

Dadavani

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'Dadavani' on 300 Different Topics

25 Years

of the Publication of Dadavani
in Gujarati Language



Sorting File Number Two With Equalmity
Liberate In Married Life
Whoever Meets Me, May He Attain Happiness
Eternally Fearless Through Akra Vigraha
This Is How You Remain Separate From the World
New Creation of Experiences of the Self
Business With The Entire Universe
No Ho As the King
MahaKalinga Sastra Being (Ho and Bhoga)
Prayer Facilitates the Final Goal
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Dada Completely Reveals His Own Mistakes
A Good Dissipates One Becomes Natural
Removing The Interference of the Antahkaran

Akram Scientist Dadashri's Scientific Brain

EDITORIAL

A unique wonder of this era of the time cycle, the *Gnani Purush* Dadashri [Dada Bhagwan], who was instrumental in forging an unimaginable spiritual revolution. Just behold the phenomenon of nature! In such an era of the time cycle characterized by a lack of unity in mind, speech, and action (*Kalikaal*), to make one attain the Knowledge of the Self through the experiment of *bhed Gnan* (the Knowledge that separates the Self from the non-Self) in just one hour; is that considered to be any ordinary spiritual power? *Akram Vignan* is the result of the spiritual quest and endeavor of infinite lives of the One with such spiritual powers.

Akram Vignan is the eleventh wonder of nature! Never before, never again will there be such a Dada Bhagwan, who has given the world the gift of *Akram Vignan*, and has momentarily obliged the living beings of this current era. Dadashri has brought the Real into the relative and has given rise to an entirely new scripture. And moreover, it is Scientific, in which no contradictions are found.

What is considered Scientific *Vignan*? That which is in the form of an incontrovertible principle (*siddhant*), in which there are no contradictions; no matter who does the experiment, he gets the same result. If a mixture of the metals copper, brass, and silver has formed along with gold, then wouldn't a goldsmith be able to separate them based on their properties? Yes. Similarly, the Knower of all the eternal elements, the *Gnani* with infinite spiritual powers, upon Knowing the intrinsic properties with specific functions of the Self and the non-Self, upon analyzing each and every *parmanu* (smallest, most indivisible and indestructible particle of inanimate matter) of these, and separating the two, He has made us experience the pure Soul. That itself is considered our great fortune.

The speech of the *Akram Gnani*, which is irrefutably in principle, is disseminated through the medium of Dadavani magazine, which will complete twenty-five years of publication this September. To partake in the joy of that celebration, a glimpse of the *Akram Vignan* of the *Akram Vignani* Dadashri has been compiled. Sometimes, it feels as though the speech of Dadashri is repetitive, but now we should have the approach of knowing its subtle and subtler meaning. Behold! The state of this *Akram Vignani*! Behold! This *Akram Vignan*! Behold, these five *Agnas*! Dadashri says, "These *Agnas* are such that they encompass all the *Aagam* (the scriptures) of the *Tirthankar* Lords, and you should be constantly devoted towards them, and after Knowing the *Gnanghan Atma* (the interim state of the Self, with the initial experience, awareness, and conviction of 'I am pure Soul'), You should Know the *Vignanghan Atma* (the Self which is the solid entity of Science)." So then why is there spiritual laziness? We should maintain the firm resolve and apply *Purusharth* (progress as the Self) to Know [experience] the *Vignanghan Atma* (the Self which is the solid entity of Science).

The ardent prayer is that all of us *mahatmas* understand the internal state of Dadashri; ascend the steps of experience through the *Purusharth* of following the *Agnas*, internalize the Science, and attain the distinct experience of our own state as the Self.

~ Jai Sat Chit Anand

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Akram Scientist Dadashri's Scientific Brain

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 is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on 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.

Vignan Means 'Cash Bank'

This *Akram Vignan* (step-less Science of Self-realization) is very Scientific, it is a Science (*Vignan*). What is considered as Science? That which is in the form of an incontrovertible principle (*siddhant*). *Siddhant* means it is not contradictory. And it should give instant results, 'on credit' is not acceptable. If a certain thing is done, then its result should be received the next day. Right now, you are sitting here with me, that too will give instant results. You will receive instant results for whatever you do here, nothing is 'on credit'; that is called Science. Now, if you run even a single errand here, then you will receive an instant result without fail. This is, in fact, a Science; you will find a connection from wherever you take hold.

This is actually a Science. Nowhere in the world has this Science come forth. This is the cash bank of divine solution! This is the very first time it is being disclosed publicly!

Dada Is the Observatory of the World

These are all things I have analyzed. Moreover, it is not over the span of one lifetime. Could this much analysis be done

in just one lifetime? How much analysis can be done over the span of eighty years? This is actually the analysis of so many lifetimes; it is all materializing today.

Questioner: How can the analysis of so many past lifetimes come together and materialize now?

Dadashri: It is because veils of ignorance (*avarana*) have been destroyed. All of the *Gnan* (Knowledge of the Self) certainly exists within. The veil of ignorance should be destroyed, shouldn't it? The *Gnan* is certainly there in the balance, but when the veil of ignorance breaks, it manifests!

I have discovered the knowledge of all the phases. I have passed through all the phases and I have brought an end to every phase. This *Gnan* has subsequently manifested.

This is the world's observatory. This Dada has the authority over the four Vedas (Hindu scriptures). Therefore, everything should become clear in your mind, and only then will you understand, and only then will there be a solution. Otherwise, even if you had been harping on about this falsehood for a thousand years, nothing is

going to be achieved. So, ask until you understand. It is worth asking over here.

My Disposition Was Scientific From the Beginning

Questioner: What were you analyzing, and how were you doing it?

Dadashri: When I was twenty-six to twenty-seven years old, I used to read Krupaludev's [*Gnani Purush* who lived between 1867-1901. He is also known as Shrimad Rajchandra] book. Then whichever *maharaj* (high-ranking Jain monk) would come there; if a *Sthanakvasi* (name of a Jain sect whose members do not worship idols or worship in temples) would come, then I would go there too, and if a *Deravasi* (name of a Jain sect wherein idol worship is carried out) would come, then I would also go there. So once a *Sthanakvasi maharaj* had come. He listened to a few things that I was saying, and then he told me, "You are a scientific person! You have a scientific brain! Sooner or later, you will understand remarkably well what Lord Mahavir was saying." Before he would say something, I would say something entirely unique. A scientific mind! Only that one *maharaj* had recognized that.

That *maharaj* would say something and I would say something else. He said, "No one would know this." I replied, "What this *maharaj* is saying is correct." He understood, 'This person is talking about things that are at a very high level.'

My disposition was scientific from the beginning, however much [of the scriptures] I read, I could speak on the Science pertaining to that. Science meaning

'our' speech is effective, most practical and most applicable, it is extracted from these [scriptures], but it comes out as 'our' effective, most practical and most applicable speech!

A scientist means one who establishes everything on his own. Even before the other person says something, he sees what is to come ahead; he guides the other person down the correct path.

Since childhood itself, I had a habit of taking whatever knowledge one talked about and connecting it with Science. My disposition was scientific from childhood itself. A scientist, meaning that fundamentally when I would come across a word, I would delve into it! When discussion about knowledge was going on, I would go on and discover so many things in it! When people listen to talk about science, they connect it with knowledge, whereas I would connect talk about knowledge with Science! Science means such points that cannot be found in the scriptures and it gives all the explanations in detail.

A Scientific Brain That Grasps the Result

I had a scientific brain since childhood! One that would grasp the result! For each thing, it would always grasp the result before it would manifest. So it was a brain that would grasp the result, so it ended up helping here.

My 'churning' [activity] was oriented towards the inspection of the result. 'What was the result of what I 'churned' over [whatever was done] today?' I had a habit of looking at things this way. I would certainly 'churn', but upon inspection,

if I did not see any 'butter' state, then I would stop. I would certainly 'churn', but for me it was oriented towards the inspection of the result. I would take a look at what result I got out of it. So I too used to 'churn', but it is because of such 'churning' I found all this, didn't I! I found this in the process of 'churning'! But it was oriented towards the inspection of the result.

Since childhood, my disposition was such that I would not refrain from seeing the result of everything I did. When all the boys were stealing, my mind would become tempted at times, that this is something that is worth doing, but I would immediately see the danger as a result of it. So, I could see the result from the very beginning. Therefore, I have not allowed myself to get stuck anywhere. I am always aware of what will be the result of a given thing, for every matter.

Insight Arises Upon Being Left Alone

I would identify a shortcut. Since childhood, I had found a different path, from the beginning. Since childhood, I would change the path; I did not go according to what other people did. I would not walk with the crowd and go where they were going. I would inspect, 'In which direction is the crowd moving along?' This path is turning and going that other way. I would consider the whole circle [route] and if it turned out to be three times as long, then half the circle would be one and half times as long. So, would one suffer more on that path that was one and half times as long or on the straight [path]? So, I would walk down the straight [path], I did not walk on the path

that people did, from the beginning. I had no business with the path of other people. My business was different from other people, the method was also different, the practice was also different, everything was different. So, this is what my habit was from the beginning. Shall I tell you what word people used to refer to me?

Questioner: Yes.

Dadashri: They would say, "You cut straight across." I would say, "Yes." They would respond, "How did you arrive so suddenly, before us? Did you cut straight across?" I would say, "Yes, I have arrived having cut straight across. What, should I blindly follow the crowd like all of you? I will find another way myself. All this does not suit me."

What is the law of nature? When nobody is around and a person is all alone, then the One that spurs intuition (*sooj*) in him is within. But if there are four others around him, then who will spur the intuition? If he is alone, then he will gain intuition. Therefore, the very problem is that the world is not solitary! Whereas I have travelled alone. This is because from childhood, my disposition was to not walk on the path people walked upon, I would follow the path which I had decided on. And I even took a beating from it many times, I was even struck by thorns. However, in the end, it was definite that this is the path I was going to take. So this path suited me. I must have taken beatings in many lifetimes. And oftentimes, if you cannot find the path, then you can tell the Lord within, 'I am actually blind and I do not know You, but are You blind too? Show me the

right way.' You need to scold God like that. Hey mortal one, if you don't understand anything at all, then if you keep saying, "There is the Lord within," even then your inner veils of ignorance will break and you will see the way ahead. However, if you search for God on the outside, then you will not gain anything. But in the end, I made the discovery, that is for sure.

The Insight Arose and I Found God

When I was young, I would search for God. "Give me some proof of God." Wouldn't we need proof of everything? But then I found God on the basis of one thing. From a young age, my vision (*darshan*) was so elevated that while learning about the least common multiple, I understood that which pertained to God.

When I was fourteen years old, I had come across a teacher at school. He had come to teach me about the least common multiple in mathematics. To teach us about the least common multiple, he said, "I have given you these numbers, find the least common multiple in them." He would give us five to ten such numbers and ask us to do it. Then I asked the teacher, "What does that even mean? What do you mean by the least common multiple? How can one find the least common multiple?" He replied, "Of all these numbers that have been displayed, find the smallest number that is indivisible. Find the number from these five to ten numbers that is common to all and is indivisible." He must have been speaking using language that a child would understand. We had to find the smallest number that was indivisible, which could not be divided any further.

In those days, in our language,

we would refer to people as 'numbers' (*rakamo*), [we would say,] "These 'numbers' are no good." In the Gujarati language, in the old days, they used to say that these 'numbers' are no good. What did I call people? If some people were bad, then I would say, "All these 'numbers' are no good." I would refer to them as 'numbers', I did not refer to them as people. I would use such language.

So at the age of fourteen, I had the thought, 'What kind of numbers [people] are these?' Not just limited to them, but these dogs, cats, cows, buffaloes, donkeys are all 'numbers'. Then I could not sleep the entire night and got caught up in thoughts. I only have thoughts pertaining to the result. In every matter, I only have thoughts pertaining to the result. 'What will be the result of this'; that would come before me!

Then the next day, I understood that it is actually God that is in every 'number'; the smallest factor that is in cows, in buffaloes, and in human beings is God, who resides in an indivisible state. Therefore, God is the least common multiple. What will be the result of the least common multiple? One will be able to become God. So I notably understood that God is attained through the least common multiple. God is the least common multiple; I had understood this on that day. What is He like? He is indivisible, He cannot be divided any further at all, and He resides in everyone, as a common factor.

Questioner: As a common factor in everyone.

Dadashri: Common in everyone.

I understood this at the age of fourteen. That is a good thing, isn't it; when such a thing comes to light! That is considered as the emergence of insight! That is when I realized that in all people, there should be such a thing as the smallest [common] factor! And God says, "I am indeed in everyone." So I understood that the Self is in everyone. God is within and people run around searching for God outside!

After Doing Research, I Found Akram Vignan

So at the age of thirteen, this independence arose. From that point on, I investigated the search for this God. What kind of God is there that can take us to *moksha*! But I found Him. I discovered, 'There is no God overhead.'

So I shook things up this way and that way, but I found out, 'There is certainly not [any God overhead].' And after saying, "There is certainly not," I subsequently waited. I said, "If you are there, then pick me up right now." 'I looked to the sky, but found no one. There was no sign of His whereabouts.' All the requests of people have ended up in the 'lost property office'. Then I came across this while reading, 'God is the Lord within,' and I liked that point. Many people refer to God as the Lord within, don't they!

Ultimately, not only did I find God, but I worshipped God to the point that God yielded to me entirely! Illumination appeared on its own! I didn't expect this. I had brought my development with me [from the past life] and the desires of infinite lifetimes came into effect in this life.

I have spent my entire life doing research; I have indeed researched everything. So I found God, and then I understood that the world is the puzzle itself, it has become a puzzle by itself. God has not created [this world]; this is only scientific circumstantial evidence. The circumstances are all scientific circumstances, all the work is being done through that.

Questioner: Dada, just as those scientists make observations, all of your observations have been thought through. The scientific method is to make observations and take note of everything. It is evident that you have noted the most and derived the most conclusions!

Dadashri: I have made note of all of this. 'We' have seen this world in every way and 'we' have also seen outstanding men. I have seen both; it's not that I have not seen them. Later, I understood that the world is hollow through and through.

Ultimately, I found this splendid *Akram Vignan*! Since childhood, this Science was deep-rooted within me. So I remained at peace and at ease. I didn't get into other external matters.

It Completely Illuminated for One Who Is Truehearted

Questioner: But how did *Akram Gnan* (Knowledge of the Self through the step-less path) manifest within you? Did it happen naturally, automatically? Or did you do some contemplation?

Dadashri: It happened automatically, [it was] 'but natural'! 'We' didn't do any contemplation on it as such. How could

‘we’ have so much? ‘We’ did believe that some result is going to come from this side. ‘We’ were truehearted, ‘we’ had done it true-heartedly, so ‘we’ felt that some kind of result like that would come, something like *samkit* (the right belief of ‘I am pure Soul’) will happen; I felt that. I will get some semblance of *samkit*; it will become illuminated. Instead, it became entirely illuminated!

In 1958, this *Gnan* manifested! On that day, ‘we’ became a *Gnani* (One who has realized the Self and is able to do the same for others)! The day before that, ‘we’ too were an *agnani* (one who is ignorant of the Self), weren’t ‘we’! There was no effort on my part in that.

‘We’ have this natural gift. This is a lift path. This is but natural! This was my discovery, but currently it is scientific circumstantial evidence. The light has appeared naturally, you come and light your lamp.

Questioner: The ‘but natural’ *Gnan* that manifested for you, please explain that.

Dadashri: ‘But natural’ *Gnan* happens to a rare person. If someone says, “I did it myself,” then that *Gnan* remains incomplete. In fact, this happened naturally, on its own. If it had been done, then if the *vikalp* (the belief that ‘I am Chandubhai’) had decreased by eighty percent, then twenty percent would still remain. Whereas this is actually one hundred percent *nirvikalp* (free from the belief ‘I am Chandubhai’ and all relative ‘I-ness’ and ‘my-ness’ that stem from it, and with the right belief ‘I am pure Soul’),

this is *vitaraag Vignan* (the Science of Absolutism)!

This is nature’s mysterious puzzle. No one has become free from this and those who have become free have not stayed back to tell others about it. I have failed in [attaining] absolute Knowledge (*keval Gnan*), so I remain here to tell you. So listen [to the *Gnani*] and get Your work done. This is certainly Yours, ‘we’ are just here to make you accomplish Your work!

The Spiritual Powers of the Akram Scientist

Questioner: If there is any scientific basis behind the *Gnan* that you give, then please talk about that.

Dadashri: This is all entirely Science; it is Science without the slightest contradiction. What is the role of Science? It destroys all your demerit karma. Without that, you would certainly not attain Self-realization, and without attaining Self-realization, you cannot go to *moksha*. And that experience of Self-realization should remain constantly. The experience of Self-realization will not change even for a moment. It will remain on its own; You do not need to remember it.

To Know the Self, oh! Forget Knowing [experiencing] the Self, but people have made immense effort for the Self to come into one’s faith to some extent, for the conviction to set in that ‘I am the Self.’ However, it is difficult for such faith to set in, it is such a strange era of the time cycle. Now, to attain the experience of the Self from the *Gnani Purush* in such times is itself the spiritual power (*siddhi*) of *Akram Gnan*. All this

is attained because of the grace that is bestowed by all the celestial beings on the *Gnani Purush* and the entire universe is pleased with him.

The Descent of the Real in the Relative

This is, in fact, a Science. Science means science. There are no discrepancies in science and moreover, it is based on an incontrovertible principle (*saidhantik*), in which there is not even the slightest contradiction anywhere. And it 'fits' the relative in all ways, it 'fits' the Real, it 'fits' everywhere, the only exception is that it does not 'fit' people. This is because people remain in worldly language. There is a lot of difference between worldly language and the language of the *Gnani*. The *Gnani's* language is so nice, there is no complication at all, is there! When the *Gnani* explains everything methodically, a solution comes about.

When this *Akram Vignan* of ours is revealed to the world, it will benefit people tremendously. This is because such a Science has never come forth. Nobody has ever placed any kind of *Gnan* in these worldly interactions, within the depths of worldly interactions. Nobody has dealt with worldly interactions. They have only talked about the Self. The Self has never entered into worldly interactions. The Self remained in the Self and worldly interactions remained in worldly interactions. However, *Akram Vignan* has placed the Self into worldly interactions. And it has created an entirely new scripture and moreover, it is Scientific. Now, how can this *Akram Vignan* be disseminated? If it is disseminated, then the world will attain salvation!

Akram Is a 'Full Stop' Science

Akram Vignan is a 'full stop' [period] and *Kramik* (the traditional step-by-step path of spiritual progress) science is a 'comma'. This entire world is running on the basis of the *Kramik* science. There are two types of Science! One is the external science that the scientists keep studying! And secondly, there is that which is considered the internal [spiritual] Science, which takes one to His own eternal bliss. So, that which makes one attain His own eternal bliss is known as the Science of the Self. Whereas that which provides happiness that consists of temporary adjustments, all of that is known as external science. The external science is ultimately destructible and it brings about destruction, whereas this [internal Science] is eternal and it makes One eternal!

So, there are two types of science: one is a 'full stop' Science, and the other is a 'comma' science! Full means nothing is to be done.

Bhed Vignan (the Science that separates the Self from the non-Self) and *Akram Vignan* are one and the same. However, the *bhed Vignan* of *Akram Vignan* is a 'full stop', whereas the *bhed vignan* of the *Kramik* [path] is a 'comma'. So [here in the *Akram* path], One does not have to do anything. Nothing is to be done, that is called *Akram Vignan*. What happens when nothing is to be done? It continuously keeps on happening naturally and spontaneously.

The External Conduct Is Removed in the Akram Path

As it is, all the knowledge in the

Kramik path does not proceed without looking at the [external] conduct, whereas here [in the *Akram* path] we do not see [mind, pay attention to] the conduct.

What the *Kramik* path says is that the external conduct changes, then if the intent changes, then one becomes free. While remaining at home, when would you end up attaining the absolute state, and when would your external conduct change? How would the external [visible] conduct change there?

Therefore, it is the brilliance of *Akram Vignan* that the one who is wayward is not 'I', and 'I' am actually this pure Soul!

Questioner: So that means that the one he is trying to improve does not improve, and he spends his entire life doing so, but One is not that at all, isn't that right?

Dadashri: Yes, that is why there is never any end to it, is there! That is why one wanders for infinite lives, isn't it!

That is why people had said to the *Tirthankar* Lord, "Oh Lord! May the most fortunate person attain the continuous link that You have received!" The continuous link means the path beyond this one, the path beyond that, and the path even beyond that. The continuous link! And moreover, all the way to the ultimate state!

Whereas these people do not find the continuous link and they end up way off course!

I, too, had received the continuous link. I had conducted such a search for myself, as to how this happened! But I

had received the continuous link. That is why this entire *Akram Vignan* manifested!

So, for the Knowledge to arise that the one who is obstinate is not 'I', that is known as *Akram Vignan*, whereas [to believe,] 'The one who is obstinate is 'I', and I need to straighten up,' that is known as *kram* [step-by-step; sequential]!

In our Science, while giving this *Gnan*, 'we' set aside both the good habits and the bad habits. We are not the acquirers of the good habits and we are not the renouncers of the bad habits. 'We' set aside both good conduct and bad conduct. We are not the acquirers of merit karma nor the renouncers of demerit karma. Therefore, no one can change the unfolding karma of this current life. The unfolding karma that takes place from birth all the way until death cannot be changed by anyone.

'We' only need to carry out the experiment for an hour. Then all the weaknesses leave, otherwise one would not accomplish anything even in tens of millions of lifetimes! This is because what is the hindrance? What have the Vedas (Hindu scripture) stated? *Mal* (illusion), *vikshep* (projection due to illusion), and *agnan* (ignorance of the Self). And what have the Jains stated? *Raag* (attachment), *dwesh* (abhorrence), and *agnan*. Therefore, the one whose *agnan* leaves attains freedom. When does *agnan* leave? When one goes to the *Gnani Purush*. What is the *Gnan* of the *Gnani Purush* like? It should be Science (*Vignan*). This is a very profound phenomenon, this is all the Science that is filled with many [previously] unrevealed revelations; it is

the collective Science of the twenty-four *Tirthankar* Lords.

Vitaraag Vignan Grants Freedom

This is, in fact, *vitaraag Vignan* (the Science that leads to the absolute state, free of attachment and abhorrence)! It is pure *vitaraag Vignan*, it is not impure in the least!

Vitaraag Vignan is not difficult, but the Knower and bestower of it are not available. On a rare occasion, when such a *Gnani Purush* is present, then its detailed explanation is made available. Otherwise, the easiest of all is *vitaraag Vignan*; all other sciences are difficult. For other sciences, research centers need to be established, and research can be conducted if one forgets his wife and children for twelve months! Whereas this *vitaraag Vignan* is attained naturally upon going to the *Gnani Purush*.

When ‘we’ give you *Gnan* here, ‘we’ separate the Self (*Atma*) and the non-Self (*anatma*) and then send you home.

Questioner: Just as one can have a definite experience of the outer [external, relative] science, should one not have a definite experience of the inner Science?

Dadashri: Science without a definite experience cannot be referred to as Science at all. ‘Science’ is that which definitely gives experience. Until then, it cannot be said that it is known. Until then, all the books that are read, that is considered [intellectual] knowledge (*gnan*), but it is not considered *Vignan* (Science). That knowledge is barren knowledge (*shushka gnan*), it does not give any result and it

leads to heavy intoxication of the ego. The heavy intoxication of ‘I know, I know’ arises. Just look at this ‘spinning top’, the great knowledgeable one has arrived! On the contrary, intoxication arises. Whereas *Vignan* gives immediate result. It certainly is with experience. What is *Vignan*? To say, “Sugar is sweet,” is knowledge (*gnan*), and to know the taste of sugar, to experience it, is *Vignan*. So, everything here is *Vignan*; *Vignan* is beyond the intellect, *Vignan* is unlimited.

Everything that I speak is unprecedented. It has never been heard before, it has never been read before, it has never been known before, it has never been seen before; that is how unprecedented this Science is! And it leads to immediate release. How many hours did it take to give this *Gnan* to you?

Questioner: Just one hour!

Dadashri: ‘Science’ means it is that knowledge which people have no awareness of. It comes about as a gift. It does not arise through arduous effort. It is not something that can ever be contrived through arduous effort, through an obstacle course. It is a gift. That scientist is born with this gift. This Science of ‘ours’ is also a gift. No person can do this.

One has never heard, known, or had faith in the Knowledge that leads to the absolute state that is free of attachment and abhorrence. If that had happened, then one’s work would have been accomplished! The Knowledge that leads to the absolute state that is free of attachment and abhorrence cannot be

attained without the One who is absolutely detached.

The One who has Knowledge beyond the Vedas (the oldest scriptures of Hinduism) is known as a *bhed Vignani*, the One who separates the Self and all the other five eternal elements. 'Our' spiritual powers work towards enabling people to attain the elemental state as and of the Self.

Bhed Gnan Is the Window to Absolute Knowledge

Questioner: Have you created this *Gnan Vidhi* (the original scientific experiment for Self-realization)?

Dadashri: It has come into fruition. These is 'our' spiritual energy (*aishwarya*) that has manifested!

Questioner: There is tremendous energy in it!

Dadashri: It is exact absolute Knowledge (*keval Gnan*)! The entire *Gnan Vidhi* is absolute Knowledge! This is not my energy, the *aishwarya* (spiritual energies) has manifested. Spiritual energies that can give *moksha* within two hours! Whoever undergoes Dada's *Gnan Vidhi* attains *moksha*, he attains *Atma Gnan* (Knowledge of the Self). Otherwise, he would not attain that even over the course of a hundred thousand lifetimes.

These are actually spiritual energies of the original Self! Oh ho! These are spiritual energies! Otherwise, could *moksha* be attained in two hours? This is actually the grandeur of the original Self. 'We' have seen that Self; Its spiritual energies are endless!

Tremendous spiritual energies have

manifested. Whatever is asked for is received here, however much is wanted, there is no limit to it in this world. Our readiness to ask for it is needed. These are considered very extensive spiritual energies. The entire view (*drashti*) of a human being changes within two hours.

This *Gnan* is *bhed Vignan*. It is Knowledge that is beyond *matignan* (Knowledge obtained through the medium of the sense organs and the intellect), and one hundred percent *matignan* is considered absolute Knowledge. So, this is above ninety-six, at approximately ninety-seven percent, so it is considered *bhed Vignan*, and one hundred percent is considered absolute Knowledge.

Questioner: So then is *bhed Gnan* (the Knowledge that separates the Self from the non-Self) considered complete *Gnan*?

Dadashri: *Bhed Gnan* is itself complete *Gnan*, and it is indeed the window to absolute Knowledge! Therefore, completely pure Knowledge is itself the absolute Self (*Parmatma*), nothing else. The absolute Self does not have a body in a physical state like this. It is *nirdehi* (without any connection with the physical body), It is in the state of pure Knowledge, It is the state of absolute Knowledge (*keval Gnan swaroop*), It is not in any other state at all.

That is why the Lord had said, "Know the Knowledge of the Self." There is not a vast difference between Knowledge of the Self and absolute Knowledge. Having Knowledge of the Self is causal absolute Knowledge and that other is absolute Knowledge in effect!

The Gnani Purush Is the Greatest Scientist of the World

The six eternal elements that are there in this world, they exist in the elemental form. They prevail completely within the inherent nature of their own *vastutva* (what an eternal element is and what it comprises of). The entire world has arisen from the coming together of these six eternal elements. How can the one with intellect understand this world?

‘We’ can separate these eternal elements. Just as a goldsmith separates gold and copper when they are in a combined form, in the same way, the *Gnani Purush* can separate these [eternal elements]. The *bhed Vignani* (a spiritual Scientist who has the experiential knowledge to separate the Self and the non-Self), the One who is a representative of God, He can separate them. Hence, ‘we’ were able to make such a separation. So the Self becomes separate.

In what state must It [the Self] be? As a mixture or a compound? Must the Self be in the form of a mixture or in the form of a compound?

Questioner: A compound?

Dadashri: If it were in the form of a compound, then it would give rise to a third substance with completely new intrinsic properties with a specific function (*gunadharmā*). And if the Self and the non-Self were to lose their own intrinsic properties with a specific function, then the Self would never be able to revert back to Its original form and It would never be able to become free. Let me explain this to you. This Self exists in the form of a mixture.

If gold and copper have become a mixture, and you want pure gold from it, then the two need to be separated. It is only if the properties with a specific function (*gunadharmā*) of gold and copper are known that they can be separated. Similarly, it is only if the *gunadharmā* of the Self and the non-Self are Known that the separation can be made. Who Knows their *gunadharmā*? The One who Knows the *gunadharmā* of the Self and the non-Self completely, and has infinite spiritual energy, such a Knower of all the eternal elements can analyze and separate the two. It is only the *Gnani Purush*, who is the world’s greatest scientist, who Knows. And ‘we’ analyze each and every *parmanu* (the smallest, most indivisible, indestructible particle of inanimate matter) of the Self and the non-Self, separate the two, and place the pure Self (*nirbhed Atma*) in your hands within an hour. Not only that, but we burn and crush to smithereens your demerit karma, give You the divine eyes through which the Real and the relative are Seen as separate (*divya chakshu*), and give detailed explanations of everything, such as, ‘What is this world? How does it run? Who runs it?’ and so on. It is then that Your entire spiritual work happens.

The Unanointed State Is Attained in the Gnan Vidhi

Through the *Gnan Vidhi* that I conduct, the Vision (*Darshan*) changes first. What is that? When separation is created, the [demerit] karma get destroyed and dissociation takes place within, of that which had become glued through *bhranti ras* (the belief that perpetuates the illusion

that 'I am Chandubhai, this is mine, and I am the doer'). So when you say my words; aren't these words included in there, 'Amidst all worldly desires and intents that tend to anoint, I remain totally unanointed.' (*Tamaam lepayamaan bhaavo thi hu sarvatha nirlep chhu.*)

Questioner: Yes, amidst all worldly desires and intents that tend to anoint, I remain totally unanointed.

Dadashri: So then One (*pote*; the developing 'I') continues to become [unanointed; *nirlep*]. However much One says that from within, One starts to become that. If he goes home and just says all this [what is said in the *Gnan Vidhi*], then he will not accomplish anything. After doing the [*Gnan*] *Vidhi* here, it happens; that [presence of 'ours'] is here, isn't it!

Questioner: Dada, but when the sentences issue forth, we become amazed as to where did this come from?

Dadashri: That which 'we' have Seen, Known, and is in experience, the Self in the form of absolute Knowledge. That is why these sentences issue forth. Amidst all worldly desires and intents that tend to anoint, I am totally unanointed indeed.

Questioner: You have referred to that as Science, haven't you!

Dadashri: Yes, Science means that the range from one degree to all the degrees is accounted for. Cutting a part of it from the middle is not acceptable. And the incontrovertible principle is not incomplete, the incontrovertible principle is definitely all-inclusive.

The interest (*ruchi*) towards *dehadhyaas* (the belief that 'I am the body') has not decreased even slightly; nevertheless, when I establish the conviction (*pratiti*), that interest immediately begins to die.

This Vision means once the conviction has set in, subsequently the attentive awareness (*laksh*) sets in, so it does not leave. That conviction (*shraddha*) does not leave thereafter. Then, as the experience continues to happen, when that experience goes beyond a certain normal experience, then One can See One's own form as the Self (*Swaroop*). It is an unbound form (*abandh*), it has never been bound.

Up to the Point of Atma Gnan It Is Gnan, Beyond That It Is Vignan

Questioner: Dada, now I want to understand the *Gnan* we attain through your *Gnan Vidhi*, and *Vignan swaroop*; how do these two differ?

Dadashri: Science (*Vignan*) means absolute Knowledge, whereas *Gnan* is considered that which is there up to the point of *Atma Gnan*. As long as it connects to *Atma Gnan*, it is considered *Gnan*. And beyond that, it is considered *Vignan*. *Vignan* is considered absolute. So, with relative knowledge, you have to 'do', whereas with Science, the activities continue to happen on their own.

There Is Talk That Is Beyond the Scriptures in Akram Vignan

Questioner: During *Gnan Vidhi*, we do say what you are saying, but...

Dadashri: There is only the need to

say it. When you say it, then it will 'grow' [give results] one day. It has become imprinted within, hasn't it! So, whatever I am saying, you will know it one day. What can be done if it has never been spoken at all?

Questioner: Still Dada, some deep Scientific cause is evident behind what you make us say.

Dadashri: Yes, I make you say it. As long as I don't make you say it, the Self within does not become separate, does it! This is indeed the wonder of *Akram Vignan*! Otherwise, the Self would never become separate. Exact *bhed Gnan* is needed. *Bhed Gnan* does not exist in the scriptures. Would such a statement ever exist in the scriptures?

Questioner: No, it definitely would not.

Dadashri: If this statement becomes perfected in experience, then final liberation would be attained here in this very life. And without such statements, liberation would never happen, and the Self would never become separate. The original element and fundamental statements pertaining to It are needed. Original statements are needed, the statements of the scriptures will not do.

Questioner: As a matter of fact, each and every word of yours will end up creating the new scriptures of *Kaliyug* (the current era of the time cycle).

Dadashri: These are indeed new scriptures.

Infinite scriptures exist in each and every word of 'ours'! If one understands

this and stays on track, then his work is certainly accomplished! This Science is such that one can attain a state whereby only one more life remains before ultimate liberation (*ekavatari*)! Hundreds of thousands of lifetimes will be reduced!

The Exact Explanation of Pudgal

Questioner: [Dada, you have separated the Self, you have bestowed such grace, but along with that] the explanation You have given regarding the *pudgal* (the non-Self complex of input and output), the filling and emptying (*puran-galan*) of it; I don't think that anyone after Lord Mahavir has understood this matter.

Dadashri: No, but how would people understand this without the *Gnani Purush*? People are not capable of this at all, are they! People keep saying [the word] *pudgal*. What is *pudgal*? The response is, "The body." So, another name for the body is *pudgal*. I spent an extensive amount of time over the course of twenty years to discover this, the *pudgal* and all these other words, and how can God be found?

This word *pudgal* is a ground-breaking discovery. So, if you only understand this filling and emptying (*puran-galan*), then it is more than enough. This is filling and emptying and You are the pure Soul. So if you see that which is filling and emptying on its own, and subtract all of that out, then You are indeed the pure Soul. Now, people certainly do not have this much understanding. So, they need to return to the *Gnani*. By teaching them this, by talking about such things, the other person will understand, 'What you are saying is correct,' but then he finds it difficult to put it into practice, doesn't he!

Questioner: Dada, the meaning of the word *pudgal* has actually been written in the scriptures in this way, hasn't it? You say that, "'We' discovered its meaning after twenty years."

Dadashri: Ours was written recently; it was all recently published in the *Aptavani* (a series of fourteen volumes compiled from Dadashri's speech). Otherwise, it was not disclosed, was it! People understood it, knew it from these new books. This was discussed in *satsang* (spiritual discourse). People did not know what *pudgal* was, they just kept saying, "*Pudgal, pudgal.*"

Questioner: Dada, which year was this? When did you begin the endeavor to understand the word *pudgal*?

Dadashri: This happened in 1932. I did not understand *pudgal* in the years 1940, 1942, I did not understand it even in 1945.

Questioner: Dada, there is a difference in the *pudgal* that you are talking about, the entire *mishrachetan* ('I' with wrong belief that arises as a mixture of the Self and the non-Self) and the *pudgal* that fills and empties, which those people talk about, isn't there?

Dadashri: They all do talk about the *pudgal* and its filling and emptying, but that is all, they do not understand it. They do not understand anything like that. Currently, the high-ranking Jain monks do not understand this.

The Eleventh Wonder of the World: Asaiyati Puja

The Self is Itself undoubtedly the absolute Self. So, It is worthy of reverence

(*pujya*), It is worthy of reverence by the world (*lokpujya*). However, the *pudgal* can also become worthy of reverence by the world, if the intent that harbors anger, pride, deceit, and greed (*kalushit bhaav*) leaves! When the intents that harbor anger, pride, deceit, and greed no longer remain within a person, and such intents do not arise because of the other person, then the *pudgal* also becomes worthy of reverence by the world! If one does not harbor anger, pride, deceit, and greed even when the other person has intents that harbor anger, pride, deceit, and greed, then the *pudgal* also becomes worthy of reverence by the world. It is okay if other intents remain, but any intent that harbors anger, pride, deceit and greed should not arise. When one does not have any intent that harbors anger, pride, deceit, and greed himself, nor does he incite it in others, in any living being in the world, then one becomes worthy of reverence. What have 'we' seen within 'us'? What has departed from 'us'? Why has 'our' *pudgal* become worthy of reverence by the world? 'We', the developing 'I' (*pote*), in fact constantly remain only in the Self, but all the intents that harbor anger, pride, deceit, and greed have left from this *pudgal*! That is why even this *pudgal* has become worthy of reverence by the world! Merely the intents that harbor anger, pride, deceit, and greed have left, so although 'we' eat, drink, wear clothes made from terylene fabric, there is still the state that is worthy of reverence by the world! That too is a wonder of this era of the time cycle, isn't it!

This A. M. Patel who is visible is indeed a human, but the inner tendencies

(*vrutti*) and aligned focus (*ekagrata*) of A. M. Patel are neither dwelling in the non-Self (*par ramanata*), nor are they results of the non-Self. There is constant dwelling only in the results as the Self (*Swaparinaam*)! Constant result as the Self is rare in the world, it is found once in hundreds of thousands of years! Dwelling in the Self happens to a certain extent, but dwelling in the Self does not happen completely in the guise of a person leading a worldly life. That is why it has been written that it is a wonder, hasn't it! This is an exceptional and unfathomable wonder known as *asaiyati puja* (worship of an enlightened One living a worldly life)!

Nonetheless, this Science will lead anyone to *moksha*, even those who are married. However, one should follow the *Gnani's Agna* (directives that preserve the awareness as the Self). If there were a presumptuous person, he would say, "Sir, I want to marry a second [woman]." [Then I would say,] "If you want to marry another one, then ask me before you marry, thereafter conduct yourself in this way! You need to be strong enough." In the past, did people not get married? King Bharat had thirteen hundred wives and yet he attained *moksha*! If wives were an impediment, then would he have attained *moksha*? Then what is the impediment? Ignorance is the impediment. There are so many people [*mahatmas* and seekers], and if I had told them, "Leave your wives," then when would they ever leave their wives? And when would their work [of salvation] ever be done? That is why I said, "Stay with your wife." See, haven't I given all the freedom!

Through Akram, There Is Moksha for Females Too

People say, "Only a male can attain *moksha*, females cannot attain *moksha*." I tell them, "Females can also attain *moksha*, why can't they?" The answer [from scriptures, perpetuated by male spiritual masters] is, "Their tuber of deceit (*kapat*) and illusory attachment (*moha*) is very big. If a male has a tuber this small, then that of a female is as large as a yam!"

Females will also attain *moksha*. So what if everyone says that she cannot, but the female is worthy of *moksha*. This is because she is the Self and has come to be in touch [familiar] with the male [*prakruti*; inherent characteristic traits of the relative self]; so, she will also acquire a way out. However, as the illusory attachment of the female *prakruti* is very strong, it will take more time!

'We' Had Halted Moksha in Search of Vyavasthit

'We' too were eligible to attain *moksha*, but 'we' refused it. 'We' halted it in order to search for *vyavasthit* (scientific circumstantial evidence), [with the intent that,] 'It should not be this way. There should be a way to get *moksha* with all of this present. How can it be suitable if everything needs to be renounced?' But that has become the standard. This is considered an exception. This *vyavasthit* that 'we' have given, it is exact *vyavasthit*. 'We' had decided 'we' will go to *moksha* only if 'we' make this discovery; that was 'our' firm inner resolution (*niyanu*). So 'we' found this and gave it to everyone, exact *vyavasthit*! For so many lifetimes, I had been searching for such a thing in

which I did not have to become an ascetic and go to *moksha* alone. I do not want to abandon the family members and go to *moksha*. Besides, how is worldly life a hindrance? How is worldly life at fault, the poor thing?

Who is a hindrance in this life? Who is the doer? I had delved in search of that for so many lifetimes! I have brought forth the balance sheet of many lifetimes. I have come forth having worked on the balance sheet life after life. Who is the doer? I have presented it: *Vyavasthit* is the doer. This scientific circumstantial evidence has been Seen through My experience.

This discovery was from many past lives, it is not just from the last life. And the curiosity extended to the point that there must be no worries about the future! Look, if one is born, then why should there be worries about the future! That is why I have made the discovery of *vyavasthit*.

This [*vyavasthit*] is the conclusion of infinite past lifetimes of ‘ours’! What I have brought forth is the conclusion that I have come to after having gone through infinite past lifetimes. That conclusion is *vyavasthit*! Scientific circumstantial evidence! That is what runs the world!

Temporary States Are Simply Natural Occurrences

Every human being of the entire world believes the temporary states (*avastha*) of the mind, speech, and body to be their own activity. Really speaking, One is not in the state as a doer even to the slightest extent. They are all vibrations of the ignorant state and they have arisen from a natural occurrence, of which no

higher authority is the creator. This Dada has Himself Seen it before stating this.

‘The temporary states of the mind-speech-body are simply natural occurrences, which do not have a higher authority as the doer, and they are *vyavasthit*.’ Yes, if one knows just that much, then he has completed all the *Aagam* (Jain scriptures)! Why must that statement hold so much essence within it?

Questioner: It must be because all temporary states are subject to *vyavasthit*.

Dadashri: It means that a temporary state is nothing but a natural occurrence.

Questioner: But it is indeed based on the circumstances, isn’t it?

Dadashri: Yes, it is definitely based on circumstances! So it is scientific circumstantial evidence.

When it sets in that ‘A temporary state is nothing but a natural occurrence,’ Knowledge of the Self will manifest. There is no higher authority (*baapo*) who is its creator. I say ‘*baapo*’ so that people get enjoyment out of it. This is because the fear then departs, doesn’t it! There is no higher authority up there, so why are you being scared unnecessarily? One will say, “He did it or that other person did it,” or he will say, “The planetary influences did it.” Hey, would the planets remain in their proper place, or would they come down here? Why would the poor planets do anything like that? Each one remains in its proper place. The sun remains in its proper place. So each displays its own inherent nature. Its light cannot be prevented from being projected out, can it!

‘We’ do not see anyone’s fault in this world; the reason behind this is that ‘we’ all this *Gnan* is present. However, if you have the awareness of just this one statement, then you will not find fault in anyone.

This Is a Discovery of Each and Every Word

When this *Akram Vignan* is publicized, it will be recognized for what it is! One day, in a hundred to two hundred years, in five hundred years, the entire world will become awed by it. The incontrovertible principle has never been witnessed anywhere, has it! In fact, speech that has contradictions has never issued forth. It is fresh, it is new, and it is helpful.

It is the very same, but it is fresh. The word ‘file’ is a very nice English word that has been utilized! This is because in the future, people are going to investigate, ‘From which era must it have originated?’ So, they will discover that it originated during the era of the British. Then [from the statement], ‘There is no higher authority who is its creator,’ [people will be able to figure out] it originated from Charotar [district of Gujarat where Dadashri grew up]! So this language itself will reveal everything. Those who investigate will find out.

Questioner: Dada, it feels that whatever you say are statements from the scriptures. The word ‘file’ that has been used, people who interpret it will go deep into what does ‘file’ mean?

Dadashri: In regard to the word ‘file’, the One who says, “File number one,” is the Self, that point is decided.

So, that is a very profound point. ‘File’ means it is something that is separate; everyone is be able to understand this. Such words have issued forth, haven’t they! As many words there are that have issued forth, they have become so exact, haven’t they!

Questioner: They have become exact.

Dadashri: There is a relationship between a person and his children, but there is no relationship between these ‘files’ and the Self. This is because a ‘file’ is always far removed.

Questioner: If the word ‘file’ is used, then my-ness does not remain.

Dadashri: It is a ‘file’ only if there is no my-ness, even my-ness will subsequently disappear in such a case. The entire method is Scientific. Its approach is itself Scientific, that is certainly why it gives results within an hour! When you took *Gnan*, did it take just an hour or did it take longer? But it flourished, didn’t it? Otherwise, it takes so many lifetimes for *Gnan* to manifest! It is actually because of our *Akram Vignan* that we can understand, ‘This is file number two, this is file number one.’ One is able to recognize file number one. This Science is exceedingly ‘first class’ [first rate; of the highest order].

Questioner: This file number one is actually an incredible discovery!

Dadashri: As a matter of fact, all of this, each and every word is a discovery; otherwise, a person would not become free even after hundreds of thousands of lifetimes.

The One Who Follows the Five Agnas Attains the State of Lord Mahavir

Questioner: You have given us *Atma Gnan*, you have told us to remain in the five *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*) and to read the *Charan Vidhi* (prayers that increase awareness as the Self). Is there anything else more pressing that we need to do?

Dadashri: If You constantly follow one of the five *Agnas* that ‘we’ have given You, even then it is more than enough.

Questioner: So then you will place us in the ‘lift’, won’t you? The rest of the responsibility is yours, isn’t it?

Dadashri: All the responsibility is ‘ours.’ If You follow all five *Agnas*, then You can experience a state comparable to that of Lord Mahavir’s; I can give you that in writing. If You follow the five *Agnas*, then I can give you a guarantee in writing that You will experience *samadhi* (a state free from the effects of mental, physical, and externally-induced problems) comparable to that of Lord Mahavir! But even if you follow one instead of five, then the responsibility is still ‘ours’.

After ‘we’ give You *Gnan*, there is nothing else to be done. Just remain in ‘our’ five *Agnas*.

When You remain in the *Agnas*, it is enough. The *Agnas* are such that they can make one attain the absolute state in this very lifetime. Then even if one has only five or ten years to live in this life, it will still make one attain the absolute state within that span.

The Fundamental Five Agnas

These are the fundamental sentences. What is this? These are sentences that can save the entire world. They are with the separation of the relative and the Real. And all the five *Agnas* are beneficial to You all day long!

That is it; the Science of the entire world is encompassed in these five sentences. Nothing is left out anywhere. All the scriptures are encompassed in these five *Agnas*.

Questioner: It can be said that these [*Agnas*] are the extract of all [the scriptures].

Dadashri: This is undoubtedly the extract of the entire world! The extract of Lord Mahavir’s forty-five *Aagam* (Jain scriptures)! Everything is unquestionably encompassed in the five *Agnas*; I am just saying all this to clarify things in detail, for the sake of understanding. Otherwise, if you look at it in detail, then everything is encompassed in them; nothing is left out.

You have been given the *Agnas* that encompass the forty-five *Aagam* of the *Tirthankar* Lords! So then You should constantly remain in the *Agnas*, You should not miss out on remaining in them even for a moment. And constant devotion towards the *Agnas* is itself *moksha*. This is because whose *Agnas* are they? The *Gnan* of the *Tirthankar* Lords has come forth through the medium of the *Gnani* and the *Agnas* of the *Gnani* is considered *moksha*. There are a dime a dozen of these [so-called] *Gnanis* in India, but they cannot be considered [actual] *Gnanis*. Anyone who has even an iota of intellect cannot

be considered a *Gnani*. The One who does not have any intellect whatsoever can be considered a *Gnani*. Who can be considered a *Gnani*? It is the One who does not have any intellect.

Where There Is No Intellect, There Is Atma Gnan

If One wants to Know the eternal elements, then they can only be Known where the intellect is absent. The eternal elements cannot be [Known] elsewhere. This is because the intellect has limitations, whereas Knowledge is unlimited. The *Gnani Purush* has to be around. The *Gnani Purush* is around very rarely in the world. The *Gnani* is rarely ever around, isn't it! There is nothing in the world that is outside of the *Gnani's* Knowledge. I am saying this after having Seen it. This is not something that is pulled out from a book. That which is from a book would not help, would it! That which is in a book is always lifeless. And what about anything that you have grasped from the book, what is that like? That too is lifeless. 'It' [Knowledge] should be acquired directly from the *Gnani*. It should be direct illumination, only then will there be a solution. Dada has constant awakened awareness, that is why He is able to understand It, He has fully understood the Self. All of this can only be Seen through the unveiled Self.

The Science of the Entire World Is Encompassed in the Five Agnas

You like this theory, don't you?

Questioner: It is good, isn't it! After all, this is Science!

Dadashri: Yes, it is Science! And it does not submit to the intellect, that is

also incredible, isn't it! Yes, all kinds of knowledge submit to the intellect. And the intellect would have pulverized this Science a long time ago, had it submitted to it; it would have done so long ago.

Science is that which is free from conjecture and speculation, it is straightforward and down to earth. And moreover, it does not submit to any kind of intellect! I have seen intellect of all kinds, but it does not submit to any intellect at all, it certainly casts it aside. Just as electricity can give a person an electrical shock, it casts them aside. So how high must the wattage be! Otherwise, the intellect is capable of convoluting all types of knowledge. However, this Science does not submit to preeminent intellectuals, no matter what their intellect is like. They have no choice but to lighten up! And the appeals should be not baseless, they should be acceptable to both parties!

What is meant by an intellectual? He is not subject to any law, there is 'no law'! He keeps hurling arguments from all directions. Whereas this Science abides by just one law, it cannot be turned to a different direction. Nevertheless, the intellect throws arguments from all directions, it hurls arguments from multiple directions for the purpose of throwing one off course. All four directions of the intellect are open, yet this Science does not submit to the intellect. And everyone understands it, and the Science of the entire world is actually encompassed within the five sentences [five *Agnas*].

The Scientist of Absolutism

This is Science, Science of the Self! [The Self in] The form of Science (*Vignan*)

swaroop) that Lord Krishna had referred to, that is indeed this Self. The Self in the form of Knowledge (*Gnan swaroop*) will not help. The Self in the form of Science, in the clear state as the Self will be needed.

When *Atma Gnan* becomes *Vignan swaroop*, the two are not different. *Atma Gnan* itself becomes *Vignan swaroop*. I have certainly given You *Atma Gnan*; subsequently, it becomes *Vignan swaroop*. God is *Vignan swaroop*, He is not *Gnan swaroop*. Mine has become *Vignan swaroop*. From whichever point one asks, he receives an answer. That has not even happened before in the world. This has never happened in history. That is certainly why 'we' have authority over the Vedas, isn't it! Otherwise, if 'we' did not have authority over the Vedas, then 'we' could not say anything, not even a word. But as it is, 'we' immediately say what the fact is, "That this is that."

Gnan means the Self and *Vignan* means the absolute Self. This is in fact Science. The Science of the Self and the absolute Self means *siddhant*! There is not even a fraction of change in that and it takes one all the way across. After coming into the *Gnananghan Atma* (the interim state of the Self, with the conviction, awareness, and experience of 'I am pure Soul'), after attaining the permanent state, You should Know *Vignanghan* (the solid entity of Science that is dense and unbroken, without porosity).

When can one become a Scientist? After overcoming all the tubers of the mind, after overcoming all the phases of the intellect, the phases of *Gnan* begin; once One crosses that too, and goes

beyond *Gnan*, that is when One becomes the *Vignanghan Atma* (the Self which is the solid entity of Science)!

Vignanghan means 'I am indeed in everyone' is Seen, that is referred to as the *Vignanghan Atma*. Despite being bound, It remains free! The *Gnani Purush* is beyond the *dharmadharma atma* (the self that is in the duality of right and wrong), He is even beyond *Gnananghan*, He prevails in the *Vignanghan Atma*, the absolutely free Self!

The *Gnani Purush* is not only in the theory of Absolutism, he is in the theorem of Absolutism. The merit karma of the entire world has come to fruition, therefore this *Akram Vignan* has emerged, the *Vignanghan Atma* has emerged!

These Germans are in search of Absolutism. They have taken volumes and volumes of our scriptures and are researching this. Hey, it cannot be found like that. Today, 'we' 'ourselves' are directly in Absolutism. The entire world is in the theory of relativity. 'Our' *mahatmas* are in the theory of Reality and 'we' 'ourselves' are in the theory of Absolutism. 'We' are not only in the theory, but in the theorem.

The theory of relativity, the theory of Reality, and the Absolutism theory. So 'we' talk about this Reality while prevailing in the Absolute!

Questioner: I teach my students whatever I myself have studied and whatever I know. But in order for my students to understand what I know; I have to first come down to their level and then gradually bring them up.

Dadashri: Yes, yes, right.

Questioner: So then they can reach my level or even go beyond the level I'm at. So can you not come down [to our level] and take us up in the same way?

Dadashri: There [in Reality,] no language exists. You can understand Reality through language, but it cannot show you the Absolute. Up until now, 'we' have spoken with you only after having come down [to your level].

Questioner: Please say something about Reality that will generate some interest.

Dadashri: By Really speaking, there are six eternal elements in this world. By relatively speaking, there are only phases, no eternal elements.

Questioner: Tell us again about the relative, what did you say is in the relative? Are there phases in the relative?

Dadashri: There are phases in the relative, and in the Real, there is the eternal. There are six eternal elements. This is the 'originality' [origin] of the world. What is in the origin, in the world? It is this, there is nothing beyond this.

The Real and the Relative

Only that which is eternal is referred to as Real, and everything in the form of a mixture that arose from the coming together of these [eternal elements] is relative.

Questioner: What is the relationship between the Real and the relative? What is the link?

Dadashri: The permanent eternal

elements are the Real. Now of the six, pure *Chetan* (the eternal element with the property of Knowing and Seeing; the Self) is permanent, and the other five that are permanent, they do not have *Chetan bhaav* (the property to Know and See). They have infinite other types of *gunadharmas* (intrinsic properties that have a specific function). It is simply due to the *gunadharmas* of all of these [eternal elements] that this relative belief has arisen. The Self actually remains as the Self constantly. Be It within a donkey, within a dog, within every individual, the Self always remains as *Chetan*, constantly. 'It' has not changed even for a moment, it is simply the belief that becomes wrong.

Questioner: Is Reality a manifestation of the Real?

Dadashri: Yes, it is indeed a manifestation. It is nothing else at all.

In Reality, the Permanence Can Be Seen

Questioner: That which is visible in Reality, what exactly is Seen in that?

Dadashri: Permanence. In this world, the relative shows the temporariness.

Questioner: All this appears to be temporary.

Dadashri: At present, the permanent cannot be Seen. When the *Gnani Purush* gives *Gnan*, One can See the permanent, all the eternal elements themselves, through One's own perspective. Now, the permanent cannot be Seen all at once. However, as One has become permanent, it means that gradually and progressively, One is able to subsequently See the permanent. Ultimately, how much is

included in this permanent? Ultimately, these six eternal elements that exist, only they are Seen. For You [after attaining this *Gnan*], at present, *Chetan* alone is Seen. When can *pudgal parmanu* (the smallest, most indivisible, indestructible particles of inanimate matter) be Seen? When absolute Knowledge is attained. However, this path is of Seeing the original eternal elements.

The theory of Reality has to do with the eternal elements. No saint or holy man understands what God is at the elemental level. They only understand [God] through their thoughts and imagination.

The Gnani Is My Self, I Can Ask Him Anything

Questioner: Every single point of yours reveals an entirely new perspective.

Dadashri: It reveals an entirely new perspective, doesn't it?

Questioner: Entirely new, it cannot even enter the imagination that, 'It is like this?' The analysis of this commonplace point is something altogether different in the *Gnani's* speech.

Dadashri: Yes. All this has been presented in the form of analysis. The clarity has been presented in its entirety.

Questioner: What is it like for you that when a person asks a question, your entire vision towards that arises?

Dadashri: Yes, the vision towards it arises.

Questioner: You must have been asked hundreds of thousands of questions, be they off topic or irreverent, foolish

or absurd, but only Science comes forth from you.

Dadashri: Yes. So what I mean to say is that no matter what one asks, it is beneficial to you, isn't it! What is wrong with that? So, all You have to See is what Science comes out! Why don't You See that! And if You overlook Seeing that, then You should See the one who overlooked that. That is all, there is nothing else. We do not have any other problems, do we!

Is there anything else you want to ask? Ask about everything and get clarification. Then no perplexity will remain in your mind. This is Science, so you should ask for clarification about everything. Wherever you find difficulties, you should ask. Here, you will not lose your reputation that if you still ask then... In fact, even the one who has been coming here for twenty years should ask, thereby the *pudgal* will end up getting settled. One can ask the *Gnani Purush*; this is because Krupaludev has said, "The *Gnani Purush* is indeed My Self." So, you should ask Him. That other Self [the One within You] will not give answers at present. So, until that Self does not start giving answers, get the answers from here.

At the Final Station There are Answers to Questions

This is neither a *pravachan* (discourse), nor *vyakhyan* (lecture). This is because this is the final station. Here, it is in the state of questions and answers. Invariably, when does the last station, the very final border, come? When does the railway come to an end? It is when there is the process of answers to questions. When there are answers to questions, know that now the

train is going to terminate here, so there will be freedom! Whoever wants to reach the final station should get solutions in the state of answers to his questions. Otherwise, the rest are all interim stations. Those are standards [different levels of development], they do not have questions and answers. In such places, they read the scriptures and do other such things. They observe vows and restraints. So, there is a need for everything, isn't there! There is a need for standards too; there is a need for upper standards and there is a need for that which is out of [beyond] standards. Out of standard means that One has indeed become liberated.

The entire Gita is in the form of answers to questions. Arjun asks questions and Lord Krishna gives answers. Lord Krishna has not done any *pravachan* in the Gita. He has only given answers to the questions that have been asked. He would not do *pravachan* at all, would He! The ultimate Science is not in the form of lectures, it is in the form of questions and answers. In the end, He [Lord Krishna] has given answers to the uncertainty and doubt that arose within Arjun, that is all. That is called *dharma*. The Gita has turned out to be *pariprashnen*. *Pariprashnen* means that Arjun asks questions, and Lord Krishna gives the answers. That is the essence of the entire Gita.

So what has Lord Krishna said? *Pariprashna* means to ask questions and come to the final station. Otherwise, one cannot reach the final station without asking questions.

And even Lord Mahavir has spoken in the form of answers to questions. The [interaction between] Lord Mahavir and

Gautam Swami is in the form of questions and answers! Gautam Swami, all eleven of the principle disciples [of Lord Mahavir] keep on asking and Lord Mahavir is giving the answers. What those principle disciples have asked, all of that has been transcribed as the scriptures of Lord Mahavir.

The Explanation of All the Aagam Is Given Here

Whatever you ask, you will get the answers to that, here. There is not a single spiritual question in the entire world for which you will not get an answer over here. You will get the complete answers to all forty-five *Aagam*! Yes, only then you will get a solution, won't you! You will get ultimate closure, won't you!

Questioner: Dada, ever since I have started coming to you, to me, you have appeared to be just like a dictionary to me. Whenever I am somewhat confused, I come to ask you, so you immediately give a solution for that.

Dadashri: All the solutions, the entire Vision (*Darshan*) has been attained. The collective Vision of the twenty-four *Tirthankar* Lords has been attained. One will get the immediate solution for whatever entanglement he has. The Knowledge for it has not reached the absolute state, but the Vision certainly has.

Therefore, this entire *Akram Vignan* is in the state of an incontrovertible principle (*siddhant*). Whatever [angle] you ask from, it results in *siddhant*; this is because this is *Gnan* that is in its inherent nature. Once any given thing has come into *Gnan*, it can never revert back into ignorance; contradictions do not arise. By helping

every *siddhant*, the *siddhant* continues to move forward, and it does not break any *siddhant*. Contradictions do not arise.

Akram Vignan: Without Contradictions and Irrefutably in Principle

So, what is the *siddhant* of the *vitaraag* Lords like? It is without contradictions. This is indeed the *siddhant* of Those who have become *vitaraag* in the past. It is not as though some new *Gnan* has arisen and the old one has disappeared. The very same *Gnan* continues on.

Siddhant means the *jada bhaav* (intents of inanimate matter) and *Chetan bhaav* (intents of the Self) which the Lord Saw, that is referred to as *siddhant*. Yes, not inanimate matter and the Self, He observed only the *jada bhaav* and *Chetan bhaav*. Besides, the *bhaav* are certainly existing. It is not possible for the experiential awareness (*bhaan*) of those *bhaav* to arise, alas!

This would not be attained even by paying a billion rupees for it; one would not get to hear a single word of this. Get Your [spiritual] work done as long as this 'bubble' [the physical body of the *Gnani Purush*] is alive, thereafter you will not get to hear even a single word. It is a matter of when it will be digested by all these people! However, it is not easy to digest. One will surely benefit. Even though he takes hold of the *siddhant*. But it grows only after it has been digested. That is a completely different matter, isn't it! It will grow somewhat, but it will not grow like this, will it! A wonder like this would not grow! So it will grow somewhat. We give 'our' blessings. 'We' even give blessings!

Decided Knowledge cannot be referred to as *gnan*. Decided Knowledge is considered to be *siddhant*. After anything has become accomplished (*siddha*), its end has come. It does not need to be accomplished again. It is permanently accomplished, in the past, present, and future; that is referred to as *siddhant*! As long as *spashta vedan* (clear and distinct experience of the pure Soul) does not happen, the *siddhant* will not be attained.

What can be considered as *Gnan*? There should be confirmation in all ways, contradiction should not arise. A *siddhant* without contradictions is that whereby if a statement is made even fifty years later, then that statement fits, and contradiction does not arise.

Marvelous Gnan in the Heart of the Omniscient One

This *Gnan* is a marvel, isn't it! *Gnan* is in the heart of the *sarvagnya* (the omniscient One; the Knower of all the eternal elements); it is in 'our' heart. Without the state of the *sarvagnya* arising, no one can See a single thing. I can See every eternal element (*vastu*) as it is. In this world, there is not a single *parmanu* left; there is not a single element that is outside my *Gnan*. I am the *Gnani* (Knower) of every element in the world.

'We' speak more distinguished *Gnan* than the scriptures. 'Our' *Gnan* is more distinguished than the knowledge in the scriptures. That is all considered a part of *keval Gnan*. That which other people, no one else can See, as 'we' are able to See that part, 'we' talk about it here.

I have not remained outside the state

of Knowledge (*Gnan swaroop*) for even a second, never. To not remain outside the state of Knowledge for even a second is referred to as *keval Gnan*. *Keval Gnan* is different and *keval Gnan swaroop* (the state of absolute Knowledge) is different. *Keval Gnan* means all the objects to be known (*gneya*) are illuminated. Not all the objects to be known are illuminated for 'us', but many of the objects to be known have illuminated, and that is why you get to hear novel things in 'our' speech and you get to know about novel profound points. All the points are new and all the points are beyond the scriptures! They are actually all phases of *keval Gnan*, but they have not been illuminated completely. It falls short by four degrees. That is why I remain as a *Gnani Purush*. That is why I do not call myself God (Bhagwan). If I had attained *keval Gnan*, then I would be considered God, but that is not possible in the current era of the time cycle.

'We' are considered a *bhed Gnani* (One who has the experiential Knowledge to separate the Self and the non-Self) based on *vitaraag* religion, however 'we' are considered a *karan sarvagnya* (the One has charged the causes to become the Knower of all the eternal elements). As a matter of fact, 'we' have experienced the Self, so there is nothing left in this world to be Known.

'Our' Invention to Become Free

So now, you should decide on just one goal, 'With the exception of the exclusive experience of the pure Soul, I have no desire for any temporary thing of this world. Yes, I do not want anything at

all. And I want to go to *moksha* having taken a beating.'

Questioner: One embarks on doing research after taking a beating, doesn't he?

Dadashri: Yes, true research is done only after taking a beating. Research cannot be done after beating others.

Why has this 'invention' of mine happened? It has happened because I have taken beatings. I have climbed out of such deep valleys, I have climbed over such elevated hill stations... Secondly, I have no desire for anything of this world. You too have climbed high in this world, all these people have indeed climbed high. However, they do not have the ability to remain as the Knower and Seer; they do not have the ability to observe the self. They are engrossed in eating, drinking, and transient pleasures. That is why they forget all that [the experience of beatings]. 'Our' observation is of many lifetimes!

If you want to become free, then take a beating once. I have done exactly that my entire life. Thereafter, I came to the conclusion that I have no beatings of any kind left to take and no fear remains either. I have come to the exact conclusion of what the entire world is. I myself have arrived at the conclusion, but now I am also helping others arrive at that conclusion.

The Pearls Were Strung Together When the Lightning Flashed

Hey, how many *Gnanis* are there in the world? Are there five or ten? As a matter of fact, the *Gnani* manifests on a rare occasion. Moreover, the *Gnani* of the *Akram* path manifests once in a

million years, and that too, only in such an astonishing current era of the time cycle of *Kaliyug* (characterized by a lack of unity in thought, speech, and action)! He takes you up only in a 'lift' [elevator]; there is no climbing of stairs and becoming breathless. Hey, string the pearl when the lightning flashes! The lightning has flashed, so string together your pearls at that time. But at that time, the fool goes out in search for thread! What can be done? The merit karma falls short.

On a rare occasion, such a remarkable *Purush* (Self-realized One) manifests, and He has to speak up Himself! This Science of the *vitaraag* (absolutely detached) Lords is a very noteworthy discovery! What a deep meaning! It is infinitely profound! To draw the line of demarcation that, 'This is Real and this is relative,' is not a task for anyone else besides the *Gnani Purush*, is it?! This is actually a great wonder, it is the eleventh wonder of the world; otherwise, such a thing would not be possible in the world. Such a thing would never even be heard of!

So, this [the Self] has expressed fully within You; so it is possible for all the activities to happen. It is possible for all activities of worldly life to be carried out as well as all the activities of the Self; both remain within the realm of their own activity; whilst in the state of absolute detachment (*vitaraagata*), that is how this *Akram Vignan* is!

'Science' means that this is *Chetan* (the eternal Knower-Seer). So You do not have to do anything. This *Gnan* itself cautions You. This *Gnan* itself continues doing the work. So, this is *Akram Vignan*.

This is Science; it gives instant results. It is *Akram Vignan*! It has come into effect for me. This is not my *Gnan*, it has been passed down, it has been handed down through tradition. However, this has appeared through a novel approach. It accomplishes a person's work [the final goal of being a human being] in just two hours. Otherwise, one has to carry out spiritual practice (*sadhana*) for a hundred, for twenty-five or fifty years. This *Akram Vignan* gets Your work done without carrying out any spiritual practice.

Just look at this wonder! This is the greatest wonder of the past million years! It has liberated so many people!

Salvation Through Dada's Gnan Bulldozer

This is an observatory that brings about a solution to all the questions in the world.

Questioner: The worldly beliefs that have carried on for so long; a bulldozer has been driven over them, through Dada's *Gnan*.

Dadashri: If a bulldozer is not driven over them, then one cannot become free even after a hundred thousand lifetimes. The *Kramik* [path] means one can only do it a certain complex way, whereas in this *Akram* [path] it is this simple and easy way, once the bulldozer has been used all over. However, if One simply embraces this *Gnan*, even then he will get his [spiritual] work done. The authentic Science has been revealed exactly how it is. How much is happening, how much needs to be done, how much of it happens on its own; I have revealed

all that. No one else has ever talked about discharge. 'We' are the very first to talk about the nature of discharge. Everything 'we' say in *Akram Vignan* is all for the first time, it is unprecedented.

My Intention Is That the World Attains the Science of the Tirthankar Lords

This is the 'cash bank' of the world! I am giving it to you instantly, in your hands, in just one hour. I am placing you in the Real. Everywhere else, they give out 'loans'; you keep on making payments in instalments. Hey, you have been making payments for infinite lives and why have you still not gotten a solution for this? It is because you have not received instant [*Gnan*] in any of your past lives.

Have you ever heard of something like this happening within two hours? Have you ever heard of a person becoming the pure Soul within two hours? However, this is a Scientific approach and the *Gnan* is of the *Tirthankar* Lords; it is not exclusively mine. This approach is exclusively mine; it is the approach of *Akram*!

This is Science, it is the Science of all the three eras of time! It was there

in the past, it is here in the present and it will not change in the future; such is this Science. Do you not feel that this is a Science of Dada's?

This Science is completely different from the rest. This Science arises rarely, on its own. This Science is not something created by me, it has arisen. So however many people's work is done here, that much work will be done. But during the time of the sixteenth *Tirthankar* Lord, the scripture writers have written a great thing that, 'Many people will get their work [for salvation] done in the fifth era of the time cycle.'

This is 'our' very intention, it does not matter if ['our' liberation] is delayed by one more lifetime, but this Science should spread, and this Science should benefit people. That is why I have come to give all the explanations.

My idea is to spread this Science to each and every corner of the world, and there should definitely be peace everywhere. My intention, my desire, whatever you call it; for me, this is it!

~ Jai Sat Chit Anand

Special Announcement

Due to the corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujyashree Deepakbhai's satsang programmes have been postponed till further notice. In the future, when normalcy returns and after the government gives approval, an announcement will be made of Pujyashree Deepakbhai's rescheduled satsang programmes.

Mahatmas, please note that due to the pandemic, it will not be possible to host the following events in the presence of mahatmas: Diwali and New Year celebrations at Trimandir Adalaj, and the Janmajayanti celebration in Mehsana. The satsangs and celebrations of these events will be broadcast online as per the current norm.

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Akram Vignam
Pratikraman
Real-relative
Cause-effect
Scientific circumstantial evidence
Speech - Code word

Nine Kalamas
Charge-discharge

Settle files with equanimity

The account of the pure Soul

Gnani Purush Dadashri, the Spiritual Scientist

If gold and copper have become a mixture and you want pure gold from it, then it can only be separated if the intrinsic properties and functions of each are known. Similarly, the intrinsic properties of the Self and the non-Self need to be known, then the separation can be made. Who Knows their properties with the specific functions? It is only the Gnani Purush, who is the world's greatest Scientist, who Knows and only he is able to make the separation. Not only does he separate the Self and the non-Self, but he also burns your demerit karma to ashes, gives You the divine eyes through which the Real is Seen, and he gives detailed explanations of everything, such as, 'What is this world? How does it run? Who runs it?' and so on. It is then that Your entire spiritual work happens.

- Dadashri



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