What was under my control? This was just my account of *karma*.' So then he gains that experience.

**Questioner:** So, one has awareness of the Self, but he needs this *tekagnan* to attain the experience of the Self.

**Dadashri:** ‘I am *Shuddhatma*’, that is already in Your experience, is it not? The experience of *dehadhyas*, ‘I am this body’ has been broken, this experience has been attained.

**Questioner:** It is in the form of *pratiti* (conviction), is it not?

**Dadashri:** Whatever method it may be, but it is an experience, is it not? Now further experience is for the Gnan (complete experience) to manifest. It will manifest forever when it comes into experience.

**Questioner:** So, in that way, is new gnan (knowledge) necessary for every situation that arises?

**Dadashri:** Yes, of course it is necessary. You need all that, do you not? As many different types of knowledge (*gnan*) as there are, there are that many phases.

**Questioner:** You had mentioned that there is ignorance, behind every confusion and entanglement. Therefore, some kind of knowledge is required for the solution of that entanglement. It is different every time, so this is a question of manifesting of the knowledge, is it not?

**Dadashri:** Yes. The Self in relation to the experience. Your experience will continue to increase now; the Self will continue manifesting. How much of it has manifested? It depends on the experience.

### **Who experiences it?    Gp302**

**Questioner:** Who experiences the Self?

**Dadashri:** It is ‘You’, Yourself. The illusion that had arisen from *agnan*, ignorance of the Self; that goes away and the Self comes back into its place. The ‘one’ who had the awareness of ‘I am Chandubhai’, to that one, ‘I—Gnani Purush’ make let go of that awareness, and it is the same one, who now attains the awareness of ‘I am *Shuddhatma* (I am pure Soul)’. The subtlest (*sookshmatam*) ego, of which a snap shot cannot be taken, is like space, it gets the experience. So it is that ego verily that experiences, ‘I am

pure Soul'. Then the ego dissolves and *pragnya*, the liberating energy of the Self, arises. The reign and influence of *agna*, ignorance, goes away.

**Questioner:** Are the one attaining the experience and the one seeing the experience, are they different or the same?

**Dadashri:** They are both the same. The one attaining the experience and the one seeing it are the same. If the ego did not have the experience, then it would have said, the experience did not happen to me, and if it does experience it, it will pass the authority on to *pragnya* and say, 'this is Your rule now'. The one who has the experience and the one who sees that, are both the same.

### **Gnan-darshan itself is verily the absolute light    Gp303**

That which is theoretical is not called *anubhav*, experience; that is called *samaj*, understanding, and that which is practical, is called experience. Full understanding, *samaj* and full experience, *anubhav* is called  *jyoti*, light. That verily is the light; that verily is Gnan; that verily is *Paramatma*, the absolute Self.

**Questioner:** But this can only be understood if I remain with You, no?

**Dadashri:** As the *parichaya*, familiarity, increases, the *prakash*, light increases. And the familiarity that increases by staying with Me, is called experience.

**Questioner:** Dadaji, what is the difference between *shraddha*, faith and *parichaya*, familiarity?

**Dadashri:** Familiarity lets the faith set and become firm. As faith increases, familiarity increases and that leads to experience, *anubhav*. What does the extra familiarity related faith and familiarity do? Experiences keep on happening. Therefore stay in touch and familiarity.

**Questioner:** Dadaji, when I cannot stay in *parichaya*, familiarity then how much will the books of Dada help?

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

**Questioner:** But there is a difference between personal *parichaya* and this, isn't it?

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

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## Real Purushartha

**Real purushartha begins with following the Agna Gp383**

**Questioner:** Please explain the difference between the real *purushartha* and the relative *purushartha*?

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

There are two kinds of *purushartha*. One is that which arises from *prarabdha*, which is effect of *karma*. It is a *purushartha* arising from seed (cause) sown from *prarabdha* (effect of *karma* in this life), it is called relative *purushartha*. The second type is a *purushartha* arising after one becomes a *purush*, Self-realised, and this is called real *purushartha*. When I gave you Gnan, You-the Self became separate from the *prakruti*, the non-Self. ‘I am *Shuddhatma*’ is *purush* and any *purushartha* after that is real *purushartha*. That other *purushartha* is *purushartha* but it is an illusory (*bhrrant*) *purushartha*. One cannot say that it is a wrong *purushartha*, but it is not what people believe to be. No one is right in what these people believe, as far as *purushartha* is concerned.

**Questioner:** So that other *purushartha*, the one Dada helps us attain, please explain that.

**Dadashri:** The *purushartha* You were doing as Chandubhai was an illusory (*bhrrant*) *purushartha*. But when You do the *purushartha* as ‘I am *Shuddhatma*’, and remain in Dada’s five Agna, that is real *purushartha*. You are doing *purushartha* after becoming a *purush*, and that is real *purushartha*. So, it is when You remain in the five Agna.

**Questioner:** So then what is the scope for any other *purushartha*?

**Dadashri:** *Purushartha* is when You follow My Agna. There is no need for any other *purushartha*. The rest is *vyavasthit*. All those Agna are only for a *purush*, the Self, not for the *prakruti*, the relative self.

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

**Dadashri:** That is the One! But it is in the form of '*bija*', the second day of lunar fortnight. Now, it will gradually become '*punam*', full moon. Real *purushartha* begins from the moment the *pudgal*, the non-Self complex, and the *purush*, the Self, become separate. Yes where *purushartha* begins, it will take one from second day of the moon to full moon. That happens when One follows the Agna. One does not have to do anything else at all. Nothing is to be done, except follow the Agna.

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

**Dadashri:** All our mahatmas are in worldly life interactions, are they not? They remain in the five Agna, do they not? Five Agna is verily Dada. That is the real *purushartha*.

**Purushartha: to follow the Agna; to remain in the Agna** Gp384

Following the five Agna is considered *purushartha*, and what is the result of the five Agna? They help one remain in the '*gnata-drashta*' 'knower-seer' state. And if one asks 'us', what is real *purushartha* called? 'We' will tell him, 'It is to remain the knower-seer!' These five Agna teach You 'knowing-seeing', do they not? Relative and real, while seeing that, if any thoughts arise, say "*vyavasthit*" and stop them. If thoughts of future bother You at the time of seeing the real-relative, say "*vyavasthit*" and they will stop. And Your 'seeing' will continue. If any file is bothering you at that time, then deal with it, with equanimity and continue 'seeing'. This is how the Agna keeps You in the knower-seer state.

Remaining in 'our' Agna is *purushartha*. What other *purushartha* is there, after becoming a *purush*? And when the 'fruit' of following the Agna comes, one can remain as the Self, naturally (*sahaj*), without the Agna. That is also considered as *purushartha*. It is considered a great *purushartha*. This *purushartha* is through Agna and that other is natural *purushartha*.

**Questioner:** Is there a need to do that other *purushartha*, once one comes into natural *purushartha*?

**Dadashri:** Then there is no need for it, is it? That other will leave on its own.

**Questioner:** *Purushartha* arises naturally when one meets a Gnani Purush, does it not?

**Dadashri:** Yes, it arises naturally! That is *purushartha* in the form of Agna, from which arises natural *purushartha*.

### **Knowing-seeing is the real purushartha Gp385**

**Questioner:** The time that One remains as the knower-seer, is that *purushartha*?

**Dadashri:** Yes. Or see *Shuddhatma* (the Self) in others, or even if You follow My Agna, that is *purushartha*. When You follow 'our' five Agna, there is *purushartha* there. When One remains in the five Agna, it is *shuddha upyoga*, pure applied awareness as the Self. Otherwise One has to 'see' the *prakruti*, the relative self. If Chandubhai is nagging at his wife, at that time, You should 'see' this with, 'Wow! Chandubhai, you are just the same you were before!' seeing all that is *purushartha*.

**Questioner:** But, in that matter, does one have to have to do any *purushartha* for the awareness (*jaग्रuti*) or should he just remain the knower-seer?

**Dadashri:** Remaining the knower-seer is verily the true *purushartha*. To remain in One's state of the *gnayak* (absolute knower) only, that is the *purushartha*. And to remain continuously as the knower-seer, is called *charitra*, absolute conduct as the Self; it is called *samyak charitra*.

### **Keeping Gnan and agnan separate is real purushartha Gp386**

*Purushartha* is needed in separating Gnan-agnan (*Gnan* - knowledge of the Self. *Agnan* – all knowledge except the knowledge of the Self, ignorance), and when you come into *charitra*, remain as the knower-seer, then *purushartha* is not necessary. *Charitra* is called *swabhaav*, state of the

Self. Where is the effort in being the Self? *Purushartha* has to be done in order to come into *charitra*, to remain as the 'knower-seer', to come into natural state of the Self, by separating Gnan and *agnan*, real and relative. *Bhedavignani*, Scientist of the knowledge of separation, can do that, no one else can, can they? And as You follow the science of separation, you cannot do the separation for others, but You can preserve Your own with, 'this part is of the Self, and this is the rest'. A true *bhedavignani* can help others attain the separation.

So, good worldly conduct (*vyavahar charitra*) is not *purushartha*, but to separate Gnan and *agnan*, real and relative, to separate using the science of separation; that is all *purushartha*. Wherever there is *gnankriya*, 'knowing', or *darshankriya*, 'seeing', there is *purushartha* there. The Self does not have any other activity. In *darshankriya*, the word '*kriya*', 'action' is used so that people can understand it. Otherwise, the Self does not have any *kriya*, action per se. Wherever *kriya*, action of doing, is involved, it is "mechanical". And there is no *moksha* where there is "mechanical".

**Questioner:** Separating Gnan and *agnan*, is that *purushartha*?

**Dadashri:** That is the *purushartha*. You remain in the *Shuddhatma*, in *shukladhyan*, pure meditation as the Self; that is *purushartha*. You are in the *Shuddhatma* state and if someone is insulting you, then it will feel that he is doing that to you. To believe that he is doing it, is a mistake in your understanding. He too is a *Shuddhatma* and whatever he is doing is dependent on the unfolding of *karma*. He is not the doer. That poor man is dependent on unfolding *karma* (*udayakarma*). The 'tops' are 'spinning' and everyone's unfolding *karma*, complete the worldly interaction (*vyavahar*), in front of each other. 'You' (the Self) have to 'see' what the two *podgals*, non-Self complexes, are doing to each other. To 'see' all this is *purushartha*. Hence, when You remain as the knower-seer, when the last of that which needs to separate happens (the final separation of Gnan-*agnan*), then what remains is the Self only, and that is Your state, *swabhaav*. The very nature that is in the *Siddhkshetra*, the abode of the absolutely liberated Souls, is the state (*swabhav*) that arises here. That is how everything will be resolved.

**Who make you do purushartha? Gp387**

Our *purushartha* and *parakram* (extraordinary effort towards *purushartha*) have arisen. Now this attribute of *purushartha* is not in the

Self; it is the nature of the *shakti*, energy, called *pragyna*. So if You decide that you want to remain in this *purushartha*, then You will definitely remain in it. However, if something impedes this *purushartha*, then ‘say’ “*vyavasthit*”.

### **Purushartha as nischaya Gp387**

**Questioner:** Dada, are there some *antaraya-karma*, obstructing *karma*; that set me behind in my Gnan or awareness?

**Dadashri:** However you want to see it; *antaraya-karma* or weakness in Your *purushartha*. I have opened up this *purushartha* for You. From the moment ‘I’ made You *Shuddhatma*, Your *purushartha* is open, easy for You to proceed. So the weakness lies in Your *purushartha*.

You have to decide on the *purushartha*. When You make a firm decision (*nischaya*), then *purushartha* will happen on its own. You just have to make a *nischaya*, a firm decision. You have not made a *nischaya* that You want to remain as the Self, ‘I am *Shuddhatma*’ (*abhedabhaav*). That *nischaya* is still weak, so that is why the weakness remains. When You make that decision firm, then everything will go fine.

Once the *nischaya* is made, then everything will move forward. What happens if you do not have a *nischaya* that you want to go to the airport?

**Questioner:** I cannot go.

**Dadashri:** Someone will say, ‘You have gone the wrong way’. If it is wrong, it is wrong, but you need a *nischaya* (decision to follow or implement) do you not? The other way, you neither go the right way nor the wrong way. If you are on the wrong path, you will find at least someone to show you the right path. But how can anyone show you the right path, when you are not even on the wrong one?

**Questioner:** So, what I was trying to say that, first the *nischaya* happens that I want to follow the Agna.

**Dadashri:** Then you can follow anything. *Nischaya* can do everything. *Nischaya* can work in a situation, no matter how bad it is. If one makes a *nischaya* that he wants to put in a railway line, he will start doing

that, he will not get into any other unnecessary discussions. As long as a *nischaya* has not been made, one will keep getting confused and entangled. He will plan and then change the plans; he will not attain anything.

Actually, You are in the *purushartha*, because after attaining the Self, *purushartha* and *parakram* arise. But if one cannot do *parakram*, he will do the *purushartha*. *Parakram* example is that if a dog is covered with dust which is blowing all day, it will get rid of it one time by shaking its body like this. It will become clean. That is called *parakram*. Have not seen that, what the dog does?

**Questioner:** It cleans its whole body like that.

**Dadashri:** Which professor taught the dog to do that? Will it know without being taught by a professor? But how it cleans itself! Not a spot of dust remains. You have become a *purush*; hence the energy of the *purush* is with *purushartha*. It is with the *parakram* of the Self. 'We' roam the world within an hour with the *parakram* of the Self. After making You *purush*, after you become *Shuddhatma*, Your energies increase tremendously. If You maintain the awareness (*laksha*) in this and remain in Our touch, it will help You a lot.

### **Purushartha of the Self is on auto-pilot Gp389**

**Questioner:** Dada, has Your *antahkaran*, the inner working complex comprising the mind, intellect, chit and ego, automatically taken shape like that?

**Dadashri:** No, it has not taken shape, it has all gone away, the mind became exhausted. When One does not remain in that, and remains in the Self, then it will quickly disperse.

**Questioner:** Then there is no *purushartha* left?

**Dadashri:** Your *purushartha* as the Self, is constantly there, is it not?

**Questioner:** But all this *antahkaran* became quiet, so then there is not any *purushartha* over there, is there?

**Dadashri:** One's *purushartha* continues. It will continue, as long as *sookshmattar* (subtler) and *sookshmattam* (subtlest) mistakes remain, otherwise it will still remain until one attains *kevalgnan*, absolute knowledge. After becoming a *purush*, the Self, one remains *purushartha*, one who does *purushartha*.

### **Path of moksha, pure as pure gold Gp389**

*Purushartha* cannot happen without You first becoming a *purush*. When You attain the awareness, You begin to see your mistakes; you begin to see without partiality. When you start to understand every mistake of 'Chandubhai'; that is when You attain a state of impartiality. That is when judgement power comes and real *purushartha* begins.

You should also "study" to see whether there is a change in your speech, conduct and humility. You will have to become like Dada, will You not? Then only will You go to *moksha*. There is only one quality of everyone in *moksha*, is there not? Complete one hundred percent purity, is it not? Will ten percent be acceptable? Hence this whole path is one of purification (*shuddhikaran*).

If there is any intent of going to *moksha*, if there is intent to attain anything, the tendencies will remain *tanmayakar*, engrossed in it. So there should be intensity towards that side. Intensity (*tivrata*) means You must have strong and powerful *purushartha*.

**Questioner:** After coming to Dada, I am convinced that Dada is *dehdhari parmatma*, embodiment of absolute enlightened Self, so then if I have intense *purushartha*...

**Dadashri:** That is it, it is more than enough. He is free, there is no other problem. There is nothing harmful and he has been given an exact guide line (like a plumb-line) for his worldly life interaction; because, until then he had worries about running his worldly life. But now he is given a guide line such that even his worldly life will be taken care of by *vyavasthit*. He has been given everything with all the guide lines. So, he has been given everything leaving him without any worries. But in the *kramik* path, one has problems of running his home, worries about the future. Here, there are no worries or anything else about the future. The past is gone; the future is under the control of *vyavasthit*, so You should remain constantly in the

present – *vartaman*. You will not make such a connection again. Free *moksha*, without any effort!

### Get you work done in Dada's presence Gp390

**Questioner:** Before, I could not see anything like my own mistake. Now I can see a ton of them. It seems like I have warehouses full of mistakes.

**Dadashri:** Is that so? The stock is stored in the warehouse, is it not? There is no problem. As long as You are coming to Dada, as long as You are subservient to Him, you do not have to worry about anything. You just have to have the inner intent of 'it will be nice if it all goes away, it will be nice if the whole stock empties.'

Everything is possible, as long as Dada is there. When he is not there, You will then have to do a lot of *purushartha*. You have to do a lot of *purushartha* in his absence. As long as he is here, you get to do His *vidhis*, attend his *satsang*, and when you do all that, all that stock will be destroyed. Merely seeing Dada, just his *darshan*, destroys many of the mistakes.

**Questioner:** But Dada, You will have to take care of all the *mahatmas* before you leave. You cannot just leave us wandering aimlessly.

**Dadashri:** You all have to decide that when all of you come and gather at one station, then you will say, 'Dada, go!'. If people are wandering around, tell everyone, 'Come on here! Come and gather here'. Say that.

Wherever one starts *purushartha* with a pure heart, 'we' see that and 'our' grace will definitely fall upon Him. You have taken a step forward, and started the *purushartha* with a pure heart, so You are bound to have 'our' grace. If Your *purushartha* becomes weak, then 'we' would leave and go to another place. Why would 'we' sit around, if he becomes weak?

**Questioner:** Should You not lift him up, if he becomes weak?

**Dadashri:** 'We' would try that, but if he weakens again, 'we' would move away from there. 'We' have to look after others who are walking forward, do 'we' not? How can one become weak there? One's state should

not weaken. It is a different matter if they come across some kind of a difficulty but one should remain strong.

When you are remaining in the Gnan, one day there will be a solution, will there not?

### **Dada's final message to mahatmas** *Gp391*

**Questioner:** You gave a very good example about where the cat will carry her kitten with her mouth and about the monkeys, where the baby chimps hold on to their mother.

**Dadashri:** They latch on to the mother and do not let go of her. Because even if the mother monkey jumps from fifteen feet, its baby will immediately close its eyes and hold on to her. The baby knows that, 'responsibility is not yours, it is mine'. Nothing will happen to it if the mother were to fall, that is how it will hold on to her. You have to learn that, can you hold on like that?

**Questioner:** That is how one has to hold on to Dada.

**Dadashri:** Will you hold on to Me like that?.

**Questioner:** We have held on to Dada.

**Dadashri:** Are you holding on? Are you are holding on to Dada too? You have to hold on to Me, I do not have to hold on to you. These kittens have to be carried by the mother grabbing them with the mouth. And what about the monkeys? The baby monkeys will not let go of their mother. If the mother jumps one way, the babies do not jump the other way. That is how they hold on to her. All of you, hold on to Me, like the baby monkeys.

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## Moksha within one more life with this Gnan

### The fragrance of each individual mahatma Gp403

**Questioner:** Who is called a *mahatma*?

**Dadashri:** The one who has *antarik saiyam*, inner absence of *kashaya*, is called *mahatma*. He may or may not have *bahya saiyam* external absence of *kashaya*. He cannot be called a *mahatma*, as long as he does *kashaya*, anger-pride-deceit-greed. 'Chandubhai' becomes angry, but the Self, the *mahatma* keeps saying no to it from within. 'He' feels, 'why is this happening? It should not be so'. That is called inner *saiyam*. Such a One is called a *mahatma*.

**Questioner:** What is the difference between a *Shuddhatma* and a *mahatma*?

**Dadashri:** *Shuddhatma* is a God. *Mahatma* - if a person is higher than anyone, he can be called a *mahatma*. We refer to someone as a '*mahatma*' in worldly interaction (*vyavahar*), but he is actually a *Shuddhatma*. *Shuddhatma* is a God, but he has become God by conviction (*pratiti*). When the *pratiti*, conviction, becomes complete, then the state of experience will become complete. Right now *pratiti*, conviction, *laksha* awareness, and *anubhav*, experience, will keep increasing and decreasing, but when one is in the complete experience, when one feels oneness (*abhedata*) with others, then only one can become *Shuddhatma*. *Shuddhatma* is verily the absolute Self - *Paramatma*.

Having known the real Gnan, it will not go away, it is permanent. And the Self is eternal by nature, the Gnan is eternal, the bliss is eternal too, His talk is also eternal, and after attaining all this; what does he attain? He attains N.O.C. - no objection certificate; a clearance certificate; that man does not have objection anywhere. Even God will not object to him.

**Questioner:** What is the daily work of a *mahatma*?

**Dadashri:** It is to let all the stock of *karma*, from the past life, discharge with equanimity.

**Questioner:** What is the duty of a *mahatma* after attaining the title of a *mahatma*?

**Dadashri:** Maintain *vitragata*, the state absolutely free from attachment and aversion; they are not to do any *raag-dwesh*.

**Questioner:** What should be the daily routine of a *mahatma* of Akram Vignan be like?

**Dadashri:** Whatever stock of *karma* has been filled, will continue to discharge, but there is no *raag-dwesh*, that is his daily routine. *Raag-dwesh* should not happen if someone slaps him or does him harm, that is how it should be. *Raag-dwesh* is interference (*dakhal*). Let the stock discharge, and if there is no interference, it is enough. The rest of the stock will continue discharging.

**Questioner:** What should *mahatma*'s ideal life be like?

**Dadashri:** People around him at home and outside his home would say, 'I must say! How wonderful!' Everyone will say the same thing. Everyone will show him the 'green flag' (show their approval). When I leave Baroda, I inform all the *mahatmas*. If one *mahatma* shows me a red flag, I have to say, 'Stop, stop the car.' One out of two hundred *mahatmas* would show a red flag and so we stop the car. 'What is the problem, tell me?' 'We' will give him a satisfactory solution and then I would leave, because I am under the control of that *mahatma*, he is not under my control. I am dependent on him, he is not dependent on me. Therefore, our *mahatmas* should remain subservient to others.

**Questioner:** What should their daily activity be, from the time they get up in the morning till the night?

**Dadashri:** There is no rule here. Wherever there is a rule, there is accountability. Here, there is 'no-law-law'. We have a *nischaya*, decision, that, 'It should be this way, this should not happen'. But still, whatever comes out as discharge; that is correct. If one of them is smoking a cigarette,

he may go outside and smoke it, but in his mind he should feel that 'I should not be doing this'.

**Questioner:** One should get up early in the morning, is there any such requirement?

**Dadashri:** No, not at all. There may be someone who gets up early, at three in the morning and lights a fire for the hot water, whereas there may be someone else who gets up late. At nine thirty, I would tell him, 'Son, the Sun has been out for quite a while. Think about this, that this great Sun woke up early and came out, and how much greater are you than the Sun?' So then he will quickly get up. All kinds of people come here, those who get up at three in the morning and also those who get up at nine-thirty in the morning.

**Questioner:** Please explain how the one who has taken Gnan, should fall asleep at night.

**Dadashri:** You should become a *Shuddhatma* and then tell everything (the inner working mechanism) else, 'I am closing the office now. Come tomorrow, after six o'clock. The office is now closed.' Whatever thoughts come, tell them, 'To-day is the first day, so I request that you do not come now, otherwise you will be insulted. Please do not come again.' So then they will stop. And then, you can slowly fall asleep as You are doing *niddhidhyasan*, visualization, on Dada's photo and saying, 'I am *Shuddhatma*. I am *Shuddhatma*,' loud enough so that only you can hear.

**Questioner:** When will *mahatmas* attain *moksha*?

**Dadashri:** After one to three more life times. This is *ksahyak samkit*, enlightened state of fully annihilated passions through absolutely established conviction. Such a state has been given to some sixty thousand people, not just one or two.

The whole world has a wrong belief, and yet they believe that to be their own, do they not? They truly believe it to be their own. And You have attained the right belief, and that is verily correct. They believe the wrong to be correct, and they still act correctly. So then You should believe the right to be correct. Then should You not act according to that right belief? Ours is exactly right. So You should tell the other person that You have attained the

state of *Shuddhatma*. And tell them ‘do not ask me any other questions. If you have any questions, come to the Gnani Purush’.

But our *mahatmas* speak with uncertainty and that is why people on the outside (non-*mahatmas*) do not understand them. What is the problem in us telling them about Akram Vignan?

**Questioner:** Do you ever ask whether there is any progress or not? Where can one see the progress? What is seen in the progress? How does one know that?

**Dadashri:** When there is no interference (*dakho*). There is no *dakho-dakhal* interference and its effect. Or there is no interference to your own self. When You ‘see’ that, there is progress. If the interference (*dakho*) happens with anyone, then things get ruined.

One may go to the Himalaya or anywhere else, but this thing, the Self, can never be attained. In the presence of the Gnanis of the *kramic* path, only three or four people will attain enlightenment, not more. This is the Akram Vignan. It rarely comes around in a million years. That is when hundreds of thousands will attain it. During that time, one will get the ticket to *moksha*. This is an exceptional case, that you have received the ticket.

Therefore, you have attained naturally, something that cannot otherwise be attained even in millions of life times; so protect it now. Do not pay attention to anything else. The worldly life will go on, it will never stop. Just as this beard will continue to grow, even if it does not want to, will it not? This worldly life will similarly continue, whether one wishes it to or not. And whatever is its nature, thing will happen in the confines of its nature only. And as far as the worldly life is concerned, you may wish that it ought to be like this or like that, but that is not how it is. So at least take care of this till the end.

**Questioner:** When I am remaining in the Self, how can I tell the milestones in knowing that the end is approaching for Me?

**Dadashri:** Your worldly pain will continue to decrease and You will begin to become more aware that You are free. Greater awareness will arise that You are enjoying the bliss of being free. I say that ‘I have been free and tension free for the past twenty seven years. Whatever tension there was, it

was happening to A.M. Patel (non-Self), not to 'Me' (the Self)'. But even if A. M. Patel experiences tension, the awakened Self has the burden of it too, does it not? When that is all over, then realize that despite being free, You are bound as long as You have the body. 'We' do not have a problem with that now, even if it takes two more life times (before attaining *moksha*). 'Our' goal is, 'May the whole world attain the bliss that I have attained today'. Tell me what are you in a hurry for? Are you in a hurry to get there?

**Gauge to measure liberated state while living worldly life** Gp407

'We' have already attained *moksha*, why should 'we' have to look for *moksha*? What more does the One who is ready, need to do?

**Questioner:** How does one know that he has already attained *moksha*?

**Dadashri:** When You do not have any desires in the world, there is nothing in this world that you have a desire for, or there is no *sankalp*, my-ness, or *vikalp*, I am Chandubhai, about it; then realize that You have attained *moksha*. So, when You know that You have become *nirichhak*, desire-free, *nirvikapli*, free from the belief, 'I am Chandubhai', then You verily are free (*mukta*). There is beggary as long as there is any desire. The one with desire is called a beggar.

If a man is tied to a pole, from head to toe, his eyes are covered with cloth, and if someone comes from behind and cuts a part of the rope, quietly, loosening one turn of it, will the tied man know that there has been loosening of one turn? When just one turn has loosened, will the tied man know it?

**Questioner:** He will if it loosens.

**Dadashri:** What does he feel? He feels 'it has loosened up here. This turn has unwound'. When the loosening of a turn comes into experience, then know that the turns have now started loosening. 'We' help you attain the experience. You will feel like you are in *moksha* even amidst external problems. With reference to *samadhi*, unaffected state, alas even dogs have *samadhi*! Give them two pieces of bread; they will have *samadhi* all night. But maintaining *samadhi* in the midst of *upadhi*, external problems, is called 'Vignan'.

**Questioner:** So, then after attaining Dada's Gnan; when I experience that I am becoming free from within; what is that?

**Dadashri:** You are free. The belief you had of 'I am bound' is broken and the belief that 'I am free' continues to be established.

**Is there any hurry after sitting in the train of *moksha*? gp408**

**Questioner:** Sometimes, I have a sense of urgency to go to *moksha*.

**Dadashri:** You will trip over if you try to hurry. Why is there urgency to go to *moksha*, when you already have *moksha*? What is the hurry? Is someone going to take Your reservation? No one can touch Your reservation. You already have the ticket and the *nischaya*, the unwavering decision, for the 'town' (*moksha*) you want to go to. Just ask someone, what the train is like? He will tell you that it is a fast one. Get on it and go to sleep!

If a man leaves Baroda by train to go to Bombay, and if he keeps sticking his head out of the window to see if he can see Bombay, when will that end? What will people ask? What are you looking at? And so he says, 'Is Bombay visible, can you check it out?' 'Hey you, why don't you go to sleep? Are you crazy or what?' Even his wife will say, 'He is a fool. Why did I have to marry him?' Would anyone do that? Some people run up and down the train. Why? He will say, 'I want to get there quickly, I have a relative who is very sick. I have to see him in the morning.' Hey Mooah (the dying one)! Why are you running back and forth unnecessarily? You are not sleeping and you are not letting others sleep. Go when you get off the train. Get off the train before everyone else does but for now, just go to sleep peacefully.

*Bija*, second day of lunar fortnight, of this Gnan has already happened for You. Now, as You remain in the *Agna*, You will attain '*poonam*', full moon.

**Questioner:** Should one not have eagerness to attain '*poonam*' quickly?

**Dadashri:** It is not a question of hurrying. You should remain in the Agna; that is all. When You remain in them more, you will attain *poonam* absolute Self, as a result. Otherwise, even '*poonam*' will be displeased 'look he does not like it without me!' We like everything without you, you just come to meet us ahead. Why have eagerness for a state that is coming to You? *Moksha* is coming to You and so is everything else. You should do whatever Dada says, that is all. Do not get into any other problem. Burden will increase if You try to hurry ahead. Who would want to take on such a burden?

**Questioner:** Dada why should one not maintain an intense desire for it?

**Dadashri:** No, the intensity has to be maintained only for remaining in these five Agna. Not for the thing that is an effect. You have to have it for the cause; effect is the fruit of it. People have missed out on the cause by having intensity for the fruit (effect). Which is important, cause or effect?

**Questioner:** The cause is important, Dada. But please say something about the intensity for the awareness (*laksha*).

**Dadashri:** That will remain. That will not decrease. If you leave this satsang place on the second floor to go to your home, there is no need for you to remember that you are going to have to go down the stairs. You just have to watch the closest step and walk down and you will not fall. You are going to come to the ground floor for sure.

### **What remains before *moksha*? Gp410**

**Questioner:** *Moksha* is not going to be attained in this life, so then how many more life times does one have to go through before attaining *moksha*?

**Dadashri:** It depends on how much One remains in the Agna. If one follows them seventy percent of the time, he will go to *moksha* within one more life; therefore the maximum is four lives and minimum is one more life. But if one does not follow them at all, then it can even take one hundred and fifty life times.

**Questioner:** You say that not a single *karma* is charged after attaining Gnan and that everything continues to discharge. So then should one not go to *moksha* within one more life time?

**Dadashri:** When one follows 'our' Agna, that much of doership remains, and as a consequence he has one or two lives before attaining *moksha*. Depending on how much one remains in the Agna, it may increase or decrease one or more life time. At the most, it may take three to four life times, still if one does not pay much attention, if he does not remain in our touch, then at the most it will take fifteen life times, and for some it may take hundred to two hundred. But he will have some benefit. He has met Me, he has touched me here (at the toe), and so he is bound to benefit. His number of life times will be significantly reduced. But if he meets me more often and gets all the detailed explanations - I am not saying that one should spend all his time with me. Just come for five minutes and get the explanations. What is your difficulty? If there is any mistake, 'we' would give you another key and dissolve the mistake. You have already attained the fundamental thing through the one hour Gnan Vidhi, should You not get the detailed explanations? Do you not have to spend time to become a doctor? Up to twenty five years are spent in college education, so then do you not need some kind of qualification for this?

**Questioner:** So Dada, is it possible for a delay to happen in one attaining *moksha*? Instead of two, it becomes four life times?

**Dadashri:** But what is the problem if that happens?

**Questioner:** But I want to go early to *moksha*. What if get caught up somewhere in the middle?

**Dadashri:** One saint asked sage Narad, 'Naradji, did you ask God whether my *moksha* will happen?' Naradji said, 'Yes, God said that your *moksha* will happen. This tamarind tree that you are sitting under, as many leaves as it has, you will have that many lives and then you will get *moksha*.' 'I will get *moksha*, that is more than enough.' He danced a lot in the joy of knowing that *moksha* is going to happen. So *moksha* will definitely happen. That is of importance. When it will happen, we will worry about that later.

**Questioner:** But if we go down the steps of this Gnan, then our number of lifetimes (before attaining *moksha*) will increase, will they not?

**Dadashri:** Just keep moving ahead by saying, ‘Dada, Dada...’ Do not have any fear about anything, whether this will happen, or that will happen.

**Questioner:** The awareness (*laksha*) of *moksha* will remain in every life time, will it not?

**Dadashri:** There are not going to be many now, are there? The awareness (*laksha*) will stay with You. It will remain in the state of *moksha*.

### **A greedy person and *moksha* Gp411**

However, *moksha* should happen in this very life. This is the Vignan of Akram; it is *ekavtari*, one life before attaining *moksha*, Vignan. Only one life will remain before attaining *moksha*. Some may have two lives and some may have three lives, before attaining *moksha*. The more greed one has, he has no choice but spend more lives. But he will spend ten to fifteen life times. It all depends on an individual’s greed (*lobha*) . If one is very greedy, as he is leaving, he will say, ‘I will not be coming back anymore, so let’s finish it all. I will spend some more days and then leave. What is the hurry?’, but he has no choice but to go to *moksha*.

**Questioner:** Dada, are you talking about worldly greed?

**Dadashri:** Then what other greed is there? Greed is always worldly, is it not? There is no greed in that other, is there? Greed is a disease, how long will that disease last? As long as it exists within.

**Questioner:** If there is one life time, how many years are there?

**Dadashri:** It is a hundred years, if it is a human life, or it can even be eighty-two years. It is fine, whatever it may be. These *devas*, the celestial beings, their life span is hundred to two hundred thousand years.

### **Who will stray away from the path of *moksha*? Gp412**

**Questioner:** All the *mahatmas* say that we will be going to Mahavideha Kshetra. Will they?

**Dadashri:** Some may have to come here and then go there, after spending one more life. One will have to settle all the account of *karma* that lie pending within, will he not? But then he will go there. Will one not have to settle the accounts? Prior to attaining this Gnan, if you have bound a bad *karma* for which a punishment result is pending, you have no choice but face that penalty, do you not? Having suffered it, he becomes free. Entire lifetime represents a penalty, does it not?

**Questioner:** So does anyone stray away after taking Gnan? After attaining this Gnan is it possible that one stray away forever?

**Dadashri:** Yes, it is possible! If the Gnan does not bring results, then there is no meaning at all. Then he has gone on the wrong path, wrong path only. And what if he speaks wrong continuously about everyone?

**Questioner:** Wrong in what way?

**Dadashri:** If the talk turns about you, and he starts cursing profusely, is an example. Are there such people in this world?

**Questioner:** So does he do *viradhana*, (to emphasize the negative with scorn) of the Gnan?

**Dadashri:** He will do *viradhana* of Gnan, the Gnani, the followers of the Gnani and everybody else too. He will do *viradhana* of books and everything else. 'I will throw this book away, if it ever comes in my hand,' he will say. Then he will do *viradhana* of books. He will throw the book this way. 'Move aside. If you will bring these books, I will throw them away in the ocean, or I will burn them.' He will be disrespectful of photographs and images and burn them.

**Questioner:** Is this talk about someone who has taken Gnan?

**Dadashri:** Yes, everything can change.

**Questioner:** One must not do *viradhana* of even a *mahatma* of the Gnani Purush?

**Dadashri:** *Mahatmas* of the Gnani Purush are called Gnanis only, are they not? These *mahatmas* means, what are you talking? These *mahatmas* have laid down their weapons. They do not have the *bhaav*, inner intent of hurting anyone. They do not have a desire to deceive or rob anybody. They do not have desire to take anything that is not duly theirs from anybody. These *mahatmas* have laid down all these weapons of anger-pride-deceit-greed.

For all the losses sustained in infinite past lives what does one have to do in order to pay them off in one life? One has to pursue Dada. If Dada is not there, then one should pursue the words spoken by Dada. Persevering in the pursuit of these, one has to pay off the loss of infinite lives within one life. Loss of how many lives? We have taken infinite births until now; all those losses are there, are they not? We have to pay off that loss, don't we?

Now You have to dedicate and devote exclusively and unflinchingly to this One only, not anything else. If not, you have to make a *niyanu*, absolute decision to attain something is so strong that all his *punyai* – merit *karma*, are expended towards attaining only that, of *moksha* so you will not have to go through many more lives. You will then even end up having less than two to three more life times.

It will be in your awareness (*laksha*) that you have to go to Mumbai on a certain date. Similarly, it should be in your awareness that you want to attain *moksha*. What is the use if you are not aware of where you want to go? You will be aware that you have to go to Mumbai, will you not? Will you forget?

**Questioner:** I will not forget.

**Dadashri:** Similarly, this; that you want to go to *moksha* should remain in Your awareness (*laksha*). You have now started in that direction. It may come early or late, but You are on Your way, the more 'effort' You put into it, that much is to Your benefit. If you meet Me directly (*pratyaksha*) then You will fly like an aeroplane and if not, if you have *sookshma* subtle Dada, and you will move like a train. So as much You can fly, that much is correct. Still a lot will be settled. Only one life should remain pending and that too, to go through the effects of *punyai*, merit

*karma*. By following Dada's five Agna, You will accumulate tremendous *punya*.

### **Awareness at the time of death Gp414**

You have become *nishank*, absolutely free from any doubt about the Self, now remain within the five Agna. Go through old age. If this body has to leave, let it, let them cut off your ear if they want to, You have to be rid of the *pudgal*, non-Self complex, eventually. It does not belong to You. That which is not Yours, will not remain with You. When it is time for it to leave, if it is the time for *vyavasthit*, it will leave. Do not have fear. No one is going to take it away, just because you say so. This will keep You fearless (*nirbhaya*). Say, 'Go ahead and become what you (*pudgal*) want to.'

This body, in the name of Chandubhai, has become your great friend, through which you have come to know the Akram Gnani Purush, and attained the Akram Gnan, and that experience has been accomplished. Therefore, now tell this body, 'Dear friend, I will arrange for whatever medicine necessary for you. Even if you have to take the most *himsak* of medicine, (e.g. anti-biotics, chemo therapy, etc.); use it, and stay, live.' Such should be your inner intent. Did all those other bodies (in the past lives) not leave, did they not all turn out to be useless? For endless lives, the bodies that You had, did not serve a useful purpose. But this body (*deha, sharira*) showed You the true fruit-the Self, did it not? And it showed you that through the of Chandubhai. So take care of this body and get Your work done.

**Questioner:** I have taken the Gnan, so what should I do at the time of death?

**Dadashri:** Remain the knower-seer (*gnata-drashta*). Keep 'seeing' what is going on within. If You cannot remain thus, then remain in Dada's five Agna. Keep seeing the real and the relative.

### **Dada will take care of everything in the final hour Gp415**

**Questioner:** Is it possible for a *mahatma* to know when he is going to die? If he is remaining in all your Agna and remains in the knower-seer state, then will he know that his time to leave this world has come?

**Dadashri:** Yes he will. It does not matter, if he does not. But Dada will take care of him, right till the end. So do not worry. When One does all that, Dada will take care of him.

**Questioner:** Does one experience anything at that time?

**Dadashri:** Yes He does. He will be in the Self at that time. He is in the Self during the last hour; He will not come out of it, because he will experience a fearful environment outside of the Self

**Questioner:** The body that has given Me help, and it is still helping Me, in worshipping Dada, my inner desire is that Dada be present when it is time for this body to leave. Dear Lord, grant me that.

**Dadashri:** When a ship is about to sink, will one let go of the attachment to that ship or not? When it is sinking, they will tell you, 'Abandon the ship, leave all your possessions behind and get into the life boats'. One will let go of the attachment, will he not? Will he remain on the ship? Then if they say, 'You are allowed to take only two family members with you'. At that time will he let his son go or will the old man himself go? He will not let his son go. Will one let others go? He will push everyone aside and leave even when they try to stop him, will he not? He will push everyone away and leave. Keep me alive in return for the promise to leave all the attachments. So this is what happens at the time of death. Those who have attained Our Gnan, they go into the Self and then if you ask them, 'Please come out of there', they will say, 'No, now I do not want anything more.' That is called a *samadhi-maran*, death without any effects whatsoever; death in the awareness as the Self. There is suffering going on externally in the physical self, and there is *samadhi* within. In the last hour, He remains so much in the Agna. So no one has to worry at all.

**Questioner:** Will Dada be present at the time of death?

**Dadashri:** Yes. Present, yes He will be truly present. When He is present on any other ordinary day, then will He not be present at the time of death? Is He not present on other days? He is present the whole day! That is it then! Look is he not saying that Dada remains present the whole day?

**Death will be a blissful one Gp416**

One will withdraw completely into the den of the Self at the time of death; he will not stay outside at all, will he? That is the Self's main attribute. When surrounded by difficulties, the Self will it draw back into its den. That is its greatest attribute. And all those who do not have Gnan, they do not have a den, so then where can they go?

You- the Self, should remain separate from Chandubhai. Chandubhai is separate and You are separate. Our Vignan is such that it will keep You still-steady. In the face of many difficulties, One goes back into the Self.

**Questioner:** But Dada, everyone has his own limit of fear, does he not? Some withdraw into the Self in the presence of little fear and some in the presence of great fear.

**Dadashri:** Yes, each has his own limit, but ultimately the attribute is to get back into the den (Self). Some ask me if they will have a *samadhi-maran*. I tell them, if they are experiencing *samadhi* currently when there is no fear, then when there is greater fear at that time of death, they will definitely enter the Self. So everyone will enter their own homes, for sure. They will not come out, will they? So there will be *samadhi-maran*.

And those who do not have Gnan; where will they go? If one has a young unmarried daughter, he will 'go', become preoccupied, with that, or he will go into the market. So if the interest is in his daughter, he talks as if he is going to get her married before he dies. Because, when he has any kind of fear, he does not have the place-tool to escape anywhere, does he? Whereas, You have the place-tool of getting into the Self. He does not have such a tool, so where can he go? So, he will find such connections related to some worldly relationships.

**Questioner:** So Dada, has a causal body ( *karan deha*) been bound?

**Dadashri:** It has already been bound. But here at the time of death, one creates more causes. We have the Self within, and so We go into it. Bliss exists there; there is no pain (*dukha*) when You go there.

### **During the time of pain of death    Gp417**

**Questioner:** At the time of death, if one experiences pain tantamount to the sting of one thousand scorpions, will the Gnan remain at that time?

**Dadashri:** This Gnan will definitely be present. It will give You constant bliss of the Self at the time of death. The Gnan that gives you *samadhi* right now, it will also be present at the time of death, for sure. Hence, the balance sheet of the entire life will present itself at that time.

**Questioner:** When the nerves are being pulled in pain, and the heart beats are missing beats...

**Dadashri:** There is no problem with that. If the nerves and nervous system is failing and even if he becomes unconscious, , even then *shukladhyan* ( I am pure Soul) is there within. *Shukladhyan* will not let leave once it has been attained. It does not let you worry, even now, does it?

**Questioner:** No.

**Dadashri:** Therefore, the *dhyan* (natural meditation), that does not allow any worry to arise; something that has not happened before in this world, has happened to You now. So then, will it abandon You at the time of death? If the awareness of ‘I am *Shuddhatma*’ remains, then that is called *samadhi-maran*, blissful death; death in the presence of the awareness of ‘I am *Shuddhatma*’. Then You do not have to see how much pain the body is in. That means that You are aware there. When *moha*, illusory attachment, decreases, then *mamata*, ‘my-ness’ is bound to decrease. Then You will be able to know *mamata*, that, ‘This that is not mine and this my-ness is going on for what is indeed not mine.’ Then *mamata* will go away. So blissful death, *samadhi maran* is going to happen for sure.

### **One will remain separate in his next life Gp418**

**Questioner:** What exactly goes with us when we die? Is it whatever has been painted (causes)?

**Dadasdhri:** Nothing is going to go with You, since You have become *Shuddhatma*. Only one or two bags of the stock of *karma* of this one life will go with You. Just as these monks, do they not keep just have one or two bags? No house or anything else, only two bags will remain in the end, for one more life.

**Questioner:** Right now, there are warehouses full of it.

**Dadashri:** Let it feel like a heap full, but that heap is of the foreign department, of Chandubhai, is it not? Why are You taking it as Your own? Nothing of that is of Your own home, is it? Let go of that burden and take a nap peacefully. You should check to see if everyone else is asleep, and then you should go to sleep too.

**Questioner:** Dada, the separation of the Self and the non-Self, you have made for us, they will not become one again, will they?

**Dadashri:** They will remain separate.

**Questioner:** Even when we go to another life?

**Dadashri:** Yes. If one goes into the next life in a state of bondage, then he will remain bound and if he goes there with the awareness of separation, then he will remain separate there too.

### **Will this Gnan remain in the next life? Gp419**

**Questioner:** Will this Gnan, that we have attained, remain in our next life?

**Dadashri:** It will. None of the gnan will go away. Neither this Gnan, nor any other kind that he has brought with him, will leave. Gnan will remain no matter where You go.

**Questioner:** Still one or two life times still remain, will the knowledge of the Self (Gnan) remain?

**Dadashri:** You have forgotten the other gnan (relative), have you not? That is not going to come with You. The gnan you are in now, it will come with You. The 'standard' that you are in here, that standard will continue there. So all of this, will remain. There is no difference between what is here today and what it will be tomorrow. Only the body changes, that is all, the rest of the state remains the same. And if a person is a thief and a rogue here, it is the same for him over there too. Therefore, no one will take anything away from you there. This Gnan will remain with You. That is why You can go to *moksha*, is it not? Otherwise, how will You go to *moksha*? You

cannot remember the past, which is the greatest thing. And the future is under the control of *vyavasthit*. So You have to remain in the present.

**Questioner:** Dada, the right belief (*samkit*) that You give us, the Gnan You give us, will that remain with us forever, all the way to *moksha*?

**Dadashri:** You have already attained *moksha*, what other *moksha* is left for You to attain? First comes the freedom from the ignorance of the Self (*agnan*), then the other freedom comes when all *karma* dissipate.

**Questioner:** But, does one have to attain Gnan again in his next life?

**Dadashri:** No, this Gnan will always be with You. The Gnan that You have attained, it is the very same Gnan that will remain with You.

*Artadhyan*, adverse internal meditation that hurts the self and *raudradhyan*, adverse internal meditation that hurts the self and others; that has ceased, that very result will make You sit in front of a Tirthankara Lord. After the change of *swabhav*, having become the Self, whom will 'it' let you stay here with? Where will 'it' find parents for You? If one is born as a Tirthankara then he will be born in the royal family, King's palace. But will his friends be people from surrounding neighborhood like the Patels and the Baniyas? No. Celestial beings would have landed over there before His birth. Celestial beings in human form will come and play with Him. Otherwise wrong *sanskara*, influence of culture, would develop. So everything is attained according to circumstances. All the circumstances are ready, if You are ready. If you are crooked then everything will be crooked. If You became straightforward, then *Dusham Kaal-Kaliyug*—this current time cycle characterized by lack of unity in thoughts, speech and action, does not obstruct You. You have met the Gnani Purush and received this wonderful Gnan. Let there be seven such *Dusham Kaal*, what problem is it of Yours? You would be in Your Gnan, state of the Self You do not have *artadhyan-raudradhyan*. The intent to hurt anyone will never arise any more within you.

So the result of *dharmadhyan*, absence of adverse internal meditation, is that one more life will come. Having received this Gnan some may get two lives, some may get one life, and for some it may take longer, however there is *moksha* for sure. This is because *karma* have ceased binding, new cause for *karma* is not being created.

**Questioner:** If one were to attain *moksha* after some life times, then will the same state continue in the intervening few lives too?

**Dadashri:** If one had reached to the point of 'ninety-nine' then it will start from 'ninety-nine'. This person has reached up to 'eighty-one', so then it will start from 'eighty-one'.

**Questioner:** So *karma* will not be bound even in the next life; that same state will continue only.

**Dadashri:** All those states will continue only. The Gnan which You have, at the time of death, it will remain present and then it will be present in the next life too.

**Questioner:** Now in the next life, will one remember this Gnan at that time?

**Dadashri:** All the *nimits*, evidentiary instruments, will come together. It cannot happen without a *nimit*. One may meet a *nimit* but not that of Gnan. One may meet a wrong *nimit*. If one meets a wrong *nimit*, then Gnan will become present. If you meet someone who would do wrong to you, or harass you, then you would start thinking; during the thought process the light of Gnan will prevail. Or if you went to listen to some religious saint, you would think that 'that is not how it is; it is like this'. The Gnan will be present and light will happen. So Gnan will present when you meet a *nimit*.

**Questioner:** Those remaining one or two more lives, during that time this *jagruti*, awakened awareness of the Self and this guidance of this path...

**Dadashri:** That all will remain with You. The way this *jagruti*, this Gnan, and everything one leaves with, the same will be present there. People will be amazed at you in your very young age. That is the reason Krupadudev Shrimad Rajchandra, the Gnani Purush of the *kramic* path, was able to write what he did in his very young age. If the Gnan were not present then he could not write all that, at that young an age.

**Questioner:** In this life we have received Akram Vignan, the step-less path to Self-realization, but will we have to go in the *kramic* path, the one

step at a time progression path, in the coming lives or will it remain Akram only?

**Dadashri:** Afterwards nothing is left, is there? Once You attain the Self, it is done, finish! Thereafter whatever comes, everything is *nikali*, discharge. Whether, you get Akram or *kramic*; that is of no concern to You, the Self. This Gnan of Ours will remain present and ready all the way to *moksha* in one to two more life times.

**Questioner:** Dada, we got Your Gnan and Your Agna too in this life, so now will someone give us Agna in the next life or will we take it with us only; what will happen?

**Dadashri:** These Agna are for only this life. Thereafter the Agna will have been woven in Your life; You will not have to follow them. You will have to follow them just in this life. If you follow them properly then in the next life they will have become woven for You, natural to You. That life will be in the state of Agna.

**Questioner:** So will the files of this life come with me in the next life?

**Dadashri:** If you create further clash with the files, then they will come with you and if you do not, then they will not come.

### **We will go to Mahavideha Kshetra Gp422**

The One whose awareness (*laksha*) of the Self has been established, will not be able to stay here in Bharat Khestra. The rule is that such a One will be naturally pulled to Mahavideha Kshetra. He cannot remain in the environment of this *dushamkaal*, the current time cycle of Kaliyug. Those who do not have the awareness of *Shuddhatma* are here anyway. But the One in whom the awareness is established; He will have one or two more life times in Mahavideha Kshetra; there he will have *darshan* of the Tirthankar Lord and then go on to *moksha*. That is how easy this path is!

**Questioner:** I want to take birth in Mahavideha Khestra, is that possible?

**Dadashri:** Yes, why not? Only those that are in the fourth standard are made to sit in the fifth one, no? Those that pass (qualify)! In the same token, the nature of the location will take one from here to there for one lifetime there. So if one's real nature (*swabhav*) becomes compatible with the attributes of the fourth time cycle, then wherever the fourth time cycle is prevailing, that location will pull that person there. And if one is living in the fourth time cycle but his *swabhav* is compatible with that of the fifth time cycle, then that person will be pulled to the location where the fifth time cycle prevails. Therefore You have to sit next to Simandhar Swami and there You will attain the final liberation. That is the final *darshan*. That *darshan* is higher than our (the Gnani's) *darshan*. 'We' are at 356° and the Lord is at 360°, so you will have that *darshan* there, in Mahavideha Kshetra. Now, there remains a necessity for only that *darshan* and then You will have it all. When You have that *darshan*, You will attain *moksha*, final liberation.

### **Prosperity and joy through the five Agnas Gp422**

The *punyai*, merit *karma*, that will be bound will be such that you will not have to do any hard work over there. There oh my goodness!...you will have ready bungalows and cars – that is where you will be born and they will take you to be in the company of the Lord. That is the kind of merit *karma* that will be bound. By remaining in our Agna, you bind *punyai-anubandhi-punyai*, a category of merit *karma* in which the effect as well as the new binding is that of the highest class of merit *karma*. You will not have to work hard at all. Here there is nothing but pushing and shoving, can you call this a life at all? Can you even call this *punyai*? There, you just have to think about it and it will be time to go see the Lord. Even before you look to see what time it is, a car will be waiting for you to take you there. So everything will be ready for you. So therefore now You should follow our Agna, constant *samadhi*, uninterrupted bliss of the Self will be there; this I guarantee You. You will not have to come back from Mahavideha Kshetra. There will not be a road for you to return! If you do *raag-dwesh*, attachment-abhorrence, then you will have to come back.

The force of your *karma* will lead to a next life. There may be one or two more lives but ultimately You will have to go to Simandhar Swami for sure. Whatever accounts you have bound here, whatever sticky *karma* you had bound for an account here (in Bharat Kshetra), will come to an end.

**Questioner:** Here?

**Dadashri:** There is no choice! Here the justice is absolute and fantastic, it's precision is as accurate as the scale of a goldsmith. Pure and clean justice. Nothing haphazard will work here.

### **The Self knows where he is going Gp423**

**Questioner:** How can I know that I am going to *moksha*?

**Dadashri:** No, what is the hurry for it anyway?

**Questioner:** No, there is no hurry but at least one can tell whether it will be after ten, twenty, hundred lives...

**Dadashri:** You can know everything. The Soul, the Self, is like a thermometer. Can you not tell when you feel hungry? When you have to go to the toilet, are you not able to tell? Everything can be known. Where you are headed for, everything can be known. Which life form one is headed for can also be known. You are not looking from an impartial view point.

**Questioner:** I have to come to that stage, no?

**Dadashri:** No, but the Self is with a stage only. You have to see from a neutral, impartial perspective. You should not become partial along side with it. You can immediately tell when you have to go to the toilet, but what does it mean to become partial along side with it? If a goldsmith comes to your home to sell jewelry, what can be done if you get involved in talking with him? You became partial towards the gold jewelry and so the thermometer that was showing you to go to the toilet, stops working. Otherwise if there is no partiality, the Self is the thermometer, for sure; it will show you everything.

### **In *moksha* every being is equal Gp424**

**Questioner:** You have given us the guarantee for *moksha*, but when I go to *moksha*, You too will be there in *moksha*, right? How will I recognize You, Dada?

**Dadashri:** What is the need for recognizing me then? Here you are obligated to those whom are acquainted with. Over there, there is no such

thing as acquaintance. So that is the right way, because there is equality (*samanta*) in *moksha*. What is the meaning of *moksha*? *Moksha* means there is no superior overhead and there is no subordinate beneath.

Why is it that there is no *moksha* here? The answer is if there was such a superior as a Tirthankara here, then I would attain *moksha* just by doing His *darshan*. There is that much of readiness here for us. Only the *darshan* remains. When we meet the Lord and attain His *darshan*, completion (*poornahuti*) within, absolute enlightenment, will arise. But such a Tirthankara is not available here, so whose *darshan* can 'we' make You do? An idol of a Tirthankara will not work for this purpose. So when You go there, Your *moksha* can only come with His *darshan*.

**'We' will be the last one to go** Gp424

**Questioner:** You had said that you are not in a hurry for *moksha*, why is that?

**Dadashri:** What hurry do I have? I feel I have already attained *moksha*. What then? Who would be in a hurry for *moksha*? Those who want to free themselves quickly from pain suffering; they will be in a hurry. For Me *moksha* has happened, for sure. Now it is my desire that people attain salvation. After that, 'we' will go with ease.

**Questioner:** After you send us?

**Dadashri:** Yes, it will be good when everyone goes, that is my desire.

**Questioner:** Mahavideha Kshetra and *moksha*; now You just said that first You will send us and then You will go to *moksha*.

**Dadashri:** Yes, I will come later.

**Questioner:** Is that your *laghuttam bhaav*, 'I am lower than the lowest,' way of worldly interaction?

**Dadashri:** No, it is not *laghuttam bhaav*. 'We' still have more work to do.

**Questioner:** How long will You do that work for?

**Dadashri:** No, that is not the problem. The method by which I have to go - that 'station' is such that it will take time to come.

**Questioner:** So You will send us earlier?

**Dadashri:** From these (current *mahatmas*) there are some that will come with Me. You don't have to go around seeking anything like that; just keep 'seeing' whatever happens!

### **Can one fall from Mahavideha? Gp425**

**Questioner:** Dada, once the subatomic particles becomes light enough so that we reach Mahavidhe Kshatra, but then there one will not fall back, will he?

**Dadashri:** The one who wants to fall will fall anywhere. If one has no desire to fall, there is no one who can make him fall. These others who make others fall, will not be able to touch You. When one has a desire, then everyone will make him fall. When one has a desire, he will even fall in the well in the night. What is that called?

**Questioner:** But there is no need for anyone to have doubts about that.

**Dadashri:** There is no need to have doubts. I have to say this, so that one does not become careless to the extent that 'nothing is going to impede me'. One will have to remain cautious, no? Certain *karma* from the past maybe such that they will make one fall but even then, this Gnan is the very thing that will bring him up. This Gnan is such that it will keep afloat even those who are drowning. It will bring up to the surface, that which is doomed to drown. And after attaining the experience, You will be able to understand that, no?

### **You have the visa; the ticket is yet to come**

**Questioner:** Dada when I go to Mahavideha Kshetra, will I see the Tirthankara Lord with my eyes?

**Dadashri:** Yes, you will see Him for sure. You should sit right in front of Him. See with your eyes and sit in front of Him. Just for His *darshan*, just for this very intent, You have to go there. I do not have that

*darshan* with ‘Me.’ With Me, (with the *darshan* of the Gnani), that *darshan* is still not complete. So that much of benefit is lacking; You cannot get the full benefit. That *darshan*, the *darshan* of the Tirthankara, is the complete *darshan*.

Have You applied for the ticket? Did You apply for the visa for Mahavideha Kshetra? To remain sincere to Our Gnan, that is called ‘visa’.

**Questioner:** And what does getting a ticket mean?

**Dadashri:** When the ticket comes, that is a different matter altogether. Your state will become just like Mine. Because then there will not be anyone to interfere. At times when your face falls (when you get visibly upset); the joy that disappears from your face, is because the other person is cutting the string of ‘your’ kite. Despite that the string of your kite is in Your hands. There is no one to cut the strings of My kite, at all. So when Your state becomes like that, then it is done; it means Your ticket has arrived. Here the visas have already been issued; You got the visa!

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*Please note that the Gujarati pages are marked as Gp  
The above material is going to be discussed in detail in the Baltimore Shibir  
2010 by Pujya Deepakbhai*

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