



## Liberation is Attained Through Total Surrender at the Feet of the Gnani Purush

### EDITORIAL

“Do not seek anything else! Seek only a *sat Purush* (the enlightened One, who is free from ego and all worldly attachments, and enlightens others), then proceed having surrendered all your inner intents at His lotus feet. After that, if you do not attain *moksha*, then come and take it from me.” – Shrimad Rajchandra

The *Vitaraag* Lords have said, “There is nothing at all that needs to be done for *moksha*. Just seek the One who has become free Himself; the One who has crossed the ocean of worldly life Himself, and He has the power to help countless others attain the same. Seek such a liberated *Gnani Purush* and follow his footsteps without any fear. If you want to attain *moksha*, then you will never be able to do so without the presence of a living *Gnani*, without having surrendered totally (*samarpan*) to Him, without following His *Agnas*.”

The true meaning of *samarpan* is when you surrender all your wrong beliefs at the feet of the *Gnani*. That is, whatever gives rise to wrong beliefs, the causes of those wrong beliefs, the wrong beliefs themselves and the result of those wrong beliefs; all of that is surrendered totally. And thereafter, you become the pure Soul. You totally surrender those wrong beliefs and Dadashri gives you the right belief. ‘He’ fractures the wrong beliefs and helps you attain the right belief.

In simple terms, *samarpan* means that you have complete trust on whomever you have surrendered totally. In whatever he says, whatever he does, you do not use your intellect and you follow whatever he says with complete faith; that is referred to as *samarpan*. When can it be considered as *samarpan*? When you live as though you are dead, meaning that whatever he does, you still do not have a difference or become separate [from him].

In the current edition, while describing the various ways to nurture the inner intent of total surrender and giving great details, absolutely revered Dadashri explains: What is *samarpan*? What is *samarpan bhaav* (the inner intent of total surrender)? To whom should you totally surrender? To what level would you have to go, to surrender totally? And the hindrances that prevent you from surrendering totally, such as *swachchhand* (acting according to your own will).

The *Gnani Purush* is considered a wonder of the entire world; He does not have beggary for anything and the absolute Self has manifested within Him. If you surrender totally to the One you have attained *patantar* (the experience of the Self once the veils over the Self have broken) from, then your work will be done. When you know how to put the world aside, where no one can influence you; that is referred to as *samarpan bhaav*. This means that, ‘Whatever is to happen to the *Gnani Purush*, let the same be for me.’ You should certainly not let your ‘lifeboat’ separate from Him. It is our heartfelt prayer that, after attaining the Knowledge of the Self, may *mahatmas* progress on the path of *moksha*, by completely developing *samarpan bhaav* towards the *Gnani Purush* after understanding it.

~ Jai Sat Chit Anand

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.*

*While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

## Liberation is Attained Through Total Surrender at the Feet of the Gnani Purush

### The True Path for Becoming Happy is Verily Total Surrender

**Questioner:** To live, having totally surrendered (*samarpan*) everything to God is the true path and the path of becoming happy, isn't it?

**Dadashri:** Yes, but no one in this world has actually lived having totally surrendered to God! However, people actually say that they have totally surrendered to God! But in fact, they have surrendered to their wives. Now, in worldly interactions they say, "I have totally surrendered to God." So, when they do *bhakti* (sing devotional hymns), they speak of the dedication (*samarpan*) towards God, but if they have totally surrendered to God, then would they have any miseries at all?

**Questioner:** By surrendering everything to a true guru, all work is accomplished. To what extent is that true in worldly interactions?

**Dadashri:** That is completely true in worldly interactions. If one surrenders to a guru, then that one lifetime will go on track. This is because, as he has surrendered to the guru, it means he

follows as per the guru's directive, so he does not face any misery.

No one has attained *moksha* without a guru. Only the *Tirthankar* Lords were able to do so, as They attained spontaneous Self-realization. However, in one of their previous lives they had met a guru, through whom They attained *Gnan* (Knowledge of the Self), which is why They did not face any problems. However, others would actually take a beating without a guru. If there is no one guiding you, then *swachchhand* (to act according to one's own will and intellect) arises.

### There is a Difference Between a Guru and a Sadguru

**Questioner:** I have visited many places, and I have asked the same question everywhere, "What is the meaning of a guru?" However, I have not received a satisfactory answer.

**Dadashri:** That is true. A person is referred to as a guru when, upon the mere sight of him your head bows down in reverence. And a person to whom you can surrender your mind, speech and body is referred to as a *Sadguru*. This is the difference between a guru and a *Sadguru*.

A *Sadguru* is a *Gnani Purush*, One who has the experience of the Self. Now, with regard to these other gurus, you would be considered their follower. They walk ahead and they continue showing you the path ahead. They are considered as guides. Therefore, a guru should be such that your head bows down in reverence upon seeing him. Of what use is it, if your head does not bow down in reverence upon seeing him?

### Surrender all Inner Intentions at the Feet of a Sat Purush

**Questioner:** Shrimad Rajchandra [Self-realized *Gnani* who lived between 1867-1901. He is also known as Krupadudev] has said, “*Sadgurune charane chalyo ja, navme bhav moksha malshe,*”

“Proceed by having surrendered at the feet of a *Sadguru*, you will attain *moksha* in the ninth life.”

What does He mean by this?

**Dadashri:** It is difficult to find a *Sadguru*, isn't it! It is not possible to find a *Sadguru*. It is not an easy thing. A *Sadguru* should be a *Gnani*. There may be a guru who is not a *Gnani*, but he would not have the complete understanding. Whereas a *Gnani* will in fact give you the complete understanding, He will explain all the facts to you. The One who has nothing more left to be Known is called a *Gnani*! It is not that He only knows about the Jain religion, He Knows everything indeed; He is referred to as a *Gnani*! And if you meet Him, you would attain *moksha* in the ninth life, you could even attain *moksha* in two lifetimes.

However, it is difficult to find a

*Sadguru*, isn't it! In fact, in the current times, true gurus do not exist, so then how can there be a *Sadguru*? And when a *Sadguru* like Shrimad Rajchandra was around, people were unable to recognize him.

All these gurus exist, but who can be considered a *Sadguru*? Prabhushri Laghuraj Swami, a disciple of Shrimad Rajchandra, can be considered a *Sadguru*. ‘He’ did not have even a trace of *swachchhand*. Everything He did was in subservience to Krupadudev; whether Krupadudev was present or not, yet He was subservient to Him. He was a true *Purush* (Self-realized person).

### The Guarantor of Liberation

That is why Krupadudev said, “*Biju kai shodh ma...!*” Do not seek anything else...!” Now, Krupadudev had only spoken this sentence in reference to those seeking *moksha* after He left this world. The rest were letters He had written to people and all those letters have been compiled. They are good for reading. However, Krupadudev said this in the Kathiawadi dialect [a dialect of Gujarati spoken in the Saurashtra region of Gujarat], “*Biju kai shodh ma! Matra ek sat Purushne shodhine tena charankamalma sarva bhaav arpan kari dai vartyo ja. Pachhi jo moksha na male to mari pasethi leje.*”

“Do not seek anything else! Seek only a *sat Purush*, and then proceed having surrendered all your inner intentions at His lotus feet. After that, if you do not attain *moksha*, then come and take it from me.”

“I will give you *moksha*, why are you uselessly putting in other efforts?” Have people like these, who give such

a guarantee in this descending half of the time cycle, emerged? This is the descending half of the time cycle, so up until now, how many *Purush* have emerged who give such a guarantee? 'He' is the only One! [Giving guarantee that] "If you do not attain *moksha*, then come to me." Just look at that, Krupadudev has shown such a great path in this!

Who can be considered a true devotee of Krupadudev? The one who remembers only this much, "*Biju kai shodh ma...!*" "Do not seek anything else...!"

### Only This Much is the Intention of the Tirthankar Lords

Therefore, if you want to attain *moksha*, then look for a *sajeevan murti* (living *Gnani*), this is because apart from [the guidance of] a living *Gnani*, *swachchhand* will never leave. This alone is the value of a living *Gnani*!

**Questioner:** The meaning of a living *Gnani* has not set in my understanding.

**Dadashri:** A living *Gnani* is One who can be seen in person, before you, He would scold you, if you were making a mistake, and then He will tell you so. However, Krupadudev has gone, He cannot destroy your mistakes today. That is why He said, "Seek a living *Gnani*!"

What is the sign that *swachchhand* has gone? *Samyaktva* (the right belief of 'I am pure Soul'). As long as the right belief of 'I am pure Soul' is not attained, until then *swachchhand* is definitely there. Therefore, until one attains the right belief of 'I am pure Soul,' he should remain under the guidance of any living being who has attained the right belief of 'I am

pure Soul.' This is the intention of God and the twenty-four *Tirthankar* Lords. One will require a living (*pratyaksh*) *Gnani*, he will require the *Agnas* from a living *Gnani*. *Agnas* from One who is not currently present and living (*paroksh*) will not work. The reason being, although the *Agnas* are of Lord Mahavir, however you are following them as per your own understanding, aren't you? Hence, the interference is of the understanding itself, isn't it? All the interference is of the understanding itself and with that, everything becomes poisonous. Therefore, if there is a living *Gnani*, only then will it give result. The tool to attain *moksha* has to be a living *Gnani*. If there is a living *Gnani*, then *swachchhand* will be prevented.

### Surrender Totally to a Living Gnani

**Questioner:** What you are saying is that there should only be devotion (*bhakti*) for a living *Sadguru*, is that right?

**Dadashri:** There has to be complete surrender.

**Questioner:** What if one lives with the complete *samarpan bhaav* (inner intent of total surrender) towards the *Sadguru*?

**Dadashri:** Then his work gets done. If one has *samarpan bhaav*, then all his work will get done. After that, nothing at all remains. However, the surrender of one's mind, speech and body is required.

**Questioner:** What is the meaning of *samarpan*?

**Dadashri:** What are you referring to as *samarpan*?

**Questioner:** I believe *samarpan* means to hand over everything.

**Dadashri:** Yes, totally surrender everything. [With the intent,] ‘I am surrendering these three bundles of the mind, speech and body to You.’ So, what would the *Gnani Purush* do with that? [‘We’ would say], “What would I do by collecting them? Use however much you need and ask ‘us’ before using the rest.” What did ‘we’ say?

**Questioner:** Ask ‘us’ before using it.

**Dadashri:** So, when ‘we’ give it back to you, that doesn’t mean you should use it just like that, as much you please. You should ask ‘us’ before using your mind, speech and body; do you understand? After having surrendered them, shouldn’t you ask before using them?

**Questioner:** It is easy to say what you are saying, the total surrender of the mind, speech and body, but it is not that easy to do.

**Dadashri:** No, it cannot be done; it is not possible for it to be done right now. However, when ‘we’ make it so for you, then things will work out smoothly.

**As Long as the State of Total Surrender Does not Arise, Kashays Exist**

**Questioner:** If *samarpan bhaav* were to arise towards a guru, then what you are saying is correct. However, if the *samarpan bhaav* does not arise, then all of these things will definitely happen and their effects will certainly arise; *kashays* will definitely arise.

**Dadashri:** Yes, that will definitely happen! As long as the [intent of] *samarpan* (total surrender) does not arise, that will continue to happen! That is why

‘we’ have given *Gnan* to all these people, so they will not have even the slightest of worries in the future. No fear of any kind remains, such as, ‘What if this happens?’ Is such *Gnan* necessary or not?

**Questioner:** It is.

**Dadashri:** No fear of any kind will be felt; no jealousy will arise, in the future. *Gnan* that makes one free from worries and free from fear; is there or is there not a need for such *Gnan*? Thereafter, would a person practice his religion or wouldn’t he?

**Questioner:** Is there even a need to practice religion anymore? The inspiration will continue to arise from within. After attaining *Gnan*, as One remains in the *Agnas*, the inspiration continues to arise from within; thereafter worries do not remain at all.

**Dadashri:** This Science (*Vignan*) itself is such that despite living a worldly life, with a wife and children worries do not arise.

**Taking Refuge is the ‘Medicine’ to Remove the Ego**

**Questioner:** When can it be considered that one has accepted the unconditional refuge of a guru?

**Dadashri:** It can be considered as acceptance of the refuge when one does not have any worries and one has no conflicts. That is when one is considered to have accepted refuge. Worries or conflicts do not arise under any circumstances. Internal conflicts do not arise at all.

**Questioner:** I have the intention to take refuge; does that hold any importance for spiritual practice or not?

**Dadashri:** The only importance it has is that without taking refuge, the ego does not leave. The ‘medicine’ to remove the ego is to take refuge. However, whose refuge? [Take refuge] Of the One whose ego has left; it will not do if you take refuge just anywhere.

### The One Who Takes Away the Ego is a Viraat Purush

**Questioner:** In fact, the One whose ego has gone is the only One who can remove the ego, isn’t it? Who else can remove it?

**Dadashri:** The One who takes away the ego of others is referred to as a *viraat Purush*.

**Questioner:** Does the ego leave upon gaining the *darshan* (live eye connection with; to See) of the *viraat* form?

**Dadashri:** Only when the ego leaves, can that be considered as having done the *darshan* of the *viraat swaroop* (the real form of the enlightened One)!

**Questioner:** Is gaining the *darshan* of the *viraat* form the same as attaining *Gnan*?

**Dadashri:** The *darshan* of the *viraat* form means recognizing the *Gnani Purush*. In the true sense, who can be referred to as *viraat*? The One who devours your ego as well. The One who can destroy even your ego is known as the *viraat* One! And what is the result of that? It makes You *viraat*. Without [attaining] the *viraat swaroop*, no one would bow down to Him! It was only when Lord Krishna showed Arjuna such a *viraat swaroop* that Arjuna bowed down to Him [in surrender]; otherwise, he would not have bowed down.

This ego is such a thing that it will not leave even after a hundred thousand lifetimes. A person told ‘us’, “You have certainly taken my ego away!” So, He [the *Gnani Purush*] is a *viraat Purush*! Instead, are you looking for a *viraat Purush* as per the scriptures? The One who takes away our ego is a *viraat Purush*. Otherwise, what other kind of *viraat Purush* would there be in the world?

What can be referred to as *viraat swaroop*? The ‘One’ in whom there is not even the slightest intellect, not even a drop of intellect. By continuously prodding at it like this, He gets rid of the ego completely, just like removing all the air out of a tire. Therefore, the One whose ego has completely gone is the only One who can take it. The One whose own ego has completely exhausted is an *Atma Gnani* (One with the complete Knowledge of the Self). The One who takes away the ego of others is a *viraat Purush*!

### Without a Living Gnani There is no Salvation

**Questioner:** Such total surrender should only be to someone at the level of Lord Krishna or Lord Mahavir, only then would it be considered appropriate, right? Or would it be acceptable if one surrenders totally to any ordinary person?

**Dadashri:** If you feel that He is a *viraat Purush*, then you should do so. If you feel that He is a great *Purush* and you find all His deeds to be so phenomenal, then you should surrender totally to Him.

**Questioner:** The great people who came into being, those who became so thousands of years ago, if I surrender totally to them, then would that be

considered as having surrendered totally? Would I be able to develop with that or would I definitely require a great living person?

**Dadashri:** Development can also take place through *paroksh*, however if you find a living *Gnani*, then you will certainly attain salvation instantly. The result of [total surrender to] a *paroksh Gnani* is development, while without a living *Gnani* there is no salvation. After having totally surrendered to Him, you do not have to do anything. Just like when a child is born to you, he does not have to do anything; in the same way, after having totally surrendered, you do not have to do anything.

### The Path of a Liberator is That of Pure Love

**Questioner:** I don't have to do anything, do I?

**Dadashri:** What do you have to do? In doing things, you have done this! The *Gnani Purush* will do that for you. A person drowning asks, "What should I do? Should I swim across?" Hey, if someone saves you, then swim across; otherwise you are definitely going to drown. You will need someone to save you; you will need a *taaranhar* (liberator). Who do you need? A person drowning asks, "What should I do?" Would he ask that? Then 'we' tell him, "Hey, you are drowning, just start swimming across." Then he says, "No, but I am drowning." Therefore, if you find a liberator, who takes you across, a person who saves you, then you will be saved. While if you do not want to swim across, if you do not like swimming across, if you like drowning, then you should drown. It

is easy to drown. It is dependent on what you like.

**Questioner:** I would like to swim across, wouldn't I?

**Dadashri:** Why do you like swimming across?

**Questioner:** Why do you ask this? Everyone, an ordinary human being, any person would indeed like to swim across.

**Dadashri:** Then you should find out, 'Is there a savior?' Just like at the riverside, one is able to find someone to take him across, isn't it? Similarly, here [the ocean of worldly life] if there is a liberator, then you will be saved. Where there is a liberator, there are no rules and regulations and there is no fee. If there is a liberator and he charges a fee, then tell him, "No sir, I have no use of such a liberator." If someone tells you, "Pay a fee of a hundred rupees, and he will save you." Then reply, "As he is charging a fee, he is not going to save me, he will drown me."

Where *prem* (pure love) cannot be experienced, that certainly cannot be the path of *moksha*. Where there is a fee, there is no *prem*.

The path of a liberator is that of *prem*. God has the path of *prem*. And liberators have actually achieved the state of God themselves and they have already swum across. They have come to grant *moksha*.

To whomever you totally surrender your intellect; you attain whatever power that person has. Whoever you have totally surrendered to; you attain everything that person has. Just as when one water tank is connected to another water tank with a



pipe, then no matter however much stock is filled in one tank, the other tank achieves the same level. Then that *samarpan bhaav* is considered to be like that.

### Totally Surrender Only to a Living Viraat Purush

**Questioner:** To whatever form we totally surrender, then through total surrender would His attributes really manifest within us?

**Dadashri:** After you totally surrender to someone, not much responsibility lies on you; thereafter it is that person's responsibility. That is why, when you tell him, "Sir, even though I have totally surrendered this much, I am not getting any results at all!" Then, the sir will ask, "Now that you have totally surrendered, are you or are you not following the *Agnas* that I have given you?" So, you reply, "Sir, I have actually not understood the *Agnas*." Then he says, "First understand them, and then follow them. [With that] Your salvation will happen in entirety."

**Questioner:** So, that kind of total surrender can only be done to living people, isn't it?

**Dadashri:** Yes, to living people, there is no point of doing it to anyone else. And even amongst living things, if you do it to a neem tree, then it will not be beneficial. That is because it itself does not understand anything at all. The one you are totally surrendering to, he does not understand anything himself. Of the people you totally surrender to, who would take on the responsibility? The One who understands can take it on. Would the neem tree really take it on? Or else would cows and buffalos take it on?

**Questioner:** No.

**Dadashri:** What about a horse or a donkey? What about all these ordinary human beings, would they really take it on?

**Questioner:** No.

**Dadashri:** Therefore, only One who is *tatharoop* (the One who has attained the Self completely) can take it on, and you can totally surrender to Him. You should surrender totally only to the one who you feel is a *viraat Purush*; otherwise, there is no point in totally surrendering. To whom should you totally surrender? To the One who takes on your responsibility right up to the end, You should totally surrender to One who is *tatharoop*.

### Upon Totally Surrendering to the Gnani, the Ego Diminishes

Even if one becomes naked [an ascetic who has renounced worldly life] for a hundred thousand lifetimes, yet this *moha* (illusory attachment) for worldly life is not likely to leave. The ego is such that it would never dissolve. The ego cannot fracture just like that, *mamata* (my-ness) cannot leave just like that and *maya* (deceit) would certainly never budge. Even if there were just one mango, a person would hide it at night. He would say, "I will eat it in the morning." Even if one were living in the jungle, yet *maya* would remain with him! Nevertheless, such a 'lift' [elevator] path has actually come about! It is your merit karma that you have met 'us'. This is in fact a straightforward path! So, all 'we' tell you is, "Get your work done here," and 'we' are free.

This is *Akram Vignan!* *Akram*

means that nothing needs to be done or renounced. Here, all one has to do is surrender, that is all! There is *moksha* only through total surrender.

**Questioner:** On this *Akram* path, the egoism that exists will only leave if it is surrendered to the *Gnani Purush*, isn't it?

**Dadashri:** That is actually a secondary stage. But what about the One who becomes a *Gnani Purush* first; to who does He have to surrender? For the *Gnani Purush*, the entire egoism dissolves as soon as *Gnan* manifests. At the very moment *Gnan* manifests, the egoism dissolves. I had a lot of egoism. Before 1958, I had a lot of egoism, but the instant the *Gnan* manifested, all of that egoism cleared away.

Now, because you totally surrender everything here [to the *Gnani*], your egoism leaves. After attaining this *Gnan*, You too will not experience depression or elevation. Moreover, when someone scolds you or imprisons you, even then You will not experience depression; that is referred to as Science. This is a Scientific path.

### Freedom From the Ego at the Feet of the Gnani

**Questioner:** In order to proceed on this path, should one remain seated at the feet of the *Gnani*?

**Dadashri:** The *Gnani* Himself is absolutely free and therefore He can free you. As He does not dwell in any worldly things, therefore He can free you in every way. Whosoever you worship, you become that form.

If you continue to stay in the presence of the One who has no ego, then your ego will leave. Currently, you have

a prevailing sense, 'Let me continue to stay in the presence of Dada.' However, the existing effects of karma charged in the past life, the discharge karma, you will have to bring about a solution for them, won't you? As their solutions start to come about, you will start attaining this. Nurture just this one inner intent, 'I constantly want to remain at the feet of the *Gnani* only.' Thereafter, there will be complete freedom; there will be freedom from the ego!

When you fold your hands in front of a *Gnani Purush*, it means you have purified the ego of worldly interactions. And when you bow down and touch your forehead to His toe and do Real *Darshan* (to bow down to the *Gnani*, with the awareness that He is the One who will liberate me and with the intent of surrendering to Him), that means that you have surrendered the ego. However much the ego is surrendered, that much the work gets accomplished.

### What is Referred to as Total Surrender?

**Questioner:** What should I do in order for the intention of total surrender to arise?

**Dadashri:** In order for the intention of total surrender to arise, you should first know which 'platforms' you need to go on. On which platform is it possible to surrender totally? That platform is for the one who, although he has billions of rupees, he feels that to be painful, who finds beautiful women to be painful as well, who finds it painful, although the children are well behaved, who feels beautiful mansions, cars and everything else to be painful too. God has referred to that as total surrender.

**Questioner:** What is referred to as total surrender?

**Dadashri:** It is actually to eat a sweet dish, but not to savor its ‘taste’ [by taking pleasure from it]. That is referred to as total surrender. The sweet dish that has been made and has been totally surrendered to ‘us’; you are to eat it, but You should not savor the ‘taste’. The sweet dish does not ask you actually to savor the ‘taste’.

**Questioner:** Yes!

**Dadashri:** If you do not want to savor the ‘taste’, then don’t, and if you want to savor the ‘taste’, then do so. Savor whatever ‘taste’ you want to.

**Questioner:** Dada, if I savor the ‘taste’ from the sweet dish, then I will have to make a payment for it, won’t I?

**Dadashri:** In actual sense, you should not savor it. After having totally surrendered, you should not savor it, and if you savor it, then you will have to suffer a beating. Otherwise, the sweet dish doesn’t obstruct you. After having totally surrendered, the sweet dish doesn’t obstruct; it only obstructs if you savor its ‘taste’.

**Questioner:** When is it considered as total surrender?

**Dadashri:** Total surrender means you have to follow according to whatever He says, don’t you? You should follow as per His instructions; nothing else needs to be done. This path is indeed that of total surrender. If you are told, “Follow these many instructions,” then you should do that much.

**To Totally Surrender Through Gnan is Itself Devotion**

**Questioner:** For Self-realization to happen, is there any significance of devotion or *yog* (meditation) for that?

**Dadashri:** Without *Gnan*, there cannot be *bhakti*. What people of the world refer to as *bhakti*, all of that is *bhajan* (religious songs in praise of God). That is not *bhakti*. First, there is *Gnan* and *bhakti* means to follow as directed by *Gnan*. Actually, people have pulled the meaning of *bhakti* down to the worldly sense. *Bhakti* can never exist without *Gnan*. *Bhakti* makes one become that form. Whoever’s *bhakti* a person does, it turns him into that form. As You do *bhakti* of this Dada [the fully enlightened Lord within the *Gnani Purush*], You continue to become that form indeed. *Bhakti* is actually one of the most exalted things. However, as people do not have the understanding, they have started referring to *bhajan* itself as *bhakti*. Hey, even when they play the cymbals, they call it *bhakti*. Do they call it *bhakti* or not, when they play the cymbals? They call that *bhakti*. That is not its true meaning, what is its meaning? If you want to attain its fundamental meaning, then true *bhakti* exists after *Gnan* has been attained. What kind of *bhakti* exists in a state of ignorance?

**Questioner:** In the Gita, it is stated that *Gnan* manifests naturally and spontaneously in a devotee (*bhakta*).

**Dadashri:** Yes. *Gnan* manifests naturally and spontaneously in devotees. However, it is worth understanding who can be referred to as a devotee.

The people of this world whom

we refer to as devotees are actually not devotees. Only after having attained *Gnan*, can One be a devotee; some amount of *Gnan*, not after having attained complete *Gnan*. When One attains complete *Gnan*, He is a *Gnani*; but from the moment one attains *Gnan* to some degree, from then on, He has *bhakti*.

**Questioner:** So, is total surrender that is done with *Gnan*, referred to as *bhakti*?

**Dadashri:** Yes, total surrender that is done with *Gnan*. The total surrender that is done with *Gnan* is considered *bhakti* of a very high level. And even if one has done total surrender in a state of ignorance, it is still referred to as *bhakti*. Total surrender is itself *bhakti*.

### The Exact Meaning of Total Surrender

**Questioner:** This total surrender that we do to Dada, what is the meaning of that total surrender?

**Dadashri:** Total surrender means to hand over these wrong beliefs, such that ‘I am handing over all the wrong beliefs I had until now, please give me the right belief.’

**Questioner:** Not like that. Everyone certainly knows that simple meaning of total surrender. The total surrender that *mahatmas* do here, whatever they surrender totally to you, should be permanent. Thereafter, you tell them, “Go wherever you want to go. Continue following whomever you believe in; ‘we’ have no problem with that.” So, why is that?

**Dadashri:** If ‘we’ give such liberty, then there is no problem, is there! ‘We’ would tell you so.

**Questioner:** Then, how is that considered as total surrender for that person?

**Dadashri:** No, it has already happened that is indeed why ‘we’ give the liberty. Elsewhere, they do not give such liberty. At other places, they ‘tie down’ and ‘crush’ people. Over here, ‘we’ give you the liberty; because, in such miserable times, what is the use of tying people down, just as one would do to animals?

What are you surrendering totally to ‘us’? The very causes which gave rise to all the wrong beliefs, the wrong beliefs themselves and the result of those wrong beliefs; you are totally surrendering all of those to ‘us’, therefore you become the pure Soul.

You had believed internally that which was not Yours, to be yours. You should totally surrender all of that, shouldn’t you? You are totally surrendering those wrong beliefs and ‘we’ are giving you the right beliefs. Wrong belief is *mithya darshan* and the right belief is *samyak darshan*.

### Here, One is to Surrender to God

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

**Dadashri:** No one actually gets you to do the *arpan vidhi*, do they! A guru

doesn't have you do the *arpan vidhi*. As long a guru has ego, until then he cannot accept anyone's *arpan vidhi*. When one bows down to the guru and says, "I am your disciple," then a little would be surrendered. In fact, what is to be surrendered? Everything except the Soul (*Atma*). Hence, no one actually surrenders everything, do they! One cannot surrender [everything]. And no guru will ask anyone to do that, as the poor fellow himself has egoism! He just shows you the path. He functions like a guide. While 'we' are not a guru, 'we' are a *Gnani Purush*. In fact, you are not to surrender to 'us', you are to surrender to God.

### Everything is Totally Surrendered for One Whose Conduct is Heartily

**Questioner:** How can I totally surrender everything to you?

**Dadashri:** When your conduct is heartily towards 'us', then 'we' know that you have indeed surrendered or totally surrendered everything. When you do not keep separation with 'us', when you do not 'draw the curtain' on 'us', then 'we' know that you have totally surrendered indeed. Do not keep separation with 'us', which means, as far as possible, you should maintain an inner affinity towards 'us'. Everyone has totally surrendered to 'us' indeed. Whosoever is a true seeker, he certainly conducts himself after having totally surrendered. Moreover, he has already learnt to do that.

What does total surrender mean? When a person lives as though he is dead [lives as the Self and not as the body]. Thereafter, no matter what is done, even then he does not separate [from 'us']! And

what if 'we' provoke you? You would not separate, but you would certainly speak adversely. The *samarpan vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker when he surrenders totally) means that after this *vidhi* one does not hold on to his existence as the relative self. The mind, speech and body remain with 'us'.

**Questioner:** Is it total surrender when one lives as though he is dead, in the refuge of the *Gnani*?

**Dadashri:** Yes, where there is no separate *hupanu* (prevalence of I) from the *Gnani*, no separation prevails there.

### He is Just Instrumental in the Process, Yet He is Everything Indeed

**Questioner:** Whosoever totally surrenders at Dada's feet will definitely attain the Self, won't he?

**Dadashri:** Yes, in that case, his work will indeed be done!

**Questioner:** In that, you are a *nimit* (an apparent doer who is simply instrumental in the process), aren't you?

**Dadashri:** Yes, 'we' are definitely a *nimit*! 'We' ourselves are telling you that, "We' are a *nimit*, just a *nimit*!" However, if you deem 'us' to be a *nimit*, then you will incur a loss. This is because the sense of gratitude disappears. However much the sense of gratitude one has, the greater the results he will gain. The sense of gratitude has been referred to as *bhakti*.

**Questioner:** If we consider you as a *nimit*, then our sense of gratitude disappears; I did not understand that.

**Dadashri:** 'We' are telling you that

‘we’ are a *nimit*. However, if you deem ‘us’ to be a *nimit*, then you will not benefit. If you believe ‘us’ to be a benefactor, then it will bring about a result. That is the law of this world. However, this *nimit* is such that He will take you to *moksha*. For that reason, you should have the greatest sense of gratitude towards Him and it has been said to surrender over here. Do not just have a sense of gratitude alone, but also surrender your entire mind, speech and body to Him. The kind of intent that should arise should be such that it does not take you a long time to surrender everything.

Even the *Vitaraag* Lords have said that the *Gnani Purush* will indeed say, “I am just a *nimit*.” But spiritual seekers should not believe that, ‘He is a *nimit*.’ Spiritual seekers should never deem Him to be just a *nimit* by saying, “Oh well, you are just a *nimit*. What can you do in that?” Instead, you should say, “‘He’ is certainly everything for us,” otherwise one would be considered to have failed in fulfilling that worldly interaction. In fact, you should say, “‘He’ is the One and only who will take me to *moksha*,” and the *Gnani Purush* will say, “I am a *nimit*.” This is considered the worldly interaction for both of them.

### **Absolute Humility is Itself Complete Total Surrender**

One should completely surrender to such a *Gnani Purush* in whom the absolute Self has manifested. There, Our Soul prevails in the inherent nature as the Self, and the body prevails in *param vinay* (absolute humility).

*Param vinay* means to continue being receptive. It is to earn the *rajipo*

(pleasure) of people worthy of being worshipped. Then, even if he hits you, yet you should stay put right there! To have humility (*vinay*) towards disrespect (*avinay*) is referred to as steadfast humility (*gaadh vinay*), and to maintain humility even when someone slaps you twice out of disrespect, that is referred to as absolute ingrained humility (*param avagaadh vinay*). The one who attains this absolute ingrained humility will attain *moksha*. He does not need a *Sadguru* or anything else. He will attain spontaneous Self-realization; ‘we’ are giving a guarantee for this.

*Param vinay* means to believe with assurance and determination that, ‘This Dada is indeed the *Gnani Purush*, and it is verily He who will take me to *moksha*.’ That is considered *param vinay*. *Param vinay* means to totally surrender everything.

### **If One Proceeds as per His own ‘Wisdom’, Things go Wayward**

**Questioner:** You have shown the path, but what would happen if I do not follow that path?

**Dadashri:** It may happen that you do not follow the path, but you yourself should have the will to follow it. If you yourself do not want to go on that path, then you will go off track. However, if you yourself definitely want to go on it and other karma are causing an obstruction, then there is no problem with that. If you have decided, ‘I definitely want to follow it,’ then the blessings of the *Gnani Purush* will continue to prevail. Even if a hundred thousand karma come into effect, yet with the grace of the *Gnani Purush*, they will dissipate; but there is no solution for

the one who himself wants to do things waywardly.

The one, who is proceeding as per his own wisdom, will never attain *moksha*. This is because there is no one above him [to guide him]. As long as there is no guru or *Gnani* above you, what is that referred to as? *Swachchhand*! Whosever's *swachchhand* can be stopped, he will attain *moksha*; otherwise *moksha* cannot be attained just like that.

### **If a Living Being Stops Swachchhand, Then He Will Definitely Attain Moksha**

In fact, in order to get rid of *swachchhand*, people came up with their own solutions. So then, what is other statement that Krupadudev said?

*“Pratyaksh Sadguru yogthi,  
swachchhand te rokaay,  
anya upaay karya thaki,  
praaye bamano thaay.”*

*“Through the grace of a living Sadguru,  
swachchhand can be stopped,  
resorting to any other solutions,  
only serves to double it.”*

What other solution is there? Yes, if you try to get rid of *swachchhand* on your own, then *swachchhand* will not leave. Whatever solution one tries to do on his own, actually causes it to double; that is what He is saying. Besides the [grace of the] living *Sadguru*, if you resort to any other solution to stop *swachchhand*, then it will only serve to double it. ‘He’ has said that it will double, but ‘we’ say that it will multiply twenty-fold. At present, prices have increased, haven’t they! That is why such a situation has emerged!

If *swachchhand* leaves, then one can bring about his own salvation, on his own. However, if one tries to get rid of *swachchhand* on his own, then it does not leave, does it! You will have to recognize *swachchhand*, won’t you! Whatever it is that you are doing, it is definitely *swachchhand*. Krupadudev had said that,

*“Sajeewan murtina laksha sivay  
je kai pan karvama aave chhe,  
te jeev ne bandhankarta  
chhe, te amaru hraday chhe.”*

*“Whatever is done without  
the Agna of the living Gnani,  
causes bondage to the living being,  
this is my heartfelt conviction.”*

Whatever one does on his own is bondage, that itself is *swachchhand*. Even if just a ‘hair’s worth’ is done, yet it is *swachchhand* indeed. Whether one attends religious discourses or becomes a monk, whether one reads scriptures after doing penance or renouncing, all of that is *swachchhand* indeed. Whatever activities you are doing, you should ask the *Gnani Purush* before doing them, otherwise they will be deemed as activities done through *swachchhand*. Through them, you will actually become bound.

### **Swachchhand Makes One Break the Total Surrender**

What does the ‘disease’ called *swachchhand* do? *Swachchhand* makes you suspicious; it prevents the intellect that allows one to surrender totally to the *Gnani Purush* from arising. What is the reason for that? The religious books and scriptures that one has read, whatever one has known causes *swachchhand* to

arise. That will hold you back. Now, that *swachchhand* makes one rigid. Various such things tend to arise. On the contrary, the ‘disease’ becomes chronic. Did you understand the meaning of rigid?

**Questioner:** Yes, yes, I understood.

**Dadashri:** Straightforwardness (*saradata*) means that one bends in whatever manner he is molded, whereas this *swachchhand* does not allow him to bend. Therefore, this much needs to be changed. This rigidity and suspicion, when the two arise, then tell them, ‘You should leave now, it’s been so many days. You have generated suspicions within me, for so many days. Now, I definitely want to do things that are in opposition to you. I don’t want to listen at all to what you say.’ And tell the rigidity, ‘You have lead me to be rigid for so many days. Now, I want to surrender totally as per the *Ajna* of the *Gnani Purush*.’ You should continue putting these two sentences into practice, only then will you be able to remain in ‘level’ [with what the *Gnani* says].

Hey! Even when you go home from here, suspicions will arise. On top of that, if an outsider comes, he will add to the suspicion by saying, “That’s not possible. How did you get caught in such a place?” Therefore, after attaining *Atma Gnan* (the Knowledge of the Self) from the *Gnani Purush*, before you talk about it to someone; you should keep it to yourself until the *Gnan* comes into effect. Otherwise, they will neither let you sit in peace nor will they let you come here to the *Gnani Purush*.

**Questioner:** To remove those suspicions, that is something [only] you can do.

**Dadashri:** Yes, that point is correct, but what ‘we’ are saying is that you should remain cautious.

**Questioner:** Do something such that *swachchhand* does not arise in me.

**Dadashri:** As that is your intention, ‘we’ will do *vidhi* for you, however ‘we’ are telling you everything about this ‘disease’. When ‘we’ do the *vidhi* here, to remove that ‘disease’, at that time you should ask for the energy that, ‘Please take away all my *swachchhand*.’ You should ask for that and ‘we’ will tell God to bring about a solution.

The *Gnani Purush* is considered a wonder of the entire world! You should go to such a *Gnani Purush*, who does not have beggary for anything at all, and you should totally surrender there, then your work will be done. That is all ‘we’ are saying. In addition to that, you should follow in accordance to what He says; you should definitely not do anything outside of His *Ajna*.

Rarely does such a manifest *Purush* (Self) exist! Otherwise, a manifest Self cannot exist! In fact, such a Person would be very rare. Moreover, it is only when you have great merit karma that you come across Him. Imagine what tremendous merit karma you have, otherwise, this would certainly not come into being!

### Surrender Your Intellect

**Questioner:** My intellect was functioning in [an absurd] manner, which is why I said, ‘Today, I want to surrender this intellect at Dada’s feet.’ Therefore, I am leaving my intellect at your feet, today.

**Dadashri:** Yes, you have done a



very good thing. This is the only *satsang*, where one totally surrenders his intellect. Otherwise, no one would ever totally surrender his intellect anywhere else, would he! Since it is with its support that his work gets done.

**Questioner:** We are all followers of the intellect, we live by intellectual pursuits, however, we are not intellectual at all.

**Dadashri:** That is true. Your intellect maybe like that, but the *Gnani Purush* does not have intellect. When you surrender to such a *Gnani*, when you totally surrender your intellect to Him, then your intellect gradually starts to leave. Otherwise, the intellect would not leave. On the contrary, the intellect would continue creating 'storms'.

**Questioner:** The intellect is not infiltrating again. It used to create a ruckus, but now it has become docile. I tell it, 'Do not stick out like a sore thumb; merge into the ocean.'

**Dadashri:** Yes, you should surrender it. That is correct; leave it.

**Questioner:** Thereafter, the intellect becomes docile once again.

**Dadashri:** No, it is like this; even if you surrender it, only some of it gets surrendered, and then it haunts you again. Therefore, you should just maintain that inner intent. You should tell the intellect, 'You have 'obliged' me a lot. Therefore, I am now separating from you entirely. Ask for whatever you want. Sooner or later, you will have to separate.' After that, 'we' became *abuddha* (a state beyond the intellect);

how did 'we' achieve that? In the same way, you will have definitely have to become *abuddha*. There is no other way but to become *abuddha*.

**Questioner:** I have set the intellect aside.

**Dadashri:** If one sets the intellect aside, then this world is such that it will run very smoothly. When can it be said that *Gnan* has manifest? When *vitaraagata* (total absence of attachment and abhorrence) arises. When does *vitaraagata* arise? When there is aversion towards the intellect. All the connections for that should come together, shouldn't they? In fact, our *Gnan* is such that if you gradually keep an eye on it, then it will all continue to dissolve. However, our *mahatmas* continue to see things through the 'candle light' [the discharge intellect] that is still burning. Hey, why don't you see through this [the *Gnan*]! This is *Swa-par prakashak* (that which illuminates the Self and non-Self).

### **The Essence of Total Surrender is When Reverence Does not Cease at all**

'We' tell you that, if you are to make someone your guru, then do so vigilantly. After that, if he turns out to be mad, then you should not look at his madness. You should look upon him with the very same view you had the day you made him your guru. In whatever way you had perceived him to be in the beginning, you should maintain that very view of him; otherwise, it would actually be considered a terrible offense.

Suppose I had planted a tree myself and I had to build a railway line right there. Now, if that tree comes in the way of the

railway line construction and if a situation arises for it to be cut, then I would say, “I have planted it, I have watered it, and therefore the course of the railway line should be changed, but the tree should not be cut down.” Therefore, if I have bowed down and surrendered to a Jain monk, then no matter what he does, I would not spoil my perspective for him. This is because he is subject to karma. That which can be seen is all subject to karma. I would understand that the unfolding of karma have taken over him. Therefore, you should not see him in any other way, through any other perspective. If you wanted to cut down the tree, then you should not have nurtured it and if you want to nurture it, then you should not cut it down. This has been ‘our’ principle right from the beginning! What is your principle? When the time comes, would you cut it down at once?

Therefore, you should not slander the one you revere. Otherwise, if you have revered him for forty years and on the forty-first year, you throw him out, you cut him off, then not only will that which was gained in the forty years be lost, but in addition to that, faults are bound.

You should not establish reverence for him and if you do so, then your reverence for him should not cease. It should not cease, that itself is the essence of this world! This is all that needs to be understood.

### **The One Whose Perspective Does not Change, Attains Salvation**

Krupadudev has given this advice. What advice has He given? A *sat Purush* is indeed the absolute Self; He is the

embodied absolute Self! Until you accept that, your salvation will not happen.

“If the *Gnani Purush* becomes delirious, if he bites people, if he throws stones at them, or if he hurls abuses at them, even then you should not overlook His state as the absolute Self,” this is what He is saying. What has He said? You should not look at His conduct.

In any given situation, you should not look at any [part] of His conduct. When one becomes delirious, what does the body end up doing at that time? It hurls abuses; it bites. This is the greatest statement Krupadudev has written. At that time, if one’s perspective does not change, then his salvation will happen. Otherwise, if one’s perspective changes, which means that he is slightly naïve; it is there that all naïve living beings tend to ‘fall down’. What do naïve living beings do?

**Questioner:** They ‘fall down’; they go against the guru, leading to spiritual descent.

**Dadashri:** That is why Krupadudev has written this. What is this body subject to? What is the Soul subject to, right now? The body is a packing, isn’t it?

**Questioner:** Yes.

**Dadashri:** The body’s packing continues to change based on the unfolding karma. The mind is subject to the unfolding of karma, the speech is subject to the unfolding of karma, therefore You should not interfere in them. The original form that you have seen with devotion, the original form to whom you have totally surrendered, do not overlook that original form.

## The Chit Remains in Dada Once Total Surrender Happens in its Entirety

**Questioner:** After attaining *Gnan*, how can I surrender totally and completely?

**Dadashri:** When you feel discontent in ‘our’ absence, then total surrender increases. When Dada keeps coming to memory, and if feelings like, ‘It would be better if He were here,’ keep arising, that is when total surrender increases. Business will continue to run. Business will not stop.

**Questioner:** Would total surrender happen when *viraha* (the constant feeling of pain of separation in the absence of a person) arises?

**Dadashri:** No, *viraha* is a different thing. *Viraha* is actually a fire, meaning that, fire cannot be tolerated. That is why a person would come running here, to Mumbai [to meet the Gnani]. *Viraha* is a fire. However, what is this like? When a wife makes lentil soup, rice, vegetable curry, a sweet dish, fritters, she adds all the ingredients. As she is adding the ingredients to the yogurt soup, although her husband has gone to the office, the only thing that remains in her awareness is her husband. Who is in her *chit* (inner faculty of knowledge and vision)?

**Questioner:** Her husband.

**Dadashri:** Her husband continues to remain in her *chit*. In this way, ‘we’ give people an example that, if the *chit* remains like this, despite that, the wife still ends up cooking a ‘first class’ meal. Someone may say, “If one’s *chit* remains just there itself, then over here, one’s worldly life

would spoil.” There is no substance to that talk.

**Questioner:** One should keep his *chit* in the work he is doing. If he keeps the *chit* elsewhere, then the work will get spoilt.

**Dadashri:** No, the work is indeed fixed. And if the *chit* is there, then all the work happens naturally and spontaneously. How is the work being accomplished? Naturally and spontaneously. So, the [presence of the] *chit* that you have to keep in the office, it is not as if she has to keep the *chit* any lesser in making the yogurt soup? Where is the chili pepper kept? Where is the salt kept? Where is that thing kept? What is to be added? What is not to be added? And all of that. Is there any less work involved in making the yogurt soup?

**Questioner:** Then what happens in the instance where the meal gets spoilt?

**Dadashri:** It does not spoil. The day the wife’s *chit* is in her husband, that day, the meal does not get spoilt. The meal is spoilt only when the *chit* goes somewhere else.

**Questioner:** When the *chit* goes somewhere else and the meal gets spoilt...

**Dadashri:** The question you are asking is different. I want to give you the answer to that question, but you are taking it on another track. I am giving a simile, so that your work becomes straightforward, and your *chit* remains in Dada. Over here, your work will become straightforward. You will not feel burdened, and your work will continue to go on. You are experiencing this to a certain extent.

**Questioner:** Yes, that is certainly so.

**Dadashri:** So then, if you declare that, then everyone will get clarification about it, won't they!

### There Dada is Present to Protect You

Now that you recall Dada all day long, your work is truly done, isn't it?

Many people are known to experience Dada 'talking' to them in broad daylight, Dada 'converses' with them. Then they come and ask 'us', "Did you say this to me?" 'We' reply, "We had not come there." The subtle body is the one that travels outside. So, however much the love you have for Him [Dada], by that much you benefit. However much the love there is, to that extent, [Dada's] subtle body stays around there. And Dada looks after him, He gives protection, He protects him.

### Once You Consider Us a Gnani, Then the Responsibility is Ours

**Questioner:** So, on this path, don't you give *Gnan* to everyone?

**Dadashri:** 'We' do give it, especially if the person has the strongness for it. [If he says,] "This is indeed what I want," then 'we' give it to him. Then regardless of whether he plays rummy all day long, 'we' would still give it to him.

**Questioner:** Yes, that is your generosity that you give it, or you deem him worthy. However, how can a person figure out for himself whether he is eligible or not?

**Dadashri:** You do not need to look at that; 'we' will do everything. You should hand over yourself to 'us',

thereafter 'we' have to manage everything of yours. 'We' ourselves have to take care of everything.

**Questioner:** How can I come to know whether I have surrendered myself or not? Then at least I will be able to understand that my total surrender happened in this way.

**Dadashri:** If yours is being taken care of by Him, then know that, 'It is all happening without me doing it and hence, it has been surrendered.'

**Questioner:** Now, I have totally surrendered to you. How have you accepted that total surrender of mine? So, I can know that, I was at this level and that is why I surrendered totally.

**Dadashri:** No, no, no, 'we' do not need anything. The moment you say the *samarpan* [*vidhi*], it means that everything [of yours] indeed comes to 'us'. Even if you do not want to [surrender it], it still reaches 'us'. Therefore, do not get into investigating it.

### No Separation, Just Ultimate Oneness

In this world, until *ananyapanu* (ultimate oneness) [with the *Gnani*] does not arise, that person does not earn anything. So, do you understand this, do you understand the word '*ananya*' (where there is no separation; where one has the intent that the *Gnani* and I are indeed one)?

**Questioner:** Total surrender, seeking refuge (*sharanagati*)!

**Dadashri:** Total surrender, seeking refuge and all of that, is *ananyapanu*. If you ever have *ananyapanu* for the One

who is not the owner of the body, then you have received not just everything of the entire world, but consider it to be that of the entire universe; you have gained the authority.

**Only if There is Ultimate Devotion,  
Will One Become Free**

**Questioner:** You had talked about *ananyapanu*, what does that mean?

**Dadashri:** *Ananyapanu* is required. The world has never heard of or even seen this Science. So, until *ananyapanu* does not arise, you will not receive the complete result of it.

In the home, a wife lives with *ananyapanu* [to her husband], she does everything, she maintains discretion everywhere, but what is her *ananyapanu* like? ‘Except my husband, there is no other husband,’ then all her work is successful, otherwise how can it be successful? That is why Lord Krishna told the *gopis* (female cowherd devotees of Lord Krishna), “*Ananya bhakti* (exclusive devotion) [for the *Gnani*] is required.” What did He say?

**Questioner:** *Ananya bhakti* is required.

**Dadashri:** *Ananya bhakti* means that nothing else comes to one’s memory. Nothing at all comes to one’s memory, neither one’s home, nor the wife, the children or the husband.

Therefore, *ananyapanu* for one only, such that, either jump into this ‘well’ or jump into that one. Jump into only one of the two. If one keeps jumping into both ‘wells’, then when will an end come about?

**Questioner:** What you are saying is what Lord Krishna had told Arjuna,

“*Sarvadharmanparityajya  
mamekam sharanam vraj.*”

“Abandon all other religions and surrender exclusively to Me [the *Gnani*].”

**Dadashri:** He is saying, “Just come into the realm of *ananya*; that is all. Only then will you become free, otherwise how will you become free?” If you have found a person who has become free, only then will your freedom come about. From an ordinary human being, He, Himself [Lord Krishna] has become God, then is there any question of doubts arising here?

**Questioner:** But Dada, I am not able to become free from that. The very problem is that I feel, ‘This is true and that is also true,’ and it is very difficult to let go of this.

**Dadashri:** When it bites back at you, only then will you become free of it; otherwise, you will not let go. This is because you have believed yourself to be wise. If you are asked, “Since you are wise, let’s go to your home to get proof of that?” Therefore, in the presence of your children, your wife and everyone else, when ‘we’ ask for proof of this that, “How does he rank?” Then the youngest son replies, “He ranks sixth in our home.” The son must be about thirteen years old! Hey mortal one, even though you pay so much in his fees, you feed him this much, yet this young boy ranks you sixth! What a waste of your life! Rather, he should feel in his mind that, ‘There is certainly no one like my father!’ What should it be like?

**Questioner:** Then the wife should also feel that, ‘No one’s husband is like my husband.’

**Dadashri:** *Ananyapanu*. And what else? When a wife bows down to her husband in this way, she does it with the inner intent of being devoted to her husband, and there is no problem in bowing down to others superficially in worldly interactions. You do this as part of your worldly interactions everywhere, you remain humble everywhere, but there should only be one husband. It should be something like that. There should be a limit for it. If one crosses the limit, then what remains with him?

So, ‘we’ explained the meaning of *ananyapanu* and it ‘fit’ [to set in understanding] that person. And now, the *Gnan* has ‘fit’ him so well too, otherwise everything would keep getting spoilt.

The knowledge, which is not understood by others; by each and every individual, that knowledge is certainly *agnan* (worldly knowledge). Both educated and uneducated people should all be able to understand it, otherwise it is all *agnan*.

Where one does not understand the *Gnan* and instead makes comparisons, there how can one understand the talk of the Scientist who separates the Self from the non-Self! Where not even one person in the entire world has a single word of it, moreover, he makes comparisons there; then what would happen? He would lose his *ananyapanu*, and so he would not receive the results. What Lord Krishna has said is that, “Come into *ananyapanu*.” Have *ananyapanu*. Wherever a change happens within, where

you find it agreeable, there, come into *ananyapanu*, completely.

Successful work will never happen unless there is *ananya bhakti*. Now, those with a clean slate certainly have *ananya bhakti*. Whereas, it becomes problematic for those who have things scribbled on their slate. There is no problem at all for those who have a clean slate. Hey, they hadn’t scribbled anything, so what now? And if one had written a few number 1’s, then ‘we’ would caution him like this, “Have you erased them?” That is why Lord Krishna has written, “*Ananya prem* (exclusive love) [only for the *Gnani*].”

### Ultimate Oneness Itself Will Help One Attain Liberation

**Questioner:** ‘*Ananyapanu* should arise for the One whose *Agnas* you want to follow,’ can you please explain that?

**Dadashri:** Oneness should arise for the One whose *Agnas* you want to follow. You do not have to do anything else. As soon as oneness with Him arises, then it will do. Actually, there is only this piece of rock obstructing the water, which needs to be moved aside. That is all, nothing else. [Once done,] The water will start flowing speedily.

*Ananyapanu* means that, if you have attained *patantar* (the experience of the Self once the veils over the Self have broken) within, if you have experienced either *patantar* or something special, then there, you should ensure that you have ultimate oneness. And even if you have not experienced it, *ananyapanu* will certainly remain there [as you have surrendered there]. So, once you establish *ananyapanu*, together with that, this veil needs to be

removed, and for someone like you, it will not take long at all. For someone like you, the moment one veil is removed, if the veil is removed for just one day, then you will attain the experience.

For whomever *ananya shradha* (exclusive faith) [only for the *Gnani*] arises, you yourself become that form. However, it is very difficult for *ananya shradha* to arise!

### **Exclusive Devotion is Required Towards the One You Have Attained the Experience From**

Exclusivity means that if you have felt one thing to be the truth, then you should follow that truth all the way until the end; you should delve deep into it. You should not make comparisons with anything else. It is not easy to make comparisons.

A person who came here had brought jewelry made of twenty-four carat gold, and another person had brought jewelry made of rolled gold [gold plated]. Now, an ignorant person would refer to both of them as the same. However, what would a knowledgeable person say? They both may appear to be the same and they both may actually feel the same. However, nothing can be gained out of that, as an ignorant person cannot distinguish the difference to such an extent. A person does not have that ability. Who has the ability to draw comparisons with this speech of Dada's? Find just one person who has such an ability! In fact, this is *Saraswati* (divine liberating speech)! Living *Saraswati*! How is it possible to draw comparisons to it? 'We' are actually saying this 'ourselves'. So, this speech is not 'ours', this speech

is of the 'tape record' [taped record]. 'We' refer to it as *Saraswati*. However, it cannot be compared to even a single sentence said by someone else. This cannot happen anywhere in the world! In fact, this speech is novel! These words are live words (*Chetan shabda*). Live words do not [usually] exist in the world. These words make one who is 'dead', alive.

### **Surrender Everything Totally to the One Who has Helped You Attain the Self**

**Questioner:** These *Agnas* that you have given, this *jagruti* (awakened awareness) that you have awakened, the extract of all the scriptures in the universe is comprised in them. Beyond this, nothing more remains to be said.

**Dadashri:** All the scriptures, all the Jain scriptures are encompassed in them. This is the combined Science of the twenty-four *Tirthankar* Lords!

**Questioner:** Here, I have told you what I felt in my heart!

**Dadashri:** You should not experience hesitation in surrendering everything to the One through whom You have attained *patantar*. They say, "Surrender everything to the One through whom You have attained *patantar*." What were you and what have You become! *Patantar* is also known as *jaatyaantar* (the separation from the relative self; experiencing the Real Self).

The five *Agnas* that 'we' give You, however much You follow these *Agnas*, You will benefit by that much. If You follow them to a lesser extent, then there will be a slightly lesser benefit. Nevertheless, the anger, pride, deceit and

greed definitely leave. Those weaknesses leave. It is like this, the *Gnan* that You have attained, even if you were to pay five billion rupees, you would not be able to attain it. That which cannot be attained in five hundred thousand lifetimes, is attained in just one hour. So now, there is no need to waste any time on it. This is not something that requires a detailed analysis. This is the 'cash bank' of divine solution! In the 'cash bank', you cannot ask, "What time will your cheque be cashed and at what time will I receive the payment." You cannot ask such things. Do you understand this? And when 'we' say 'cash bank', do you or do you not understand? What do you think?

'We' have told all 'our' *mahatmas*, "You do not have to do anything. Now, 'we' have to do, You just have to follow 'our' *Agnas*." Do not stick your hands outside the 'lift', and do not do anything that would break the 'lift'. And if you have to do something, then what remains for Dada to do? Dada will certainly do everything. And just look at what justice says, 'The moment you totally surrender, then what remains for you to do?'

### **Dada Teaches us How to Surrender Totally**

This is a Science; it is in fact *Akram Vignan*! Science means that it gives instant results. Where there is no doership that is referred to as Science, and where there is doership, that is referred to as relative knowledge! What is it referred to, where there is doership? Hence, if I were to tell you, "Make sure you do this much." Then one would reply, "Dear sir, you are seated at such a great position of a guru, and on top of that, you are asking me to

do things? I am incapable." What should you say? "I am indeed crippled."

Who is referred to as a *Gnani*? It is the One who does everything for the 'child'. The 'child' should be happy. A strong person should take care of the weak for sure. However, what do preachers do today? [They say,] "You have to do this, you have to do that. You are not capable of doing it." So, you should ask the preachers, "Dear sir, why should I come to you? If I have to do things, then why should I come to you? I am have no feet [incapable]."

The one to whom you surrender, the one to whom you totally surrender, he should then take on his own responsibility.

So, what 'we' tell you is that, you should cling on to 'us' and say, "Dada, do it for me. Sir, I am now weary. For infinite lifetimes, I have been tired. I have become tired from 'doing' things." Hand over the authority to 'us'.

**Questioner:** It is indeed because I am tired that I have come here.

**Dadashri:** Therefore, tell 'us', "Now, I am handing over the authority to you. Sir, do whatever you want to. If you want to kill me, kill me, if you want to keep me alive, keep me alive, but take me to *moksha*." All you need to do is hand over the authority to 'us'. It is not possible for it to be done even if 'we' teach you. This is the criterion of *Kaliyug* (current era of the time cycle)!

**Questioner:** We are totally surrendering to you; it is to your grace that we are surrendering totally.

**Dadashri:** It is because the times are



such; otherwise, 'we' would not have you surrender totally. The *samarpan* [*vidhi*] 'we' get you to do, it is like taking on a great liability. The reason 'we' are taking on the liability is until how long will people wander about? And 'we' have no problem with the liability, as 'we' do not have anyone superior above 'us' who would not sanction it. If there was a superior and if he did not sanction it, then what would 'we' do?

### **By Handing Over Everything to the Gnani, Ultimate Closure Comes About**

**Questioner:** Dada, when you had given me *Gnan*, at that time, I had surrendered totally, nevertheless, I am taking it back secretly.

**Dadashri:** This is because of the wrong practice. [Suppose] The doctor has told you not to eat with your right hand. As there is a minor injury over here, so the pain will increase. Nevertheless, at the time of eating your right hand automatically jumps in. Therefore, the line of demarcation has been laid down that, 'This is not mine.' And, you should keep this much in your awareness that, 'Whatever gives me pain, whatever brings about a negative effect, that is not mine.' And that which is mine will not bring about a negative effect. That is all; just understand these two things. That is all; it is easy, isn't it!

'We' in fact say, "Let all the miseries of the world come to 'us'. If you have the strength, then come and surrender all your miseries at my feet, without any reservation. Thereafter, if you experience any misery, then tell 'us'." However, in this era of the time cycle, 'we' have even

come across such people who say, "If I give you all my miseries, then what will remain with me?" Hey mortal one, don't you understand that, 'You, Yourself are a source of infinite bliss. If you give away the miseries, then nothing but endless bliss would remain.' But no one even knows how to give away their miseries!

Hand over all your miseries to 'us' and, if you trust 'us', then they will not come back to you. After handing them over to 'us', if your trust breaks, then they will come back to you. So, if you have any miseries, then you should tell 'us', "Dada, I have these many miseries, I am handing them over to you." Only if 'we' take them on, will ultimate closure come about, otherwise how can ultimate closure come about?

### **Salvation is Attained Through Surrendering Everything**

**Questioner:** Dada, this is actually surrendering everything, isn't it? What else is left? I do not want anything except Dada. Only the support (*avalamban*) of Dada, nothing else at all.

**Dadashri:** So then, all that is remaining for You will be completed, but you still want a 'Guinea', don't you?

**Questioner:** No, not that.

**Dadashri:** Then your work will now be done.

**Questioner:** I wake up at two or three o'clock at night and I recall and hold onto Dada.

**Dadashri:** Even though all that may be there, however, this thing that, 'this is mine and this is yours' is there

too. Now, to remove this difference, 'we' had told you to give this much money to your daughter and give all the rest to the temple! Do it so that no responsibility lies on you. You won't even have to pay tax.

**Questioner:** Oh ho ho! Now there is no problem, I have understood.

**Dadashri:** Live like me. If 'we' need money, then 'we' would say, "Niruben, give 'us' some money." What do you even need it for anyway? Especially as there are always people around you to give you everything. It was verily for this reason that 'we' had told you this that day, but you did not fully understand the main intention behind it, did you?

**Questioner:** Dada, I had actually understood. However, there is no one else in the rest of the world who is mine. Especially now, as I am growing old...

**Dadashri:** If you do according to what 'we' had told you, then the self will dwell in that. If the self were to come into the Self, then it would become free. Otherwise, one will say, "I have this and I have that, and that support (*aadhaar*)! The support." What support does one keep? The support of the two to five hundred thousand rupees one has.

**Questioner:** No. This much fear remains. Everyone has taken money unrightfully, nothing else. Wherever I have placed trust, in all those instances, people have unrightfully taken money. Therefore, such a fear has taken a hold within. I am growing old; otherwise, there is no other *mamata* (my-ness; attachment) within.

**Dadashri:** Fear sets in, because one feels that, 'What will I do about this?'

Actually, 'we' had understood it that very day, but 'we' said, "'We' will get rid of it gradually."

**Questioner:** When I became sick, it cost me a hundred and fifty thousand rupees. As I had the money, I could spend that much, otherwise who would take care of that?

**Dadashri:** No, no. 'He will look after me,' you believe this about the person who is to take care of you; but ultimately, even that turns out to be wrong, it turns out to be betrayal. Therefore, this is the greatest thing, 'Give everything towards God's cause.' Thereafter, the responsibility lies with Dada. 'We' have not even kept four *annas* (former Indian currency unit) with 'us'. 'We' are going to leave everything here, all of it; and that which will come in the future will also to be given there. The money that will come from the land 'our' mother owned, that too 'we' will give over there. 'We' do not want anything. What do 'we' need it for? *Mahatmas* in America want to give 'us' a car. Why would 'we' take it? However, if 'we' reserve a place for some 'seat' (*bethak*; support), then there will be three [entities]: the 'I' (*hu*; developing 'I'), the [original] Self (*Atma*) and the 'seat' (*bethak*), otherwise, the 'I' and the original Self would indeed be one. When the 'I' is surrendered totally, then only this [the original Self] remains.

**Once the 'I' is Surrendered Totally,  
the Gnani is the Only 'Seat' Left**

**Questioner:** Dada you said, "The 'I', the Self and the 'seat'..."

**Dadashri:** The 'I' takes the support of the 'seat'! In this world, only the *Gnani*

does not take the support of anything. The only support is that of the Self; which is *niralamb* (independent; absolute; free of any dependency).

**Questioner:** Who has the support of the Self, is it the 'I' or is it the 'seat'?

**Dadashri:** The 'I' is indeed the Self, and the Self is indeed 'I'. The support is verily of the Self. Meaning that there is no dependency. When there is no dependency on anything, then the 'I' becomes *niralamb*, absolute! The 'I' Knows that Dada is *niralamb*.

**Questioner:** So, does that mean that the 'I' and the Self become one?

**Dadashri:** They are indeed one, but they are separate because of the 'seat'.

**Questioner:** If the 'seat' is removed, then wouldn't the 'I' and the Self become one?

**Dadashri:** They become one; that is all.

**Questioner:** Or else, is it possible for the 'I' and the Self to become one, while the 'seat' remains intact?

**Dadashri:** No, no. A guard has to be kept on the 'seat'. This thought may arise for it that, what will he do? Moreover, if the 'seat' turns out to be genuine, then it is genuine, otherwise, it surely turns out to be a betrayal. Don't you think so?

**Questioner:** Yes, it certainly turns out to be a betrayal.

**Dadashri:** Instead of that, what is wrong with that which is Ours?

**Questioner:** Keep the *Gnani* alone as a 'seat' (support), nothing else at all.

**Dadashri:** You should hand over the authority to the *Gnani* [by saying], 'Whatever You do, will do. Whatever is Yours let that be for me.' Meaning that the *Gnani* is verily One's own Self, and therefore, You should not deem Him to be separate. Thereafter, you should not harbor the fear of, 'What if the *Gnani* falls sick? What if He is not around? What will I do then? You should not harbor any such fear. The *Gnani* never dies; just the body dies. 'We' do not have that dependency [on the body] at all! 'We' are *niralamb*!

### The 'Living' Has Been Surrendered, and the 'Dead' Remains

Dada has given you *Gnan* and now nothing remains with You! On the contrary, you have handed over the mind, speech and body that you had, to Dada; you have handed over all three bundles. Now that you have handed them over to Dada, You should never use them without asking Him. If you look at it, in one way 'we' have given You the liberty to settle Your files.

**Questioner:** I surrender my mind, speech and body, *bhaavkarma* (charge karma), *dravyakarma* (subtle discharging karma) and *nokarma* (gross discharging karma) to Dada; Nevertheless, I am still suffering indeed, so how can it be considered that I have surrendered them?

**Dadashri:** You have surrendered the 'live' [charge] intent, and the 'lifeless' [discharge] one remains with you. That is, the 'living' mind, the 'living' speech, and the 'living' ego. You have surrendered all that which is 'living'. And the rest remain with you; however many are ready to give effect [unfold], remain with you.

**Questioner:** If this point were to be understood, a great amount of work is done.

**Dadashri:** If this point were to be understood, then the solution would indeed come about! However, not everyone can understand this, can they! This is *Akram Vignan* and that is why it will go on. Even if it is not understood, it will go on. Things go on for this child, don't they!

“Whatever I believed to be mine, I have surrendered all of that to you. My *bhaavkarma*, my *dravyakarma*, my *nokarma*, my mind, my body, my speech, I have handed over all of that to You.”

**Questioner:** I was just thinking that, although we are surrendering all this, but we are not really giving up anything at all.

**Dadashri:** No, but when one hands over, after having understood it, then his salvation would surely happen. However, this does not set in his understanding, does it!

### Upon Totally Surrendering, One Becomes God

**Questioner:** Dadaji, I was then thinking that, the one who totally surrenders his *dravyakarma*, *bhaavkarma* and *nokarma* to you, what does he become?

**Dadashri:** He in fact becomes the exact form [the original Self]. However, that which has been ingrained in him in the past does not leave so quickly.

**Questioner:** Or else, he becomes natural and spontaneous, doesn't he?

**Dadashri:** He has indeed become God. However, He should Know how to remain like that, shouldn't He? When

the *charitra moha* (discharge illusory attachment) arises on the other [relative] side, at that time He should know how to remain like that, shouldn't He!

**Questioner:** “‘He’ should Know to remain like that,’ so Dadaji how is He to remain like that?”

**Dadashri:** Through *vitaraagata*.

### Total Surrender of Everything to the Embodiment of Faith

It's like this, the faith that is in this world, is such that it arises and disappears. The *Gnani Purush* is the only One who is the embodiment of faith alone; faith arises there for everyone. Faith arises upon seeing Him and talking to Him. All the *Gnani Purush* are considered the embodiment of faith. ‘They’ actually bring about salvation! Even otherwise, it is indeed your faith that brings about results.

In the case of faith, if ‘we’ hurl abuses at you and yet it arises, then it is true faith. The faith may have arisen for some time, out of being respected, however later on, it will detach. However, if faith sets upon a person despite him insulting you, then that faith which has been established will not detach. Once the faith has been established, thereafter if He were to hurl abuses at you, or He were to beat you, even then, your faith does not shatter, that is referred to as unwavering faith. Can that really happen? Without such a faith setting in, *moksha* cannot be attained; ‘we’ tell you this with a guarantee.

Besides, if you return home when you do not find it suitable, then that is not referred to as faith at all. Hence, are you looking for your own suitability or

are you looking for *moksha*? If you left because you did not find it suitable, then how can that be considered as faith at all? What do you think? Faith means that, you have handed over everything!

### Protection for the Relative and the Real

**Questioner:** I have at least surrendered at your feet; ultimately, that was the only thing to be done, that was the only solution left.

**Dadashri:** That is all; you should take any kind of adjustment like this, so that you are constantly protected in every way, in the relative and the Real. That is when ‘stains’ stops forming through worldly interactions and ‘stains’ stops forming through the Real. So, You become free from burden; light as a flower! ‘You’ experience liberation right here. However many ‘nooks’ are broken, however many attractions are broken, at least You have become free by that much, You have become free, haven’t You! Millions of living beings are pulling at You with ropes and however many attractions You have become free from, however many ropes become untied; You have become free by that much, haven’t You! However many are left, they will let go afterwards. This is the way; with it You will become free from everything.

### Dada’s Final Message for Mahatmas...

When you know how to put aside a world, where no one can influence you; that is referred to as *samarpan bhaav*. This means that, ‘Whatever is to happen to the *Gnani Purush*, let the same be for me.’ Such a person would certainly not let his ‘lifeboat’ separate from the *Gnani*; he would continuously keep it tied to Him.

If it separates, then he would ‘capsize’, wouldn’t he? Hence, you should certainly keep your ‘lifeboat’ tied to the *Gnani*.

**Questioner:** Previously, you gave a fine example that a cat carries her kitten holding its neck in her mouth, while the infant of a female monkey clings onto her.

**Dadashri:** It clings on; it does not let go. This is because the female monkey makes a fifteen-foot leap and the infant monkey immediately closes its eyes and keeps holding on tightly to her. The infant monkey knows that, ‘Mother, it is not your responsibility, it is indeed my responsibility.’ That is how it clings on. Even if the female monkey falls, nothing happens to the infant monkey; that is how it clings on. You should learn that. Will you be able to cling on?

**Questioner:** That is indeed how we are going to cling onto Dada.

**Dadashri:** That will be so when you will cling on to ‘us’, isn’t it?

**Questioner:** We have certainly clung onto Dada.

**Dadashri:** Have you clung on? You too have clung onto Dada, haven’t you? You have to cling and hold onto ‘us’, ‘we’ do not have to cling onto you. These kittens have to be carried by holding them in the mouth and what about the female monkey? The infant monkey does not let go of its mother. If the mother jumps this way, the infant monkey does not end up jumping the other way; that is how tightly it has clung onto her! All of you [*mahatmas*] should remain clung onto ‘us’ like the infant monkey.

~ **Jai Sat Chit Anand**

## Glossary

## Gujarati Word

## Meaning

## A

<i>aadhaar</i>	support
<i>abuddha</i>	a state beyond the intellect
<i>Agna</i>	special directive; five directives that preserve the awareness as the Self in <i>Akram Vignan</i>
<i>agnan</i>	worldly knowledge
<i>Akram</i>	step-less
<i>Akram path</i>	step-less and direct path to Self-realization
<i>Akram Vignan</i>	step-less Science of Self-realization
<i>ananya</i>	where there is no separation; where one has the intent that the <i>Gnani</i> and I are indeed one
<i>ananya bhakti</i>	exclusive devotion
<i>ananya prem</i>	exclusive love
<i>ananya shradha</i>	exclusive faith
<i>ananyapanu</i>	ultimate oneness
<i>anna</i>	former Indian currency unit that is equivalent to 1/16th of a rupee
<i>Arjuna</i>	he was one of the central characters in the ancient Indian epic Mahabharata and he plays a key role in the Bhagavad Gita by raising fundamental questions to Lord Krishna
<i>arpan</i>	surrender
<i>arpan vidhi</i>	silent auspicious blessings performed by the <i>Gnani</i> for the salvation of the spiritual seeker when he surrenders
<i>Atma</i>	Soul; Self
<i>Atma Gnan</i>	the Knowledge of the Self
<i>Atma Gnani</i>	One with the complete Knowledge of the Self
<i>avinay</i>	disrespect
<i>avalamban</i>	support

## B

<i>bethak</i>	seat; support
<i>bhaavkarma</i>	charge karma
<i>bhajan</i>	religious songs in praise of God
<i>bhakta</i>	devotee
<i>bhakti</i>	sing devotional hymns; devotion

## C

<i>charitra moha</i>	discharge illusory attachment
<i>Chetan shabda</i>	live words
<i>chit</i>	inner faculty of knowledge and vision

## D

<i>darshan</i>	live eye connection with; to See
<i>dravyakarma</i>	subtle discharging karma

G

<i>gaadh vinay</i>	steadfast humility
Gita	the Bhagavad Gita, often referred to as the Gita, is a 700 verse Hindu scripture in Sanskrit that is part of the ancient Indian epic Mahabharata
Gnan	Knowledge of the Self
<i>Gnani Purush/ Gnani gopis</i>	One who has realized the Self and is able to do the same for other female cowherd devotees of Lord Krishna

H

<i>hupanu</i>	prevalence of I
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J

<i>jagruti</i>	awakened awareness
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K

<i>Kaliyug</i>	current era of the time cycle, which is characterized by lack of unity in thought, speech, and action
<i>kashay</i>	anger, pride, deceit, and greed
Krupadudev	see Shrimad Rajchandra

L

Lord Krishna	one of the most widely revered and most popular of all Indian divinities, He has evolved from being an ordinary human into becoming God.
Lord Mahavir	the twenty-fourth and last <i>Tirthankar</i> , who lived approximately 2,500 years ago

M

<i>mahatma</i>	Self-realized ones in <i>Akram Vignan</i>
<i>mamata</i>	my-ness; attachment
<i>maya</i>	deceit
<i>mithya darshan</i>	wrong belief
<i>moha</i>	illusory attachment
<i>moksha</i>	liberation; final liberation

N

<i>nimit</i>	an apparent doer who is simply instrumental in the process
<i>niralamb</i>	independent; absolute; free of any dependency
<i>nokarma</i>	gross discharging karma

P

<i>param avagaadh vinay</i>	absolute ingrained humility
<i>param vinay</i>	absolute humility
<i>paroksh</i>	one who is not currently present and living
<i>patantar</i>	the experience of the Self once the veils over the non-Self have broken
<i>pratyaksh</i>	living
<i>prem</i>	pure love
<i>Purush</i>	Self-realized person; Self

R

<i>rajipo</i>	pleasure
Real <i>Darshan</i>	to bow down to the <i>Gnani</i> , with the awareness that He is the One who will liberate me and with the intent of surrendering to Him

S

<i>Sadguru</i>	Self-realized spiritual teacher; the <i>Gnani Purush</i>
<i>sajeevan murti</i>	living <i>Gnani</i>
<i>samarpan</i>	total surrender; dedication
<i>samarpan bhaav</i>	the inner intent of total surrender
<i>samarpan vidhi</i>	silent auspicious blessings performed by the <i>Gnani</i> for the salvation of the spiritual seeker when he surrenders totally
<i>samyak darshan</i>	right Vision
<i>Samyakatva</i>	the right belief of 'I am pure Soul'
<i>saradata</i>	straightforwardness
<i>Saraswati</i>	divine liberating speech
<i>sat Purush</i>	the enlightened One, who is free from ego and all worldly attachments, and enlightens others
<i>satsang</i>	spiritual discourses
<i>sharanagati</i>	to take refuge
Shrimad Rajchandra	Self-realized <i>Gnani</i> who lived between 1867-1901. He is also known as Krupadudev
<i>swachchhand</i>	to act according to one's own will and intellect
<i>Swa-par prakashak</i>	that which illuminates the Self and non-Self

T

<i>taaranhar</i>	liberator
<i>tatharoop</i>	the One who has attained the Self completely
<i>Tirthankar</i> Lord	the absolutely enlightened Lords who can liberate others

V

<i>vidhi</i>	silent auspicious blessings performed by the <i>Gnani</i> for the salvation of the spiritual seeker
<i>Vignan</i>	Science
<i>vinay</i>	humility
<i>viraat</i>	enlightened One
<i>viraat Purush</i>	the One whose own ego has exhausted, and can take away the ego of others
<i>viraat swaroop</i>	the real form of the enlightened One
<i>virah</i>	the constant feeling of pain of separation in the absence of a person
<i>Vitaraag</i> Lords	those who are free from attachment and abhorrence
<i>vitaraagata</i>	total absence of attachment and abhorrence

Y

<i>yog</i>	meditation
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**Pujya Deepakbhai's USA Satsang Schedule 2018**

Contact no. for all centers in USA : 1-877-505-DADA (3232) & email for USA - info@us.dadabagwan.org

Date	Day	City	Session Title	From	To	Venue	Contact No. & E-mail
23 Jul	Mon	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM	Hyatt Regency Jacksonville Riverfront, 225 E Coastline Drive Jacksonville, FL 32202	Extn. 10 gd@ us.dadabagwan.org
23 Jul	Mon	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
24 Jul	Tue	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM		
24 Jul	Tue	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
25 Jul	Wed	Jacksonville, FL	GP Shibir	10-00 AM	12-30 PM		
25 Jul	Wed	Jacksonville, FL	GP Shibir	4-30 PM	7-00 PM		
26 Jul	Thu	Jacksonville, FL	Aptaputra Satsang	10-00 AM	12-30 PM		
26 Jul	Thu	Jacksonville, FL	GP Shibir - GNC/General Satsang	4-30 PM	7-00 PM		
27 Jul	Fri	Jacksonville, FL	GP Day	8-00 AM	1-00 PM		
27 Jul	Fri	Jacksonville, FL	GP Day	5-00 PM	7-00 PM		
28 Jul	Sat	Jacksonville, FL	Aptaputra Satsang	10-00 AM	12-30 PM		
28 Jul	Sat	Jacksonville, FL	Gnan Vidhi	5-00 PM	8-00 PM		
31 Jul	Tue	Maryland, D.C.	Satsang	6-30 PM	9-30 PM		
1 Aug	Wed		Aptaputra Satsang	10-30 AM	12-30 PM		
1 Aug	Wed		Gnan Vidhi	6-00 PM	9-00 PM		
2 Aug	Thu		Aptaputra Satsang	6-30 PM	9-30 PM		
7 Aug	Tue	New York, NY	Satsang	6-30 PM	9-30 PM	NEW YORK GANESH TEMPLE Hindu Temple Community , Center 143-09 Holly Avenue, Flushing, NY 11355	Extn. 1021 newyork@ us.dadabagwan.org
8 Aug	Wed		Aptaputra Satsang	10-30 AM	12-30 PM		
8 Aug	Wed		Gnan Vidhi	6-00 PM	9-00 PM		
10 Aug	Fri	New Jersey, NJ	Satsang	6-30 PM	9-30 PM	The Hanover Marriott, 1401 Route 10 East, Whippany, NJ 07981	Extn. 1020 newjerseypennsylvania@ us.dadabagwan.org
11 Aug	Sat		Aptaputra Satsang	10-30 AM	12-30 PM		
11 Aug	Sat		Gnan Vidhi	5-00 PM	8-00 PM		

**Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai**

**Adalaj Trimandir**

- 1 September (Sat), 4 to 7 pm - **Satsang** & 2 Sep. (Sun) 10 am to 12 pm - **Aptaputra Satsang**
- 2 September (Sun), 4 to 7-30 pm - **Gnan Vidhi**
- 3 September (Mon), 10 pm to 12 am - Special Bhakti on occasion of **Janmashatmi Celebration**
- 5 September (Wed), 10 am onwards - **Pujyashree's Darshan Program**
- 6 to 13 September - **Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang**

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### When You Totally Surrender to the Gnani, His Grace Showers Upon You

God has manifested within the Gnani Purush, the Lord of the fourteen worlds has manifested within Him; if you meet such a Gnani Purush, then what remains? That is not to be done with your energy; that will happen through His grace. It is through grace only that all change comes about. Therefore, whatever you ask for here, it will all indeed be accomplished. Once you have handed everything over to Him, then He will certainly do everything, you do not have to do anything. 'You' just have to remain in the Agnas of the Gnani Purush. You should not experience hesitation to surrender everything to the One through whom You have attained a state in which the inner veils between the Self and the non-Self have broken.

- Dadashri



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