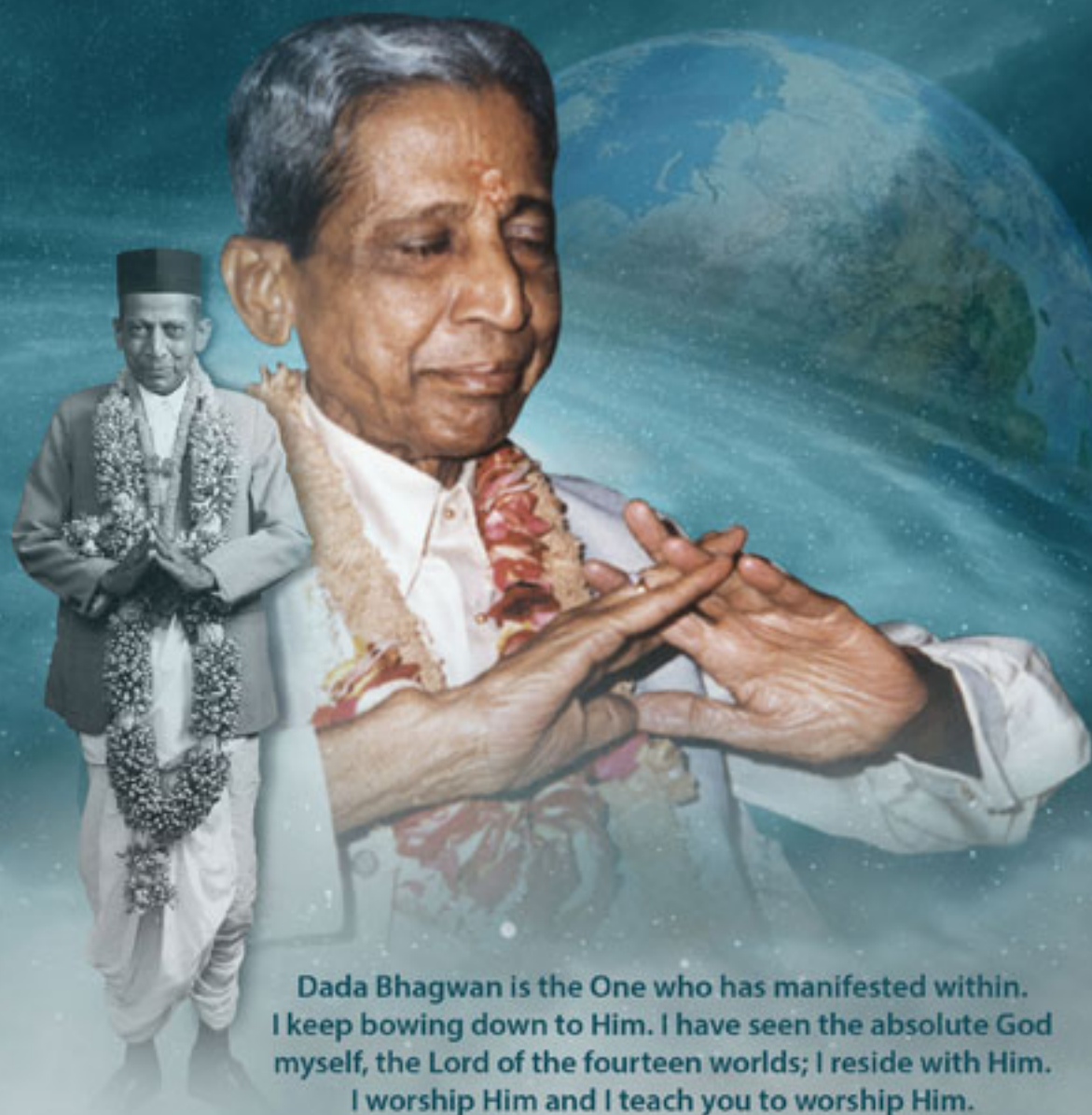


# Dadavani

July 2022



Dada Bhagwan is the One who has manifested within.  
I keep bowing down to Him. I have seen the absolute God  
myself, the Lord of the fourteen worlds; I reside with Him.  
I worship Him and I teach you to worship Him.

Adalaj : Satsang - Gnan Vidhi : Dt. 14-15 May 2022



Adalaj : Hindi Shibir : Dt. 18 to 22 May 2022



Satsang

Gnan Vidhi

Book Launch

Food Festival

Informal Satsang

Darshan

## My Obeisance in the Past, Present, and Future, to Dada Bhagwan, the Lord Within

### EDITORIAL

In this era of the time cycle, *Akram Vignani* (the Scientist of the direct path to liberation) Dada Bhagwan has become the bestower of *moksha* (liberation). 'He' would always say, "After attaining this *Akram Gnan* (Knowledge of the Self through the step-less path), the bondages of worldly life cannot bind You. I remain in the Self and alongside, all the activities of worldly life are also carried out; I am able to do both." We have attained the *Gnan* (Knowledge of the Self) of the *vitaraag* (absolutely detached) Lords, through which we can constantly remain as the Self, and that is why the path to *moksha* has become even easier than making *khichadee* (a simple dish made of rice and lentils).

It is extremely rare to come across such a *Gnani Purush* (One who has realized the Self and is able to do the same for others), and if you do happen to meet Him, it is difficult to recognize Him. Thus, if you are able to truly recognize Him in this lifetime, then Your [spiritual] work will get done. While introducing Himself, Dadashri would always say, "The one who is visible in front of you is a Patel from the town of Bhadran, and he has a business as a contractor. Whereas I am actually a *Gnani Purush*. Dada Bhagwan is actually the Self that has become fully expressed within."

"That which you see here is not Dada Bhagwan. The One whom you constantly keep remembering is the true Dada Bhagwan! That Dada Bhagwan resides within you, too; He Himself is the living Lord, He Himself is the absolute Self (*Parmatma*). 'He' is the very One who has manifest within 'us' and He is yet to manifest within you." The 'lamp' of the *Gnani Purush* is lit, so touch the wick of your 'lamp' to His, so that your 'lamp' will be lit too.

We do bow down to Dada's physical body. However, at the subtle level, Dada is in the form of *jagruti* (awakened awareness) and the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*). And beyond this, at the subtler level, there is the *Gnani Purush*, who constantly prevails in the state as the Knower and Seer and has the direct experience of the Self. And looking at it even further, at the subtlest level, Dada is in the form of absolute Knowledge (*keval Gnan*), the One who allows us to do *darshan* of the state that is independent, Absolute, the state of the absolute Self. While bowing down to Dada Bhagwan, we should keep this form in the awareness, that He is in the form of the physical body, in the form of the *Agnas*, in the state of the *Gnani Purush*, and finally, the original Self that has manifested within. By understanding the original form of Dada Bhagwan and bowing down to Him with heartfelt reverence, His energies make their way into us.

Absolutely revered Dada Bhagwan's enlightening speech has been compiled here, which gives the exact recognition of Dada Bhagwan and the *Gnani Purush*. It is our good fortune that in this era of the time cycle, we have received the circumstance of coming across Dada Bhagwan, who never existed in the past and will never again in the future. We will not keep coming across this Lord of the fourteen worlds again and again, so the ardent prayer is that we recognize Him, bow down to Him with heartfelt reverence, and pay off the debt of infinite lifetimes.

~ Jai Sat Chit Anand

## My Obeisance in the Past, Present, and Future, to Dada Bhagwan, the Lord Within

*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 Gujarati. While reading these English translations, 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.*

*The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.*

*Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.*

*Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.*

*For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

### The Science of the Vitaraag Lords in the Face of the Bondage of Worldly life

**Questioner:** Dadaji, *Jai Sat Chit Anand.*

**Dadashri:** Yes, *Jai Sat Chit Anand.* Who are you bowing down to, it is to the *vitaraag* (absolutely detached) Lord, isn't it? Well, that's good! When you say, "*Namo Vitaraagaya* (I bow to the Ones who are absolutely free from all attachment and abhorrence)," it reaches the original Self. It reaches anyone who is *vitaraag* (absolutely free from attachment and abhorrence).

**Questioner:** How are you able to remain detached from this worldly life?

**Dadashri:** With complete *vitaraagata* (total absence of attachment and abhorrence). 'We' run a business, pay all the income taxes and sales taxes; even with a hundred 'swords' of worldly life hanging over 'us', 'we' remain in *vitaraagata*. Even if someone were to cut off my hand, *vitaraagata* would remain. The bondage of worldly life cannot bind

us at all, that is how this Science of the *vitaraag* Lords is. The Self is such that it can never be bound by anything. The path to *moksha* (liberation) is not difficult, the path of worldly life is difficult. The path to *moksha* is the easiest of all. To make *khichadee* (a simple dish made of rice and lentils) is more difficult than that!

**Questioner:** The *Akram* path (stepless, direct path to Self-realization) that You speak of may be fine and easy for a *Gnani* like You. However, for ordinary people like us, those who have to live and work in worldly life, it is a bit difficult. So what is the solution for that?

**Dadashri:** God has manifested within the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), the Lord of the fourteen worlds has manifested within Him; if you meet such a *Gnani Purush*, then what remains to be done? It is not to be done through your own energy, it will happen through His grace. Through His grace, all kinds of changes can happen. Therefore, anything you ask for here will get accomplished.

‘You’ do not need to ‘do’ anything. ‘You’ simply have to remain in the *Agnas* of the *Gnani Purush*. The *Gnani Purush* has all the Science that cannot be found in the scriptures. As far as the scriptures are concerned, there is no option but to renounce everything.

I am able to carry out a conversation with you. Thus, I can live in worldly life and I can also remain as the Self; I am able to do both. I carry out all the activities of worldly life that need to be carried out. It is possible for me to live in worldly life and to also remain [as the Self]. Despite living in worldly life, if One is not affected by worldly life, that is referred to as *samkit* (the right belief of ‘I am pure Soul’). That is attained through the grace of the *Gnani Purush*. God has manifested within the *Gnani Purush*!

### I Am Actually the Humblest of All

**Questioner:** Do you have a desire to become God?

**Dadashri:** I actually find it very burdensome to become God. I am the humblest (*laghutam*) person of all. There is no one in this world who is humbler than me, I am the humblest of them all.

**Questioner:** Then why do you allow yourself to be addressed as God (*Bhagwan*)?

**Dadashri:** I myself am not God. People call me God, but who can be referred to as God? You can never call this body God. How can you call anyone with a body God? Dada Bhagwan is the

One who has manifested within. I keep bowing down to Him. I fall short by four degrees, so I bow down to Him out of self-interest. And I teach you to come onto this path. I have Seen Him for myself, I have Seen God in His full-fledge state, I have Seen the Lord of the fourteen worlds, I reside with Him. I converse with Him and I worship Him and I teach you to worship Him.

### Dada Bhagwan and I Are Not One

**Questioner:** Who is Dada Bhagwan?

**Dadashri:** The person you see in front of you is not Dada Bhagwan. The One who comes to memory is the real Dada Bhagwan! The one you see in front of you is A. M. Patel and the One residing within is the manifest absolute Self (*Parmatma*) and that is Dada Bhagwan!

This A. M. Patel does *bhakti* (devotion) day and night of the Dada Bhagwan who has manifested within! And A.M. Patel bows down to Him a thousand times [a day]!

**Questioner:** When is Dada Bhagwan present?

**Dadashri:** ‘He’ is always present. He is constantly present for all these people!

The Self is Itself the absolute Self, but It has to become expressed. Once It becomes expressed, once It becomes unveiled, then the worries will leave, the externally-induced problems will depart.

**Questioner:** But why do they call you Dada Bhagwan?

**Dadashri:** Who is it that you're acquainted with? Are you referring to the one you see? You are only acquainted with him, aren't you? The person you see is a Patel from the town of Bhadran [in Gujarat, India] and he has a business as a contractor. Whereas I am a *Gnani Purush*. Dada Bhagwan is the One who has become expressed within, the Self that has become expressed within, It has manifested, that is Dada Bhagwan. Worldly people refer to Him as the *pragat Purush* (the manifest Self). So Dada Bhagwan is separate and I am separate. I too bow down to Dada Bhagwan. This is because I have yet to complete the 360 degrees.

'We' have not become engrossed with this Ambalal Muljibhai for even a moment. Ever since this *Gnan* manifested in 'us', this is my first neighbor. 'We' live like neighbors. Now, people do not understand this subtle distinction.

### **I Am Not Such That You Can See Me**

**Questioner:** Could you please tell us a little about yourself?

**Dadashri:** It is not possible for you to know Me. The person you see in front of you is Ambalal Patel from the town of Bhadran! You cannot know Me at all! This is because I am not what you can see!

**Questioner:** You have said, "To this day, no one has been able to recognize Me."

**Dadashri:** To this day, no one in this world has been able to recognize Me.

**Questioner:** Oh, but if something

like a diamond can be recognized, yet we cannot recognize You, then whose fault is that?

**Dadashri:** If there is no diamond appraiser, then what can anyone do? Even if an ordinary 'diamond appraiser' comes here today, he will say, "This is amazing, this is amazing! Oh my! The absolute Self, this is the absolute Self!" And it takes him no time at all. And his humility is so wonderful! As it is, 'we' give prompts by telling people, "'We' are a *Gnani*, 'we' are like this," but to date, no one has recognized 'us'!

### **Get to Know Dada Bhagwan, the Lord Within**

**Questioner:** Could you give an introduction to Dada Bhagwan?

**Dadashri:** What you see is not Dada Bhagwan. The real Dada Bhagwan, the owner of the entire world, the Lord of the entire world, is the One 'we' are referring to. That Dada Bhagwan has manifested within, the Lord of the fourteen worlds has manifested. 'We' have personally Seen Him, 'we' have experienced Him. That is why 'we' are saying with a guarantee that He has manifested within. I too bow down to this Lord. I am actually a *Gnani Purush*. The one you can see is A.M. Patel and This [Dada Bhagwan] is the cash bank! 'He' gives instant results simply upon saying [His name]. If a person who is hospitalized due to an illness says [His name], then he will get an immediate result.

**Questioner:** For whom are the words Dada Bhagwan used?

**Dadashri:** They are used for Dada Bhagwan, not for me, ‘we’ are actually a *Gnani Purush*.

**Questioner:** Which *Bhagwan*?

**Dadashri:** Dada Bhagwan, the One who is the Lord of the fourteen worlds. ‘He’ resides within you too, but He has not yet manifested within you. ‘He’ remains in an unexpressed form within you, whereas He has become fully expressed within me. The One who is fully expressed is such that He can give you results. By sitting with humility with the fully expressed Self, your [Self] will also begin to become expressed. You will benefit even by saying His name just once. However, if you say His name with the right understanding, then you will attain salvation, and if you have any worldly difficulties, then even those will clear away. However, you should not become greedy as far as this is concerned. And if you do become greedy, then there will be no end to it. Do you understand who Dada Bhagwan is?

And who is it that is speaking right now? It is a ‘taped record’ that is speaking. This is because Dada Bhagwan does not have the power to speak, and this Patel is speaking on the basis of the ‘taped record’. This is because ‘God’ and ‘Patel’ have been separated, thus, in that situation, egoism cannot be expressed. The ‘taped record’ is speaking and ‘we’ remain the Knower-Seer of it. Even for you, the ‘taped record’ is speaking, but in your mind, there is indulgence in the pleasure that arises from the doership of speaking. However, ‘we’ too have to bow down

to Dada Bhagwan. Dada Bhagwan and ‘we’ are indeed separate. The interactions themselves are characterized by separation. Whereas people think that ‘we’ are Dada Bhagwan. No, how could ‘we’ be Dada Bhagwan? This is actually a Patel from Bhadran.

### The Real Self Is Indeed Dada Bhagwan

**Questioner:** What does Dada Bhagwan mean? Is the Self of A. M. Patel Dada Bhagwan?

**Dadashri:** Yes. The self (*atma*) is of two types. One is the mechanical self and the other is the Real Self. The mechanical self is transient, and the Real Self is Dada Bhagwan. The Real Self in you is Dada Bhagwan Himself, and that indeed is the absolute Self.

The one who does all this, talks, carries out actions, eats, drinks, runs a business, reads scriptures, does virtuous things is all mechanical, that is not the Real Self.

Who is it that is speaking right now? Who is it that is conversing with you?

**Questioner:** I do not know the answer to that!

**Dadashri:** ‘I’ am not conversing with you. ‘I’ remain as the Knower and Seer of the *prakruti* (the non-Self complex). ‘I’ remain in My realm. That which is conversing with you is a ‘taped record’, it is completely recorded. So a second recording can be made of it. Moreover, it is entirely a mechanical record.

That which is speaking is a ‘taped record’, it is the original ‘taped record’! And Dada Bhagwan has manifested within, ‘I’ live with Him with unity! And sometimes ‘I’ come out and become one with Ambalal. The interactions on both sides need to be allowed. ‘I’ have to be with Ambalal too. Currently, ‘I’ am considered to have come into worldly interactions, and otherwise, ‘I’ remain one with the Self!

### What Is the Real Form of Dada Bhagwan?

**Questioner:** What is the Real form (*Swaroop*) of Dada Bhagwan?

**Dadashri:** What is the Real form of Dada Bhagwan? It is God, what else? The One who does not have ‘my-ness’ of any kind in this world, no ego, no intellect, that is the Real form of Dada [Bhagwan]!

What is His Real form? Knowledge (*Gnan*), Vision (*Darshan*), Conduct (*Charitra*), and Penance (*Tapa*) is His Real form! The One who is experienced on the basis of the Knowledge, Vision, Conduct, and Penance is Dada Bhagwan.

Whereas this [visible form] is [A. M.] Patel. If this ‘bubble’ bursts tomorrow, then people will cremate it, but no one can set fire to Dada Bhagwan. This is because fire is in a gross form and the Self is subtle. How can something that is gross burn something that is subtle? Similarly, Dada Bhagwan who is in the form of Knowledge, Vision, Conduct, and Penance resides within you too. And that is indeed who You are!

### Dada Bhagwan Is Formless

In what form is [Dada] Bhagwan? ‘He’ is in the form of *niranjan-nirakaar* (that to which no karma can attach to and is formless).

I have become acquainted with that Lord who is *niranjan-nirakaar*. I have become acquainted with the Lord within, the Real Lord; I have become acquainted with the One who is the original God. His name is Dada Bhagwan. When the unveiling (*Darshan*) of that original form, that which is formless, when *Darshan* of that *niranjan* form happened, all the ‘diseases’ departed. This happens very rarely, to the rare person. This has happened after a million years, and I help everyone do the *Darshan* of that original form.

**Questioner:** Is Dada Bhagwan actually formless or does He have a form?

**Dadashri:** He is actually formless, isn’t He? ‘We’ too worship that formless God and the *Gnani Purush* is God with a visible form. But what is the benefit of calling Him God? Who would take on such a liability? If one takes on even a fraction of the liability [of becoming God], then there is the repercussion of a lifeform in hell for countless lives. One doesn’t know whether or not he can take on this liability. People don’t know, that is why they take on the liability. ‘We’ do not take on that liability through the mind, speech, or body. Whatever is right is right. ‘We’ are actually a *Gnani Purush*.

People ask ‘us’, “Dada Bhagwan



is actually your Real form, isn't He?" I reply, "Yes, He is indeed my Real form, but I have not become that form today." I am only at 356 degrees, so as long as that is the case, I aspire to remain as a *Gnani Purush*.

### **There Is This Much Difference Between a Gnani and God**

**Questioner:** I do not understand who is the *Gnani* and who is Dada Bhagwan within you.

**Dadashri:** The one who speaks the sentences of *Gnan* is referred to as the *Gnani* in worldly interactions. And without the presence of the One who has manifested within, the sentences of *Gnan* would not come forth at all. The One who has manifested within is Dada Bhagwan. 'We' too want to attain that state and so 'we' too bow down to Dada Bhagwan. At times, 'we' remain one (*abheda*) with, absorbed in (*tanmaya*) Dada Bhagwan. And while speaking, the God within is separate and I am separate! So for whatever time 'we' remain one with God, whenever there is a sense of oneness, for that much time 'we' are in the Absolute form; however, when 'we' speak, there is separation [with the God within].

**Questioner:** But Dada, what is the difference between the *Gnani* and God (*Bhagwan*)?

**Dadashri:** The difference between the *Gnani* and God is that the *Gnani* can understand everything, He can also See everything, but He is not able to Know everything. The one you see here

is a Patel from the town of Bhadran, whereas 'we' are the *Gnani Purush* and Dada Bhagwan is different, He is the absolute Self!

For 'us', the 360 degrees [of Knowledge] did not become complete and they stopped at 356 degrees. That is why the separation remains between the Lord [who has manifest within] and I. And had I completed the 360 degrees, then the two of us would have become one. But now this separation remains. This is because such a *nimit* (an apparent doer who is simply an instrument in the process) must have been necessary to do the work of salvation of people, that is why this separation remains.

When 'we' speak, 'we' are not engrossed in that speech, 'we' are beyond the speech. If 'we' were engrossed in the speech, then 'we' would end up changing the very next minute, but 'we' do not change.

'We' does not refer to this physical body that is visible; that is not who 'we' are. 'We' are not the owner of what you see here. Nor do 'we' have the title [of ownership] of that. 'We' are not the owner of the mind, speech, or body. The 'we' refers to Dada Bhagwan. At certain stages, 'we' are Dada Bhagwan, and in other stages, 'we' are the *Gnani*. The One who gives the explanations to questions is the *Gnani*. And when these discussions take place in *satsang* (spiritual discourse), I have to remain as the *Gnani*; otherwise, I am able to remain one [with the Lord within]. Thus, I am able to remain both ways,

with separation (*bhedabhaave*) and with oneness (*abhedabhaave*). Whereas the absolute *vitaraag* Lords remained only as the absolute Self (*abhinnbhaave*). ‘We’ have that much deficiency that this much separation remains [with the Lord within].

### Why Is There a Difference Between the Gnani and God?

**Questioner:** You are a *Gnani* as well as the Seer (*Drashta*), so then what is the relationship between you and Dada Bhagwan?

**Dadashri:** Dada Bhagwan is at 360 degrees, whereas I have failed in reaching *keval Gnan* (absolute Knowledge) by four degrees. That is why I have to sit with you. Had I not failed, then I would have gone to *moksha*. But I failed in the fourth era of the time cycle, so I had to come to this fifth era of the time cycle. There is a difference of just four degrees. That is why I worship Dada Bhagwan like this [joining the two hands together as a display of reverence], I have to complete those four degrees, don’t I?

Now, Dada Bhagwan has manifested within, but why does a separation remain between Him and me? The answer to that is, there are times when we are separate and there are times when we even become one. Now, the reason a separation remains is because there is a difference between the two of us; He is at 360 degrees and I am at 356 degrees. So, for those four degrees, I receive additional Light from Him. Now, I do not lack that Light for anything else in this world; the shortage

is only there for the degrees of *keval Gnan*. *Keval Gnan* has come into my understanding. Moreover, *keval Gnan* is present for me, but I am not able to digest it. So those four degrees help for this case. So what do I do to Dada Bhagwan? What do I say when I put my hands together like this? When I say this [“I bow down to Dada Bhagwan”], then ‘flowers’ begin to blossom within. Is there anything harmful in this?

**Questioner:** Nothing at all.

**Dadashri:** Dada Bhagwan is within. This [physical body] is not Dada Bhagwan, this is Ambalal Patel. ‘We’ are a *Gnani Purush*, and moreover, what kind of a *Gnani*? The One in whom there is not even a trace of intellect.

As long as there is intellect, one cannot attain [*keval*] *Gnan*. There is strong enmity between the intellect and *Gnan*; the intellect does not allow *Gnan* to arise. Once the intellect is completely destroyed, *keval Gnan* happens. The intellect is darkness; the intellect is not a light. The intellect is a light for those who are ‘blind’, whereas *keval Gnan* is a Light for Those who can See.

**Questioner:** What is *keval Gnan*?

**Dadashri:** *Keval Gnan* means everything in the world, all the objects to be known and seen (*gneya-drashya*) are Seen. This is because One is the Knower and Seer, so He can See everything. *Keval Gnan* is Knowledge in which no object is left out in being Seen. All the objects to be known are Known. All the objects to be seen

are also Seen. So what we have seen [through the physical eyes] may be false, but this is not false.

### The Difference Between a Keval Gnani and a Gnani Purush

**Questioner:** How much of a difference is there between a *keval Gnani* and a *Gnani Purush*?

**Dadashri:** A *keval Gnani* is One who Sees everything through *Gnan*, whereas a *Gnani Purush* has everything in His understanding; it is in general terms. Whereas in absolute Knowledge, there is complete detail and clarity; it is not in general terms. For a *keval Gnani*, it is in the form of an effect and for the *Gnani Purush*, it is in the causal form; this means that the *Gnani Purush* is nurturing the causes that will lead to absolute Knowledge.

So there is no major difference between a *Gnani* and a *keval Gnani*. The Self is the form of absolute Knowledge, but there is a difference as far as the power (*satta*) is concerned. Power meaning that absolute Knowledge is not visible because of the veils of ignorance over the Self, what's there externally is visible. The power is indeed there. Suppose one person has a prescription of -1.5 for eyeglasses, whereas another person does not have glasses at all; so there will be a difference between the two, won't there? This is akin to that.

When the 360 degrees become complete, it is considered *keval Gnan*, and [a person with that] is called a *Tirthankar* Lord (the absolutely enlightened Lord who

can liberate others). 'We' [the *Gnani*] are at 356 degrees.

### What Is the Difference Between 356 Degrees and 360 Degrees?

**Questioner:** Now, please explain the difference between the 356 degrees and 360 degrees Dada talks about.

**Dadashri:** 'Ours' is partial (*ansh*) *keval Gnan*, whereas the Lord's is complete (*sarvansh*) *keval Gnan*.

The *Tirthankar* Lords have reached absolute Knowledge by attaining every single degree, whereas the *Gnanis* have attained up to a certain degree, the other degrees are pending.

### The Gnanis Have Absolute Vision in Its Totality

**Questioner:** You say, "'We' are at 356 degrees and Dada Bhagwan is at 360 degrees; 'we' fall short by four degrees." However, when the Vision (*Darshan*) of the absolute truth is attained, it either happens in its entirety or it doesn't happen at all. It cannot happen in parts, can it?

**Dadashri:** No, the *Darshan* is there in its entirety, it is the *Darshan* of all 360 degrees. That is why 'we' say that 'we' have absolute Vision (*keval Darshan*), 'we' have complete *Darshan*, but it is not complete in 'our' Conduct. First comes *Darshan*, then comes *Gnan*, meaning It is experienced, and later It comes into the Conduct. It is because the *Darshan* is there in its entirety that this *Gnan* has manifested in 'us'; otherwise,

is it likely that it would manifest? This is *Darshan* in its entirety. And through the *Nishchay* (state as the Self; Real viewpoint), 'I am indeed that.' Through the *Nishchay*, everything has manifested for 'us', only four degrees are lacking. Everything that a *keval Gnani* can See in His *Gnan*, 'we' have all of that in 'our' understanding; His is referred to as *keval Gnan*, whereas 'ours' is referred to as *keval Darshan*. That is why 'we' say that you can ask 'us' anything about this world.

**Questioner:** Is it possible for there to be *keval Darshan* without having *keval Gnan*?

**Dadashri:** On the *Kramik* path (traditional step-by-step path of spiritual progress), *keval Darshan* is not possible without *keval Gnan*. On the *Akram* path (step-less, direct path to Self-realization), *keval Darshan* happens first, and it takes some time to reach *keval Gnan*.

On the *Kramik* path, *gnan* (knowledge) comes first, then *Darshan*, and later *Charitra*. And on the *Akram* path, *Darshan* comes first, then *Gnan*, and later *Charitra*. Thus, our *Gnan* is *Gnan* that is of experience.

### 'We' Failed in Keval Gnan

**Questioner:** You have said that the *Gnani Purush* falls short of *keval Gnan* by four degrees. And [His state] has gone beyond *Atma Gnan* (Knowledge of the Self), but it has not reached the station of *keval Gnan*. So is Dada's state higher

than that of *Atma Gnan* and below that of *keval Gnan*, is it in between these two?

**Dadashri:** Yes, it is a state in between the two.

**Questioner:** What is that state called?

**Dadashri:** It is neither that of an *aacharya* (Self-realized master), nor *Tirthankar*, nor *Arihant* (a living, fully enlightened being who has destroyed all weaknesses of anger, pride, deceit, greed, and sexuality).

**Questioner:** Neither an *Arihant* nor an *aacharya*, but surely there must be some state? Does that state not have a name?

**Dadashri:** There is no state that has been identified for it, is there! There are only five states that have been identified. Where can the One who has failed in *keval Gnan* be placed? The One who has passed the examination is placed in the state of an *Arihant*, but where can the One who has failed be placed?

**Questioner:** So then doesn't that fall under the state of an *aacharya*? Does it remain between the two?

**Dadashri:** No, how would that fall under the state of an *aacharya*?

**Questioner:** Dada, this is actually a state of neither being here nor there.

**Dadashri:** No, this has nothing to do with that, this One [in front of you] is indeed God, but He is a God who has failed; that is all.

At present, I have failed by four degrees; that is why I have been of use to all of you, to all these people. Had I not failed, had I passed, then I would have gone to *moksha*.

**Questioner:** So why did You fail?

**Dadashri:** I must have erred somewhere, that is certainly why! No one can be failed without having made a mistake, can they?

**Questioner:** What was the mistake? What type of mistake was it?

**Dadashri:** There must have been some mistake of the ego. 'I-ness' must have arisen within. 'It is indeed I, it is indeed I, it is indeed I.' It is because of that mistake that I failed. Now, that ego has to be removed, so it has all been removed. Now I have cleared it.

### What 'We' Lack in Keval Gnan

**Questioner:** In what way do you lack four degrees?

**Dadashri:** It does not pertain to worldly matters. It does not harm all of you from taking benefit; however, that which lies ahead which 'we' have yet to Know, the subtlest part that remains to be Known, because of that, the Absolute *Gnan* cannot be called complete. There is a small shortcoming in the Absolute [*Gnan*]. Actually, It is Absolute, 'we' are actually able to remain in the absolutely independent state (*niralamb*); however, the rest of the world remains to be Known, 'we' can understand it, but 'we' cannot Know [experience] it.

Otherwise, I would be able to describe it all. I would describe everything that Lord Mahavir had described. As it is, at present, I have to give many of the descriptions that Lord Mahavir had given. For some things that you ask about, I have to say what Lord Mahavir had said in my answer. Yes, some of it is mine, but some of it is His.

So, four degrees are lacking. These four degrees are such that they do not cause harm to anyone. However, the four degrees that are lacking are the final veils, they are the subtlest veils, those have not left yet. On the basis of this, those things which I should Know, I do understand, but I do not Know them.

I should be able to See the entire world in *keval Gnan*, but I am not able to See it. I am not able to See what will happen a moment from now. I am not even able to See whether I will go by bus or in some other way. All of that can be Seen in *keval Gnan*. I will go from here by bus, the bus will get into an accident on the way, that can be Seen too. However, They [those with *keval Gnan*] have no qualm about it. Then, even if They are to drown in the ocean, They have no qualm about it. So, the entire world can be Seen in *keval Gnan*; 'we' are not able to See that, nor are 'we' in a rush to reach [that state].

### The Four Degrees That Fall Short Are of Charitra Moha

**Questioner:** So, do you lack only four degrees in attaining *keval Gnan*?

**Dadashri:** Can you not see some of them?

**Questioner:** We don't see them; we see Dada as being in the complete state!

**Dadashri:** Do you not see the parting in his hair, has he not parted his hair? Why did he part his hair? Someone may ask, "Where do you get the oil to keep your hair parted? By whom do you get your hair cut? Where did you get this ring? Did you steal it from somewhere?"

The *charitra moha* (discharging illusory attachment) that you see, I may not have any *moorchha* (gross unawareness arising from illusory attachment) towards it, nevertheless, because others can see that, that many degrees get deducted, and so I lack those four degrees. I am not speaking out of selflessness; I am speaking because of my own self-interest.

Four degrees of 'ours' are impure. There is not much impurity in the *Gnan*, there is impurity in the conduct. 'We' wear clothes, a coat, shoes and all; all of that is considered to be conduct. The One [with *keval Gnan*] does not care about even that, about the shoes or anything else. If He comes across someone who will put these things on for Him, then He will wear them, and if He does not find someone, then He will do without them! Whereas if I do not find someone to put these things on for me, then I will look for my shoes and put them on myself. I do not go outside without them, there is this much of a difference. Whereas for Him [the One with *keval Gnan*], it is fine if He gets to wear them, and it is fine if He does not.

## Penance Remains, That Is Why Keval Gnan Has Stalled

**Questioner:** So these things that are evident fall under these four degrees?

**Dadashri:** These are evident, there are others that especially obstruct *keval Gnan*. They are not ones that harm anyone. 'We' still make a hundred or so mistakes daily, mistakes which none of you can see, but the kind that obstruct *keval Gnan*. 'Our' concern is with what needs to be done, isn't it? 'We' want to go to *moksha*. Someone may ask, "Do you want to be lax about it?" To which 'we' would say, "No, 'we' don't want to be lax about it, nor are 'we' in a hurry." It's not even as if 'we' are in any kind of a hurry. There cannot be any hurry at all in *vitaraagata*, can there?

'We' lack four degrees in *keval Gnan*; it is because a certain part is missing that this [*keval*] *Gnan* has stalled. That *Gnan* has stalled because that much penance (*tapa*) is lacking. Once the penance is complete, *keval Gnan* will manifest. Otherwise, it will not manifest.

## It Is Because of the Current Era of the Time Cycle That It Did Not Get Digested

**Questioner:** What is the reason You lack the four degrees?

**Dadashri:** It is because of the current era of the time cycle that it did not become complete. Otherwise, *keval Gnan* was certainly within 'our' grasp. However, it is because of this current era of the time cycle that it did not get digested.

The *Gnani Purush* has the intention of prevailing only in *keval Gnan Swaroop* (the Real 'I'; the original Self). However, because of the current era of the time cycle, it is not possible to constantly prevail in *keval Gnan Swaroop*. Nevertheless, His intention is to constantly prevail in *keval Gnan Swaroop*, because He Himself Knows *keval Gnan Swaroop*. 'He' is able to Know *keval Gnan Swaroop*, other things about the world are not Known. The effect of the current era of the time cycle is so powerful that it is not possible to remain in *keval Gnan Swaroop*. Just as when you place your finger under a two-inch pipe, if the water coming through it is very forceful, then it will push your finger away, but if the water is flowing out of a half inch pipe, then your finger will not be displaced. Similarly, the force of the current era of the time cycle is so mighty that it will not let even the *Gnani Purush* remain in equilibrium!

### Though It Is the Fourteenth Day of the Lunar Cycle, the Light of the Full Moon Is Seen

**Questioner:** So Dada, is there is so much of a difference between the states of the fourteenth day of the lunar cycle and the full moon?

**Dadashri:** There is a vast difference. In fact, it may appear to us that it's the full moon, but there is a vast difference. There is nothing that 'I' have in my control, is there? Whereas the [*Tirthankar* Lords] have everything in Their control! Nevertheless, the satisfaction 'we' experience is the same as that of the full moon state. 'Our'

energies are working for the Self to such an extent that 'we' feel as if 'we' have attained the full moon state.

**Questioner:** Dada, did the entire *moksha* get obstructed just because of four marks?

**Dadashri:** I was short by four degrees, that is why I failed, and is that acceptable? No, it is not acceptable. It is not acceptable according to the scientific approach; it may be acceptable according to the commonplace approach.

There are four degrees lacking in *keval Gnan*. This shortage causes a tremendous loss. The last one percent bears a very heavy loss, so just imagine how big a loss there is when all four are put together! Nor do 'we' have a need for them right now. No work of 'ours' has been obstructed because of it.

### For the Remaining Marks, Dependency Is Rejected

'Our' *moksha* has stalled altogether because of four marks. And it is because of this era of the time cycle that 'we' are sitting around here. It must be that the people's salvation was bound to happen, that is why 'we' are sitting around here. Nor is this a loss to 'us'. May the salvation of people happen. 'We' certainly remain in *moksha*.

**Questioner:** But Dada, only four marks remained, and you wanted to attain the original Self, didn't you?

**Dadashri:** That, too, is not its [scientific circumstance evidence's]

mistake, it would say, “We will pass you right now. We have made a mistake in reviewing the exam paper.” I would reply, “No, dear, do not trouble yourself like that. I do not have time to listen to this. Do not speak of adding on marks for me. I have become independent. If you add on marks for me, then I would have to become dependent. Although, I do have one superior, Simandhar Swami!”

**Questioner:** What do you have to do to attain the remaining four degrees?

**Dadashri:** Nothing needs to be done for that. Once my desire [of the salvation of the world] is fulfilled, they will be attained. The intention that, ‘May people attain the bliss I have attained, and may all the miseries of these people go away,’ once this intention is fulfilled, My [spiritual] work is done.

### I Failed Keval Gnan, That Is Why I Am Helpful to Others

**Questioner:** Can you see anything of the past or future in your *Gnan*? Are you able to know any such thing?

**Dadashri:** No, I do not have such knowledge that I can see that. I can only talk about what lies between *Atma Gnan* and *keval Gnan*.

I am alert every second and I am alert in 356 degrees. It is because I am not alert in four degrees that I failed and have come here. It is because I failed in *keval Gnan* that I have become helpful to you, as a ‘monitor’. This is something that is not likely to happen in millions of years. It is simply that if you meet

an expert, then Your [spiritual] work will get done. There is nothing else to it. So whatever work You want to get done, You can do so. Even if you want everlasting happiness, you will get that here.

My ‘class’ is completely different; it is the ‘class’ of *keval Gnan*. It is simply that I have failed in *keval Gnan*, that is all. I do not have a problem with that. Why should I be concerned with that? Whether I attain *moksha* sooner or later, I constantly experience *moksha*. *Moksha* means the feeling of being free (*muktabhaav*), being free from intents (*bhaav*). There is not a single worldly intent that enters here. It cannot bind the *Gnani Purush* through intent. Anyone can bind a worldly intent, people see something and bind [a worldly intent]; ‘we’ do not bind in that way. So it benefits people. Because I have failed by this much, people are benefitting from it.

This has never happened in the world; something like this has not happened in a million years! This is the first time. This is because the degree through which One attains *keval Gnan*, if someone fails in that, then he does not stick around. I alone have stayed back, so I have ended up benefitting you. Do you understand this?

**Questioner:** Yes, yes, Dada.

**Dadashri:** I have come here to give all the explanations of the entire world to everyone. I am a *nimit* (evidentiary instrument) and I am in no hurry to go to *moksha*. I indeed remain in *moksha*, always.



This *Gnan* is a marvel, isn't it! The *Gnan* that is in the heart of the *Sarvagnya* (the omniscient One; the Knower of all the eternal elements) resides in 'our' heart. Without the emergence of the state of the *Sarvagnya*, no one can See a single thing. I can See every eternal element as it is. In this world, there is not a single *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter), not a single eternal element that is outside my *Gnan*. I am the *Gnani* (Knower) of every eternal element in the world.

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 Real 'I'; the original Self) 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 about many novel concepts by listening to '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.

## The Experience of Dada Bhagwan's Presence

**Questioner:** The feeling of bliss we experience in your presence, it is so beautiful!

**Dadashri:** Yes, so what must that God be like? Upon seeing God's beauty, one does not even feel hungry, one does not feel thirsty. There is no need for anything. And nothing else besides bliss prevails. There is so much beauty.

**Questioner:** Exceptional peace prevails in Your presence.

**Dadashri:** As a matter of fact, this presence is a completely different thing! My presence is actually visible to you, but the presence of the One whom I can See, His presence also prevails for you. The Lord of the fourteen worlds, the Lord of the entire universe has manifested within; I benefit from that and so do you. This much proximity is needed; that is all. However close one is, there is that much benefit, and the surrounding environment certainly remains pleasant. In that too, the environment makes a difference! Nevertheless, there is benefit in close proximity; moreover, this is the case if there is this understanding. There is no benefit if there is no understanding.

**Questioner:** The atmosphere feels as if the *Tirthankar* Lords are around...

**Dadashri:** The entire atmosphere changes simply because of His presence. However, the atmosphere of the *Tirthankar* Lords is incomparable. It cannot be compared. Even the physical body of a *Tirthankar* Lord is God!

## Dada Bhagwan Is the Lord of the Fourteen Worlds

**Questioner:** What do you mean when you say that the Lord of the fourteen worlds has manifested?

**Dadashri:** ‘He’ resides within you too. The Lord of the fourteen worlds has manifested means that the Self has manifested in full scale, no veils remain anymore.

That which the Self can See is called *keval Gnan*. That is indeed why ‘we’ said, “‘We’ have not digested *keval Gnan*.” In spite of having so much *Gnan*, the entire world came into ‘our’ *Darshan*, but it has not come into ‘our’ *Gnan*. And what is *keval Gnan* like? Nothing at all remains [to be Known] whatsoever. Hence, ‘we’ realized that It has now stopped at this degree. ‘We’ have said that It is at 356 degrees, but It does not become 357 degrees, nor do ‘we’ even want to make It so, nor is it ‘our’ wish to. Why should ‘we’ worry? Dear *vyavasthit*, do it when you have the need for it! Once ‘we’ have sat in the train, the driver has to worry about everything!

Just as it is written in the books, ‘we’ are A. M. Patel and Dada Bhagwan has manifested within and He is the Lord of the fourteen worlds. Thus, that which has never been heard of before has manifested here.

One man told me, “By sitting with you, I feel completely at peace.” So I told him, “I am sitting beside the Lord of the fourteen worlds and you are sitting beside

me. Forget about peace, it is actually bliss that prevails here!” Infinite bliss prevails within ‘us’, the One who is absolutely free from any expectation, [the One who is in] the state that is free from expectations.

## Oneness With the Lord of the Fourteen Worlds

**Questioner:** What you are saying is that the Lord of the fourteen worlds has manifested within, so the experience that you have of the Lord of the fourteen worlds who has manifested, how do you experience Him?

**Dadashri:** Oneness should be felt; oneness should be felt with every living being in the world. Fluctuations between separation and oneness should not be felt.

**Questioner:** So do you feel distinct oneness?

**Dadashri:** ‘We’ only feel oneness. So no one’s fault is seen; everyone definitely appears to be flawless. That itself is the complete state! The complete state is to have Seen all of this as flawless. Moreover, there are infinite energies, without bounds!

**Questioner:** What are those energies like? We would come to know about these energies, wouldn’t we?

**Dadashri:** There are a lot of energies. However, these are energies that free one from worldly life. They are not energies that have to do with worldly life. So, they help people according to their difficulties and help them to work them out accordingly.

**Questioner:** So do you experience these energies?

**Dadashri:** All of them come into experience and manifest.

**Questioner:** ‘He’ [the Lord of the fourteen worlds] has manifested within, so does the experience of Him prevail because of the power of the Self (*Swasatta*)?

**Dadashri:** No, oneness should be felt with everyone.

**Questioner:** When the Lord of the fourteen worlds manifested, how did you come to know about that? What did you experience at that time?

**Dadashri:** Everything was experienced! I could see the energy of that state arising within me! I could see the energies in their entirety arising. However, that is of no use to the world. The world looks for material things. The Lord of the fourteen worlds has manifested here, if one does *darshan* (devotional viewing) with this understanding, then he will attain salvation!

### After Meeting Such a God, the Responsibility Lies With Him

The Lord of the fourteen worlds has manifested within, I am giving the guarantee of that. This is because He still cautions even me, He still shows me my faults! Which faults do I have? The subtlest faults, those which are not harmful to the world, yet they are considered faults, He shows me those faults. So what must that Lord of the fourteen worlds be like? ‘We’ have Seen

such a Lord. That is why ‘we’ have never had the desire to become God. ‘We’ have never had even the desire to become God. After such a God has manifested, why would ‘we’ become God? Who would take on such a responsibility?

**Questioner:** You will not be able to escape from the responsibility.

**Dadashri:** No, this is not about escaping from it, but this is the responsibility of becoming God, who would take on that responsibility unnecessarily? God resides within, if He were not there, then ‘we’ would have to take on the responsibility! If God had not manifested within, then ‘we’ would have to take it on. ‘He’ has manifested, so why would ‘we’ take on that responsibility? If the person in charge is at home, then what business is it of ours to give commands to others? The person in charge will keep doing it!

The Lord of the fourteen worlds has manifested within ‘us’ completely. Nevertheless, ‘we’ say that that state is not ‘ours’. Why is that? It is because the slightest faults that lie within ‘us’, faults which the world cannot understand, He points out those subtlest faults to ‘us’. ‘He’ shows ‘us’ all of the subtlest faults, not a single one is left out. So He shows ‘us’ the faults and ‘we’ are the Knower. It is because He showed ‘us’ the faults that ‘we’ have come to know of them. Based on this, I know what the One who provides this illumination must be like. So the One within is the complete incarnation, the complete state, He has manifested completely! And He does not refrain from showing ‘us’ all of ‘our’

faults. 'He' manifests according to Your level of [spiritual] development and shows You [your faults] accordingly.

Thus, not even a single fault remains in 'us' at the gross level, nor is there even a single fault at the subtle level. 'His' illumination shows 'us' 'our' subtler and subtlest faults, those which do not harm anyone in the world! Based on that, I realize what the One who provides the illumination must be like.

As long as faults exist, One's state cannot be considered complete. When all the mistakes leave, that state will arise. Until then, no matter what subtlest mistakes there are, as long as a mistake exists, that state cannot be considered to be One's own state. It is a liability to claim that it is One's own. People who do not have the understanding would take on such a liability. However, someone with the understanding would not take on such a liability, would he!

### **The Lord of the Fourteen Worlds Shows One's Own Faults**

The subtler and subtlest faults of 'ours', those that hinder *keval Gnan*, faults that obstruct *keval Gnan*, the Lord shows 'us' those faults. At that time, 'we' realize that He is my superior. Wouldn't 'we' realize this? Is the One who shows the mistakes 'our' superior or not?

**Questioner:** Yes, that's true.

**Dadashri:** That is why 'we' say that the One who shows 'us' the mistakes is the Lord of the fourteen worlds. Do *darshan* of this Lord of the fourteen worlds. Who

is the One who shows the mistakes? It is the Lord of the fourteen worlds!

And 'we' have actually seen that Dada Bhagwan, He resides in the complete state within. I am giving the guarantee of this. I, myself, worship Him! And I tell you, too, "Dear fellow, come and do *darshan*." Dada Bhagwan is at 360 degrees and I have reached 356 degrees. Thus, we are both separate, has this become proven or not?

**Questioner:** Yes, of course!

**Dadashri:** We are both separate. The One who has manifested within is Dada Bhagwan; He has become completely manifested, in the full-fledged form of infinite Knowledge, Vision, and bliss!

### **Dada's Darshan Reaches All the Way**

The Dada Bhagwan who resides within is my God too. But He rejects taking the position of a superior, on the contrary, He says, "You are my superior." I respond, "How come?" So He tells me, "You have worshipped me as your superior for a very long time. That is why now I have to keep you as my superior, so that you bring about the salvation of these people." I tell Him, "Why don't you go ahead and bring about their salvation?" To that He replies, "How can I bring about their salvation? I do not have speech or anything else." Thus, God Himself has given 'us' the position as His superior. 'He' has said, "I was looking for a qualified candidate, and I saw that in you. I have become completely *vitaraag* and remain in a liberated state. So I cannot accomplish anything for anyone

now. Therefore, You in the manifest form are the complete almighty (*sarva shaktiman*). Despite having a physical body, You are completely *vitaraag*. That is also why I am giving you the position as my superior, so that you bring about the salvation of the world!" Thus, 'we' have become a superior of even God! Today, 'we' are the superior of the Lord of the fourteen worlds. This embodiment of Knowledge has manifest with all the spiritual powers (*siddhi*)! Hey mortal one, light your candle and move on. Don't over scrutinize.

The *Gnani Purush* is immeasurable and invaluable, so what value will you be able to place on Him? In fact, at home, the wife scolds you, she says, "You have no sense." So how are you going to be able to appraise the *Gnani Purush*? Do you have any proficiency as a jewel appraiser? Hey, if you try to appraise me, then your own intellect will be appraised. Instead of all that, go ahead and bundle up all your obstinacies and throw them in the creek in Bandra [a suburb of Mumbai]. And become straightforward, straighten up and say, "I don't know anything at all. Liberate me from the wandering of infinite lifetimes." That is all, just say this much and 'we' will bring about a solution for you. The *Gnani Purush* can do whatever He pleases because He has the license to grant liberation in His hands!

It is possible for you to attain the salvation that has not been attained since infinite lifetimes by doing 'our' *darshan* (devotional viewing) for just five minutes. By doing 'our' *darshan*, it is possible to do

the *darshan* of all the Gods. Do *darshan* of whichever [God] you want to.

The salvation of this world will happen merely through the presence of Dada and the presence of His *mahatmas* (those who have received Self-realization through *Gnan Vidhi*). I am a *nimit* (an instrument in the process), I am not the doer. For whomever the intention arises over here and Dada's *darshan* is done, their *darshan* reaches all the way [to the Lord within].

### Be Sure to Do Darshan of Dada's Sacred Bodily Form

Did you like all of this?

**Questioner:** What's there to like or dislike? We happened to get Your *darshan*, something that is difficult to obtain.

**Dadashri:** Salvation has happened.

**Questioner:** I believe that through your *darshan*, the salvation of my Soul has been attained.

**Dadashri:** It certainly happens through this *darshan*. However, one should know how to do this *darshan*. 'We' too do *darshan* of this God [within]. Do you know why 'we' do this? Why do 'we' bow down to this God within? It is because the Lord of the fourteen worlds has manifested there. The One who is in the state of endless salvation! 'He' who is the destroyer of all of *Kaliyug* (the current era of the time cycle, which is characterized by unhappiness and contention). 'He' makes one experience *Satyug* (the era of the time cycle that is characterized by happiness and morality)

within *Kaliyug*. ‘He’ makes one realize that *Satyug* was not like this.

This Dada Bhagwan has manifested after a million years! The living Lord Himself has come and His body is actually a temple. So before this temple is destroyed, do the *darshan* of the manifest Dada Bhagwan who resides within the temple. Make such a connection with Him that You can See God in trees and plants, in animals and birds, in all living things! You will not get anywhere if you make a weak connection with Him, so be sure to make a strong connection.

### To Do the Darshan of Gnan, the Gnani’s Darshan Is a Prerequisite

**Questioner:** Those who come to do your *darshan*, are they doing *darshan* of the *Gnani* or are they doing *darshan* of the *Gnani’s Gnan*?

**Dadashri:** They are doing *darshan* of both, the *Gnani* and the *Gnan*. If they do not do *darshan* of both, then it remains incomplete. It is necessary that they do *darshan* of the *Gnani* and when does the *darshan* of the *Gnan* happen? They do *darshan* of the *Gnani* first, and *darshan* of the *Gnan* happens subsequently; that is discretion, that is humility, that much humility is needed alongside. If you look with understanding, then a solution will come about for you. Otherwise, if you see a person as a tax collector, then you will become like a tax collector. To attain *Gnan*, recognize the *Gnani*; there is no other way.

**Questioner:** Are you saying that to recognize the *Gnani* is itself a big thing?

**Dadashri:** Yes, that itself is a big thing, it is a very big thing! Upon recognizing [the *Gnani*], the ‘boat’ sails across! However, if one does not recognize [the *Gnani*], then someone such as yourself will tell him, “Dear fellow, recognize [Him] and do *darshan* properly.” So he moves ahead.

You must have made some resolve, that is why you have met this *Gnani Purush*. Otherwise, the *darshan* of the *Gnani Purush* is extremely, extremely difficult to attain, a hundred times over, that is what has been said by Krupaludev [Self-realized *Gnani* who lived between 1867-1901]. He says, “That which is difficult to attain even in the good eras of the time cycle, how can that become easily attainable in this era of the time cycle?” In fact, it is because you have done some form of true worship; otherwise, is one likely to come across the *Gnani Purush*? Krupaludev has said that the *Gnani Purush* is indeed the absolute Self in a bodily form (*dehadhaari Parmatma*).

These days, it is difficult to attain a human life-form in the next life. So the fact that you have come across ‘us’ in this day and age is itself a great wonder! It is when one has the unfolding merit karma that has been accumulated over tens of millions lifetimes, when there is such tremendous, wonderful merit karma, that one comes across ‘us’. Otherwise, *darshan* of Dada would not happen, the One in whom the Lord of the entire universe has fully manifested! ‘He’ is ready to give whatever you ask for. You

would [normally] never come across Him. In fact, what is the reason you have met Him? It is because of your immensely great unfolding merit karma.

Very rarely does the Lord of the fourteen worlds manifest like this. I say this upon Seeing Him for myself.

### Subtle Dada Will Be Present for Thousands of Years

**Questioner:** Dada Bhagwan is the Lord of the fourteen worlds, what more could one possibly need besides Him?

**Dadashri:** ‘He’ is the Lord of fourteen worlds, but how can you catch hold of Him? You can recognize Him as long as this body in the form of a temple is around. Now, what about when the ‘temple’ itself is no more? Yes, the One who is visible through the physical eyes is indeed believed to be Dada. However, the original Dada Bhagwan is separate. The Dada [A. M. Patel] that you see is different and besides this, the interim part, that is subtle Dada.

**Questioner:** You mentioned the intention (*bhaavna*) for Dada should be that of subtle Dada, what kind of intention should it be?

**Dadashri:** As long as there is *nididhyasan* (a state which begins with visual contemplation of Dadashri’s physical form, Dadashri’s words, the deeper meaning of Dadashri’s words, all the way to contemplation of Dadashri’s Real form), there will be no problem of any kind. If you look for the physical presence, then there will be a problem.

**Questioner:** And what if one has *nididhyasan* of this very *murti* [Dada’s physical body], then will there not be any problem?

**Dadashri:** It will remain ‘first class’ [of top order]. It will remain ‘high class’. You will be able to visualize Him moving, walking, and talking; all of that will prevail. You will not only see Him, but together with that you feel as if He is with you. You even see Him talking [to you]. ‘He’ [subtle Dada] will last forever. Even when ‘we’ are not around, subtle Dada will be present for thousands of years.

### By Doing Darshan, One Gets Energy of the Real Self

**Questioner:** Dada, the *nididhyasan* of yours that happens, your *darshan* that happens, what is that? What is the real Self (*asal Chaitanya*)?

**Dadashri:** ‘Our’ energy is attained directly.

**Questioner:** Is that the real Self?

**Dadashri:** When you do *nididhyasan*, the energy of the real Self arises within. The energy of the Self comes along from within with the *nididhyasan*. Thus, tremendous energy increases within you. When you remember Dada Bhagwan, His *parmanu* get drawn within you, the moment you remember Him.

**Questioner:** And what about Simandhar Swami?

**Dadashri:** Yes, the moment you recall Him, His *parmanu* enter you.

## Go Beyond the Physical, Enter the Subtle Level

**Questioner:** Dada, why is it that in Your presence, not a single inner tendency (*vrutti*) becomes restless at all, yet as soon as You leave, this fine number one reverts to how he was; everything starts back up as per the daily routine!

**Dadashri:** If you are able to maintain ‘our’ subtle presence, then that does not happen.

**Questioner:** Dada, how do I maintain that subtle presence?

**Dadashri:** When you close your eyes, you can see Dada. Wherever you look, you see Dada. When you see Dada, you are not held liable.

There is a benefit at the gross level, however, you should then take it to the subtle level. After saying, “I bow down to Dada Bhagwan,” you should be able to visualize Dada, you should be able to visualize Him even without a photograph.

When Dada is there in person, that is at the gross level. You should move from the gross level to the subtle level. You are at the gross level, but now you should move to the subtle level. And when Dada is not around, you should definitely begin the process of the subtle level and then you should engage in the process of going into the subtler and the subtlest levels.

## Seek Out the Dada Who Is Eternal

**Questioner:** What will we do once this Dada who is in the physical form

departs? What does Dada have to say about that?

**Dadashri:** Yes, you should seek out the Dada who is eternal. This Dada is seventy-six years old, so is there any telling when he will depart this body? Instead, if you seek out the Dada who is eternal, would there be any problem? Then even if he lives for a hundred years, you would have no problem. But You should seek out that which is Yours [the Dada who is eternal; the absolute Self].

If One follows the five *Agnas*, then that is ‘our’ live presence! They signify ‘our’ live presence. ‘He’ has gone upon giving You the five *Agnas*, so then what is it to You? ‘He’ Himself is that [the *Agnas*], isn’t He?

‘Our’ *Agnas* are precisely who ‘we’ are; ‘we’ are precisely that. Make the effort to remain within ‘our’ five *Agnas*. There are five fundamental sentences of ‘ours’. Through these, it is possible for the entire world to get its work done, if it wishes to. If You want to do what it takes to reach the ultimate state through the *Agnas* of the *Gnani Purush*, You can do so; such an opportunity will not arise again and again!

## You Will Not Meet Such a Pure God Again

You will not encounter this Dada Bhagwan again, such a pure God! This is because other [so-called] Gods will actually say, “I myself am God and I am indeed the doer of this and the One who



makes it function,” but ‘we’ are not saying any such thing, are ‘we’?

**Questioner:** No, no.

**Dadashri:** ‘We’ refer to the One who is at that stage as the One who is one hundred percent God. What the other Gods have said is not wrong; what They say is absolutely correct. However, as They call themselves ‘God’, we do not get the full benefit. Whereas here, there is no telling what wonder arises!

That is indeed why everyone can see Dada Bhagwan! Otherwise, Dada Bhagwan would not be seen at all, would he! Why does Dada Bhagwan remain in people’s awareness for all twenty-four hours? No one has remained like that [in people’s awareness] up until now. The other [Gods] have to be recalled in memory, whereas Dada Bhagwan automatically comes to memory. In fact, He is never forgotten, whereas those other [Gods] have to be recalled.

**Questioner:** This actually starts up automatically.

**Dadashri:** It starts up automatically. Do people not say, “What an amazing thing this is! ‘He’ remains in our awareness even if we say no to it!”

Therefore, Your [spiritual] work is done now. Just keep saying ‘Dada’ and ‘[I am] pure Soul.’ Dada Himself is the pure Soul.

### **Dada’s Mother Recognized Him; She Told Him, ‘You Are My God’**

In fact, everyone bows with

reverence (*namaskaar*) to the body. [By doing this], They will get a good body. Nobody does *darshan* of the God who resides within. One is not to bow with reverence to the body; one is to bow with reverence to the God who resides within. That itself is considered true *namaskaar*. By bowing with reverence to the body, one gets [rewards in] worldly life, whereas bowing with reverence to the pure Soul results in *moksha*.

Do people bow with reverence to the body? No, they bow with reverence on account of one’s attributes that are worthy of reverence. ‘We’ told ‘our’ mother, “You no longer have a need to go out to do *darshan*. Do *darshan* at home from now on.” So ‘our’ mother would bow with reverence to ‘us’ daily.

My mother completely believed, ‘You are God, my God is you.’ I too had told her, “God has come to your home.” So she would say, “Yes, He has come to my home.” My mother believed this, but how would everyone else be able to understand this? Should they understand this or not? Without understanding, what can they do? If one even had a diamond [but didn’t understand the value of it], then someone else would take it, simply by exchanging it for two biscuits. Would they take it or not?

**Questioner:** They would.

**Dadashri:** This Dada Bhagwan is considered to be a wonder of the world!

When you say, “I bow down to Dada Bhagwan,” do you know who Dada Bhagwan is? This [the body] is in fact A.

M. Patel, he is a 'public trust' and he is a 'temple'. Within this 'temple' resides the Lord of the fourteen worlds, the most magnificent of all! 'He' has manifest in this temple in order to bring about the salvation of the entire world, and 'we' too do His *darshan*. 'We' bow down to Dada Bhagwan, and Dada Bhagwan has manifest for the advancement of all these religions.

### How Many Times Should We Bow Down to Dada?

**Questioner:** How many times do I have to bow down to Dada Bhagwan in order to make a daily connection with you?

**Dadashri:** Counting will take a lot of time. If I tell you to do it a hundred times, then you will keep counting.

**Questioner:** But Dada, we do have to count forty times for Simandhar Swami.

**Dadashri:** Count for Him. Dada should constantly remain with You.

**Questioner:** It is true that He should constantly remain with us. That will happen.

**Dadashri:** For Simandhar Swami, if you want to count forty times, then do so, "One, two, three, four..."

**Questioner:** When we recite the *Namaskar Vidhi* (The Vidhi of Salutations), we bow down with reverence to the *Panch Parmeshthi* Lords (five levels of enlightened beings, ranging from the Ones who have attained Self-realization to the Ones who have attained

final liberation), the *Om Parmeshthi* Lords (those who have gained entry on the path to liberation), the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others), the *shaasan dev-devi* (the celestial beings who protect the spiritual reign of a particular God); at that time, what should be visible in front of us?

**Dadashri:** A statue of Dada should be in front of your eyes.

**Questioner:** A photo?

**Dadashri:** A photo.

**Questioner:** All the attachment (*raag*) we build up towards Dada, that attachment will once again discharge in our next life, won't it?

**Dadashri:** The attachment towards me reaches Simandhar Swami.

**Mahatmas:** *Jai Sat Chit Anand!*

**Questioner:** But Dada too is going to be like Simandhar Swami, isn't He?

**Dadashri:** Why do I need to be like that; He is certainly around, so why do I need to be like that?

**Questioner:** Dada, you are as good as having become like Him, aren't you?

**Dadashri:** 'Our' only intention is that these people attain salvation.

### You Will Receive a Hundred Fold as Per Your Intentions

**Questioner:** The *Gnani* is free from association (*asang*), so He does not have anything to do with worldly interactions.

So if we bow down with reverence to Him, then how does He accept it?

**Dadashri:** ‘He’ does not accept it, He is *vitaraag*. ‘He’ returns it with thanks. If you hurl one abuse at Him, then it will be returned to you a hundred fold. If you bow down with reverence to Him once, then it will be returned to you a hundred fold. Whatever your desire or intent is, it will be returned to you a hundred fold. If you throw one stone at someone, then a hundred such stones will be returned to you with thanks.

**Questioner:** A hundred times?

**Dadashri:** A hundred times. So throw a stone if you like, offer flowers if you find that suitable, and bow down to Him with feelings of veneration if you find that suitable. Whatever you ask for [so you will receive]; if you ask for *moksha*, then you will attain *moksha*.

### Say “I Bow Down to Dada Bhagwan” to Attain the Energies

If you say Dada Bhagwan’s name, then if the mind is not becoming steady because of a prevailing situation, then even it will start to become steady. During any sort of dire situation, say, “I bow down to Dada Bhagwan.” This is because I have personally Seen the Lord of the fourteen worlds. What energy would He not possess; the One who is the owner of infinite energy! So will you say that now?

**Questioner:** Yes.

**Dadashri:** You do say, “[I am full of] Infinite energy,” but how much energy

is it actually? Is there a metaphor to liken it to? If you ask a small child, “Did you go to see the ocean? How big was it?” Then the child will stretch his hands out to the extent that is possible for him; this is how it is for ‘our’ *mahatmas* too. But there is tremendous energy in the Self! ‘It’ has infinite energy! ‘It’ has enough energy to shake the entire universe! However, if the owner [of the energies] does not realize this, then what can someone else do about that?

‘You’ are a store of infinite energies, You just have to attain the realization of it. After attaining the realization of it, the energies should be kindled.

### You Yourself Are Dada Bhagwan

Now this path over here, this *Akram Vignan* (step-less Science of Self-realization), what it is trying to say is that everyone should take care of their own Self. And every time you say, “I bow down to Dada Bhagwan,” you are in fact saying it to the Dada [the God; the absolute Self] within you. All these [prayers] that are said in the world, what happens when one says them? The name [of the particular God the prayer is addressed to] has to be said. But hey, why must one address a particular name? What is Dada’s and what is Yours is one and the same. When you do *aarti* (the ritual of waving lamps in front of an idol of God while singing a hymn) here, you are doing *aarti* of the Dada within. These words [of praise in the *aarti*] are addressed to You. People on the outside [*non-mahatmas*] will see that Dada’s *bhakti* (devotional worship)

is taking place. But no, it is not like that. It applies to every living being. This is the path of expressing [the Self within]. Everyone's Self is in the process of becoming expressed (*vyakt*), it is constantly in the process of becoming expressed.

Those who do not know that we are doing *kirtan bhakti* (devotional worship through singing) of our own Self over here incur a loss, don't they! After knowing this, don't incur a loss! The devotional worship that people do over here is not for A. M. Patel; it is for Dada Bhagwan! And Dada resides within everyone, He does not reside in me alone, He resides within you too, and this is indeed devotional worship of Him! The *aarti* and everything else is His alone, and that indeed is why everyone experiences bliss here.

**Questioner:** What is the reason everyone experiences bliss at that time?

**Dadashri:** The reason is that if this Dada had a physical body, then people would think that He is singing His own praises! It is in fact not like that. In the Bhagavad Gita, Lord Krishna has sung it this way! However, people do not understand [the subtle meaning behind it], do they? 'You' Yourself are Lord Krishna, but as long as one has not attained the Knowledge of the Self, how can he understand this?

The one listening is also doing his own *satsang* and the one speaking is also doing his own *satsang*. This Science is such that no one has to worship anyone

else. One is automatically doing it for One's own Self.

There is nothing of Dada's in this. It is of each and every person's, for the purpose of manifesting [the Self]. All the activities that are done here, everyone is doing these activities for their very own Self. Dada Bhagwan resides within all of them too; it is that God who is in the process of becoming manifest!

### **Direct Experience of the Self Is Attained Through the Support of the Manifest One**

**Questioner:** Dada, you say that God has manifested within, so what does it mean to manifest?

**Dadashri:** [To have] Direct experience [of the Self]. At times, there may be indirect experience, but this is a direct experience.

**Questioner:** Direct?

**Dadashri:** Yes, the direct experience of the Self, not an indirect experience.

**Questioner:** How can one have direct *Darshan* of the Self?

**Dadashri:** 'You' have done direct *Darshan* of the Self, but awareness of that does not remain, does it! If you come here to *satsang*, then you will understand this point.

**Questioner:** But other experiences of the Real form of the Self which should happen do not happen. The intellect can understand these, but they do not come into experience (*anubhav*).

**Dadashri:** That itself is the experience, to keep Knowing and Seeing everything is called experience. The rest is not considered experience. A good or bad thought that arises in the mind is an object to be known (*gneya*) and You are the Knower (*Gnata*). To keep Seeing all of these is considered experience. Then, as the experience gradually increases, clear and distinct experience continues to happen. Direct experience; currently, it is indirect experience. [At first,] The indirect experience happens and later there is the direct experience; it continues to progress in this manner.

**Questioner:** The support of a manifest Self-realized person (*pragat Purush*) is needed in this; the presence of His manifest Self, His *Gnan*, not ours, His own experience, only then it will work.

**Dadashri:** So then do you not recognize what ‘we’ are like? Despite these outward appearances, despite so much outward commotion, the purity does not leave. ‘You’ have attained the same state, but this *Gnan* has been handed to You. Thus, if dust blows outside, your attention may go there, but do not place much importance on that. Dust may blow, grit may fly, all kinds of things may blow around, but they are objects to be known and You are the Knower. ‘You’ are to remain in the state as the Knower and See the objects to be known. The entire world may get shaken up, your parents and children may be dying, but if You maintain the relationship of the object to be known and the Knower in

such a circumstance, then this Science will emerge.

‘One’ is nothing but the power (*satta*) of *Gnan*. If You remain in the power as the Knower, then the difficulty moves away. The extent to which the wrong practices of the past had become ingrained, that much will affect you. Is the fact that You have attained *Atma Gnan* any ordinary thing? A state worthy of worship in this world has been attained. Besides, the Self within you indeed ‘rattles’ [gives indication of Its presence]. Once the *laksh* (awakened awareness as the Self) sets in, It indeed ‘rattles’. ‘Rattle’ does not mean like a ball that rattles when it is placed in a container and shaken. ‘It’ is not something that makes a sound.

The *laksh* never sets in for anyone for even a moment, whereas for You, the *laksh* has set in forever. Now You will never lose that *laksh*, that indeed is the Science.

### Get Your Own Lamp Lit Through This Lit Lamp

Dada Bhagwan resides within you; He Himself is the living Lord, the absolute Self (*Parmatma*). ‘He’ is the very One who has manifest within ‘us’ and He is yet to manifest within you. In fact, this [*Akram Vignan*] is not a religion; here, you have to get your spiritual work done. How long will you go on practicing religious rituals? You should get your spiritual work done; that is, you should Know Your Real form as the Self from the *Gnani Purush*. The ‘lamp’ of the *Gnani Purush* is lit; so touch the wick of your ‘lamp’

to His, so that your 'lamp' will be lit too. As a matter of fact, it is very rare that a *Gnani Purush* manifests; the One who is the manifestation of *Akram* Knowledge appears once in a million years, and that is when it is possible to realize your own Self within just one hour. That is indeed why 'we' are telling you to get your spiritual work done.

### **One Day, Mahatmas Will Become God**

**Questioner:** You said earlier that you aim to make us all God. But that will happen when it happens. That is not the case at the moment, is it?

**Dadashri:** But it will certainly happen, because this is *Akram Vignan*! The One who aims to make you God is a *nimit* (apparent doer), and the One who has the desire to become God, when these two keep coming together, then it will certainly happen! The One who aims to make You God is clear and You are also clear. There are no ulterior motives on Your part. Thus, all the obstacles will break one day, and You will end up becoming God, which actually is Your original State anyway!

### **As You Get To Know the Manifested One, You Gradually Become That Form**

This [A. M. Patel] is not Dada Bhagwan, the One who has manifested within, the One who is the Lord of the entire universe, He is Dada Bhagwan! That Dada Bhagwan resides within you, too, but He has not yet manifested. 'He'

should come into the state of complete illumination. Now He will begin to come into the state of complete illumination.

Now, if the intellect becomes involved in this, then it will spoil things. Thus, tell the intellect, 'Keep doing the worldly tasks you are doing. Do not interfere in this. I am assigning you to handle all the aspects of the relative, and all the aspects of the Real will be handled by *Gnan*.' This is considered *Gnan*. The *Gnan* has been given to You; later, It will fully manifest, perfectly, to *Vignan swaroop* (the embodiment of absolute Knowledge). Currently, God resides within you in the form of *Gnan*, that will eventually become *Vignan swaroop*! Once It becomes *Vignan swaroop*, It is considered the state of God.

The *Gnan* 'we' have given You is there in exactness. Whatever understanding has taken place within You, that much is Yours. The rest of the understanding has not been attained yet. The *Gnan* that has been given to You in Its original form, the exactness of that original form has not yet manifested in You completely. Until then, it will appear to be increasing. Otherwise, this *Gnan* is one and the same; It is solely in Its original form. However, once It comes into exactness in Its original form, there will no longer be any increase or decrease. What is this increase and decrease? The Vision (*Drashti*) that You have attained increases day by day. It is trying to come into the original form. It is trying to come into the form that was given to You.

## There Is the Compassion of the Gnani Behind That

‘You’ will encounter everyone else in the world, but You will not encounter ‘I’, the *Gnani*, Ambalal. Who is the ‘I’? The ‘I’ is Dada Bhagwan, this [the *bavo*: identification in the form of a title] is the *Gnani* and Ambalal is a Patel. ‘I’, the *Gnani*, Ambalal will not be encountered [anywhere else]. This circumstance will not materialize [anywhere else], all other circumstances will materialize. God Himself will not manifest. Here, He has. ‘He’ is the Lord of the entire universe; ‘we’ give You a guarantee of that. However much connection one makes with Him, that is all his to keep.

Actually, it is ‘we’ who are making these three divisions: ‘I’, the *Gnani*, and Ambalal. There is compassion behind making these three divisions. In reality, there are only two divisions; Dada Bhagwan and Ambalal, there are only two. But the reason for making three divisions is that these are the living beings of *Dushamkaal* (the current era of the time cycle, characterized by strife and contention), and they are prone to suspicion. These unnecessary suspicions lead to their own ruin. That is why these three divisions have been made. At least suspicions will not arise!

One will feel at peace. Yes, it is to ensure that absurdity does not arise now. In reality, there are only two. Krupaludev has actually said, “The *Gnani Purush* is Himself the absolute Self in a bodily form.” But the reason behind making these three divisions is compassion. It is so that

those who have come here do not run away or are led astray from here.

## The Mystery Has Been Revealed Through Akram Vignan!

Actually, however much is revealed is correct, otherwise it is not likely to come out. Without having the [right] Vision (*drashti*), it is never revealed. It is for You that ‘we’ are saying all this.

**Questioner:** But *Akram Vignan* has revealed the entire *Gnan* that had been hidden.

**Dadashri:** It had never been divulged before. ‘We’ have actually walked each and every step, all the way to the end.

**Questioner:** Neither the scriptures nor any person has been able to show this internal science.

**Dadashri:** That would never be the case, would it! No one at all is aware of it!

**Questioner:** There is the Self and there is the *pujgal* (non-Self complex), that is all.

**Dadashri:** That is there right till the end, and when One attains *keval Gnan*, He does not speak of it. Even ‘we’ have never spoken of this, until today. This is because ‘we’ remain in the Absolute state, only in the 360 degrees. ‘We’ do not remain in both. The *Darshan* occurs at 356 degrees and ‘we’ remain at 360 degrees. So there is great benefit for the one doing ‘our’ *darshan*! Right now, while ‘we’ are talking, such a benefit cannot be gained.

A lit lamp manifests very rarely. Actually, this manifested naturally at the

Surat railway station due to scientific circumstantial evidence. This is but natural. Therefore, as many lamps that need to be lit can be lit from it. However, if there is no lamp at all, then how can that happen? As it is, everyone has already prepared the lamps with *ghee* (clarified butter)! However, one needs to recognize the manifested One!

### Once You Recognize Him, Get Your Work Done

**Questioner:** When such subtle discussions come forth, we are able to recognize that You are at a very elevated stage, we feel your state is so venerable, and *Akram Vignan* is so spectacular.

**Dadashri:** Not everyone can recognize this. Is it an easy thing to recognize this? The One who understands and recognizes this will attain this state. It is not an easy thing to recognize this!

What are 'we' trying to convey? It

was not ever likely that you would meet the Lord of the fourteen worlds as easily as this. Yet you have met Him through this Dada. What has happened?

**Questioner:** We have met Him through Dada.

**Dadashri:** Yes. That is why Dada says, "Dear fellow, get Your [spiritual] work done." Why does He say that? It is because you will not meet such a Lord again. When the Lord does manifest, He has become *vitaraag*. Whereas here, although the Lord has manifested, 'we' remain as a *khatpatiya vitaraag* (the absolutely detached One who intervenes constructively for the salvation of others), so 'we' have been caught. That is why 'we' are saying, "Get Your [spiritual] work done." It will grant the entire state of completion (*burnahuti*). It will even speedily destroy all the losses of infinite lifetimes.

~ Jai Sat Chit Anand

## Atmagnani Pujya Deepakbhai's Satsang Programs

### Adalaj Trimandir

13 August - Satsang & 14 August - Gnan Vidhi

19 August - Special Bhakti on occasion of Janmashatmi Celebration

### Parayan (Advance Study) of Aptvani-14 Part-3

24 August to 31 August Reading and questions and answers

**Note :** Reading of Aptvani 14 Part-3 will continue from Gujarati page number 44, English Draft Copy page number 62.

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**Contacts :** Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421,

Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG

Mumbai : 9323528901, USA-Canada : +1 877-505-3232, UK : +44 330-111-3232

Australia : +61 402179706, Kenya : +254 722 722 063, Germany : +49 700 32327474



## The Definition of a Saint and a Gnani

**Questioner:** What is the difference between all of these saints (*sant*) and the *Gnani Purush*?

**Dadashri:** A saint is someone who teaches others to forgo their weaknesses and take up good things; they teach others to stop doing bad deeds and start doing good deeds. The one who rescues people from binding demerit karma is a saint. However, the One who rescues people from both demerit karma and merit karma is called a *Gnani Purush*. A saint leads people to the right path, whereas the *Gnani Purush* liberates people. The *Gnani Purush* is considered the final station; He will help you get your spiritual work done. Who is a true *Gnani*? The One who has neither ego (*ahamkaar*) nor ‘my-ness’ (*mamata*).

The One whose experience of the Self has become complete is referred to as a *Gnani Purush*. ‘He’ is able to describe the entire universe. ‘He’ is able to give all the answers. The *Gnani Purush* is considered to be a wonder of the world. The *Gnani Purush* is considered to be a lit lamp.

### Recognizing the Gnani Purush

**Questioner:** How can the *Gnani Purush* be recognized?

**Dadashri:** The *Gnani Purush* is such that He can be easily recognized. ‘His’ fragrance is identifiable. The environment around Him is entirely unique! ‘His’ speech is entirely unique! ‘He’ can be identified through His words. Oh, He can be identified simply by taking a look into His eyes. Putting everything else aside, the *Gnani Purush* gives a lot of assurance, tremendous assurance! And each and every word of His is in the form of scriptures, provided they are understood. ‘His’ speech, actions, and humility win over people’s minds, they are such that they captivate the mind. So, He has numerous characteristics.

The *Gnani Purush* is beyond the intellect (*abudha*). The One who Knows the Self is absolutely blissful and does not have any misery, even in the slightest extent. That is why your salvation can happen through Him. The One who has attained His own salvation can bring about your salvation. The One who has been liberated can liberate you. Through Him, hundreds of thousands of people can swim across the ocean of worldly life and attain liberation.

Shrimad Rajchandra (a Self-realized *Gnani Purush* who lived between 1867-1901) has said that who is a *Gnani Purush*? ‘He’ is the One who does not have any type of desire (*spruha*) in the slightest extent, He has no beggary of any kind in the world, He has no beggary even for giving spiritual instruction (*updesha*), nor does He have beggary for gathering disciples, He has no beggary to change anyone for the better, He has no subtle pride of doership (*garva*), He does not wallow in worldly pleasures (*garavata*), He does not have the subtlest of egoism (*potapanu*).

[After attaining *Gnan*,] To follow Dada’s *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) does not mean that they are A. M. Patel’s *Agnas*. The *Agnas* are of Dada Bhagwan Himself, the One who is the Lord of the fourteen worlds; ‘we’ are giving you the guarantee of this. As it turns out, this discussion [about the *Agnas*]

has been expressed through me. So You should follow the *Agnas*. They are not my *Agnas*, they are Dada Bhagwan's *Agnas*. 'We', too, remain in these *Agnas*, don't 'we'!

### Attained Through the Grace of the Gnani

**Questioner:** The *Akram* path that You speak of may be fine and easy for a *Gnani* like You. However, for ordinary people like us, those who have to live and work in worldly life, it is a bit difficult. So what is the solution for that?

**Dadashri:** 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? It is not to be done through your own energy, it will happen through His grace. Through His grace all kinds of changes can happen. Therefore, whatever you ask for 'here', it will all get accomplished. 'You' do not need to 'do' anything. 'You' simply have to remain in the *Agnas* of the *Gnani Purush*. This is *Akram Vignan*. Therefore, You should extract Your work directly from this living God, and He will remain present for You at each and every moment, not just for one or two hours.

**Questioner:** So, if we entrust everything to Him, does that mean that He will take care of everything for us?

**Dadashri:** 'He' indeed does everything; You do not have to 'do' anything. By 'doing', karma gets bound. All You have to do is to hop into the 'lift' and follow the five *Agnas*. Once You get on the 'lift', do not jump around or stick your hand out. That is all You have to 'do'. Rarely does such a path come along and it is only meant for those with tremendous merit karma (*punyashali*). This is considered the eleventh wonder of the world! Whoever acquires the 'ticket', his [spiritual] work is done.

### Remain in the Vicinity of the Gnani

**Questioner:** What self-driven motive should *mahatmas* maintain to attain the absolute state of the Self?

**Dadashri:** Only the motive to spend as much of One's life as possible with Dada; no other motive. Whether it is day or night, wherever it is, but One should remain in close proximity with Dada. Remain in His vicinity [such that His vision falls on You].

By sitting here in *satsang*, the karmic load continues to decrease, whereas everywhere else, the karmic load keeps increasing; there is nothing but entanglement there. 'We' are giving You a guarantee that however much time You spend here in *satsang*, you will never encounter a loss in your business for that amount of time, and if you look at the balance sheet, then you will find that in the end, you have made only a profit. Is this any ordinary *satsang*? For the One who allocates time to spend only for the Self, how can He incur any loss in worldly life? There will be nothing but profit. However, One will benefit only if He understands this! Time spent sitting in this *satsang* will not be spent in vain. What a wonderful time has come! During Lord Mahavir's time, if people wanted to go to *satsang*, they had to walk all the way there! Whereas today, you can sit in a bus or a train and arrive at *satsang* in no time at all!

(From Param Pujya Dadashri's Gnanvani)

Adalaj Trimandir : Cordial Get Together : Dt. 26 May 2022



Harrow (U.K.) : Satsang-Gnan Vidhi : Dt. 30 - 31 May 2022



Pontins (U.K.) : U.K. Shibir : Dt. 1 to 5 June 2022



## The True Recognition of Dada Bhagwan

The one who is visible before you, is he Dada Bhagwan? No, that is not Dada Bhagwan, he is A. M. Patel, from the town of Bhadran. Dada Bhagwan is the One who has manifest within! What is His Real form? Knowledge, Vision, Conduct, and Penance is His Real form! The One who is experienced on the basis of the Knowledge, Vision, Conduct, and Penance is Dada Bhagwan. Whereas this [visible form] is [A. M.] Patel. If this 'bubble' bursts tomorrow, then people will cremate it, but no one can set fire to Dada Bhagwan. This is because fire is in a gross form and the Self is subtle. How can something that is gross burn something that is subtle? Similarly, Dada Bhagwan, who is in the form of Knowledge, Vision, Conduct, and Penance, resides within you too. And that is indeed who You are !

- Dadashri

