

Dadavani

May 2012

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A worth of human life is as rare as the threading
of a pearl in the flash of lightning.

In this land of India, Gnan Purush has brought
a golden opportunity.

After the blossoming seed of the Gnan, one's birth
will happen in the Mahavideh.

Therefore, get your work of moksha accomplished,
'Dada' is within. You will know that.



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DADAVANI

Accomplish Your Work

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EDITORIAL

The word 'accomplish Your work' has been used many times in the *satsang* of absolutely revered Dadashri. You will not find this phrase 'extract and accomplish the work (*kaam kaadhii lo*)' in any dictionary, because these are the words that have come from the heart of the *Gnani*. This is not overstatement that these words are verily the *Gnani's* heart.

Who except the *Gnani* can explain the incomprehensible secrets behind the phrase 'extract and accomplish the work'? It is the *Gnani's* total compassion that is overflowing behind these words. 'Hey mortal being! You have attained such a unique science, now at least wake up!' Infinite life times have been wasted away behind this body and relatives of this body, now if you follow according to *Gnani's* dictates this one life, then there is no one who can halt Your *moksha*.

'Accomplish Your work', explaining the deep meaning of these words, Dadashri is saying that, be in such an examination that you do not have to beg anyone to pass you. One would have *khumari* (the vigor of non-fluctuating spiritual energy) of attaining *Gnan* (Self-realization), but along with this one should have very same *khumari* for following the five *Agnas* with awakened awareness. Five *Agnas* is the essence of all the scriptures. Now what is left? '*Agna* is verily the religion and *Agna* is verily the penance.'

The awareness of the Self (*Atma*) which cannot be attained in millions of life times, has been attained very easily. Now how can the familiarity of the *Gnani* and the *satsang* of the *Gnani* increase? That should be the cardinal focus of one's pursuits. What should one do for that? Start to devalue the intent which you have for the worldly things, so everything will get settled. Dadashri suggests a beautiful key for that, that sleep while being awake and live as if you are dead with the knowledge of *vyavasthit* (scientific circumstantial evidence). This one key only is very helpful to keep you free from the effects in all the circumstances and to increase awakened awareness (*Gnan jagruti*).

Such an extraordinary circumstance has arrived as a result of merit *karma* of infinite life times; so then why delay in making *purushartha* (progress as the Self) to get Your work done? Now You have to dedicate and devote exclusively and unflinchingly to this One only, not anything else. 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. For all the losses sustained in infinite past lives,
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what does one have to do in order to pay them off in one life? One has to pursue Dada. One should pursue the words spoken by Dada. Now undertake the *purushartha* on following the path which the *Gnani Purush* has pointed out, this one life sincerely, without falsehood.

So now let us commence the *purushartha* of accomplishing the work with a firm resolution on the path, which the *Gnani Purush* has pointed out. And this issue of Dadavani has been compiled with the exact understanding to undertake that *purushartha*. That work will be accomplished if this understanding is applied with awakened awareness of the Self.

~ Jai Sat Chit Anand

Accomplish Your Work

{ 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. }

What is the meaning of 'extract and accomplish the work'?

Questioner: Dada, you are always saying that 'Extract and accomplish Your work, accomplish Your work' (*kaam kaadhii lo*). How are we supposed to accomplish our work?

Dadashri: 'Accomplish the work' means whatever we say, you follow that way only.

Questioner: Remain in *Agna*?

Dadashri: Yes. You have been lax for infinite life times. Now do not be so. Even otherwise the *vyavasthit* is not going to change, even if you scream and holler this way or that way. Therefore just get this much done.

What do I mean when I tell You to get Your work done? 'We' are not telling You to remain in the *Agna* completely. I will not keep telling you every day, but by telling you 'get Your work done' you have to understand that Dada is telling us to increasingly remain in the *Agna*; He is telling us to maintain awareness in the *Agna*. So maintain awareness in the

Agna; that is what I am telling You. Then Your work is done. What does a professor say about an examination? The professor says give such an examination that I don't have to give you bonus marks; give such an exam that no one will need to be given any credit. So the student should understand that he needs to study more. Everything should be systematic. That is what I mean when I say, 'Get Your work done'.

Gnani's Agnas are considered solid and will accomplish the goal (*sachot*), without any adulteration. It is considered unadulterated. It is possible to get Your work done if You remain in the *Agna*. When *Tirthankaras* are present, they say 'no' to scriptures, religion and penance. Just remain in the *Agna* they give You. *Agna* will take you to *moksha*. Similarly, 'we' tell you not to read the scriptures. Follow the *Agna* and Your work will be done.

See, it is not going to take time to accomplish the work. And we have not asked you to read even a book (scripture). We have not asked you to make any effort. There is no need to read even a book. We have written all the *Gnan* in your hand. On one leaf, no!

We have written only that much which can be written on a banyan tree leaf, and you do not have to do anything else.

Questioner: I follow Dada's *Agnas* faithfully as much as possible, yet Dada says 'accomplish Your work'. So now to get our work done, with what hurry and what should I do again? Now, is there any other way? I keep seeing Dada, I sit next to Dada, and I feel that Dada is constantly present!!

Dadashri: Everything is included in the following of these five *Agnas* and besides these are easy. Yet other thing bothers you, 'we' do understand that too. Past filled stock (*karmic*) would bother you, would it not? It would push you, would it not? We are not saying 'no' to that too, it will do that. Yet become wise and accomplish Your work.

Questioner: So to accomplish the work means to follow the *Agnas*, Dada, is that so?

Dadashri: Everything is incorporated. Not only to follow the *Agnas*. To get work done means you should say, 'Dada, now if I get my work done then do you have any problem?' Then I would say, 'No, that is all.' Now I will not say it. If you say that 'I will get my work done' then I will not tell you again.

Now get the rest of work done

Questioner: But Dada, only Dada has got our work accomplished.

Dadashri: Yes, Dada has done but 'get Your work done' means you have to get it done. We have got your work done, is a different thing and accomplish your work is a different thing. This is just that I have removed your *dehadhyas* (belief that 'I am this body'). What have I removed?

Questioner: You removed our *dehadhyas*.

Dadashri: This machine (as the awareness of the Self), which 'we' have given you; if you continue this machine, then it will run very nice. If *dehadhyas* leaves then the bondage will leave.

‘*Chhoote dehadhyas to nahi karta
karmano...*’

‘If the belief that ‘I am this body’ leaves then one is not the doer of *karma*.’

Dehadhyas ('I am this body') left, a hundred percent gone. Therefore, this 'we' speak again and again so that a firm *nischaya* ('I am the Self') will set in this life. If the *nischaya* remains uncertain then uncertainty will gather within. It will happen externally according to the understanding within. That is why we are saying that this is absolutely pure (*shuddha*), and if one remains pure according to our instruction, no matter what happens, it will not touch him. And it will not affect either. Neither will it touch, nor will obstruct. This is a science (*vignan*).

After becoming suspicion-free about the Soul...

When you took *Gnan*, did it take you just an hour or longer? And see how it has flourished! Otherwise it takes so many lifetimes for *Gnan* to manifest. Because ours is *Akram Vignan*, we can understand that 'this is file number two, this is file number one'; one is able to recognize file number one. This *Vignan* is very much "first class".

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?

It is just that except *Tirthankaras*, no one had become *nihshank* (doubt free) in

matters related to the Self. Someone like Lord Krishna only were *kshayak samkiti* (with continuous link of the awareness of the Self), who had become free of the doubts about the Self, and you *mahatmas* too have become free of doubts about the Self. You do not have any doubts about the Self, do you? Do you have any doubts that the Self may be like this or it may be like that?

Questioner: No.

Dadashri: So you have become doubt free about the Self. It is not possible to attain such a state even if someone were to give you millions of Rupees. But people of today cannot understand this. That is how high this state is.

Protect that state

Such a state has not even arisen in the scriptures. How can one attain that state? This state that You have received is a phenomenally magnificent state. Therefore guard it very dearly, guard it very well. Because such a state has not arisen in the world at all!

This status that You have attained is such that if you were to gather all the Jain and Vaishnav saints and tell them about it, they would refute it saying that it is not possible. It was not the case even in *Satyug* (past time cycle of golden ages). 'Your' status is such that it is impossible to attain; that is how glorious it is.

You have attained naturally, something that cannot otherwise be attained even in millions of life times; so protect it now.

Understand the value of Gnan at least!

The *Gnan* You have attained is such that you will not be able to get it even if you were to pay five billion rupees. What you cannot attain in five hundred thousand life times, You have attained in just one hour. There is no

time to be wasted on this. This is not something that needs interpretation. This is the cash bank of divine solution. In the cash bank, you do not have to ask at what time your check will be cashed and at what time the payment will be made. Do you understand this? When 'we' refer to it as the 'cash bank'; would you understand that or not? What do you think?

Hence this is a wonderful thing that has happened. It is surely worth accomplishing the work. Let billions of rupees go if you have to. Still do not let go Your business.

The part of the non-Self is not 'mine'

When does all the confusion come to an end? There are only two things in this world: the real and the relative. All these relatives are temporary adjustments. And the real is the permanent. Now if you could draw a line of demarcation between that which is real and that which is relative, your confusion will end. The twenty-four *Tirthankaras* drew this line of demarcation. It is the work of a *Gnani Purush*, and no one else, to make the separation between real and relative. Kundkundacharya did the same and now I am drawing the line. This will immediately solve all problems. The confusion and puzzle has arisen because of the mixture between the relative and the real. This line of demarcation will clearly separate the two, making a clear distinction about that which belongs to You (the Self) and that which does not. From now on, You are not to consider anything that belongs to the relative as Your own. Thus the puzzle is solved.

Get the work done through the awareness of Shuddhatma

So it is possible for the *laksha* (awareness) of the world to become established but the *laksha* of the Self can never

be established. He is *alakha* (imperceptible; 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*.

The Lord considers the establishment of the awareness (*laksha*) of 'I am *Shuddhatma*' a greatest thing. In the *Kramic* path, there is conviction (*pratiti*) of only 'words' that describe the attributes of the Self. One attains the conviction of the words, which describe the attributes of the *Shuddhatma* as 'I am this' and they place a great value on this conviction of words; they call this state *samkit*. However this conviction is only of words, whereas you have attained the conviction of the *vastu* (the actual Soul; the Self). It is a conviction that is natural to the Self (*swabhavik pratiti*). That is why this conviction (*pratiti*) is called *kshayak* (eternal). This *Gnan* can do a great deal of work.

You should continue to practice 'our' *Ajna*. *Agnas* are good and easy. Should you not see the relative and the real for an hour in a day?

The five *Agnas* that 'we' have given You, however much You follow them, You benefit by that much. The less You follow, then lesser Your benefit. But the anger-pride-deceit-greed go away. These weaknesses go away.

After giving You this *Gnan*, I have not seen any *himsak* (hurtful; violent) *bhaav* in You at all. This *Vignan* itself is so beautiful that it will get Your work done for all the way.

Take the advantage of science

Do you now have suspicion about the knowledge of 'I am Chandulal' or do you not have any such suspicions?

There is nothing in the outside world that will allow one to suspect one's identity of, 'Am I really Chandulal?' Even legal documents endorse that he is Chandulal. When so many people accept this, how can he then have any suspicion about this?

Questioner: That specific suspicion has arisen. So now I am the Self and Chandulal is the non-Self, under the influence of other forces (*par-satta*). He is the neighbor.

Dadashri: Yes, Chandulal is the neighbor. Suppose there are two brothers who jointly own a piece of land. Both have to share losses that incur from that property. Later, when the land is divided between the two, each will own the property separately. So then, one brother is not responsible for the other brother's portion and his liability. That is how a division is made between the 'Self' and the 'non-Self'. 'We' have put an exact line of demarcation between the two. This is the science, the *Akram Vignan* that has arisen in this time cycle and so You have to take advantage of it.

There has never been doubt about the ego. Doubt occurs over everything but not

about the ego. Doubt about the belief of, 'This Chandulal is I' is considered doubt about the ego.

Play the role of drama, dramatically

And you are not to get rid of your doubt about Chandulal; you simply have to keep it 'dramatic'. A performer playing the role of King Bhartruhari is required to play his role very precisely. He will shout, he will renounce, he will cry, he will make all the gestures that will convince the audience of his sorrow. After the play if we ask him, 'were you very sad and hurting a lot?' He will tell you, 'No! I am Lakshmichand. I was simply playing the role of King Bhartruhari.' That is exactly how you will have to play the role of 'Chandulal' in your worldly interactions. Your work is done when you realize the answer to, 'Who am I?'

Stay away from sankalp-vikalp

If one holds on to the words, which we have given, then they can make one reach the end of the goal (*moksha*). If I have given you a ticket to go to Ahmedabad from here and if you leave the ticket at home, then what can happen if you become that careless? And whatever I have given to you, if you create *sankalp-vikalp* ('I am this, this is mine') then it will be ruined. If I have given you milk mixed with yogurt in it, but at night you start doubting whether yogurt is ready or not. So you would wake up two o'clock at night and shake and mix the yogurt, this on the contrary will create interference. What do you have to ask when it is all cash? If it is on credit then you have to ask. We have to see how our work gets done, don't we? What Lord Mahavir was doing? Why did he marry a woman? Why did he have a baby when he was thirty years old? What is the meaning of asking such things? You just get Your work done! If you are hungry then you should go ahead and have a meal.

Would the hunger cease or not, if you eat? Would the pain of hunger for that evening not cease? Such is this cash. One cannot do *sankalp-vikalp* (ego-'I am this', ego based reactions-'this is mine') in this.

Cash business, not on credit

You are sitting here with me right now; that too will give instant result. You will receive instant reward for whatever You do of this here, nothing is on credit and that is called *vignan* (science). Now if you run even a single errand for this here, you will be rewarded instantly without fail. This is a *vignan*; you will find a connection from wherever you start.

This is a wonder. An eleventh wonder has arisen. This Dada has infinite kinds of spiritual energies; can one promise cash (instant results) in the matter of religion otherwise?

Now make the connection

When 'we' give you the knowledge of your Self, 'we' kindle *pragnya* (Energy of the Self that is awakened within upon Self-realization and leads one to ultimate liberation) within you, which will then alert you from moment to moment. King Bharat had to employ servants around the clock to remind him to maintain awareness of his enlightened state. In any critical circumstance, 'our' *Gnan* will present in front of you; 'our' words will present in front of you and 'we' will be before you and you will come into awareness. 'Our' *Akram Gnan* is such that it will constantly keep you aware and vigilant. It is worth taking advantage of. If once this connection is made, there will be an everlasting solution.

Does the *laksha* (awareness) of 'I am *Shuddhatma*' remain constantly?

Questioner: It remains constantly, Dada.

Dadashri: That is called '*Atmadhyan*'

that is called '*shukladhyan*'. *Shukladhyan* (meditation of and as the Self) is the direct cause for liberation! 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!

Every night when sleep comes, You should say 'I am *Shuddhatma*' And You should remain in the five *Agnas*; it is more than enough. From this very point, You are liberated. You (the Self), will not be touched by any pain (*dukha*); worldly pain will not touch You (the Self), now.

You will not forget this, will you?

When he experiences worldly difficulties, like when his leg or the hand is hurting, tell him, 'Do not worry, let it hurt, I am here with you.' Otherwise when the body is having difficulties, say, 'not mine,' and it will remain separate. This is because a line of demarcation has been made, which separates the Self and the non-Self. Thus one needs to understand all this as a regular course of study. You will not forget whatever I am saying, will You?

Now remain in that Paramatma Yoga only

You have been given *Paramatma yoga* (the union with the absolute Self). So now do not let go again. This cannot be attained in any lifetime. It has happened to You only in this lifetime. This is the eleventh wonder of this era of the current time cycle. The union with the Self (*yoga*) has happened. This union has happened for You because of merit *karma*. You have seen everything from the top. You have seen everything up to a certain limit. You have it in Your awareness of what you have seen, don't you?

However you can, remain in this union with the absolute Self (*Paramatma yoga*) that 'I' have given you. It is such a *yoga* that You can become *Paramatma*. No one can obstruct it and all problems of the worldly life come to an end. You can win even the most difficult of all wars because the *Shuddhatma* is Krishna and He will take You to victory!

Easy liberation through following Agnas

'Our' *Agnas* are verily who 'we' are. *Agna* is verily the Self (*potey*). Make the effort to remain within 'our' five *Agnas*.

It is possible to get Your work done if You remain in 'our' *Agna*, and the *Agna* are easy, they are not difficult. You are free to eat and drink whatever you like, nothing will touch You in the city of Bombay which is full of illusory attachment (*moha*). You will not feel like buying anything or you will not feel attracted to anything even if you are in the Fort area (high end shopping center of Bombay). Before you used to grope around here and there, but now that attraction has gone away.

The worldly life will go on but it will not have any effect on You and You will be able to get Your work done. This *Vignan* (science) is such that worldly pain (*dukha*) will not affect the one following the *Agna*. This is the first stage of liberation. And the second stage of liberation comes upon *nirvana* (ultimate liberation, no reentry in any body form). There are two stages of liberation (*mukti*). When one attains the first stage of liberation, he becomes free from all pain. One will not be affected by anything if he follows 'our' *Agna*. He will not be touched by pain even when it is around him. He will experience *samadhi* (bliss of being the Self) amidst *upadhi* (external problems). In the midst of *aadhi* (mental problems)-*vyadhi* (physical problems)-*upadhi*

(externally induced problems), even if there is extreme *upadhi*, one will experience *samadhi*. Such is this *Vignan* of the twenty-four *Tirthankaras*; it is extremely beneficial. You just have to remain in 'our' *Agna*.

The one who breaks this mistake, his work is done

'We' have given many people this *Gnan* and they all remain in *samadhi*, because there is no interference of any kind, is there? He has realized that 'whatever I had believed in, has turned out to be wrong based on what Dada is saying'. Therefore let's leave all that talk aside.

That which used to be painful-unpleasant (*dukhadayi*) to Us has become the source of happiness (*sukhadayi*). Oh ho ho! So wonderful like this! It was a mistake that we used to consider this source-cause of happiness (*sukhadayi*) as (*dukhadayi*) a reason or source of unhappiness. The one who breaks this mistake, his work is done!

Now bring about solution

Here, whoever has a clean slate; will have a quick solution.

We now have to bring a final solution, to all this worldly interaction. This worldly interaction will never let one become blissful (*sukhiyo*).

How often do you remember Dada?

Questioner: Everyday.

Dadashri: Does Dada stay on in your current memory?

Questioner: Ten percent of the time I do my job and other worldly activities, but ninety percent of the time, Dada's *niddidhyasan* (inner visualization), prevails.

Dadashri: Very well. So ninety percent it remains here and ten percent or so is in your occupation! Then it is good. You have gotten Your work done!

Questioner: Dada, is there a difference between your *smaran* (to come in memory) and your *niddidhyasan* (visualization)?

Dadashri: *Niddidhyasan* remains with visualization of the face, whereas *smaran* remains without visualization. *Niddidhyasan* in which the face is seen attains a lot. It is not a problem if you cannot see Dada's face exactly; there is no problem if you cannot see his eyes but You should be able to 'see' his form. You can become like the one whose *niddidhyasan* you do.

Do what the Gnani Purush tells you

The Lord has said that the *Gnani Purush* is your own Self (*Atma*). And remembering this Dada, is itself the *Atma* (Self; Soul). Otherwise how will you remember that? The *Gnani Purush* is your *Atma*. Therefore, until you get the clear experience of the Soul, do what the *Gnani Purush* tells you. You are currently experiencing this, the experience of the Self that cautions you day and night. Does it not? Now Chandubhai may continue to be angry, but if he is irritated within, then You will tell him 'no'. Tell him, 'No, this should not happen'. So now, who are these two entities? Before *Gnan*, there were not two. It is the Self (Soul; *Atma*) that is constantly present. The Self that is attained in *Akram Vignan*, is such that it cannot be attained in a million lives. And when the Self expresses; worries leave.

In this world, no one had become worry free. I am making you worry free. But when I establish You at 'My' state then only you will become worry free, will you not? It cannot happen just like that, can it?

Now start practicing

When your worries stop; then know that you are going to *moksha* in one more lifetime. When you have no worries at all, despite living amidst the worldly life, living with the wife and children; despite carrying out your worldly obligations if you have no more worries, then know that you are headed for *moksha* in one more life; that is a guarantee.

Questioner: It is difficult to attain such a state.

Dadashri: It is difficult for sure but this is the science of *Akram* which has manifest, and so going to *moksha* is easier than cooking rice! Otherwise it is difficult to attain this *Akram Vignan*; it is difficult for such merit *karma* (*punyai*) to come into effect. One will be blessed if he attains this science. Because once your merit *karma* come into effect, you don't have to do anything at all. You have to sit inside the lift but don't stick your hands or feet outside it and that is why You have been given these *Agnas*. 'You' have to follow them.

What did 'we' say? If worry happens after attaining this *Gnan*, then it is 'our' responsibility. But one should follow this *Agna*. *Agnas* are not difficult. You start practicing.

These five *Agnas* are simple and straightforward. You don't have to renounce your home; you don't have to renounce anything on the outside. You have been given the freedom to get your daughters and sons married.

Live as if you are dead and sleep while being awake

You do not have to do anything at all to run the worldly life interaction (*vyavahar*). *Vyavasthit* takes care of all the worldly interaction exactly. Food gets digested within,

even when you have fallen sleep, so then would things not be taken care of in the worldly life? Hence, 'we' say that you have to sleep a little while being awake (awareness of the Self). To sleep while being awake means that, when the glass falls and breaks, you should have the same effect when you are awake as you would have, when you are asleep. There should not be any difference in the two effects. How wise do you remain when the glass breaks when you are asleep? And which 'ghost' enters the circumstance when it breaks while you are awake? It is the ghost of the ego (*ahamkar*) and 'my-ness' (*mamata*). When You know that ghost, then you can sleep while being awake. So then when you sleep while being awake, there will be no problem, will there? And what is wrong with that?

That is how it is; now Chandubhai does not want to get his work done, You have to get Your work done.

Remain constantly as the Self

So, *vyavasthit* verily takes care of everything of yours. Whatever you need will come to you. Whatever you desire, it will come to you, you do not have to do anything, such is this *Gnan*. This is *alaukik vignan* (science beyond this world). So You have to get Your work done here.

Questioner: After understanding this *vyavasthit*, there is no insistence on any matter or thing.

Dadashri: There is no interference thereafter, is it? This *vyavasthit*, 'we' have said it as 'we' see it.

So you should not worry about any external matters at all. Just remain as the Self, continuously. Everything that is in your account (*hisaab*), will come to you. Everything comes as an account effect for me too. There is this

Kaliyug (this current time cycle is characterized by a lack of unity in people's thought, speech and action), a city of Bombay full of illusory attractions, and yet nothing touches me. And for the past twenty years, I have experienced nothing but *samadhi* (absolutely unaffected state, blissful state). Now tell me, can that be possible in this city full of illusory attractions? But this science is verily different, this *Akram* science, it gives instant fruit of *moksha*.

If one understands the science then he is blessed

This is a science, an unprecedented science! This science has not manifested at any time, it has now come to light after one million years. Otherwise, can you go to *moksha* when you have wife and children? Can worries stop? No one's worries had stopped. This is the glory of *Akram Vignan*!

Even when one's only son dies, contentment will remain. If he understands *vyavasthit*, if he understands the *Gnan*, then he is blessed, but if he does not, then it will be otherwise. He will be content if he understands *vyavasthit*. When one understands this five billion dollar diamond, when You will become aware of it, when it comes into Your *Gnan*, then it will work.

Now remain in present

Questioner: After coming to Dada, I am convinced that Dada is *dehadhari Paramatma* (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 *kramic* 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*). Just like this Dada lives in the present, You do the same. That is why Dada always appears fresh. Even the tired Dada appears fresh. What is the reason for that? The answer is because He is always in the present, without fail. That is why this *vyavasthit* is "helping". There get Your work done. At the moment you don't have any exams, you don't have any test examinations. You have attained the *Atma* through awareness. In that, you don't have to give any test examination.

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

Keep doing your work

One's work of final *moksha* will be done, if he understands *vyavasthit*. And you never know when one with an illusion (not having attained *Gnan*) will ruin it. If you understand the detailed explanation, then Your work will be done. And you can understand that here if you want to.

Vyavasthit is a very high thing. If one understands *vyavasthit*, he will experience bliss (*samadhi*) whole day. And *vyavasthit* says keep doing what you are doing. Then if the glass breaks, call it *vyavasthit*, and move on. You continue doing your work, and then whatever the result, is *vyavasthit*.

'This' is one and only station that you have arrived at, where You can get Your work done. Therefore eat, drink and enjoy the circumstances that are directly in front of You and do not be concerned about the circumstances that are not.

Settle with equanimity

There is nothing in this world except the circumstance, which is present and in the now (*prapta*). 'Settle the circumstance in front of you with friendliness and equanimity.' This is a very magnificent sentence that has expressed. It is a very powerful sentence. This one sentence only, encompasses the essence of every scripture of the world. You are the Knower-Seer of the circumstance that is present in front of you (*prapta*) and not of the ones that are not (*aprapta*).

If you are supposed to be in court at eleven o'clock but your meal is served to you at the same time, then that is the circumstance directly present in front of you. You will have to settle that circumstance with pleasure and with equanimity first. You should eat your meal peacefully and not rush through it. Peacefully means that the *chit* should be only on what you are eating and not at the court. In other words, you should not be visualizing scenes of the court while eating. Otherwise the body is eating here and you are in the court. First finish your meal peacefully and then go to the court without haste. But what do people do instead? They are not able to enjoy the circumstance, which is present in front of them, and they run after those, which are not, in a bewildered state. In the process they lose both of them. Graciously enjoy the meal that is directly in front of you. Then only will it settle correctly. The court is still far away; it is not in front of you, so why run after it? Accomplish your work according to the circumstances

present in front of you. If you do not get your work accomplished when you are in front of a *Gnani Purush*, then it would defeat the very purpose of your existence. Who else would give you such a straightforward and correct understanding? Only the One, who is established as the Self (*Atmanubhavi*), can do so.

Then final solution will come

If You decide that You want to do '*sambhave nikal*' (settle with equanimity), then everything will fall into place for You. There is magic in those words. They will bring about a resolution automatically.

You have equanimity with the whole world for sure. You have a problem with only some two hundred to five hundred people with whom you have a connection of account of *karma* from past life (*roonanubandha*). They are the ones with whom You have to settle with equanimity. Just because this has not been settled, you wander for endless lives and take on the dangers of the whole world.

Questioner: Dada has given this greatest discovery that we are *vitarag* (free from attachment and abhorrence), with the whole world and that we have *raag-dwesh* (attachment-abhorrence), towards only our two hundred to five hundred or so files.

Dadashri: That is all; there is no other problem at all. This is the only thing you are sitting around for (before attaining *moksha*). If the problem were with everyone, then you can say that, 'Let it be, whatever happens is fine'. But you are stuck because of unsettled accounts with some two hundred to five hundred people. Out of the population of five billion people, we do not have any problem with everyone; it is only with some five hundred or so people, no? So settle with equanimity

with these people! Follow My word please!
Then final solution will come!

Pay cash through Dada's bank

Questioner: Whatever files I have, I keep having the inner intent that it would be good to settle them quickly.

Dadashri: That will remain. If your intent is of that happening soon, then it will settle soon. And some people say, 'Sir, it will be better if the obstacles do not come now.' So for him it will come late. It will come at the time of old age. He will have the obstacles at the time of old age, when the body is not strong. So do not call for it to come later. Tell everyone, 'I still have the strength; the body is strong, so if everyone comes, I will pay them today. Dada's bank is open. Come and get it. I will not give you any runaround.' This is Dada's bank; it is not a runaround-bank. This is cash payment. "This is the cash bank in the world". Therefore, you have to bring about the ultimate solution.

Bring about solution by one way or another

Once you decide to get rid of your shop, from that moment you would know what to buy. Now you would even know, what you have to do. You would know that you have to finish collecting the dues. As much it is possible to finish then do so, and if it is not then you don't want to fight. Return the money to people which they have deposited (*thaapan*; capital) with you. Capital (*thaapan*) means the money which is credited in your account, you have to pay them off and if you do not pay then they will wake you up in the middle of the night at two o'clock. However, the money which you have to collect (*ugharani*) from the other person, he may or may not pay you. It is in his hand. When someone does not pay you at that

time, why run to the court, hire a lawyer; why would you want to get into that trouble?

You want to get rid of your shop, then you have to stop buying anything, don't you? And then you have to keep selling, yet if the goods do not get sold then you have to check it out, that why are you not getting any customer? Thereafter, you find out that you do not have sugar, you do not have jaggery. And that is why the customers are not coming. Do you not need jaggery and sugar along with that? If you don't have that, then you have to buy and bring it. Because, if you do not have sugar, jaggery, then people will say, 'there is no sugar or jaggery, nothing is there. Now let's go to another shop.' People will buy other goods from wherever they get sugar. So you have to buy that many bags of sugar. But you have to get rid of shop. Will this be in your awareness or you will forget at night? From the time you decide, you will try to get rid of goods from your shop. If you find some vendor on the way to sell you merchandise and says, 'I will give you fifteen percent commission. Buy this merchandise.' Then you would say, 'No brother, I don't want any stock.' Now that you have decided to get rid of your shop, after making such decision, you will not start filling stock again, will you? In the same manner, we have to get rid of this shop. Now we have to bring about end to all these accounts. Get rid of them one way or another.

Clear accounts through the power of Shuddhatma

Thereafter, the collectors of unpaid dues will come; people will come to collect money from you, which they had loaned you. So you should say, 'whoever is out there, whoever is left, come and collect quickly from me. I want to pay off now.' So then there will be big crowd at your place. There will be a crowd,

and suffocation too. But once you pay it all off, you are free. You will have suffocation, let it be, but once you paid off, then it will come to end, will it not? The solution to crack something open is accomplished with one blow of a sledgehammer, rather than repeated blows with a small tool. The latter will exhaust you and make you suffer unnecessarily. And the gold will remain as much it was, will it not? Or will the gold decrease? You will lose only money, which you had spent for making the jewelry with the gold. So now, if you feel suffocation then do not worry. If the crowd of 'collectors' comes, it is good; it will come to an end. If two-five come then say, 'come, if there is anyone else left. Now I will pay off all.' This is because you have attained *Shuddhatma* (pure Soul), and therefore all payments can be made.

A debt will be there for sure; someone may owe a hundred thousand, and another may owe five hundred thousand. But for those who have started paying it off, for those who want to pay it off, it won't take too long. Therefore, now You have to get Your work accomplished in this life.

'Doing' ruins; 'Seeing' improves

Questioner: But Dada, there are certain family files that cannot be settled, they are stuck unrelentingly to me; what should I do about that?

Dadashri: Even if you keep waiting at the station, the train will leave only at its appointed time. It is foolish to keep looking outside the window. This is the *Vignan* (science) of the *Vitarags*, remain in Your *moksha* and do the work. All the work will be done. Where the *Vignan* of the *vitrag* Lords is present, there is nothing that one is attached to, there is no oppression, there is no suffering; there is nothing there. What a

Vignan! How great the twenty-four *Tirthankaras* were! Had people realized that, they would have attained *moksha*! They would have been eternally blessed, had they understood even a single word of Lord Mahavir.

You should not think about turning things around (improve things); things continue to turn around on their own. If you are having a very hard time with external problems, come here and take blessings and everything will be fine. Do not do anything to improve; by doing, it will ruin for sure. The natural law is that if you try to 'do' anything, it will be ruined; it will improve on its own.

Questioner: Beautiful! What a wonderful thing You have given us. You made it so easy, Dada.

Dadashri: Then what else! Everything improves on its own, 'doing' ruins it.

Questioner: Dada, you have disclosed a very great secret. People go around trying to improve everything around.

Dadashri: By 'doing', everyone is doing wrong! If you want to do wrong, then 'do it'; if you want to do the right, then remain *gnata-drashta* (knower-seer). Remain in the *Ajna*.

Accomplish the work, in this life only

Questioner: Dada, we cannot destroy those tubers without your grace.

Dadashri: All can get cut and destroyed, if there is grace then all can be penetrated and destroyed. What cannot happen through grace? What is it that a *Gnani Purush*, who destroys terrible *karma*, not do?

Questioner: Bless us all so that everything becomes clear in Your presence.

Dadashri: You have our blessings. Provided you clean up everything.

Questioner: We will clean up everything.

Now remain alert

Dadashri: You have to accomplish Your work. You are to use up this body only to attain the completion (become the absolute Self). If the *karma* had been settled and then you got this *Gnan*, then the work can be accomplished in just one hour. But all your *karma* have not been settled; the *Gnan* has been received even as you were walking along in life. So when the unfolding effect of *karma* changes within, at that time the light of the intellect changes it, and one becomes confused. So when you get confused and entangled within, you should keep saying 'Dada' 'Dada' and say, 'This army has come to confuse and obfuscate.' Because those that cause confusion are still present within. Therefore, remain very alert and keep the 'Gnani Purush' over your head at all times. You never know when you will encounter difficulties. At that time ask for Dada's help or summon Him and He will be present.

Therefore, it is not worth wasting even a second. Such an occasion and opportunity will never come again and again, and so You should accomplish the work. If You maintain awareness here, it will destroy all *karma* and you will become *ekavtari* (one who has only one more life before attaining *moksha*) and be on your way to *moksha*. *Moksha* is straightforward (*sarad*); it is natural and spontaneous (*sahaj*) and easily attainable (*sugam*).

The path of *moksha* is easy (*sahelo*), straightforward (*sarad*) and easily attainable (*sugam*). It is the path of equanimity

(*sambhavi*). It is such that no effort is needed in its progression. Therefore, accomplish the work because this circumstance is not likely to come again for infinite lifetimes.

Bring about solution quickly by going after it

Questioner: Why do worldly pressures come and cling to the one who has become a *Shuddhatma*?

Dadashri: If this *Shuddhatma* that you have attained was attained after all your *karma* are settled, then nothing will get in. But You have attained this state with *karma* still pending. What I am saying is that now You have to quickly settle all those *karma* which are pending. Clear up all the debts. Otherwise, there was no way to clear up all your debts without attaining the *Shuddhatma*. Therefore, you have to find a way of becoming rich from the state of bankruptcy. This debt is endless. And now, whoever is left wandering will wander another 81,000 years. That is why 'we' are picking people up, so whoever has attained this union with the Self, should accomplish the work. Otherwise, this is a slippery era. It is a time of slipping. 'We' have given you this awareness in the midst of your heavy *karmic* debt.

Do not create interference

This path is one of awe and wonder. So You should get Your work done quickly by pursuing it intensely. Now whatever other desires (*ichchha*) arise within; You should make them bland in whatever way You can and that is all *charitra moha*. Desire (*ichchha*) is not truly *moha*; it is *charitra moha*. Even the Lord had *charitra moha*. From the time He left home till the time He attained *Kevalgnan*; it was all *charitra moha*. When you eat *vedhami*, (stuffed sweet flatbread) and

jalebi (crispy fried sweets soaked in sugar syrup), 'I' would not come and object. I know that it is Your *charitra moha* and that You are settling it. 'You' should settle it with equanimity so that it does not come back again. Whatever that has come right now is *vyavasthit*, if it has not come that is *vyavasthit* too. If the *vedhami* is not cooked properly, it is *vyavasthit*; if it is perfect, it is *vyavasthit*. Everything is *vyavasthit*, no?

What *vyavasthit* is trying to say is that do not create *dakho* (interference) *dakhal* (effect of interference). It is verily *vyavasthit*, it is like this only. That is verily correct. Whatever you believe, it is wrong; that is what it is trying to say.

Questioner: That is right.

Dadashri: It is written in that too, that if this one *vyavasthit* would have come in to Your (complete) understanding then You would have swim across. Provided Dada's *vyavasthit* would have come in understanding. *Drashti-purvak* (with vision of the Self), but from where can one have such vision (*drashti*)? That vision cannot arise without doing *tapa* (inner penance) and that *drashti* does remain continuously.

Become free through the power of Agna

Questioner: Dada, I want to be free, but I am not able to do so.

Dadashri: At least You do know that You want to be free and yet you cannot. So, it will automatically become separate if You go after it. Then, if You get after it, it will slowly go away. You should know that it is like a tape that is stuck on the skin and that it is not coming off easily. Keep applying water or something else on it and it will slowly come off. You have no choice but remove it, right?

Questioner: So does one have to hope and sit and wait for it to happen?

Dadashri: You do not have to hope and wait at all. 'You' have to keep 'seeing' what is not coming off. Who is the one that has hope? The Self does not have any aspiration.

Are these losses likely to go away in an hour? It will take two to three lifetimes to get rid of the loss of infinite past lives. Before you would not have been able to get rid of it even over a hundred thousand lifetimes! It became straightforward because of Dada's *Gnan*; so, on the contrary you should sing praise to Dada's *Gnan*, that 'I attained this *Gnan* and that I met Dada!'

Questioner: That does not happen, but now I feel, how unfortunate I am that despite meeting such a Dada, I do not know how to get my work done.

Dadashri: Yes, You have to get Your work done now that You have met Dada. You may not even see him ever again.

If you do not put up with the complaints of the non-Self, then the loss will come to end on its own. But Your work will be done if You follow Dada's *Agnas*. Do not even think about it (the non-Self and its tantrum). Do not see how much loss there is, all You have to focus on is to 'see' how You can follow His *Agna* and make sure You do not forget the *Agnas*; that is all. Where is the loss in this?

What should You do when the ego is badly broken? All the weapons around you may cause a deep wound, but the Self has infinite *shakti* (energy and power), hence affirm, 'I am full of infinite energy, you can do whatever you want to!' You should become obstinate like that; do penance (*tapa*). 'I have infinite energy (*shakti*)', and so then they (ego

and its reactions) will gradually become less on their own. As they become few, their energy will be broken. They will all be destroyed in My presence. There is enormous *shakti*, is there not?

So the solution has come

Questioner: The *nischaya* (unflinching decision) I have made in Your presence is, I want to accomplish it in Your presence only.

Dadashri: It will be fulfilled! You will feel as if tremendous energy has arisen within.

Questioner: Yes, Dada. The intensity has gone down. The intensity with which the thoughts used to come before, that intensity is not there anymore.

Dadashri: Yes, that is it. It will go away on its own. Nothing else will touch you if You remain strong, and the Self possesses infinite energy; there is no other special energy that is stronger. So then what are others going to do? And furthermore, it is neutral; it is neither a female, nor a male.

Questioner: That is true. Now, from within, the desires do not get endorsement as they used to before.

Dadashri: They will not. That is the greatest wonder, is it not?! This energy is because of that, is it not? Tremendous energy is because of just that. Would it otherwise stay? If for just one day it were to go away, that would be the end.

Questioner: Without *Akram Vignan*, it is not possible.

Dadashri: When thoughts come, none of the thoughts are of any importance. As long as the thought continues on its own, let it do so. If it does not continue and it is sent back, then let it turn back. That is how *vyavasthit*

is. Whatever happens is correct. So do not get into any other problems. Everything stops when You say, 'I am full of infinite energy.' No matter what it is, 'I am full of infinite energy', will bring about a solution for it.

Suffer the penance that presents before you

The *Gnani Purush* will give all the clarification. In this time of *Kaliyug*, suffer the penance that presents itself before you. If you suffer the *tapa* (penance) that comes to you, it is more than enough.

These external *tapa* are visible to others and with *antar tapa* (inner penance) You are the only one who knows it. You should become still where something is not of your liking. You may not like it but still You should remain in peace and stillness without causing problems for anyone. Whereas people, lash back when any *tapa* (suffering) arises. They defend their selves; You do not have to do that. When the intent of defending your self arises, You did not take the full advantage of that *tapa*. You took a bribe there.

Maintaining equanimity in any circumstance, that verily is *adeetha tapa* (invisible inner penance). What else? Everything is yours, nothing of this all, is of the other. Suffering will not arise for you, if it belonged to someone else. So You have to remain pure in it, no impurity should remain. All the garbage comes out and with Dada, everything comes out. Dada makes everyone God. Have You not seen that change?

Bring about solution through right penance

Questioner: Physical or verbal attacks may not happen but mental attacks happen readily.

Dadashri: Do *pratikraman* if that

happens. Actually it would not happen, but when it heats up a lot, mental attacks will happen, so then just do *pratikraman*. This is called right penance (*samyak tapa*). You have to keep doing penance of the type, which is without any interference from anyone (within). Such penance comes to everyone; they have no choice. Do they? Once the inner heat has been 'seen' on a specific matter, and once that penance (*tapa*) has been completed and thus gone, you will not have to 'do' that penance again. Therefore, as the number of penance decrease, that much *nivedo* (final work) has been attained.

Lord Mahavir had to go to primitive area about sixty miles away to settle the *karma* and today's people are so fortunate that they have *anaadi kshetra* (primitive area) right at home. How fortunate! This is extremely helpful, to bring about settlement of *karma*, provided if one remains straightforward.

Start the purushartha of tapa

Discussion about *tapa* came out today, so seize this *tapa* once. Start the *purushartha* of *tapa*. Lord Mahavir has referred to this *tapa*. When I said it, people say how can one go to *moksha* without external penance (*tapa*)? That is not this *tapa* (of *moksha*).

Does anyone have any desire (*bhavna*) of doing penance (*tapa*)? Raise your finger, you look brave, have some braveness. You are not going to keep having this opportunity. You are not going to get this *darshan* again. You will not even meet this Dada again.

Questioner: What should we understand by, 'you are not going to meet this Dada again?'

Dadashri: 'You will not meet Him again' means learn and get as much out of this One

(Dada) you have met. No one ever will teach you a word of this again; who has the time to do so? Who will have time to make you do *tapa* like this?

Before this bubble breaks...

'We' do not discuss too much about *tapa*. Man does not have the capacity for it. Otherwise, it is only occasionally that we do so. What is the capacity of man? One will complain the whole day if the vegetable curry goes bad. What does dealing with equanimity mean? It means to do *tapa*. How much energy of the Self it gives rise to, in front of You! 'You' attain one huge empire. Whatever you let go of on this side, that much empire you attain on the other side. And what do You have to let go of in this? It was not Yours to begin with! They will immediately carry you out and leave you (on the funeral pyre) with four coconuts, if you were to die now, no one even cares about you. Therefore, get Your work done. You have found this place in which You can get Your work (for *moksha*) done through this body. So, why don't You get Your work done? Do You not want to do so? Then stand up and say, say it heroically, why are you saying it like that? Do You want to get Your work done or not?

Questioner: I do, Dada.

Dadashri: Yes, so get it done now; instead of dying uselessly and unnecessarily. No one will come and visit you. And when they do, they come to see the body, are they going to come to see the *Atma*? Unnecessary worry about it! For infinite lives you have been begging in your own world. 'We' cannot say this, not even a word, to those who have not attained *Gnan*. That worldly life is everything for them. This can be said only to those who have attained *Gnan*, and only they can do the *tapa*, no one else can.

Accomplish the Paramatma Yoga

You have enough energy within You to shake the whole universe. I have personally 'seen' it and that is why I have disclosed everything. So then what pleasure-seeking temptations (*lalacha*) have you become stuck in? And for what? Why should You become tempted, even if the whole universe comes in front of You? So get busy with Your *purushartha* day and night. How can you sleep now? Now make Your *yoga* (union with the absolute Self) complete. This *yoga* has arisen after one million years and you have attained it with ease, in spite of having a spouse and children and all the worldly possessions. This *yoga* is not something that will come again and again. This is a *yoga* with the absolute Self (*Paramatma*). This is no ordinary union.

Get Your work done at fifty-one percent

I go as far as to tell you that you will not meet Dada like this again and again and you will not get this Dada's *Gnan* again. You will not get to see this *Akram Vignan* again, so accomplish Your work at fifty one percent (following *Agnas* by at least fifty one percent). Otherwise there is no time in this world. At present it is only this - the second day of the moon of *moksha* has arisen; now the third and fourth day should happen. Therefore, get Your work done now.

If someone were to beat you and push you out of this Dada's train, get back on it from the back door if you have to. Go into the next cabin if they throw you out of this one. If they throw you out of there, then go to the third cabin, then go to the fourth and so on. What is the nature of worldly people? They will remove you from this train, but you should get back into any other cabin and not miss the train.

Fulfill your desire now

Otherwise, this enlightened vision (*samyak darshan*) would not happen even once in a hundreds of thousands of lifetimes. And yet You have attained it so naturally and easily, free of cost. You are enjoying the bliss while living with your wife and without having done any penance or renouncing anything. So enjoy this *lahavo* (pleasure in the relative, bliss as the Self) now. This is the *lahavo* of *Akram*.

'We' have said it, have 'we' not? That which can never happen in millions of life times, happens here within an hour. Therefore, get your work done. This opportunity (connection with the *Gnani Purush* of the *Akram* Path) is not going to come again and again. Not even for a minute is this connection with Dada going to happen again and again. Everything else may happen. 'The rain, which the entire universe yearned for has fallen during the spell of torturous and unbearable heat!' –Kavi

The rain of *Gnan* has fallen during a time of relentless suffering. During such a time every human being, be it an ascetic, an *acharya*, a monk, a nun, or an ordinary person, are all suffering. It is natural for it to rain during the rainy season, but for it to 'rain' during the 'heat wave' of the current cruel time cycle, is an exceptional phenomenon indeed! The rain, which would never otherwise fall, is falling! This is where You have to accomplish the work.

Your work is done the moment You make a connection

'We' the *Gnani Purush* is considered the absolute blissful One. One becomes blissful the moment he hears 'our' name. The work is done the moment you make a connection. Now make a connection, whenever you will make a connection, 'we' will be present at that time.

If you will remember this 'Dada' during worldly life obstacles even then such obstacles will be gone. This 'Dado' has come here with so many *siddhis* (accomplished spiritual energies)! Everybody's obstacles have gone thus far on the path. Provided if one does with a true heart! Therefore, get this work done! This will not happen again and again.

Do not harbor deceptive intent

This 'Dada' is such a *nimit* (evidentiary instrument) that, the moment one speaks the name of 'Dada' then one would get up right away even if one is not able to move or walk around from the bed. Therefore, get your work done. So the *nimit* is like that. It is possible to get whatever work you want to accomplish. But do not keep deceptive intent in that. Do not do anything that will make the body get up for going in the wedding. Do such a thing that it will come to *satsang* here. So make good use of Dada (the Self, the presence of the Self). There should not be misuse. This is because if there is no misuse then Dada will be helpful again in the difficult time. Therefore, you should not use Him in that way.

The One sitting within, the *pratyaksha* (absolute Self), will give You anything You want. If you ask for any spiritually related thing in this world, just like a cash bank, He will give You all that, in cash (readily). That is 'our' *Vignan*, so get Your work done. All I am saying is that 'I' got My work done; You get Your work done too.

Beware! You will not get such a circumstance again

Because of not understanding the whole world is in puzzle, is it not? My puzzle has been solved; only I would know that, would I not? And when your puzzle will be solved, your state will change thereafter.

This is unadulterated (*nirbheyada satya*) truth. Unadulterated truth means, this is worldly truth and there is unadulterated *Atma* (*nirbheyada Sat*) too. So this *Atma* (the Self) is also without any mixture, unadulterated. Therefore, Your work will get done here, that much I can tell you. Mine is done and I am telling you all to accomplish Yours. This opportunity is not likely to come again and again, *Akram Vignan*.

Get Your work done through a firm determination

Never before has anything this simple and straightforward arisen and yet people do not take advantage of it. So what can be done? How simple and straightforward it is! When you were sitting in the car with me, will it not do if you do not converse with me? You go on doing *darshan* with *shuddha upayoga* (pure applied awareness), but there is no strong *nischaya* (decision)! There is no such thing, is there? One goes home and makes a firm decision, and if his *upayoga* wanders off, then he does *pratikraman* for it. Otherwise, can he have such a state? This state is such that Your work for *moksha* will be accomplished. When *upayoga* goes out, one does *pratikraman*.

Great awareness (*jagruti*) is required, complete awareness! Awareness over awareness, which is the ultimate awareness – and *that* is what we have here. We should remain 'asleep' where the rest of the world is 'awake.' Where we are awake, the world is asleep. *Kevalgnan* (absolute knowledge) means complete awareness. This awareness should be such that it has no shortcomings. Only the awareness (*jagruti*) is needed, that is all! By however much the awareness increases, You are that much closer to absolute enlightenment (*Kevalgnan*). In awareness

(*jagruti*), one can see all his mistakes, provided he becomes impartial. You became impartial when You became a *Shuddhatma*.

To remain in one's nature as *gnayak* (continuous knowing) is *purushartha*. And to get pulled away by the force of *karma*, where one does not resist and gets drawn in it, that is *pramad* (lack of awareness).

Questioner: But what if one remains the Knower-Seer (*gnata-drashta*) of it?

Dadashri: Then that is enough. That is all he remains as the Self. It is important to remain the knower-seer. That is One's nature (of the Self). But if one understands this *shuddha upayoga* (pure applied awareness), then his work is done. One cannot understand pure applied awareness, because he simply cannot see the other person without fault (*nirdosh*) at all. When a *doshit* (one who is at fault) person is 'seen' faultless; that is called *shuddha upayoga*.

Take advantage of this final opportunity

This *Gnan* that you have heard from me will keep working for you. You are listening about the knowledge of the path that I have taken, and that path will continue working for you. All you have to say is, 'Dada, we want to follow your foot steps,' and thereafter I will show you my entire path to you.

You have been shown the same path that Dada himself followed. Dada is ahead of you on the same path. Will you find your way or not?

Questioner: I will.

Dadashri: A hundred percent? For sure?

Questioner: Yes, a hundred percent for sure.

Dadashri: Dada has come to remove all the 'diseases', because He is completely 'disease' free (*sampurna nirogi*). With His help and support, you can get rid of any disease you wish. There is not a single worldly 'disease' in Him.

'This' 'public trust' (Dadashri) is completely disease-free (*nirogi*). It is the world's top most public trust. Whatever disease you want to get rid of, can be removed over here.

That is why 'we' tell you that you will suffer if you slack off and try to do it your way. 'We' caution you. You will be able to get rid of your disease now; you will not be able to do so later. If I had even a little bit of falsehood in me, then your disease would not go away. Do you feel encouraged?

Questioner: Since you have been talking for the past two days, a kind of an extra effort (*parakram*) has arisen within me, such that all the loopholes of insincerity that existed have closed.

Dadashri: Yes, they will close. Dada's words will do that, all loopholes of insincerity will close. It will be good if you maintain that. You are strong within and strong in this too. But if one remains just as firm and strong in this, then it will become 'first class' in this. This is a skill of a kind, no? You should do as you are told. You will not get this opportunity again and again. This is the ultimate line of talks. Take advantage of this final opportunity.

Keep going behind the Gnani

Now all this *Gnan* is based on my own experiences. I am giving you my own experiences and they are appropriate. They are experiences of my awareness (*jagruti*) which prevails every second; they are not just

of this life but also of countless past lives. What is more, they are original. There is no problem if you do not find this knowledge in any scripture but it is original.

That is why I am telling you to keep coming behind me. If you go ahead then there is no problem, but do not stay too much behind. I am saying so.

Questioner: If we stay behind, that is good enough, Dada.

Dadashri: No. Do not get so much behind. I should not have to wait. When I look back, I should be able to see you all. If you go ahead then there is no problem. If you go ahead then I am ready to give you the rein too. I do not have anything in this and I am ready to give that rein too.

Understand this Gnan by staying in touch

Questioner: So many times You have said, ‘make the direct connection (*pratyaksha*) in ‘Our’ presence. (Get Your work done of *moksha*).’

Dadashri: That is what ‘we’ are saying, ‘do the direct (*pratyaksha*) connection in ‘Our’ presence’, means you have had your experience, if you are entangled in that experience, then you ask through ‘our’ experience, so that the entanglements of your experience get resolved. That experience then ‘fits’ you. That is the very thing you have to do, that is all. We have a stock of experience (*anubhav*). For you, the experiences are occurring. Once you ask, ‘is this right or is that right?’, then You will attain total clearance (*nivedo*).

‘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 understand the whole thing. You will have to understand all this *Gnan* by staying in touch with the *Gnani*.

‘We’ have with ‘us’ the exactness of all ‘we’ have seen in this *Gnan*. You should ask the *Gnani Purush* whatever you have to, when you are blessed with the opportunity to meet Him. What a tremendous loss it is if you do not take advantage of that opportunity to get your work done! The *Gnani Purush* is the one for whom nothing more needs to be known.

If one understands what I am trying to convey about the original thing (the Self), then he can attain salvation. If one understands what I am trying to convey, in every sentence, that entire topic, then he can attain salvation (ultimate liberation).

Fit in your understanding by deriving the essence

You have to derive the essence of what ‘we’ are saying. Just grab on to that one sentence.

Whatever I am telling you, must ‘fit’ very exactly in your understanding (*ged besi*) with you, so that you will have full understanding of what I am telling you. And when it reaches “to the point”, that is what I call ‘fit’ (*ged besi*). Do people not say, ‘I still don’t get it (it does not fit)’?

So we can say that it ‘fits’ (*ged besi*), when you understand it exactly as it is, what I am trying to explain to you. Now, my ‘view point’ is different and your ‘view point’ is different and so it takes time for it to ‘fit’. But the work can be accomplished only if it ‘fits’.

Therefore nothing can be attained without 'fitting'. Here, with everyone it 'fits'. Once it 'fits', everything moves forward.

Whatever talk fits in understanding (vision), will remain forever and I am talking the ultimate thing. No new talk will come out beyond this at any place. There would not be any last talk after the last talk, at all!

This is 'Akram Vignan'. This is a magnificent science. When the world learns of it, it will jump with joy!

Get Your work done in this lifetime

This *Akram Vignan* is so beneficial, so why should even a minute be wasted? You will never get such a chance in any other lifetime. Therefore, get your work done in this lifetime.

This (college of *Akram Vignan*) is not something that you take an admission into and not show up or finish up. This one course will need to be finished. One has not finished this course for infinite lives. If he had, he would become fearless (*nirbhaya*). Talks of such a feat are extraordinary, unique and out of this world!

Questioner: Dada, you say for us to get our work done, how should we do that?

Dadashri: As long as I am here you should not waste your time anywhere else. When I go to Baroda you should join me there if you have time and if you can afford it. Take as much advantage of my presence as you can. Come and just sit in my *satsang*; you don't have to do anything else at all.

Remain in 'Dada's' vicinity

When You sit here then even if You do not do anything the changes will continue to happen within, because this is *satsang*. *Sat*

means eternal (the Self), and *sang* means company. 'This-the *Gnani Purush*' is the manifest *Sat*, so if You sit in the company of this *Sat*, then it is considered the ultimate *satsang*. All other *satsangs* are there, but they are not ultimate. This is Bombay Central (the final station); after this, the train will not go any further!

Questioner: What intense desire should *mahatmas* keep for attaining the absolute state?

Dadashri: As much as possible one should spend his life with Dada that is the only intense desire. Anywhere, day or night but one needs to stay near Dada only. One should stay in the vicinity of Dada.

Questioner: We experience extra peace, and bliss in Your presence.

Dadashri: This presence is a completely different thing! 'You' are seeing my presence, but the 'presence' that I 'see', that 'presence' is what You are experiencing (*varitaya*) also. The Lord of the fourteen worlds (*lokas*), the Lord of this universe has manifested within; I benefit from that and so do You. This much proximity is needed; that is all. The closer You are, the greater the benefit and the surrounding environment will always be wonderful. In that, the environment makes a difference! Nevertheless there is benefit in nearness and that too if the understanding is there, there is no benefit if there is no understanding.

Sins wash off through darshan of the Gnani Purush

When you come here it will touch your heart. When the intellect becomes *samyak* (right), one will promptly enter the heart, because what is 'our' speech like? It touches one's heart.

Questioner: For it to reach the heart, it needs the *satsang* and the *darshan*, does it not?

Dadashri: Yes, there is a need for *darshan* and *satsang*. That *darshan* will get the work done. A lot of work will get done if one does the *darshan*.

By doing the *darshan* (devotional viewing without awareness of the Self, 'seeing' the *Gnani* as the Self) of the *Gnani Purush* one's mind becomes strong, speech and thoughts become good. Sins (demerit *karma* effect) are washed away by mere *darshan* of the *Gnani Purush*. Everything changes by mere presence of the *Gnani Purush*. I have not given any great instruction (*updesha*), yet everything changes through this environment. His (*Gnani's*) speech, conduct and humility are such that wins over everyone's mind (*manohar*). *Manohar* means it is such that it will capture your mind.

Questioner: Always delightful, of the *Gnani Purush*.

Dadashri: Yes, pleasant. Yes, joy of the heart.

Therefore You do not have to learn the scriptures, You have to learn Dada (His science). 'You' have to just see Dada. By seeing, there will be a complete change in effect, in just one lifetime. Just by seeing him, Your *bhaav* will arise, 'What a speech! Such wonderful conduct! Such a mind!' 'Your' *bhaav* will become like that. And all this other is going to dissolve.

Strong desire for familiarity with the Gnani

By remaining in *satsang*, it will all empty out. Because by remaining with 'us', by seeing 'us'; You will attain direct energies from 'us'

and so Your awareness (*jagruti*) will increase tremendously.

You have to get Your work done. If your mind is thick (more layers) then you will have to sit longer in *satsang*, you will have to wait little longer. But bring ultimate solution (*ukel*)! This is the stock of *Kaliyug*, and this means you have filled lots of stock of *karma*. Amidst all this, it is tremendous merit *karma* that You attained this *Gnan*, it is indeed very tremendous merit *karma*!

To attain *Gnan* means that You have become free from worldly familiarity (*loka parichaya*). Yet it is necessary for You to have a deep inner intent (*bhaav*) to get maximum familiarity (*parichaya*) with the *Gnani Purush*. Always, whether you are coming or going, whatever familiarity you gain, that is Your gain.

Accomplish Your work through Gnani's company and satsang

Did you go to school or not? How many years had you gone to school?

Questioner: Ten years.

Dadashri: Then what did you learn in the school? Language! You spent ten years to learn this English language and I am asking you to spend only six months with Me. If You keep in close touch with Me for six months You can accomplish Your work.

How many years did it take you to get a college degree?

Questioner: Six.

Dadashri: I do not need that many years. I am just saying it is more than enough if you stay only six months with Me.

Questioner: When someone sits with

You for six months then overt (*sthoor*) changes happen within him, then subtle (*sookshma*) changes happen; is that what You are saying?

Dadashri: Yes, changes will continue to happen just by sitting here.

Questioner: What do overt (*sthoor*), changes mean?

Dadashri: Overt changes mean his problems in the external world part are gone, only the internal problems (*kashaya*) remain! Thereafter, if *satsang* happens again then the internal trouble part would also go away. If both are finished then He becomes complete. Therefore one should have this *parichaya* (familiarity), with the *Gnani*. Two hours, three hours, five hours. You get the benefit of as many hours You credit in *satsang*.

Accomplish Your work through Gnani's darshan

Make time to avail yourself to only *satsang*. If you are absorbed with 'this' *satsang*, then your work is done.

Get Your work done means that if You can remain in 'our' *Agna* properly, then it is fine if you come once every two to four months and do Our *darshan*. But if you cannot remain in them, then you should come here often, everyday and do *darshan*.

What does it mean to accomplish Your work? Try to do *darshan* as much as possible. Get the benefit of being in live presence in the *satsang*, where you can see him directly, as much as possible. If it does not happen then be remorseful for it. You should do the *darshan* of the *Gnani Purush*. And remain seated in His company. Keep seeing Him then much work will be accomplished.

Devalue the worldly things

The intent (*bhaav*) which one has for the worldly things; has to be devalued progressively. Then only one can stay with the *Gnani*, no?

Questioner: Yes. That is right. If one devalues then it is possible.

Dadashri: This British Government is doing devaluation of this big pound. What problem do we have in this? So what benefit do we get in that? Everyday we get the news that it is down by ten paisa. At that time do you think the British people like it? What can happen? When such circumstances arise at that time what can be done?

Keep the support of the Gnani until everything falls into place

Some *mahatmas* have the understanding that after attaining *Gnan*, they do not have any work left to do. But change has not happened at all so far.

Many for whom things have fallen into place do not come here; they come once in a while. They have found what they wanted, have they not? They had been told to keep coming here till they reached a state where everything fell into place for them. Regardless, there is nothing better than remaining close to the *Gnani*. Nevertheless despite this if one is not able to remain close to the *Gnani*, there is no objection, but until everything falls into place, one must maintain a strong inner intent to do so. Things have not fallen into place if there is no arising of resultant control (absence of *kashaya* reaction) (*saiyam parinam*).

Gnani Purush is verily the main vehicle for the arising of the result of *saiyam* (absence of anger, pride, deceit or greed). You have to

get Your work done all the way to the very end. Scripture writers have said to follow and stay close to the *Gnani Purush*, but there are so many 'files' today, so how can one do so? Still, if you maintain the inner intent (*bhavna*) to do so, then for whatever time you are able to spend with Him, at least you gain that much. And there is nothing more one can say about the bliss that is derived from the *saiyam*. The kind of bliss that arises from *saiyam* is something one has never experienced in any life time or any time cycle.

Today you sat here for two hours and again you will leave half way through, then tomorrow another two hours will be wasted. Instead if you were to sit continuously for a long time, without interruption, the understanding will arise. The loss of infinite life times will be paid off.

Pay off the loss of infinite life times

Losses of countless past lives have to be recouped in this one life. So you will have to be careful, won't you? This loss is from how many lifetimes? From countless past lives!

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?

Make a niyanu of moksha

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.

He has wandered through all cycles of births and found happiness nowhere. Finally in his current life form, he goes around venting his ego through his roars and wails in the jungle. He desires to be free but does not find the right path. It is very difficult to find the right path and what is more, it is even more difficult to encounter the giver of liberation. Countless circumstances come together and dissipate but only the circumstance of an encounter with a *Gnani* will give you the permanent solution. Now You have to accomplish the work. 'I want to stay with the *Gnani Purush*', with such *bhavna* (inner intent), *parakram* (extraordinary effort) will arise. Thereafter no matter what circumstance arises, even then one can overcome through *parakram*.

Here, you have to make the mind so tenacious and firm that whatever happens in this life, even if this body were to leave, in this very life the 'work' needs to be finished and accomplished. Such an unflinching and unwavering decision has to be made. The work will then definitely be accomplished by itself. You have to make this firm decision, for Yourself. There must not be any sloppiness on Your part. Thereafter, whatever happens is correct. Thereafter you must not worry if some things do not work out. Everything will come along.

If You become the Self then Your work will be done

You have become *nihshank* (absolutely free from any doubt about the Self), now remain within the five *Agnas*. 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.'

Except the Self (*Atma*), everything is subject to rot and decay. The Self never decomposes. When one becomes the Self, the work of human life gets done. One needs to become the Self, nothing else. The body may be cut or whatever may happen to it, You should not become the body (the self). If one enters in the *par-kshetra* (the non-Self), then the world will feel like bitter poison.

Now You should tell the body, 'if you want to leave then leave, I will stay in my home.' 'You' should not worry too much about it. For infinite lives, the body has been nursed and pampered like a new born. Surrender the body of this one life to the *Gnani Purush*, and if there is no further pampering, then the work is done.

Get Your work done by even taking care of the body

That body through which one did not attain salvation, it became market material (that which gets sold or bought, life after life). That body through which you knew the *Gnani Purush*, treat that body with medicine and keep it well by keeping it in the bed even if you have 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. antibiotics, chemotherapy, 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 name of Chandubhai. So take care of this body and get Your work done.

If you cannot understand, then the best protection is to say 'whatever happens of Dada (the absolute Self), may the same happen for me'. You should do what Dada tells You. If He tells you to stand up, then stand up. If He tells you 'don't marry', then say 'I will not marry'. If he tells you 'marry two women', then say 'I will marry two women'. With the *Gnani*, you should not interfere by saying, 'Sir, the scriptures have said no and you are telling me to marry two?' – If you do then you are unfit for *moksha*.

You have attained the science so accomplish this

This is an extraordinary science. This is not any religion, this is a science (*vignan*). This gives immediate fruit (result). Therefore, 'we' are saying 'get Your work done (of *moksha*)'.

What a wonder of this *Akram Vignan* is that it turns a person on the positive side. It can take millions of life times for a person to come towards a positive side. When can it end by getting rid of negative slowly and slowly?

Questioner: It may take as much time, as one has taken to keep filling the negative.

Dadashri: All that time will be spent in only that. And one met with the friends too who have negativity. One met relatives and loved ones, friends, all with wrong circumstances; with negativity.

Questioner: All in negativity.

Dadashri: That entire part of negativity is gone. Is that an ordinary thing? As long as one has *dehadhyas* (the belief 'I am Chandubhai'); he will be on the negative side only. All negativities are gone. To have a slightest bad thought about a person; is also negative. If someone curses you and if you have a bad thought about him that is also considered negative. That too does not apply on to that person. It reaches the God within. There is a God residing in him, does He not? One is taking so many responsibilities. That is why, 'we' are saying that You have got this science in Your hand, so finish it and get Your work done. There is no problem if you are drinking tea. You are eating fritters (*bhajiya*) at the railway station; that too is not a problem. But keep this much in your awareness that whatever this stock is, it is worth getting Your work done completely. And moreover, it has come into our experience that, this does not go on in the negative anymore.

Remain eternally aware with satisfactory closure

This is the place to get Your work done. This is not any place of religion. All kinds of work, of anyone, can get accomplished here. Where *moksha* comes in one's hand, complete work can be accomplished there. This is the *Gnan* (Self-knowledge) that resolves all conflicts with equanimity, which gives closure and satisfaction (*samadhan*) in any

circumstance, in any situation. Closure and satisfaction must happen for sure. There should not be any dissatisfaction. That is called *Akram Vignan*. Constant satisfactory closure should remain. If someone insults, picks your pocket or offers flowers, even then satisfactory closure should remain.

If this *Gnan* does not give you satisfactory closure then it means that you do not know how to bring about a satisfactory closure. Otherwise closure must happen for sure. If one remains in 'our' *Agna*, satisfactory closure will happen for sure. Here, one is not to see, ability or inability to do anything well.

Now accomplish Your work

Such thing has never happened at all. This is a totally different kind. Therefore, it is worth to accomplish Your work.

'We' are saying only one thing. Get Your work done. This is a totally different kind that has happened. That which can never happen, has happened and that too in *Dushamkaal* (this current time cycle is characterized as a time of lack of unity in thought, speech and action). *Dushamkaal* means mainly the time of pain (*dukha*). Mostly, there will be pain only. In this *kaal* this has happened, so You should accomplish Your work of *moksha*.

Questioner: It is a different matter, whether the world believes it or not, but 'this' is something that is not possible to get in endless life times.

Dadashri: This is the thing that cannot be attained in endless life times. 'We' have attained it after a million years! Therefore, one has to get his work done. What am I trying to say? Accomplish the work.

~Jai Sat Chit Anand

Knowledge of the Self to Absolute Knowledge

Self-realization in one hour

Dadashri: What is the first thing that comes to your mind when you wake up in the middle of the night at two o'clock?

Questioner: That I am a Pure Soul (*Shuddhatma*).

Dadashri: The first thing that most people tend to remember, are the things most dear to them. One can never discern that which is imperceptible. That is why the soul (*Atma*) is regarded as mysterious and perfect, free from darkness and ignorance.

Ordinarily, the awareness of, "I am *Shuddhatma*" is not discerned, but here, within an hour by the grace and divine powers of *Akram Gnani* and blessings from the higher celestial beings, (*Dev Loka*), you attain an extraordinarily high level of Spiritual State.

When you meet a *Gnani Purush* (fully enlightened being), the path of total liberation (*Moksh*), becomes very simple and easy. It is even easier than cooking rice! Otherwise the path to liberation would take billions of years to reach. Through a *Gnani Purush*, this path is attained in a very short time by means of a unique short cut. This knowledge that I give you is the knowledge of the *Vitraag* (one free from all worldly attachments) Lords. However, our method is different. Our method is "Akram" (literally meaning no steps). Your entire perception changes completely. The awareness of the Soul (your real Self) is achieved within one hour. In the traditional path (*Karmic Marg* - step by step path) of liberation, this realization of "I am the Pure Soul" is not attained until the very end. People have endeavored in many ways, they have put forth tremendous effort (*purusharth*) and have tried many different ways to achieve Self-Realization. Even for a moment's glimpse of the Soul, seekers have undertaken all kinds of strenuous efforts and methods to no avail! The *Gnanis* who progress in the *Kramic Marg*, do not attain the permanent awareness of "I am *Shuddhatma*," until the very end. For you, this stage of awareness is attained easily and within one hour and what is more this awareness will remain with you forever.

Achievement of Self-Realization

Questioner: After having acquired this *Gnan* from you, I feel bliss, which is not related to any external objects. Now I only yearn for *moksh*.

Dadashri: You have taken the *Gnan*? Now you have acquired the conviction that you are the Pure Soul. Now remain in this conviction all the time. Read the small book - *Charan Vidhi*" every day. Are you not convinced that you are a pure soul? Are you experiencing the bliss?

Questioner: Yes, very much so.

Dadashri: That is the bliss of soul. The soul within you is now awake. You have been awakened from the darkness of ignorance to the light of Self Knowledge. Many of your *karmas* have been destroyed in the "fire" of this Knowledge. Do you spontaneously remember that you are a pure soul or do you have to make an effort to do so?

Questioner: I remember it spontaneously and constantly.

Dadashri: It remains with you all day long, does it not? Your work is done!

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Vadodara : 9924343335, **Mumbai :** 9323528901, **USA:** 1-877-505-DADA(3232), **UK:** +44-7956-476-253
Websites : (1) www.dadabhagwan.org (2) www.dadashri.org



With Param Puja Dada Bhagwan's infinite grace, Puja Niruma's blessings and in the presence of Atma Gnani Puja Deepakbhai Desai, We all mahatma pariwar of Dallas invite you and your family to attend and participate in the grand celebration of Param Puja Dada Bhagwan's Gurupurnima.

With Param Puja Dada Bhagwan in our hearts and his love for all in our eyes, we offer our greetings and namaskars to The Divine within you. On his behalf, with a deep sense of gratitude and humility, we accept the high privilege of hosting this celebration of The Self, The awakened Guru.

Jay Sachchidanand.

Date	Spiritual Discourses	Morning Session	Evening Session
Fri. June 29, 2012	GP Shibir	10:00 to 12.30 pm	4:00 to 6:30 pm
Sat. June 30, 2012	GP Shibir	10:00 to 12.30 pm	4:00 to 6:30 pm
	Aptaputra Satsang	-	4:00 to 6:30 pm
Sun. July 1, 2012	Satsang	10:00 to 12.30 pm	-
	GNANVIDHI	-	4:30 to 7:30 pm
Mon. July 2 2012	GP Shibir	9:30 to 12.00 pm	4:00 to 6:30 pm
Tue. July 3, 2012	GURUPURNIMA	8:00 to 12.00 pm	4:00 to 7.00 pm
Wed. July 4, 2012	GP Shibir	9:30 to 12.00 pm	4:00 to 6:30 pm

Satsang Venue

Hyatt Regency DFW, 2334 North International PKWY, DFW Airport, TX 75261.

Free Parking for attendees.

Co.: 1-877-505-DADA(3232) Ext 10, Email: gp@dadabhagwan.org, Visit: www.dadabhagwan.org

DADAVANI

Puja Deepakbhai's USA-Canada Satsang Schedule 2012

Contact telephone no. for all centers in USA & Canada: 1-877-505-DADA (3232), email:usa@dadabhagwan.org

Date	Day	Venue	Program	From	To	Venue	Email/Tel Extension
2-Jun	Sat	Philadelphia	Satsang	4.30 PM	7.00 PM	Radisson Hotel Philadelphia	eksoul@hotmail.com
3-Jun	Sun	Philadelphia	Aptaputra Satsang	10.00 AM	12.30 PM	Northeast 2400 Old Lincoln	Tel. Ext: 1002
3-Jun	Sun	Philadelphia	Gnanvidhi	5.00 PM	7.30 PM	Highway @ US Route 1,Trevoese,PA,19053	
4-Jun	Mon	Philadelphia	Aptaputra Satsang	7.00 PM	9.30 PM		
6-Jun	Wed	Raleigh	Satsang	7.00 PM	9.30 PM		Tel. Ext: 1003
7-Jun	Thu	Raleigh	Aptaputra Satsang	10.00 AM	12.30 PM	Hindu Society of North Carolina	
7-Jun	Thu	Raleigh	Gnanvidhi	6.30 PM	9.00 PM	Temple Main Hall 309 Aviation Parkway,Morrisville,NC,27560	
8-Jun	Fri	Raleigh	Aptaputra Satsang	6.30 PM	9.00 PM		
12-Jun	Tue	Birmingham	Satsang	7.00 PM	9.30 PM	Hindu Temple and cultural Center	Tel. Ext: 1004
13-Jun	Wed	Birmingham	Gnanvidhi	6.30 PM	9.00 PM	of Birmingham 200 North	
14-Jun	Thu	Birmingham	Aptaputra Satsang	6.30 PM	9.00 PM	Chandalar Drive,Pelham,AL,35124	
16-Jun	Sat	Chicago	Satsang	4.30 PM	7.00 PM	Jain Society of Metropolitan	Tel. Ext: 1005
17-Jun	Sun	Chicago	Aptaputra Satsang	10.00 AM	12.30 PM	Chicago (Jain Temple in Bartlett, IL)	atul.pandya7@gmail.com
17-Jun	Sun	Chicago	Gnanvidhi	5.00 PM	7.30 PM	435 N. Route 59, Bartlett, IL, 60103	
18-Jun	Mon	Chicago	Aptaputra Satsang	6.30 PM	9.00 PM		
20-Jun	Wed	Toronto	Satsang	7.00 PM	9.30 PM	Vedic Culture Centre 4345 14th	ivdeepak@gmail.com
21-Jun	Thu	Toronto	Gnanvidhi	6.30 PM	9.00 PM	Avenue,Markham, Ontario, L3R0J2	Tel Ext: 1006
22-Jun	Fri	Toronto	Aptaputra Satsang	6.30 PM	9.00 PM		canada@dadabhagwan.org
23-Jun	Sat	Minneapolis	Satsang	4.30 PM	7.00 PM		sshah6@hotmail.com
24-Jun	Sun	Minneapolis	Aptaputra Satsang	10.00 AM	12.30 PM	S V Temple 7615 Metro	Tel Ext: 1007
24-Jun	Sun	Minneapolis	Gnanvidhi	5.00 PM	7.30 PM	Blvd.,Edina,MN,55439	
25-Jun	Mon	Minneapolis	Aptaputra Satsang	6.30 PM	9.00 PM		
29-Jun	Fri	Dallas	GP Shibir	10.00 AM	6.30 PM		
30-Jun	Sat	Dallas	GP Shibir	10.00 AM	6.30 PM		
30-Jun	Sat	Dallas	Aptaputra Satsang	4.00 PM	6.30 PM		gp@dadabhagwan.org
1-Jul	Sun	Dallas	GP Shibir	10.00 AM	1.00 PM	Hyatt Regency DFW	Tel. Ext. 10
1-Jul	Sun	Dallas	Gnanvidhi	5.00 PM	7.30 PM	2334 N. International Parkway, Adjacent to Terminal C,	
2-Jul	Mon	Dallas	GP Shibir	9.30 AM	6.30 PM	Dallas-Fort Worth Airport, TX,75261	
3-Jul	Tue	Dallas	Gurupurnima	8.00 AM	12.00 PM		
3-Jul	Tue	Dallas	Gurupurnima	4.00 PM	7.00 PM		
4-Jul	Wed	Dallas	GP Shibir	9.30 AM	6.30 PM		
7-Jul	Sat	Phoenix	New Mhtm Satsang	4.30 PM	7.00 PM		mehta.vidhi@gmail.com
8-Jul	Sun	Phoenix	Aptaputra Satsang	10.00 AM	12.30 PM	Indo-American Community Center	Tel. Ext: 1008
8-Jul	Sun	Phoenix	Gnanvidhi	5.00 PM	7.30 PM	2809 W. Maryland Avenue,Phoenix,AZ,85017	
9-Jul	Mon	Phoenix	Aptaputra Satsang	7.00 PM	9.30 PM		
14-Jul	Sat	Los Angeles	Satsang	4.30 PM	7.00 PM		Tel. Ext: 1009
15-Jul	Sun	Los Angeles	Aptaputra Satsang	10.00 AM	12.30 PM	Jain Temple 8072 Commonwealth Ave,Buena Park,CA ,90621	boloram@sbcglobal.net
15-Jul	Sun	Los Angeles	Gnanvidhi	5.00 PM	7.30 PM		
Aptaputra's USA Satsang Program 2012							
29-May	Tue	Virginia	Aptaputra Satsang	6.00 PM	8.30 PM	Rajdhani Mandir, VA 20151	Tel Ext. 1012
6-Jun	Wed	Charlotte, NC	Aptaputra Satsang	7.00 PM	9.30 PM		Tel. Ext: 1003
14-Jul	Sat	Simi Valley	Aptaputra Satsang	4.30 PM	7.00 PM	Royal Delhi Palace CA 91303	Tel. Ext: 1009

DADAVANI**Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai****Adalaj Trimandir**Dt. **2nd August** (Thu), 9-30 am to 12-30 pm- Darshan-Bhakti - **Rakshabandhan Celebration**Dt. **10th August** (Fri), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration**Dt. **11th August** (Sat), 4-30 to 7 pm - **Satsang**Dt. **12th August** (Sun), 3-30 to 7 pm - **Gnanvidhi**Dt. **12th to 19th Sept.** - **Paryushan Parayan Satsang on Aptavani-8**Dt. **20th Sept.** (Thu), 9 am to 12 pm - **Special Darshan Program****Hyderabad**Dt. **17th-18th August** (Fri-Sat) 6-30 to 9 pm-**Satsang** & **19th Aug.** (Sun) 5-30 to 9 pm-**Gnanvidhi****Venue :** Bhartiya Vidhya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Mob.:** 9989841786**Bangalore**Dt. **21st August** (Tue), 6-30 to 9 pm-**Satsang** & Dt. **22nd Aug.** (Wed) 6 to 9-30 pm-**Gnanvidhi****Venue :** Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. **Mob.:** 9590979099**Aurangabad**Dt. **6th-7th October** - **Satsang & Gnanvidhi****Jaipur**Dt. **9th-10th October** - **Satsang & Gnanvidhi****Delhi**Dt. **12th-13th-14th October** - **Satsang & Gnanvidhi****Venue, timing, contact details for above centres will be given in next issues.****Pujya Deepakbhai's Australia Satsang Schedule 2012**

Date	Day	Venue	Program	From	To	Venue	Email/Tel Extension
17-Jul	Tue	SYDNEY	Aptaputra Satsang	7:00 PM	9:00 PM	Redgum Function Center, 2 Lane Street, Wentworthville, NSW - 2145	
18-Jul	Wed	SYDNEY	Satsang	7:00 PM	9:30 PM	Bowman Hall, Civic Centre,	+61421127947
19-Jul	Thur	SYDNEY	Gnanvidhi	6:00 PM	9:00 PM	Campbell Street, Blacktown, NSW - 2148	+ 61 401924131
20-Jul	Fri	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM	Blue Lagoon Beach Resort, 10	+61 468611299
21-Jul	Sat	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM	Bateau Bay Road, Bateau Bay, NSW 2261	+61 438489185
22-Jul	Sun	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM		
23-Jul	Mon	MELBOURNE	Aptaputra Satsang	7:00 PM	9:00 PM	Shirdi Sai Baba Temple, 32 Halley	+61 433059550
24-Jul	Tue	MELBOURNE	Satsang	7:00 PM	9:00 PM	Avenue, Camberwell, Victoria -	+61 403886647
25-Jul	Wed	MELBOURNE	Gnanvidhi	6:00 PM	9:00 PM	3125	
27-Jul	Fri	PERTH	Aptaputra Satsang	7:30 PM	9:00 PM	Jewish Community Centre, 61	+61 430148386
28-Jul	Sat	PERTH	Gnanvidhi	4:00 PM	7:00 PM	Woodrow Avenue, Yokine, WA - 6060	+61 425255677
29-Jul	Sun	PERTH	Satsang	4:00 PM	6:30 PM		

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Dadavani

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Get your work done of salvation at the feet of the Gnani...
Why don't you become straight, accept with humility that you do not know anything, and ask to be liberated from the wanderings of infinite lives? That is all you need to ask for and I will solve your puzzle of life. A Gnani can do whatever he chooses because he has the energy to grant liberation. Gnanis are very rare indeed and a Gnani of the Akram Path comes about once every million years and that too only in the peculiar time like the current cycle of Kaliyug! He will directly take you up in an elevator instead of you having to climb steps and exhaust yourself. This opportunity of moksha through Akram Vignan is akin to threading a pearl in the flash of lightning..

-Dadashri



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