

November 2015

Dadavani



108th Birthday
Celebration

Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

November 2015
Year : 11 Issue : 1
Conti. Issue No.: 121

Liberation Through the Gnani

EDITORIAL

Who does not have the desire to go to *moksha* (final liberation)? But how can *moksha* be attained? Through the manifest *Gnani Purush*! What do the four *Vedas* (Hindu scriptures) say upon their conclusion? This is not that. The Self that you are searching for is not in here. That is indescribable, inexpressible. It is not found in words; therefore go to the *Gnani*. If the rare bestower of liberation, the *Gnani Purush*, is found, then liberation becomes extremely easy to attain. This is because there are as many other spiritual paths as the number of hairs on one's head; in that, there is only one trail that leads to *moksha*, and only the able *Gnani Purush* can show this. The intention to become free has arisen for infinite lives, but the one to show the way, the *Gnani Purush*, is needed. The one who yearns to be released and whose firm resolution (*nischaya*) is without insincerity, such a person will definitely encounter the *Gnani*.

The absolutely detached Lords have said that no matter the level of spiritual development, without the instrument (*nimit*) of the *Gnani Purush*, work will not get done. The *Gnani Purush* is the only one circumstance, the main instrument, who makes one attain the pure Soul, and takes away the ego and my-ness, 'I' and 'mine.' This means that he makes one attain the Self and renounce the ego and my-ness. Just as one becomes a thief through the grace of a thief, one becomes a *Gnani* through the grace of the *Gnani*. It is only when the *Gnani* showers his grace and explains through *sangnya* that the Self awakens.

The scriptures describe that sugar is sweet, but what does sweet mean? The *Gnani Purush* alone gives one the 'taste.' Thereafter, this Knowledge brings results on its own. Freedom (*mukti*) is not attained through anything in this world; there is freedom through the Knowledge of the *Gnani*. If a mixture of copper, brass, and silver has been mixed with gold, then a goldsmith will be able to separate it out based on its intrinsic properties. Similarly, the one who knows the intrinsic properties of the Self and the non-Self completely; the Knower of all six elements (*sarvagnya Gnani*) with infinite energy, the one in whom absolute Self has manifested, (also known as) the Lord of the fourteen worlds, can separate the Self and the non-Self.

How can such a *Gnani Purush* be identified? The *Gnani Purush* is indeed the one who has nothing left in this world to know, no books to read, no rosary to turn! The one who has become completely free and helps others cross the ocean of worldly life. The *Gnani Purush*

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Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

has the essence of all the religions. Through the Knowledge of the *Gnani Purush*, a difference in inner perspective arises (*drashtibheda*); that this is the worldly perspective (*sansara drashti*), and this is the perspective as the Self (*Atmadrashti*). His Knowledge is complete, beyond the world (*alaukik*).

Lord Krishna has said that the *Gnani Purush* destroys the demerit *karma* of infinite lives. Along with that, he gives the divine ‘eyes’ and establishes the awareness of the Self. Thereafter, that awareness is never forgotten. In this era of the time cycle, wherein there is no unity of mind, speech, and action, extraordinary, incredible Knowledge has manifested! To experience the Self through the grace of the *Gnani Purush* is indeed the special power of *Akram Gnan*. Such a *Gnani Purush* of the *Akram* path never existed in the past, and never will in the future. Without spending even a moment on the wrong belief that ‘I am Chandubhai’ (reader should insert his or her name here), one should get one’s spiritual work done in his direct presence. With the sincere intention that all the people of this world encounter the *Gnani*, attain Knowledge of the Self, and attain liberation from the cycle of birth and death, we cherish and dedicate the present compilation.

~ Jai Sat Chit Anand

Liberation Through the Gnani

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

From Where Does the Path to Moksha Begin?

Dadashri: Do you want to go to *moksha* (final liberation)?

Questioner: Thoughts about going to *moksha* arise, but I cannot find the path.

Dadashri: If a person is thoughtful, then he takes heed about whether it is worth following this worldly path or it is not worth following! If it is not worth following, then search for a *Gnani Purush* (one who has realized the Self and is able to do the same for others) and attain the path of liberation from him. There are as many other paths as there are hairs on the head. In that, there is only one trail that is the trail to liberation, and only a capable *Gnani Purush* shows you that path. The path of liberation is not ornamental

(externally attractive), whereas all of those other paths are ornamental.

If you want to go to (attain) *moksha*, then you should know this much, ‘Am I bound or not?’ Then you should know, ‘On what basis has this bondage taken place? Through what can this bondage be broken?’ You should know the solutions for that.

You should know the main path of liberation. The bestower (*daata*) of the path to liberation is needed, and he should be one who has crossed the ocean of worldly life and can help others across as well (*tarantaaran*). If he himself is afloat, then he can help you get afloat. Otherwise, if he himself is trying to stay afloat, it will not help you. If he himself is a bestower, then he comes only to bestow *moksha*; he does not come to take anything! Your (spiritual) work will

be accomplished through such a *Gnani Purush* who has come to bestow *moksha*; the bestower of *moksha* (*mokshadaata Purush*). The one who has *moksha* in 'stock,' and is in a liberated state (*moksha swarupa*) himself.

When is it considered the beginning of the path to liberation? To start walking behind the *Gnani Purush* who is in a liberated state is considered the beginning of the path to liberation. Once it has been decided to walk behind him—to walk behind him sooner or later—it means that the path to liberation has begun. Such a person will definitely attain liberation!

But the Bestower of Moksha Should be Found

What does the Lord say? The path to liberation is extremely, extremely, extremely difficult to find, a hundred times over. However, if a *Gnani Purush* is found, then it is even easier than making *khichadee* (a simple dish made of rice and lentils).

To make *khichadee*, logs need to be sought out, rice and lentils need to be sought out, a pan needs to be sought out, water needs to be sought out; thereafter *khichadee* can be made. Whereas *moksha* is even easier than *khichadee*, but the bestower of *moksha*, a *Gnani Purush*, should be found. Otherwise *moksha* will never be attained, ten million years will pass by, yet it will not be attained. Have you not gone through infinite lives? It is a mistake to believe that you will attain *moksha* even if you do not find a *Gnani Purush*.

The paths of the four life-forms (*chaturgati*) are all paths that require effort (*mahenat*). The one who has to face tremendous effort goes to the realm of hell

(*narkgati*). The one who has to face less effort than that goes to the celestial realm (*devagati*). And the one who has to face less effort than that, goes to the animal realm (*tiryanchagati*). And the path with no effort at all is the path of *moksha*! After meeting a *Gnani Purush*, would any effort be required? One can undergo the effort to make rice and lentil soup and bread, but one cannot attain Self-realization (*Atma Darshan*) on his own effort. That happens when the *Gnani Purush* makes it happen. If a *Gnani Purush* makes you do effort, then would you not tell him, "When my own is already fractured, how can I do the effort?"

With Such an Intention, the One who Will Free you Will Definitely be Found

I am stating this very candidly: any path that requires effort is a worldly path. It is worth having the desire only for liberation. If the thought for liberation were to arise just once, then even after a hundred thousand lifetimes, the *Gnani Purush* will be encountered, and you will attain liberation.

This worldly life is not such that if it is renounced or pushed away, it will let up. Therefore, keep the sort of intention that, 'It would be good if I can be free from this worldly life.' The intention to be free has arisen since infinite lifetimes, but is someone who is familiar with the path needed or not? One who can show the path, the *Gnani Purush*, is needed.

Questioner: What is the path to be free from this?

Dadashri: The path to be free from this trouble is simply to realize, 'Who am I?' That Knowledge (*Gnan*) is attained from the *Gnani Purush*. Then it is possible to become free.

Nothing Will Result Through Insincerity

Questioner: So Dada, is there a universal law that if someone has the intent (*bhaav*) to search for a *Gnani Purush*, one will encounter him?

Dadashri: One will find him; one will definitely find him. One who searches with the intent will find everything, but it must be a true intent. “Whatever is there, will do” will not work.

No one can stop the one who unfailingly desires only *moksha*. The *Gnani* will go to his home! One will ask, “Will I need to go to the *Gnani*? Won’t I need to go meet him?” No, your desire itself will bring the *Gnani* to you. Whoever has the unfailing desire that, ‘Except for liberation, I do not want anything at all,’ everything will come to such a person. However, if there are other hidden desires, if there is insincerity (*pol*) within, then nothing will be gained. If one does not bear any worldly desire in the slightest extent, then the *Gnani* will definitely be encountered.

Maintain the intent (*bhaav*) that except for the *Gnani*, I want nothing else at all. “I do not want anything that is destructible in this world.” Say this five times every morning upon waking up and remain sincere to that.

The one who, with a pure heart, desires only the Self (*Chetan*), who does not want material pleasures, for such a person a *Gnani Purush* will come to him and his work will get done. A pure heart is required.

When one has the attributes of intellect with humility, intellect with straightforwardness, intellect without deceit (*pavitrata*), then one can enter the gate of liberation. When there is a collection of all these attributes; that is when

one encounters a *Gnani*. Without these, a *Gnani* will not be encountered.

Who is a Gnani Purush?

People are mired in sexuality (*vishaya*) and anger-pride-deceit-greed (*kashaya*)! But only the one whose *vishaya* and *kashaya* are relatively weak will be able to recognize the *Gnani Purush*.

Do people understand the difference between a glass crystal and a diamond? How many people can recognize a diamond?

Questioner: Very few people can recognize.

Dadashri: They don’t recognize! They will pick the beautifully molded and more attractive crystal diamond, and discard the real diamond; but if that which is real is recognized, then work will get done.

Who is the *Gnani Purush*? The one who has nothing at all left to know, no books to read, no rosary to turn! If he himself is still reading books, turning a rosary, then will we not understand what standard he is still in? If he is still learning, then of what help will he be to us? When we ask him, then he keeps going around in circles. What does he do? He keeps going around in circles. And then he shows us the derived understanding (in the language of the present era) of the scriptures. What is the need for these scriptures? Speak from within! Is the one within living or dead? If you are living from within, then speak from within! But why are you bringing the scriptures into this? Scriptures are ‘boards’; they are boards to inform about which station you are at. Are boards required all the time? They are needed sometimes; only to know what station you have reached. The scripture itself says, “Go to the

Gnani.” It gives that indication. It is only the one who has become complete (*sampurna*) who will be of use.

Gnani, the Instrument of Liberation

How long should you listen to knowledge (*gnan*) that does not end up benefiting you? For as long as you do not meet a *Gnani Purush*. As long as you cannot get high quality wheat, you have to make do with wheat on ration, won't you? But if the circumstance of meeting a *Gnani Purush* comes together, then you will have nothing left to ask, you will get whatever you ask for, in spirituality! This is because the *Gnani Purush* is the bestower of *moksha*! He has become free himself; he has become liberated and is able to liberate others (*tarantaaran*). There, all things can be obtained. Now that you have met me, I am talking to you about this. This (the *Gnani Purush*) is the tool (*sadhan*) to become free from all worldly troubles.

Does the desire to become free from these worldly entanglements ever arise? One would not like worldly entanglements at all! You have gotten entrenched in these worldly entanglements! As long as you cannot become free, eat and drink everything, do everything else that others do. But if you get a chance to become free, when you meet a *Gnani Purush*, then you will become free. When you become free from these worldly entanglements, there is nothing but eternal bliss, freedom (*mukti*)!

Scriptures Contain Religion, Not the Experience

Questioner: Religious books have been written to free us from worldly entanglements, haven't they?

Dadashri: Yes, but nowhere in the

religious books do they show a way to become free from worldly entanglements. They are for doing that which helps the self and others (*dharma*); through that, the world will not be overcome with that which hurts the self and others (*adharm*). So they teach something good. Worldly pleasures will be attained through that, troubles will not befall you, you will get food and drink; you will obtain wealth. That is why they keep on teaching *dharma*.

One comes across many religions (*dharma*), but one does not come across a *Gnani*! And until then, one will not be released; one will have to keep on wandering until then.

The *Gnani Purush* has the essence of all religions. The scriptures contain *dharma*, not *marm* (the essential experience). *Marm* lies within the heart of a *Gnani*. A worldly path without discipline (*niyam*) is an inauspicious (*ashubha*) one. A worldly path with discipline is an auspicious (*shubha*) one. And the path that is beyond discipline is the path of Knowledge of the *Gnanis* (*Gnan marg*), the path to liberation.

Aside from *Vitarag Vignan* (the science of the Self), there is no other means to liberation. There is bondage through other means; they only help to pass the time. The eternal means can be attained through the *Gnani Purush*. The *Gnani* is in the form of an instrument (*sadhan swarupa*); the ultimate goal (*sadhya*) is the Self in the form of Science (*Vignanswarupa Atma*). The scriptures contain knowledge about the means, but not Knowledge of the Self. The *Gnani* has the Knowledge to attain the goal. Knowledge to attain the goal which is the Self (*Atma*) can be obtained through the grace of the *Gnani*.

As long as the goal (the Self) is not

achieved, one should utilize the instruments (*sadhan*) to obtain the Self. But if a *Gnani Purush* is found, then nothing else needs to be done. The *Gnani Purush* himself will do everything. And if he has not been found, then you have to do something; otherwise the wrong things will infiltrate within.

Become Liberated by Following the Path Shown by the Gnani

If you meet a *Gnani Purush*, then you should tell him, “Sir, please bring about a solution for me.” So the *Gnani Purush* will do everything for you within an hour.

The *Gnani Purush* points out the path to liberation and puts one on that path. Therefore, follow the path he has shown and become liberated. And you will feel as though you have been released from these externally-induced problems (*upadhi*)! If in the midst of *upadhi*, it feels as though there is *samadhi* (freedom from mental, physical, and externally-induced problems), then know that you have met a *Gnani Purush*!

The Difference Between a Shastra Gnani and the Gnani Purush

What is scripture (*shastra*)? It is in the form of words (*shabdarupa*). From the point one knows the Self through words, profit begins. As the meaning of those words unveils gradually, the literal meaning (*shabdārtha*) of those words is uncovered. The meaning then progresses; the meaning unveils gradually to reach the absolute meaning (*paramārtha*). The inner perspective (*drashti*) reaches to that level. A *pandit* is one who does the minutest meaning of scriptures, whereas a *shastra gnani* is one who extracts the essence of scriptures. However, the inner perspective (*drashti*) will not change through scriptures. A *Gnani Purush* is needed to

change the inner perspective. It is indeed due to this current inner perspective (*mithya drashti*) that worldly life (*sansara*) has arisen.

Questioner: What is the difference between a *shastra gnani* and a *Gnani Purush*?

Dadashri: The one who knows everything: what this world is, who runs it, how it runs, who we are, what all of this is; the one who has nothing at all left to know, such a person is called a *Gnani Purush*. The one who only knows scriptural knowledge and does not know the Self cannot be referred to as a *Gnani*. The one who speaks the words of the scriptures is considered a *shastra gnani*. A *shastra gnani* is considered a *shabda gnani* (one with knowledge obtained through words), he is not an *anubhav Gnani* (one with experiential Knowledge), and he (the *Gnani*) has advanced further than a *shastra gnani*.

So, there are two kinds of *gnani*; one is the *gnani* of scripture. They have all the knowledge of scriptures, but they do not have Knowledge of the Self. They know the Self through words, not through experience (*anubhav*), not through the right belief (*samkit*). And the Knowledge of the *Gnani Purush* is Science-filled Knowledge (*Vignānmaya Gnan*); that Knowledge brings result (*kriyakari*). That Knowledge keeps on working on its own, whereas knowledge of the scriptures does not bring result.

A *Gnani Purush* comes into being once in thousands of years, whereas there are many saints and *shastra gnani*s. The one who is a *Gnani* of the Self is eternally in bliss. He has no sorrow at all. Therefore, one can attain salvation (*kalyan*) there. The one who has attained his own salvation can work towards our salvation.

If a *shastra gnani* is insulted even slightly, then he will strike back. Oh, where is your knowledge now? So all this lecturing only applies to others! Is there not a difference between that which is genuine and that which is not? Therefore, there should be real Knowledge. The Knowledge of a *Gnani Purush* is unprecedented, extraordinary. It has never been heard, read, or known before; it is completely different Knowledge!

A *shastra gnani* only knows that to make tea (*chai*), water should be heated, then the tea should be added, followed by some sugar and then milk. However, when he makes the tea, he makes something completely different. So if such a mistake happens while making tea, then how immense a mistake must be made in the matter of the Self! All these *shastra gnani*s are theoretical. And without practical application, it is of no use. Don't people say, "He is educated, but lacks practical wisdom"? Therefore, along with education, there should also be practical wisdom (*ganatar*). That education may be extensive, but it should be accompanied by practical wisdom, shouldn't it?

Only a Gnani Brings About a Change in Drashti

The *shastra gnani* will never find the Self. This is because who will change his inner perspective (*drashti*) this way (towards the direction of the Self)? After turning it the right way, it will go towards the correct direction, won't it? Despite reading a hundred thousand scriptures, the inner perspective (*drashti*) will not be changed through scriptures.

Questioner: How does change in this inner perspective (*drashti*) begin?

Dadashri: Change in the inner

perspective (*drashti*) begins to happen when you meet a *Gnani Purush*, and you come to hear his *satsang*, then your inner perspective will gradually change. While you are listening right now, your inner perspective is changing a little. In doing so, as you become more familiar in one or two months, the inner perspective (*drashti*) will change. And if not, then tell the *Gnani Purush*, "Sir, please change my inner perspective (*drashti*)" Then even in the matter of a day, in just one hour, he will change it for you.

The original thing (the Self) cannot be attained without the change in inner perspective (*drashti*). When does the inner perspective change? It is when the *Gnani Purush* himself is present. When does the inner perspective (*drashti*) turn towards the Seer (*Drashta*)? It is only when the Self (*Swarupa*) is known. The *Gnani Purush* makes one realize the Self (*Swarupa*).

What is *moksha*? The inner perspective has to differentiate (*drashtibheda*). Only the *Gnani Purush* creates this difference in inner perspective for you. He creates the difference in inner perspective such that, 'This is the worldly inner perspective (*sansara drashti*), and this the inner perspective as the Self (*Atmadrashti*).' Otherwise, the inner perspective will not change with one's own effort. *Vikalpi drashti* (the inner perspective that 'I am Chandubhai') will never become *nirvikalpi drashti* (free from the inner perspective that 'I am Chandubhai').

What is Moksha?

Questioner: Can it be said that liberation (*moksha*) is an end to desire?

Dadashri: No, *moksha* is verily the nature (*swabhaav*) of the Self.

Questioner: So then why have so many people repeatedly shown only ways for the attainment of *moksha*?

Dadashri: In fact, it is such that they talk about the *moksha* of their own language.

Liberation means the feeling of freedom, freedom from all worldly pains. Effort (*mahenat*) is required for worldly life, not for liberation. The intrinsic nature of the Self is indeed of *moksha*. Water is cool by nature, but effort is required to heat it. But is effort required to cool it? No effort is required. It will happen on its own; it will cool off by its intrinsic nature. But how can this be understood? One's nature is verily the liberated state. The reason this is not understood is that profound illusion (*bhranti*) prevails. That illusion is such that it will never leave.

Follow the Footsteps of the Gnani

Questioner: How will that illusion (*bhranti*) leave?

Dadashri: It is when a *Gnani Purush* is encountered; then he will bring about a solution. Therefore, seek out a *Gnani Purush*, seek out the *sajeevan murti* (the living *Gnani*).

Seek out the one who is liberated. The one who has crossed the ocean of worldly life and has the power to help countless others do the same; seek out such a *tarantaaran* and follow his footsteps fearlessly.

The *Vitarag* Lords have said, "Nothing is to be done for liberation; simply follow the footsteps of the *Gnani*. Do not let go of his hand."

This entire worldly life is a perpetual cycle; there is no end to it. So to bring an end to it, ask the *Gnani Purush*, "For how much longer should I keep wandering? I have been

wandering around and around, like an ox running around the millwheel. Please bring about a solution for me!"

Otherwise, what needs to be known about *moksha*? If one comes to the *Gnani* and realizes his Self, then *moksha* is attained. If one goes to the *Gnani* and says, "Sir, please give me my *moksha*," then he will do so.

Only the one who is Liberated can Liberate Another

If you have been blindfolded and tightly bound to a pole with a rope, and if I were to cut one turn of the rope near your chest with a blade, then would you not know that from within? You will have the experience that the rope has been cut from there. Once one understands that he has become free, then his work is done.

Questioner: Now will you show us what the solution for this is?

Dadashri: Ask for the solution from the *Gnani Purush*, "Sir, give me liberation (*mukti*)."
You aren't saying anything, are you? You do not have any desire for liberation, do you! You have to ask for it, don't you? If you were to go a jewelry shop and simply browse around without saying anything, then how would the jeweler know what you want? Therefore, for *moksha*, for divine 'eyes' (*divyachakshu*), for whatever it is that is desired, fill out a tender for all of that. 'We' (the *Gnani Purush*) will give you everything in just one hour.

Come to me on that day (when *Gnan Vidhi* takes place). Come on the day that we decide on. On that day, 'we' cut it for everyone, for each person. Ordinarily, all the discussion is about *satsang*, but the day that we decide on, on that day 'we' sever one twist of the

rope. Nothing else. Then you will immediately realize that all of this has been released. You have been released; immediately upon experiencing this, you will say, "I have been released." Therefore, you should have the awareness that you have been freed. To become free (*mukta*) is not a falsehood. Thus, 'we' free you.

The one who has become free from bondage can free you too. And the human beings of *Kaliyug* (the current era of the time cycle characterized by lack of unity in thought, speech, and action) do not have the energy to do so on their own. What are the humans of *Kaliyug* like? They have come here after slipping further and further. They have slipped; so it is not possible for them to climb up on their own. So they have to take help from a *Gnani Purush*.

Attainment of the Self Only Through the Gnani

Questioner: One can realize the Self on his own, can't he?

Dadashri: No, without the *Gnani Purush*, (the Self) cannot be realized; it has not happened to anyone. Only the one who is free can free others. If one is caught up in this entanglement, then how can he free others? That is why a *tarantaaran Purush* (one who is liberated and can liberate others) is needed.

Otherwise, this is not something that can be done on one's own. If it were possible to do it on one's own, then all these saints and ascetics would have already done so. But that is a job only for the *Gnani Purush*. The *Gnani Purush* is instrumental (*nimit*) for that.

Questioner: Is there a need for a *nimit* in order to realize the Self?

Dadashri: Nothing is possible without a *nimit*.

An Encounter With the Gnani Through Punyanubandhi Punyai

Questioner: Is a *nimit* found through merit *karma* (*punyai*) or through spiritual effort (*purushartha*)?

Dadashri: Through merit *karma*. Through spiritual effort, a person can run from one monastery (place of religion) to another; one may keep wandering this way for infinite lives, yet a *nimit* will not appear. And if you have merit *karma*, then you will come across him on the road. For that, *punyanubandhi punyai* (effect of merit *karma* in this life, which binds merit *karma* for the next life) is required.

All work carried out with obstinacy (*hatha*), penance carried out with obstinacy, rituals carried out with obstinacy, bind *paapanubandhi punyai* (effect of merit *karma* in this life, which binds demerit *karma* for the next life). Whereas penance carried out with understanding, rituals, *karma* done for the purpose of benefiting the self, bind *punyanubandhi punyai*. And in some time period, one will come across a *Gnani Purush* and go to *moksha*. *Punyanubandhi punyai* leads to an encounter with a *Gnani Purush*!

Questioner: Just as worldly life increases through demerit *karma* (*paap*), worldly life also increases through merit *karma*, doesn't it?

Dadashri: Worldly life does increase through merit *karma*, but those who have gone to *moksha* (final liberation) from here were with tremendous merit *karma* (*punyashaadi*). They were surrounded with two hundred to five hundred queens, and had vast kingdoms.

They would not even know when the sun rose and when the sun set; these *punyashaadis* (those with tremendous merit *karma*) were born into such prosperity! Despite this prosperity, they would get fed up, (they would question), ‘What happiness is there in this worldly life?’ Of the five hundred queens, fifty would be happy with the king, the rest go around sulking. Some would even go around conspiring to kill the king. Therefore, this world is full of great difficulty. It is extremely difficult to get out of it. If a *Gnani Purush* is found, then he alone can release a person; no one else can release others.

Major Importance Only of the Nimit

Questioner: Without prior qualification (*upadaan*), without the eligibility, can a *nimit* oblige a person? If so, to what extent and in what way?

Dadashri: In the *kramic* path, the *nimit* cannot oblige another without the qualification. This *Akram Gnani* can help anyone; to come across him is the only eligibility. This is *Akram Vignan*. This is such a Science it that can give freedom (*mukti*) in just one hour! That which is not possible in a million lifetimes, happens in just one hour! It gives immediate results. *Kramic* means step by step, to climb up one step at a time; to climb up while letting go of acquisitions (*parigraha*) along the way.

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

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

Questioner: There is also the belief that,

‘The necessity for the *nimit* is accepted, but the *nimit* is not able to do anything!’

Dadashri: If it were ever the case that the *nimit* is not able to do anything, then there is nothing left to search for, is there? What need is there to read books? What need is there to go to the temple (*derasar*)? A clever person would say, “Sir, then why are you sitting here? What do we need you for? Why have these books been published? Why has this temple been built? Because a *nimit* is not able to do anything at all!” Would a person who would say such things appear or not?

If a blind person says, “When I make my own eyes and see through them, then it is true,” then would we laugh or would we not? That is the kind of talk people engage in. If there is a professor at a school, then the professor needs students. But do the children not need the professor? New mania has arisen! The ones who are considered *nimit*s, a *Gnani Purush* or a *guru*, are being eliminated!

Questioner: Knowledge (*gnan*) is obtained through a *guru* (teacher), but Knowledge (of the Self; *Gnan*) is only obtained through a *guru* who himself has realized the Self, right?

Dadashri: He needs to be a *Gnani Purush*, and moreover, it is not enough to simply give Self-realization. The work gets accomplished when the *Gnani Purush* gives all such explanations such as, “How does this world run?” “Who am I?” “Who is this?”

Do not Fail to Have Gratitude

The *Gnani Purush* is a *nimit* and then there is your spiritual development (*upadaan*). No matter how ‘ripe’ the spiritual development may be, without the *nimit* of the *Gnani*

Purush, work will not get done. This is because this is the only thing, spiritual Knowledge, which will not arise without a *nimit*.

I am telling you myself that I am a *nimit*, just a *nimit*! But if you believe me to be a *nimit*, then it will be harmful to you. This is because your sense of gratitude (*upkari bhaav*) will disappear. The greater the sense of gratitude, the greater the results obtained. *Upkari bhaav* has been regarded as devotion (*bhakti*).

Questioner: If we consider you to be a *nimit*, then our sense of gratitude disappears. I did not understand this.

Dadashri: If you believe me to be a *nimit*, then you will not benefit. If you feel gratitude towards me, then you will obtain result. That is a law of the world. However, this *nimit* (Dada) is such that he is a *nimit* who will take you to *moksha*. Therefore, hold the deepest gratitude. It has been said to surrender there. It is not only to express gratitude, but to surrender your mind, speech, body. Such feelings (*bhaav*) should arise that it does not take long to surrender your all.

Even the fully detached Lords (*Vitarago*) have said that the *Gnani Purush* will say, "I am just a *nimit*." But spiritual seekers should not believe, "He is a *nimit*." Spiritual seekers should say, "He is my everything." Otherwise, one is considered to have failed to fulfill this worldly interaction. You should say, "He is indeed the one who will take me to *moksha*." This is considered worldly interaction for both.

Therefore, in reality, this is such an easy path, it is with equanimity, there are no problems. Moreover, the one who shows this path and bestows grace himself says, "I am a *nimit*." Just look, he does not wear a

paaghadi (a turban signifying a person to be revered and respected) on his head, does he? Otherwise, how large a turban would he wear and wander about? Therefore, I am not even the giver; I am a *nimit*.

The Bestower of Gnan, but Never a Doer

If you go to a doctor, then your illness might be remedied, but is it likely to be remedied if you go to a carpenter?

Questioner: No.

Dadashri: So whichever *nimit* you go to, your work will be done accordingly. Therefore, if you want to get rid of your anger, pride, deceit, and greed, if you want to get rid of all this ignorance, then you will need to go to a *Gnani*.

A man sat under a tree with the expectation of mangos. The Lord asked him, "Why are you sitting underneath this tree?" The man replied, "To eat mangos." The Lord said, "This is a banyan tree! What will you get here with the expectation of mangos? At least recognize the tree! Maintain expectation of fruit having recognized the tree." Similarly, go to a *Gnani Purush*, then your solution will arise.

Even Shrimad Rajchandra has said that *Gnan* is with the *Gnani*, and without him, we will never be freed. Therefore, only a *Gnani* is needed in this. The twenty-four *Tirthankaras* have said, "A *nimit* is needed for Knowledge of the Self (*Atmagnan*)." The *Gnani* is never a doer. If I were a doer, then I would bind *karma*, and if you think of me as a *nimit*, then you will not reap the full benefit. I am to believe, 'I am a *nimit*,' and you are to maintain the humility (*vinaya*) that, 'It happened through the *Gnani*!' Everyone's language is different, isn't it!

Now, a *Sat Purush* (Self-realized One) does not have ego of doership (*garva*); this means that no matter how much peace is given to others through his hands, he still does not have the ego of doership that, 'I am giving it, I am giving this peace.' He believes, 'I am just a *nimit*, and I am unveiling the bliss from his own 'home' for him.'

Gnani, A Pure Circumstance To Attain Moksha

Only the circumstance of the *Gnani Purush* is such, he is the main instrument (*muda nimit*), who gives the pure Soul (*Shuddhatma*), and takes away the ego (*ahamkar*) and my-ness (*mamata*). In other words, he makes one acquire the pure Soul and renounce the ego and my-ness. That is why he has been referred to as the main instrument and the only pure circumstance for attaining liberation.

The Gift of Moksha can be Attained With Ease

Questioner: People should contemplate (*chintavan*) on the element of the Self (*Atmatattva*), should they not?

Dadashri: Yes, they should. Up until the point the *Gnani Purush* awakens the Self, the contemplation is not considered to be pure (*shuddha*); it is contemplation through words. It is one kind of solution. It is a midway station along the journey.

Questioner: How should the Self be worshipped?

Dadashri: Request from the *Gnani Purush*, "Do something such that I can worship the Self." So then the *Gnani Purush* will do it for you. The *Gnani Purush* can do as he desires. This is because he is not the

'doer' of anything. The one to whom even God yields; what can that *Gnani Purush* not do? Nevertheless, he remains in a completely egoless state; he remains only in the state of an evidentiary doer (*nimit pada*).

Questioner: Surely there must be some keys to know the Self?

Dadashri: There are no such keys! You simply have to go to a *Gnani Purush* and tell him, "Sir, I have no sense, I am a complete fool! I have wandered for infinite lives, but I have not known even a fraction, not even a hair's worth about the Self! So please bestow some grace on me, and do this much for me!" That is all that needs to be done. The *Gnani Purush* has indeed come to give liberation.

Questioner: Can *moksha* be attained by simply asking for it?

Dadashri: Everything can be attained by asking for it, provided there is a bestower of *moksha* (*mokshadaata*). A bestower of *moksha* is required, assuming he remains in *moksha* himself. Otherwise, no one should talk about *moksha* out there at all. Talk about religion there; they will guide you on good religious practices.

Questioner: From where should a bestower of *moksha* be sought out?

Dadashri: It is the one here alone. Come when you please, or come after your buddy receives *moksha*. He will get the taste, so come after asking him.

The Gnani Purush is Eternally Desire-Free

Questioner: How can one know that *moksha* has been attained?

Dadashri: It will be known that *moksha* has been attained when there is no desire for

anything in this world. There is no such thing for which desire arises, nor is there any *sankalp* ('this is mine') or *vikalp* ('I am Chandubhai') about it. So when You know that You have become *nirvikalpi* (free of all *vikalp*), *nirichhak* (free of desires), then You are indeed considered free (*mukta*). As long as there is any desire, one is considered to be a beggar; one with desire is considered to be a beggar. The one for whom all kinds of beggary ceases, such a person receives the state (*pada*) of a *Gnani*.

'We' are the only *tarantaaran* (liberated One who can liberate others) in the present era. An astounding incarnation of Knowledge! 'We' are such that 'we' can give liberation in just one hour. You do not have to do anything at all; you do not have to give anything at all. You will come across many monks (*sadhu*) who do not have beggary for wealth, you will even come across those who do not have beggary for sexual pleasures, but then they will turn out to have beggary for respect, or beggary for fame, or beggary for disciples! There will always be some deep-rooted beggary that remains. Where there is complete lack of beggary, only there will the absolute Self (*Paramatma*) manifest! I am not a beggar for wealth, sexual pleasures, disciples, fame, or anything else; I am not a beggar for anything. I do not want anything at all. Yes, come and take whatever it is that you want from me. However, ask sensibly so that you never have to ask again.

How can the Road be Found Without a Guide?

The material pleasures of this world are by-products, and to realize the Self is the main production. People have abandoned the factory of the main production, and have established factories of the by-production. So when will

success ever be achieved? The entire world keeps wandering around as a result of not knowing the path to liberation and keeps getting lost wherever it goes. If you want liberation, then ultimately you will simply have to go to the *Gnani*. Oh, even when you want to go to the Dadar Railway Station, you have to ask someone who knows the way there. But this path to liberation is narrow, complicated, and maze-like. If you attempt it on your own, then there is no telling where you will get stuck! So find a *Gnani* and follow in his footsteps. Hey, 'we' are the giver of liberation. 'We' are licensed to give liberation. 'We' can give it all the way to the very end. This is the incarnation of step-less Knowledge (*Akram Gnanavatar*)! 'We' are such that 'we' can give you the status of Godhood (*Bhagwanpada*) in just one hour. But your complete readiness is needed.

Awareness as the Self Attained Only Through Grace

Questioner: How can one experience that 'I am the Self (*Atma*)'?

Dadashri: It is to give that experience that 'we' are here. When 'we' give you *Gnan* here, 'we' separate the Self (*Atma*) and the non-Self (*anatma*).

The Self (*Atma*) is not such that it can be understood through words; it can be understood through association (*sangnya*). The *Gnani Purush* awakens your *Atma* through association. Just as if there are two people who are mute (unable to speak), their language is different; one makes a gesture with his hand this way (uses sign language), and the other that way, so they both reach their destination! They both understand through their association. We would not understand it. Similarly, only

the *Gnani* understands the *Gnani's sangnya*. It is only when the *Gnani* showers his grace and explains through *sangnya* that your *Atma* awakens. The *Atma* does not exist in the form of words (*shabda swarupa*); it exists in the form of its intrinsic nature (*swabhaav swarupa*). The *Atma* exists in infinite *bhed*. (*Anant bhede Atma chhe*; the *Atma* cannot be recognized by just a single attribute, it has to be known through all its infinite attributes.) It is the abode of infinite properties (*anant gunadham*), it is with infinite Knowledge, it is with infinite Vision (*Darshan*), it is the abode of infinite bliss (*anant sukhadham*), and it is with infinite *pradesh* (the smallest amount of space that the smallest particle—*parmanu*—occupies). However, all this is presently veiled for you. The *Gnani Purush* destroys the veils. In each and every word of his, there is such power of speech (*vachanbud*) that it destroys all the veils. A single word of his can produce entire scriptures!

Questioner: Is there infinite energy (*shakti*) in the *Atma*?

Dadashri: Yes, but that energy should manifest through a *Gnani Purush*. Just as when you went to school, you were taught, weren't you? Your knowledge was already within you, but it was brought to light. In the same way, all energies of the Self manifest through the *Gnani Purush*. There is infinite energy, but all that energy just lies 'unmined' (hidden). 'We' expose those energies. Not just in you, but there is such energy in every living being. But what can be done? There are layers and layers cast over it!

The *Gnani Purush* is ready to give all the energies. The energy indeed lies within you, but you do not have the right to 'unlock' the 'padlock' and take it. It comes out when the *Gnani Purush* unlocks it. Just one person from

India has so much energy that can lead to the salvation of the entire world, but these energies are currently flowing in the wrong direction. Because of this, sabotage is underway. A 'controller' is needed for this. The *Gnani Purush*, *Sat Purush* (those with Self-realization), and *Sant Purush* (saints) are instrumental (*nimit*) in this.

Go to Gnani

God does not come to bind anyone. It is actually due to ignorance (*aGnan*) that one has become bound, and he can become released through Knowledge (*Gnan*). Once he becomes released, he will not be bound again. What should be done to get rid of ignorance? Attain knowledge. To attain knowledge, make use of tools such as books and scriptures, and if a *Gnani Purush* is found, then there is no need for any tools. It (the Self) is not such that it can be transcribed into books. When the four *Vedas* end, when they are comprehended, ultimately what does the *Veda* itself say? 'This is not that, this is not that (*neti, neti*).' The Self you are searching for, this is not that Self. The Self is indescribable (*avarniya*), it is inexpressible (*avaktavya*); it is not found in words, and the *Veda* is in the form of words. Therefore, 'Go to *Gnani*,' where the Self can be grasped. He (the *Gnani*) will say, "This is that!"

Nevertheless, the *Veda* is one tool (*sadhan*) for guidance; it is not the ultimate goal (*sadhya*). As long as the *Gnani Purush* has not been found, work will never get done. If you want to know the Self, then go to a *Gnani Purush*.

Therefore, the Self is to be known, understood, and you are to become steady (*sthir*) in that. Even the scriptures say, "The

Self is like this, is like that, is not like this,” and so do the *sadhu maharaj* (monks of high-ranking). Everyone is shouting that sugar is sweet. But what does ‘sweet’ mean? The *Gnani Purush* makes one experience what sweet means! Only the *Gnani* gives a taste of that Knowledge (*Gnan*). Then that Knowledge procures result on its own.

The Self is Known Through the Gnani’s Knowledge

This *Atma* (Self) is not in accordance with what people believe; it is not such that it can be grasped through the intellect (*buddhi*). It is incapable of being measured. Where there is no measure, no weight, nothing will do! The Self can only be known through the Knowledge (*Gnan*) of the *Gnani*.

Scriptural knowledge is inanimate (*aChetan*), yet it takes one towards the Self (*Chetan*). And the Knowledge of the *Gnani* is *Chetan*. When the Knowledge of the *Gnani* is attained, that Knowledge itself will keep doing the work.

Freedom (*mukti*) is not attained through scriptural knowledge; there is freedom through the Knowledge of the *Gnani*. The one who wants to go to *moksha* does not have a need for rituals. The one who wants to go to the celestial realm (*devagati*), who wants material pleasures, has a need for rituals. The one who wants to go to *moksha* has a need for only Knowledge and the directives (*Agna*) of the *Gnani*.

This world is the supplier of only ignorance (*aGnan*). Worldly life (*sansara*) too is a fixed supplier of ignorance. When a *Gnani* comes around, he presents Knowledge. The primary cause of worldly life is indeed the supply of ignorance.

Without a *Gnani*, from where will you attain Knowledge? In fact (up until now), ignorant knowledge (*aGnan*) has been acquired. Now acquire the Knowledge of Knowledge (of the Self).

The one who Separates the Pudgal and the Atma is the Gnani

Ignorance too is attained through a *nimit*, and Knowledge too is attained through a *nimit*. Knowledge is attained through the *nimit* of a *Gnani Purush*. The reality, as it is, that ‘we’ see in Knowledge, that is what ‘we’ speak on. No one (else) binds you, ignorance binds you, and Knowledge will free you. That which binds ignorance is everywhere, whereas the Knowledge that will free you can be attained only when you meet a *Gnani Purush*!

At the time of birth, ‘You are Chandubhai, this is your mother, this is your father,’ all such ignorance got collected through a *nimit*. People became a *nimit* for that ignorance. Whereas the *Gnani Purush* makes one a pure Soul and says, “You are a pure Soul, you are not a doer (*akarta*).” After that Knowledge is attained, one gradually starts to become released.

Without the *Gnani Purush*, the Self cannot be realized. And who can be referred to as a *Gnani Purush*? ‘This is ignorance (*aGnan*) and this is Knowledge (*Gnan*)’; he separates the non-Self complex (*pudgal*) and the Self (*Atma*). He is a scientist who separates (*bhedvignani*); he is referred to as a *Gnani*. He possesses the energy to separate the two.

Knowledge and Ignorance are Both Instrumental

Questioner: Can Knowledge be given?

Dadashri: Yes, Knowledge can be

given, and ignorance can also be given. This world is giving ignorance, whereas the *Gnani* is giving Knowledge. They are both things that can be given. This much is certain that Knowledge and ignorance are both *naimitik* (evidentiary) things.

The original Knowledge (*muda Gnan*) lies filled within you. It unveils through 'our' *nimit*. Therefore, it is *naimitik*. I am only a *nimit*. 'We' can never be the doer of anything in any matter. If 'we' were the doer, then 'we' too would bind *karma*. The one who becomes a doer binds *karma*. This is because if one becomes the doer, then he must become the sufferer (*bhokta*) of that. 'We' remain in the awareness as the instrumental doer (*nimit bhaave*) only. 'We' are a *nimit* for the salvation of the entire world. All of this has come forth for the salvation of the world. 'We' are able to give instant liberation in this era of the time cycle. Liberation prevails right here.

Everyone may not attain the Knowledge of the religion of liberation (*mokshadharmā*), but in this era of the time cycle, it is possible to reach the full stage of *dharmadhyān* (absence of adverse internal meditation that hurts the self and others). Only certain people with tremendous merit *karma* will attain liberation through this *Akram* path, but it is possible for 'us' to give the highest of *dharmadhyān* to everyone else. *Raudradhyān* (internal state that hurts the self and others) and *artadhyān* (internal state that hurts the self) is *adharmadhyān* (absence of *dharmadhyān*). When *raudradhyān* and *artadhyān* leave, that is known as *dharmadhyān*. And *shukladhyān* is *Atmadhyān* (constant awareness as the Self).

Demise of Dehadhyas is Indeed Moksha

Moksha dharmā means withdrawal (*nivrutti*) from ignorance. In this path of

liberation, I make one inactive in matters of ignorance (*aGnan*), so there is engagement in Knowledge! When ignorance withdraws, then Science (*Vignān*) manifests. But without a *Gnani*, ignorance does not withdraw for anybody; nobody's *dehadhyas* (belief of 'I am this body') will leave. How is it possible to remove *dehadhyas* while remaining in *dehadhyas*? For that, go to such a *Gnani* who has become a *tarantaaranhar* (One who has become liberated and can liberate others). Otherwise, *dehadhyas* will not leave through *dehadhyas*.

Without the *Gnani Purush*, *dehadhyas* will not leave. The *Gnani Purush* is *vitarag* (free from attachment and abhorrence); he constantly remains only in *swaparinati* (remains free and clear in the Knowledge of the result of the Self that is distinctly separate from the result of the non-Self). As he does not dwell in the body, as he does not dwell in the mind, as he does not dwell in the intellect, as he does not dwell in the ego, the *Gnani Purush* alone can free one from *dehadhyas*.

Withdrawal from *dehadhyas* is itself liberation. If only a fraction of activity (*pravrutti*) in *Gnan* occurs, then it will become complete (*sarvansh*). If just a fraction of Science (*Vignān*) is achieved, then it will become complete. This is because *Gnan* is Science; ignorance is not Science. When does a fraction of Science arise? When there is someone who is the Knower of 'this' path. Just as a path will be found when you ask someone who knows the path, if you ask the *Gnani Purush* who Knows 'this,' then you will be able to attain the path.

Bondage of Karma Through the ego

As it is, nobody is interested in liberation

at all. All everyone wants is this, 'What is it to me, do you know who I am?' That is all they want. And if a true *Purush (Gnani)* ever turns up, then one will most certainly find the path to liberation! Instead, people have deceitful intentions somewhere or another, and are engulfed in pride (*maan*) and ego (*hum*); they have not attained anything from it. '*Hum*' means ego (*ahamkar*); when this ego gets finished off, one becomes a God (*Bhagwan*).

When the belief of 'I am' is imposed on the non-Self (*aChetan*), that is ego. It is not considered ego to believe 'I am' when it comes to the Self (*Chetan*). 'I am' means that there is definitely existence. Therefore, the right to say 'I am' does exist, but you do not know in what 'I am.' There is no right to say 'I' when it comes to the non-Self. There is no awareness (*bhaan*) of 'what am I.' If that awareness arises, then the work is done!

Questioner: How did the wrong belief set in?

Dadashri: Because the awareness (*bhaan*) of one's true Self (*swarupa*) did not remain, these people imposed awareness of another, and that knowledge became fitted in. So one's belief (*shraddha*) set in based on what others told him; 'It is correct, I am Chandubhai, and all these people accept it too.' In doing so, this belief does not fracture in any way. No change occurs in the Self. The Self remains like one hundred percent gold. If copper is mixed together with gold, it is not as if the gold becomes spoiled!

Questioner: Now what should I do to reduce the ego?

Dadashri: Go to the one whose ego has been finished off. Otherwise, if you want to increase the ego, then if you hang out with

people with heavy ego, your ego will increase tremendously. A person becomes influenced by the company he keeps.

The ego is what binds this *karma*, and if the ego is removed, then binding of *karma* stops and your worldly life (proliferation) stops. But how can your egoism be removed by the one who has egoism? Therefore, if you come to me, then I will remove your egoism for you.

The ego Gets Washed out Through the Egoless one

Questioner: How can the *Gnani* shatter the ego?

Dadashri: The *Gnani* can break the ego in a lot of different ways. He actually breaks it very quickly. When a person comes across 'us,' becomes acquainted with 'us,' his ego keeps breaking, day by day! All these people (*mahatmas*) had their egos removed in one hour.

Questioner: Does this ego dissolve through *Gnan*?

Dadashri: Ego means ignorance, and *Gnan* means an egoless state. So there is no ego that cannot be dissolved through *Gnan*. *Gnan* itself is the egoless state, and ignorance means the state with ego. There are only these two 'stations!'

Separate 'I' and 'my' with Gnani's Separator

Questioner: Can the separation between *jiva* (embodied soul which goes through the cycle of birth and death) and *Shiva* (the liberated Soul) be broken in any other body, besides the human body?

Dadashri: No, it cannot be done in any other body.

Questioner: Can one who practices penance (*tapa*) do so through the subtle body (*sukshma deha*)?

Dadashri: One who practices penance? To know this? No. To break this separation is no feat for one who practices penance; even such a person cannot do it.

Questioner: Are there any subtle rituals for destroying this separation? Can it be known through the subtle body?

Dadashri: The *Gnani Purush* himself can do anything for the purpose of Knowing further. For the *Gnani Purush*, the separation between *jiva* and *Shiva* is already gone. Nevertheless, if he wishes to know even further than that, then he is able to know everything beyond that through other subtle means. Otherwise, someone who practices penance cannot know any of this.

That is why ‘we’ say, “Separate I and my with the *Gnani*’s separator.” What do the writers of the scriptures call this separator? They call it the Knowledge of separation (*bheda Gnan*). How are you going to do the subtraction without *bheda Gnan*? You do not have the *bheda Gnan* of what things are yours, and what things are not yours. *Bheda Gnan* means, ‘All this is ‘mine,’ and ‘I’ am separate from this.’ Therefore, if you remain in touch with the *Gnani Purush*, then that *bheda Gnan* will be attained, and then it will become separate for you.

If the separation between ‘I’ and ‘my’ is made, then it is very easy, isn’t it? This method that I have shown; is spirituality easy through this method or difficult? Otherwise, the living beings of this era of the time cycle will keep on reading scriptures to the point of exhaustion.

Questioner: We need someone like you to help us understand, don’t we?

Dadashri: Yes, there is the need. But there are not a lot of *Gnani Purush* around! They are around during certain periods; get your work done during that time. Take the *Gnani Purush*’s ‘separator’ for an hour or so; there is no charge for that! Once you have him make the separation, the ‘I’ becomes separate; otherwise, it would not! Once the ‘I’ becomes separate, all the work gets done. The essence of all the scriptures is just this much.

If you want to become the Self (*Atma*), then you will have to surrender everything of ‘my.’ If you surrender ‘my’ to the *Gnani Purush*, then you will be left with ‘I’ alone. ‘I’ with ‘my’ is known as the embodied self (*jivatma*). ‘I am, and all this is mine,’ is the state as the embodied self (*jivatma dasha*). And ‘I alone, and all of this is not mine,’ is the state of the absolute Self (*Paramatma dasha*). Therefore, it is due to ‘my’ that liberation does not happen. If the awareness (*bhaan*) of ‘who am I’ arises, then ‘my’ leaves. If ‘my’ leaves, then everything leaves.

‘My’ is the relative department and I is real. I is permanent, my is temporary. Therefore, you are to find the ‘I’ in this.

The Self and non-Self Separate Through the Gnani

Questioner: How can people who are bound to the responsibilities of worldly life attain the Self?

Dadashri: Chandubhai and the Self, both are completely separate indeed, and both display their own different *gunadharma* (intrinsic properties with a specific function). If one comes to understand this from the *Gnani Purush*, then all his responsibilities in worldly life will be carried out nicely, and ‘this’ too can carry on. Even *Gnanis* eat and drink,

bathe, they do everything. They do the same activities (*kriya*) that you do; however, they have the awareness (*bhaan*) of 'I am not the doer.' Whereas in the state of ignorance (*aGnan*), the awareness (*bhaan*) prevails that 'I am the doer.' So the difference is only in the awareness (*bhaan*).

This Chandubhai is separate and the Self (*Atma*) is separate. It is possible for the two to become separate within. Both have different *gunadharma*. Just like gold and copper have come together here, if we wanted to separate them again, then could they be separated or not?

Questioner: They could be.

Dadashri: Similarly, the *Gnani Purush* is able to separate the two. One should understand the line of demarcation between the Self (*Atma*) and the non-Self (*anatma*) from the *Gnani Purush*. His explanations hold the truth for the three periods (the past, present, and future). The light remains the same even after hundreds of thousands of years!

The Self and the non-Self in the Form of a Mixture

You are convinced that there is the *Atma* (Self) within your body, aren't you?

Questioner: Yes, sir.

Dadashri: In what form must it be? A mixture or a compound? Must this *Atma* be in the form of a mixture or in the form of a compound?

Questioner: A compound!

Dadashri: If it were in the form of a compound, then it would give rise to a third substance with completely new *gunadharma* (intrinsic properties with a specific function). And the *Atma* and *anatma* would lose their

own *gunadharma* and no *Atma* would ever be able to revert back to its original form and would never be able to become free. Let me explain this to you. This *Atma* resides in the form of a mixture. The *Atma* and *anatma* both maintain their own *gunadharma* and it is possible to separate the two.

If it had become a compound, then it would never have been found. Neither would the *gunadharma* of the Self (*Chetan*) have been found, nor would the *gunadharma* of the non-Self (*aChetan*) have been found, and a completely different third *gunadharma* would have arisen. But it is not so; it has only become a mixture. That is why when the *Gnani Purush* separates the two, the Self is realized.

That Science of Separation is Achieved Only Through the Gnani

Both *dravya* (matter that undergoes modification but is eternal by nature) become established in their own form (*nij swarupa*). *Pudgal* continues to result in the form of *pudgal*, and *Chetan* continues to glorify the result of *Chetan*. Neither lets go of its intrinsic nature, but only after the *Gnani Purush* separates the two! Until they become separate, nothing will be achieved, even after wandering life after life for infinite time. That is the entire science of separation (*bhedavignan*). A science that is mightier than all the scriptures of the world; that is the science of separation. In the scriptures, all that is written is, 'Do this and do that.' All the rituals, rites, are written in them, but the science of separation is a different thing altogether. It cannot be found in the scriptures. It can only be attained through the grace of the *Gnani Purush*. One may become a thief through the grace of a thief, and a *Gnani* through the grace of a *Gnani*.

Say both gold and copper are mixed

together in this ring. If we were to take it to our home in the village and say, "Please separate the gold and copper for me!" Then would they separate it for us? Would someone do it?

Questioner: Only the goldsmith would do it.

Dadashri: The one who engages in this business, the one who is an expert in this, that person would separate the gold and the copper; he would separate one hundred percent of the gold. This is because he knows the *gunadharmā* (intrinsic properties with a specific function) of both, he knows that, 'Gold has these *gunadharmā*, and copper has these *gunadharmā*.' Similarly, the *Gnani Purush* knows the *gunadharmā* of the Self (*Atma*) and of the non-Self (*anatma*) too.

The one who knows the *gunadharmā* of the Self and non-Self completely, and who has Knowledge of all six elements (*sarvagnya Gnani*) and is with infinite spiritual energy, can analyze and separate the two. 'We' are the greatest scientist of this world. 'We' analyze each and every *parmanu* (smallest particle) of the non-Self, separate them from the Self, and place the pure Self (*nirbheda Atma*) in your hands within an hour. Aside from the direct speech of the *Gnani*, all the references to the *Atma* that are heard or read elsewhere pertain to the *atma* (self) in mixture form. They are merely words! Yes, but not the pure (Self).

Now, to bring the Self into its true nature (*Atmadharmā*), a bestower of liberation (*mokshadaata Purush*) is needed.

Krupadudev (Shrimad Rajchandra) has given the extract of his entire book: 'Search for nothing else, simply seek out the Self-realized one, surrender all your intents at his lotus feet,

and become free. If you still do not attain liberation, then come take it from me.' (*Beeju kai shodha maa, maatra ek Sat Purush ney khodi temna charankamadamaa sarva bhaav arpan kari dai vartyo jaa. Pachhi jo moksha naa made toh maari paasethi leje.*) Therefore, if you do not attain liberation (from him), then he is not a *Gnani Purush*.

Wrong belief Gets Fractured Through the Right Vision

Questioner: What is the proof that the Self has come into its true nature (*dharma*)?

Dadashri: All these wrong beliefs that lie within such as, 'I am doing it' and 'I am this,' go away. At the moment, how many wrong beliefs do you have, such as, 'I am Chandubhai. I am this lady's husband. I am this boy's father. I am his uncle. I am a peanut merchant'?

Questioner: Countless.

Dadashri: Now, when will these many wrong beliefs leave? When the Self comes into its own *gunadharmā*, then all these wrong beliefs leave. The wrong belief departs, and the right belief sets in. Right belief is referred to as *samyak darshan*. The *Gnani Purush* brings the Self into its *dharma*, and everything else is already in its *dharma*. When the Self comes into its *dharma*, everything else is released; worldly life is released.

Just as there is no quarrel between a lotus and water, there is no quarrel between worldly life and Knowledge. Both are indeed separate, only the beliefs are wrong. When the *Gnani Purush* fractures the wrong belief and establishes the right belief, You enter into Your intrinsic nature (*swabhaav*). When the wrong belief leaves, the ego gets fractured, so You become God (*Bhagwan*)!

Atmadharma is Swadharna

Questioner: How can Knowledge of the Self (*Atmagnan*) be attained?

Dadashri: *Atmagnan* is attained from the one who Knows the Self (*Atmagnani*). If he is met in person (*pratyaksh*), then *Atmagnan* can be attained.

When the *Gnani Purush* gives *Atmagnan*, how does he give it? He places a line of demarcation between illusory knowledge (*bhrant gnan*) and Knowledge of the Self (*Atmagnan*), between knowledge of the non-Self (*jada gnan*) and Knowledge of the Self (*Chetan Gnan*). So thereafter, there is no likelihood that the mistake will occur again, and the Self will continuously remain in one's awareness (*laksha*); the awareness (*jagruti*) of the Self will not disappear for even a moment.

At this moment, even for you the *dharma* of both the Self (*Atma*) and the non-Self (*anatma*) are indeed separate. But for you, the results of both come forth together, that is why you find it tasteless. The end mixture of the functions (*dharma*) of both renders it tasteless. For the *Gnani Purush*, the results of the Self (*Chetan parinam*) remain separate, and the results of the non-Self (*anatma parinam*) remain separate; both streams flow separately. That is why he constantly remains in absolute bliss (*paramanand*).

It is like this: eating, drinking, bathing, waking up, sleeping, staying awake are all functions (*dharma*) of the body. And people are enmeshed in all the functions of the body only. One (*potey*) has not come into the true nature of the Self (*Atmadharma*) even once, even for a second. If one had come into the true nature of the Self for even a second, then

he would never have moved away from God (*Bhagwan*). Upon attaining *Atmadharma*, there is no need for any *dharma*; *dharma* of the body, *dharma* of the mind, *dharma* of the intellect, *dharma* of the *antahkaran* (mind-intellect-*chit*-ego complex). This is because one's own true nature (*swadharna*) has been attained!

Questioner: So is there a need for anything after coming in to *swadharna*?

Dadashri: After coming in to *swadharna*, there is no need for anything else. All these *mahatmas* have come into *swadharna*.

Samkit is Attained Through the Gnani

'I am Chandubhai' is a wrong belief that has set in. No matter how much one wishes to forget it, can it be forgotten? Actually, its connection should be severed methodically through the *Gnani*. Subtle connections, connections of belief, lie within. It is when the wrong beliefs fracture and the right belief is established that it is of use! The right belief has been referred to as *samyak Darshan* and wrong belief has been referred to as *mithyatva*.

The *Gnani Purush* fractures the wrong beliefs and establishes the right belief. So it can be said that we have received the right belief (*samkit drashti*).

Attainment of Samkit Through the Grace of the Gnani

The Lord has said, "By doing what can one go to *moksha*?" One can go if he attains the right belief (of 'I am pure Soul'; *samkit*) or if he attains the grace of the *Gnani Purush*.

For the attainment of *samkit*, the greatest tool of all is an encounter with the *Gnani*

Purush. If that 'tool' is received, then there is no need for any other tool.

Despite living in worldly life, if worldly life does not affect us, that is referred to as *samkit*. That is actually attained through the grace of the *Gnani Purush*. God (*Bhagwan*) has manifested within the *Gnani Purush*!

'Who am I?' cannot be understood on one's own. If the ego leaves, then 'who am I?' can be understood. Therefore, if you have ego, and you want to know 'who am I?' then you will have to go to the *Gnani Purush*. The *Gnani Purush* will make you understand 'who am I?' in the presence of the ego. Thereafter, your account will get settled.

'Who Am I' Only Needs to be Known

Questioner: This discussion about 'who am I?'; how is that possible while remaining in worldly life (*sansara*)?

Dadashri: Then where else can that be known? Is there any other place besides this world where one can live? Everyone in this world indeed leads a worldly life (*sansari*) and everyone indeed remains in worldly life. There are two types of worldly life; for one who has renounced worldly life (*tyaagi*) it is also worldly life, and for one who leads life as a householder (*gruhasti*) it is also worldly life. For the one who has renounced worldly life, the knowledge that 'I am renouncing...I am renouncing' prevails. For the householder, the knowledge prevails that, 'I will acquire, take, give.' But if the Self is realized, then *moksha* will be attained. Where is the Self to be realized? From the *Gnani Purush*.

This science over here is simply for the purpose of understanding 'Who am I?' And in however much 'we' ask you, 'we' are not

saying that you go and do this. It is not within your capacity to do so. That is why 'we' are telling you that 'we' will do everything for you. So you do not have to worry. Actually, you are to first know, 'Who am I truly and what is worth knowing? What is the truth? What is 'correctness' (real)? What is the world? What is all this? What is *Paramatma* (absolute Self)?'

Does the *Paramatma* exist? *Paramatma* indeed exists, and is indeed within you. Why are you searching on the outside? But it is when someone opens the door for you that you can see (the *Paramatma*)! That door has been shut in such a way that it is impossible to ever open it on one's own. That is a task only for the *Gnani Purush*, the one who has become liberated himself, and can liberate others (*tarantaaranhaar*). The one who can see all the viewpoints of the world, such a person is a *tarantaaranhaar*!

Questioner: How can the Self be recognized? How can one recognize who the doer is?

Dadashri: 'We' show you all that and 'we' give you divine 'eyes' (*divyachakshu*), 'we' give you everything. Then no ego will remain! Then one will be able to See the pure Soul (*Shuddhatma*) in everyone through these divine 'eyes,' and through these physical eyes (*charamachakshu*), this non-Self complex (*pujgal*) will be seen. One Sees the Self (*Atma*) through divine 'eyes.' Then whether it is a cow, a donkey, or a horse, the Self will indeed be visible.

What is Gnan Vidhi?

Questioner: This *Gnan Vidhi* of yours; what is it?

Dadashri: *Gnan Vidhi* is the separation

of the non-Self complex (*pudgal*) and the Self (*Atma*). It is the separation of the pure Self (*shuddha Chetan*) and *pudgal*.

Questioner: This is fine in theory, but what is the procedure?

Dadashri: There is nothing to be given, one simply has to sit here and repeat exactly as it is being spoken. [It is a two-hour long experiment of Knowledge (*Gnan*) to bring out the awareness (*bhaan*) and Knowledge of 'Who am I?' In it, for 48 minutes, one is asked to repeat sentences of the Knowledge of separation (*bhedagnan*), which separates the Self and the non-Self. Everyone is to repeat these. Thereafter, there is a one hour period during which the Five *Agna* (five cardinal directives that increase the experience of the Self towards the absolute Self) are explained in detail with examples, in which one is shown how to conduct life so that new *karma* do not get charged, *karma* bound in the past exhaust, and in parallel, the awareness (*laksha*) of 'I am pure Soul' prevails with increasing constancy!]

The Self can be Attained Through Absolute Humility

Come to 'us' with only two things. First, 'I do not know anything,' and second, 'absolute humility.' 'I know something' is in fact intoxication (*kef*). And if it is truly Known, then it is actually considered to be a light (*prakash*), and where there is light, one does not stumble. Whereas here, one stumbles every step of the way, so how can one say, "I know"? Has a single worry decreased? If what is real is Known, then not a single worry should arise. If you believe 'I know something,' then what can I pour into your half-filled pot? If your pot were empty, then I would fill it up with nectar (*amrut*). Then you can go

wherever you want. Get your sons and daughters married, run your worldly life, but remain within my *Agna* (five directives that sustain the state of the Self).

Worries Disperse Through the Gnani

Questioner: Why don't our worries disperse? What should be done to get rid of worries?

Dadashri: There is no such person whose worries have stopped. Worries have not stopped for even the devotees of the Lord! And through worries, all the knowledge becomes blind; it becomes fractured.

There is not a single person in the world who does not have worries. Even the ascetics have worries on occasion. The ascetics do not even have income tax, sales tax, rent, yet they worry on occasion. Even if they get into some conflict with a disciple, worry will arise. Without Knowledge of the Self, worries do not disperse.

Questioner: But what should I do to stop the worries?

Dadashri: For that, come to a *Gnani Purush* and obtain his grace. Thereafter, worries will stop, and worldly life will carry on.

Demerit Karma Get Destroyed in the Fire of Knowledge

Questioner: What is this process that can make a person free of worries within an hour? Is there some miracle in that? Is it some kind of a rite?

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

worry-free. It is when that demerit *karma* gets destroyed that the Self manifests, otherwise the Self will not manifest in any circumstance. How can a person destroy demerit *karma* on his own? A person can bind new merit *karma* (*punyai*), but he cannot destroy existing demerit *karma*. Only the Knowledge of the *Gnani Purush* can destroy demerit *karma*.

Otherwise, *punyai* and *paap, paap* and *punyai*; people keep wandering around only in the binding of that. They never attain freedom from that. If a person does a lot of meritorious deeds, then at the most he will attain a life-form in the celestial realm, but he will definitely not attain liberation. Liberation is attained when you meet a *Gnani Purush* and he burns and destroys your demerit *karma* from infinite time and gives you the pure Self in your hands. Until then, one is doomed to wander within the 84 hundred thousand life-forms.

Until Then, get Your Work Done

If you put aside your *antahkaran* (mind-intellect-*chit*-ego complex) as well as your body and sit with a *Gnani Purush* for only one hour, then you will become the master of the world. In that one hour, ‘we’ destroy your demerit *karma* and bestow upon you divine ‘eyes’ (*divyachakshu*); ‘we’ make you into a pure Soul (*Shuddhatma*). Thereafter, go wherever you desire! This Knowledge will remain with you all the way until it takes you to final liberation. Here in ‘our’ presence, the *antahkaran* continues to purify. If pain is arising within it, then it (the pain) will cease. Moreover, purification happens. Through that purification, true bliss arises, and permanent peace!

The divine ‘eyes’ that Lord Krishna gave to Arjun for five minutes while giving instruction

on the Gita, ‘we’ give the very same divine ‘eyes’ to you permanently within an hour. Through them, You can See, ‘The Self exists in all living beings.’ (*Atmavat sarva bhooteshu*.) Lord Krishna has said, “The *Gnani Purush* rolls up the demerit *karma* of your infinite past lives into a ball and destroys them.” It is not only that he burns the demerit *karma*, but along with it, he gives the divine ‘eyes’ and establishes the awareness (*laksha*) of Your Self (*swarupa*)! Such a *Gnani Purush* of the *Akram* path has manifested; such a being never existed in the past, and never will in the future (*na bhuto na bhavishyati*). As long as he is around, get your work done!

The Difference in the Suffering of Karma

Questioner: The result of *karma* must be suffered, mustn’t it?

Dadashri: Yes, that is indeed the law of *karma*.

Questioner: Can the *Gnani* free us from that?

Dadashri: The *Gnani Purush* actually destroys your *karma*.

The *Gnani Purush* is able to annihilate *karma*. *Karma* of a certain type, not all *karma*. Only certain types of *karma*; he can roll them up into a ball and annihilate them. That is all; that is how much he has. And they are to be annihilated through Knowledge. They cannot be annihilated through anything else. *Karma* caused through ignorance are annihilated through Knowledge. Otherwise, change does not happen in any other activity (*kriya*).

What happens on the day ‘we’ give a person this Knowledge? Through the fire of

Knowledge, one's *karma* get destroyed. Two types of *karma* get destroyed, and one type of *karma* remains. The *karma* that are in the form of vapor get annihilated, and the *karma* that are in the form of water also get annihilated, and the *karma* that are in the form of ice do not get destroyed. The *karma* that are in the form of ice must be suffered. This is because they have solidified. *Karma* that has become ready to give result will not let up thereafter. But the fire of Knowledge will get rid of the *karma* that are in the form of water and in the form of vapor. That is why people become completely light upon just receiving the Knowledge; awareness (*jagruti*) immediately increases for them. This is because as long as the *karma* do not get destroyed, awareness does not increase for a person! You only have the *karma* that are in the form of ice left to suffer.

But after giving the Knowledge of the Self, there is a difference in the way these *karma* are suffered. A near lethal blow will feel like a pin prick. The *Gnani Purush* can destroy the *karma* that remain in causal form, but the *karma* that are in effective form today have become in the form of ice; they will definitely have to be suffered.

And even then, 'we' have shown all the ways to make them easier to suffer, such as saying, "Dada Bhagwan Na Aseem Jai Jaikar Ho," saying the *Trimantra*, saying the Nine *Kalams*.

What is the Compassion of the Gnani Like?

And when a lot of pain arises, then you should tell it, "Go to Dada."

Questioner: But Dada, can we pass on our pain (*dukha*) to you?

Dadashri: Yes, yes, give everything only

to Dada, and tell (the pain), "Go to Dada, what is there over here?"

Questioner: Should we give our pleasure (*sukha*) too?

Dadashri: No, not pleasure. Keep your pleasure to yourself. I am not fond of pleasure, so keep it to yourself. If you cannot tolerate pain, then send it to me. If you insult the pain a few times by saying, "Why have you come here? Everything has been given to Dada," then it will not stick around. The nature of *pudgal* is such that if it is insulted, then it will not stick around.

Dada Bhagwan (the absolute Self within) is an *achintya chintamani* (a jewel that cannot be envisioned, but can fulfill all that one envisions). If you contemplate (*chintavan*) on Him (Dada Bhagwan) during difficulties, then all the difficulties will go away. However you contemplate, the corresponding result will be given. So then where is the need to fear?

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

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

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

Dadashri: There is no choice but to suffer the *karma* that have become solidified, that have become like ice. The *Gnani* can destroy those that are in the form of water

and vapor. Nevertheless, he remains only in the intent of an instrumental doer (*naimitik*); he remains as the non-doer (*akarta*).

The *Gnani Purush* takes all the worldly desires, the tendencies that wander towards the world, places them on to the Self (*Brahman*), and your work is done! This is the religion of freedom (*mukti*). When ‘we’ give Knowledge of the Self (*swarupa nu Gnan*), You will constantly remember only Your Self. Otherwise, no one remembers their own Self. When the manifest *Gnani Purush* lights your candle, the realization (*sakshatkar*) takes place.

Attainment of a Pure Chit Through the Gnani

When ‘we’ give Knowledge, ‘we’ purify your *chit* (inner component of knowledge and vision). All the world’s religions are struggling to purify the impure *chit*. This is like washing dirty laundry with soap! The soap will remove the dirt from the clothes, but will leave its own residue behind. Then to remove the residue of the soap, *Tinopol* (bleach) is needed. That *Tinopol* will remove the residue of the soap, but it will in turn leave its own residue behind! All throughout, one item that is used to remove dirt will leave its own dirt on the item to be cleaned. All of the world’s relative religions are like this, where ultimately, in the process of purifying the *chit*, impurity, dirt, is left behind. It can be made completely pure only by the One who is himself completely and totally pure. Therefore only such a *Gnani Purush* can do this. That is why all the scriptures ultimately say, “If you want to attain the Self, then go to a *Gnani*. Only he can bestow the pure Self. We have only the adulterated self (*bhedsedvado atma*), the impure self (*ashuddha atma*), which has no worth at all.”

The *Gnani Purush* does not touch the impure *chit*. He only gives you the taste of Your own eternal bliss, the root of endless bliss that exists. Therefore, upon finding its own ‘home,’ the pure *Chit* itself attains the pure Soul. And as the pure *Chit* goes on Seeing exclusively the pure (*shuddha*), the impure tendencies of the *chit* keep growing weaker and weaker until only the absolute pure *Chit* remains. Thereafter, the phases (*paraya*) of the impure *chit* cease. Then what remains is the absolute pure phase.

Akram Vignan: the Wonder of Kaliyug

This extraordinary, incredible Knowledge has manifested in this *Kaliyug*, in this *Dushamkaal* (the current era of the time cycle)! ‘We’ are the *Akram Gnani* of this strange era, and ‘we’ personally have to declare this. This is because the current strange era is such that the diamond itself has to speak up in order to be recognized!

This science has come at the right time! This science is something else entirely! This matter is such that new scriptures can be written from it. Otherwise, with so many scriptures, when will there be an end? Instead, here one will understand the entire science within an hour.

This is not a religion; it is a science. This is the real religion. This is not always around. Rather, the Lord of the fourteen worlds has manifested within me. This body is a ‘bubble’; there is no telling when it will burst. Get Your work done as long as it is here. This is the same light that arose in the *Vitarag* Lords. It is possible to find complete resolution through this *Gnani Purush*, so get Your work done. ‘We’ will tell you this much.

~ Jai Sat Chit Anand

Adalaj Trimandir

Spiritual Retreat on Aptavani-13 (P)

Dt. **19 December** - Special Program on the Occasion of the Release of **Aptavani 14-Part 5**.

Dt. **19 to 26 December** - 9-30 to 12-45 pm & 4-30 to 7 pm - **Satsangs** & 8-30 to 9-30 pm - **Samayik**

Dt. **27 December** - 9-30 am to 12 pm - **Pranpratistha of Small Idols of Lord Simandhar Swami**

Important instructions for those who want to attend above programs:

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 12pm & 3 to 6pm) by 30th November 2015.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ◆ For any information or help, pl. contact +91 9924343886 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

Watch Puja Niruma on T.V. Channels

- India**
- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - + **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
 - + **DD-Bihar**, Monday, Wednesday & Thursday 4 to 4:30 AM & Tuesday 4:30 to 5 PM
 - + **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 PM (Hindi)
 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
 - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- USA**
- + 'TV Asia', Every day 7:30 to 8 AM EST (Gujarati)

Watch Puja Deepakbhai on T.V. Channels

- India**
- + **DD-National**, Every Monday to Friday 8:30 to 9 AM (Hindi)
 - + **DD- Madhya Pradesh**, Monday to Friday 3:30 to 4 PM (Hindi)
 - + **DD- Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - + **Sadhna**, Every day 7 to 7:30 PM (Hindi)
 - + **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 - + **DD-Girnar**, Every day 9 to 9:30 PM (Gujarati)
 - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
- USA**
- + 'TV Asia' Every day 11:00 to 11:30 AM EST
 - + 'Colors' TV Every day 7 to 7:30 AM EST (Hindi)
- UK**
- + 'Venus' TV Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + 'Colors' TV Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- + 'Colors' TV Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- + 'Colors' TV Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)

USA-UK-Africa-Aus. + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India**. **Phone** : (079) 39830100, **E-mail**: dadavani@dadabhagwan.org
Mumbai : 9323528901, **USA-Canada**: +1 877-505-DADA (3232), **UK**: +44 330-111-DADA (3232)
Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

A Grand 108th Birthday Celebration of Dada Bhagwan (Dadashri) in Pune

24 November - 5-30 pm Onwards **Welcome Ceremony**, 7-20 to 8-30 pm - **Satsang**

25 November - 8 am to 1 pm & 4-30 to 7 pm - **Birth Anniversary**

26 November - 10 am to 12-30 pm - **Special Topic**, 6 to 8-30 pm - **Satsang**

27 November - 10 am to 12 -30 pm - **Sewarshi Satsang** & 6 to 8-30 pm - **Satsang**

28 November - 10 am to 12 -30 pm - **Satsang**, 5 to 8-30 pm - **Gnanvidhi**

29 November - 10 am to 12-30 pm - **Special Topic**, 6 to 8-30 pm - **Satsang**

Venue : Mulik Palace Ground, Opp. The Bishop's School, Kalyani Nagar, **Pune. Ph.:**7218473468

Important instructions for those who want to attend above programs:

- ◆ Mahatma-Mumukshu who wish to attend this program must register his/her name.
- ◆ For any information or help, pl. contact +91 8446012794 or send email to info@dadabhagwan.org

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Hyderabad

2 December (Wed), 6 to 9 pm - **Satsang** & **3 December** (Thu), 5-30 to 9 pm - **Gnanvidhi**

4 December (Fri), 6 to 9 pm - **Aptputra Satsang**

Venue : Bharatiya Vidya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Ph. :** 9393052836

Indore

5 & 7 Dec. (Sat & Mon), 6 to 9 pm - **Satsang** & **6 Dec.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Venue : Basket Ball Complex, Race Course Road, Janjirwala Char Rasta. **Ph. :** 9039936173

Patan

9 December (Wed), 8 to 11 pm - **Satsang** & **10 December** (Thu), 7-30 to 11 pm - **Gnanvidhi**

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

Venue : Pragati Maidan, Nr. Baliya Hanuman Temple, Patan (Gujarat). **Ph.:**9408539775

Nadiad

5 January (Tue), 7-30 to 10-30 pm - **Satsang** & **6 January** (Wed), 7 to 10-30 pm - **Gnanvidhi**

7 January (Thu), 7-30 to 10-30 pm - **Aptputra Satsang**

Venue : Basudiwala School Ground, Nr. Chetak Petrol Pump, Nadiad (Guj.). **Ph. :** 9408528520

Vadodara

8-9 January (Fri-sat), 7 to 10 pm - **Satsang** & **10 January** (Sun), 6-30 to 10 pm - **Gnanvidhi**

11 January (Mon), 7 to 10 pm - **Aptputra Satsang**

Venue : Reva Park Garba Ground, Nr. Kaldarshan Cross Rd., Vaghodiya Rd. **Ph. :** 9924343335

Instruction for annual members of Dadavani magazine

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November 2015
Year-11 Issue-1
Continuous Issue-121

Dadavani

Date Of Publication On 15th Of Every Month
RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2015
Valid up to 31-12-2017
LPWP Licence No. CPMG/GJ/100/2015
Valid up to 31-12-2017
Posted at AHD. P.S.O. Sorting Office Set - 1
on 15th of each month.

Hearty Wishes for a Happy Diwali and New Year (Gujarati-Vikram Samvat 2072)



On New Year's day, in subtle form, Dada comes to light everywhere, in the complete form, in the form of absolute Knowledge, giving the energies that are lacking! Come, let us worship the Self, the fully Vitarag absolute Self, let us experience absolute bliss, and let us all become instruments for the salvation of the world!



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.