

Dadavani

October 2025



Have You booked the 'ticket'? Have You applied for the 'visa' to *Mahavideh Kshetra*? Being sincere to 'our' *Gnan*, that is the 'visa'. And when You obtain the 'ticket', that will be a phenomenal thing. 'Your' state will end up being just like 'ours'. So when that happens, Your spiritual work will be accomplished; the 'ticket' will be in Your hands.



How Very Fortunate Are Dada's Mahatmas!

EDITORIAL

It is a wonder of this era of the time cycle that *Akram Vignan* (the spiritual Science of the step-less path to Self-realization) has come to unfold. It is through the spiritual power and grace of the absolutely revered Dada Bhagwan [Dadashri] that for an ordinary person walking on the street who has a desire to attain liberation, the awakened awareness of the pure Soul establishes upon attaining Self-realization in just hour, and thus he becomes a *mahatma*. Attaining the state of the pure Soul is verily the state of a *mahatma*. What is the difference between the pure Soul and a *mahatma*? In terms of worldly interaction, they are referred to as *mahatmas*, but they are in fact pure Souls. The pure Soul is in fact God [the absolute Self], but as of now, that form of God has been established at the level of conviction. When that conviction and the awakened awareness becomes established completely, then the experiential state [of the Self] will become complete.

In the current edition, the absolutely revered Dadashri has given comprehensive answers to various questions such as: After Self-realization, who can be referred to as *mahatmas*? What should be their daily routine and schedule? What stage are they at? What are their duties, and what type of an ideal life should they live? What should *mahatmas* do in order to remain in a *vitaraag* state (absolutely free from attachment and abhorrence)? How will it be at the time of death? What will be needed to go to *Mahavideh Kshetra* (one of the three locations in the universe where human beings reside, and where the current living *Tirthankar* Lord Simandhar Swami resides)? When will they attain *moksha*? And so on.

Who can be called a *mahatma*? The One in whom internal *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, greed, attachment, abhorrence, and sexuality expressed within the relative self) prevails, such that Chandubhai [a generic name used by Dadashri to refer to the relative self; file number one] gets angry but He continues to oppose it from within, 'This should not happen!' What is the course of action for *mahatmas*? To let all this stock of karma that has been filled from the past life discharge by prevailing in equanimity. What should the daily routine of *mahatmas* be like? Whatever stock of karma has been filled, that will continue to unfold, but attachment and abhorrence should not arise. When can the progress of *mahatmas* be seen? When interference or its reactions do not arise with anyone, and when interference does not arise with one's own self either.

The absolutely revered Dadashri says that to remain sincere to 'our' *Gnan* (Knowledge of the Self attained through Self-realization) is considered as receiving the 'visa'. When the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) are followed upto seventy percent, a state like Dada's arises, meaning the 'ticket' to the final destination has arrived; after that, *moksha* can be attained in just one more lifetime. The One who has attained the awakened awareness of the pure Soul, through the spiritual effort of following the *Agnas*, He cannot remain here in *Bharat Kshetra* (one of the three locations in the universe where human beings reside; the location in the universe where planet Earth exists). 'He' will get pulled to *Mahavideh Kshetra*, and will take birth near Lord Simandhar Swami; such is the natural law. The absolutely revered Dadashri gives the complete guarantee that during the final moments, there will be *samadhi maran* (blissful state at the time of death, during which One is in the state of awareness as the Self), nothing will be remembered besides One's own Real form; and Dada will be readily present there!

It is when the merit karma of tens of millions of lifetimes comes together that one meets Dada! That which cannot be attained in tens of millions of lifetimes has been easily attained by *mahatmas*! Therefore, now protect it. The One through whom You have attained *patantar* (the experience of the Self once the veils over the Self have broken; diversion from worldly life to the path of liberation), surrender everything to Him. What you were and what You have become! Now that such an incredible *Gnan* has been attained, Your spiritual work is done. Now devote Yourself entirely to this goal and nothing else. It is an ardent prayer that *mahatmas* make the *niyanu* (a phenomenon characterized by such a strong inner intent to acquire something whereby all of one's merit karma are expended towards acquiring only that) for *moksha*, and begin the uninterrupted spiritual effort to fully remain in the *Agnas*.

~ Jai Sat Chit Anand

How Very Fortunate Are Dada's Mahatmas!

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.

Internal Saiyam Prevails in the State as a Mahatma

Questioner: Who can be called a mahatma?

Dadashri: The One in whom internal *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, greed, attachment, abhorrence, and sexuality expressed within the relative self) prevails is called a *mahatma*. External *saiyam* may or may not prevail! As long as one is doing *kashay* (anger, pride, deceit and greed), he cannot be referred to as a *mahatma*. Chandubhai may get angry, but He [the developing 'I'] continues to oppose that, 'O my! Why is this happening! This should not happen!' This is how it prevails in Him. This is referred to as internal *saiyam* and such a person is referred to as a *mahatma*!

All 'our' *mahatmas* are considered *saiyami*. What does it mean to be *saiyami*? It means that whatever the *prakruti* (the non-Self complex) is doing, One's own opinion arises in opposition to that. When the *prakruti* becomes angry, He does not like it. So when the opinion becomes different [from what the *prakruti* is doing],

such a One is *saiyami*. The One who does not become engrossed in the *prakruti* is referred to as *saiyami*. So, when One prevails as if there are two different individuals [within], that is referred to as *saiyam*. The *prakruti* exists and He should continue to See it. That too is a kind of *saiyam*. However, He continues to feel that 'this is wrong'. When He follows the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) in such a situation, *saiyam* arises.

Following the Agnas Results in Internal Saiyam

After attaining this Gnan (Knowledge of the Self attained through Self-realization on the *Akram* path), internal *saiyam* prevails! One can be referred to as *saiyami* when He sees everyone as faultless, even though someone is hurling abuses at him or insulting him! 'He' does not see anyone to be at fault!

If someone hurls an abuse at you once and You maintain *saiyam*, the Lord has referred to that as pure *saiyam*. The Lord is 'hungry' for pure *saiyam*. Just try

to maintain pure *saiyam*, and it will take You higher by many steps! When *saiyam* is maintained just once, You will climb ten to twenty steps higher effortlessly; that is referred to as the 'lift path' [the step-less or direct path to Self-realization; *Akram* path]! 'You' will realize it Yourself, 'So amazing! I was actually at that level, and now I have come up here!'

A person riding a scooter collided with this man sitting here, and he ended up with a fracture in his leg. The poor fellow on the scooter got very scared. People around grabbed him. But at that time, *Gnan* was prevailing in this man. So he told them, "Oh, please let him go. Please let him off." He pleaded with everyone to let that person go. Otherwise, they would have beaten him up. Now, that is referred to as *saiyam*. The greatest *saiyam* of all! This kind of *saiyam* leads One to become the absolute Self (*Parmatma*). 'One' continues to become the absolute Self from the state as the Self. At that time, Your thoughts did not spoil even to the slightest, right?

Questioner: Yes Dada, not even to the slightest.

Dadashri: *Saiyam*, this is the only way for a person to become the absolute Self! After attaining this *Gnan*, You have become the pure Soul, so thereafter You are considered *saiyami*. For our *mahatmas*, *saiyam* will constantly prevail. Meaning, internal *saiyam* will prevail, not external *saiyam*. When You follow the five *Agnas*, there is nothing but constant *saiyam* prevailing within. That *saiyam* will take You towards *moksha* (liberation).

The One Who Has Gained Control Over the Mind Is a Mahatma

Questioner: Even though *mahatmas* study and learn from you, the mind does not come under control, so what should they do?

Dadashri: What is the directive given to *mahatmas*? That the mind is a *gneya* (object to be Known) and You are the *Gnata* (the Knower). Therefore, the mind has already come under Their control. So, if the mind does not come under control, then it is their fault. 'They' are not following my directive, otherwise the mind would have come under control in every way.

As long as the knowledge, the experiential awareness that 'I am Chandubhai' prevails, one has something to do with the mind. Until then one becomes engrossed (*tanmayakaar*) with the mind. Now that You have become the pure Soul, You have nothing to do with the mind at all. Meaning, Chandubhai has a mind, but You should continue to See that mind, 'These are the thoughts that are arising.' Even if there are bad thoughts, continue to See them. 'Your' state is that of the Knower and Seer (*Gnata-Drashta*). When the state of the Knower and Seer is attained, it means that the mind has come under control. Who can be referred to as Dada's *mahatmas*? The Ones whose minds are now under control.

The Daily Schedule of Mahatmas

Questioner: From the time they get up until night, what should the daily schedule of *mahatmas* be like?

Dadashri: There are no such laws here [on the *Akram* path]. Wherever there

are laws, there is accountability. There is a 'no law' law [the law of no laws] over here. It is about having Your own resolve that, 'This is how it should be, and this should not be so.' Nevertheless, whatever [karmic stock] unfolds is correct. One may be smoking cigarettes, he may be going out to smoke, however, in his mind he should feel that 'This should not be so.'

Questioner: Is there any requirement like one should wake up early in the morning?

Dadashri: No, dear. There are some who wake up early, there are some who wake up at three in the morning to light the water boiler. And there are some who wake up late. When it is nine-thirty in the morning, I say, "Brother, the sun has been up for quite a while and is already here. Just think about it a little! Such a great one has woken up early and arrived here. And you think you are much greater than him?" So then, he starts getting up earlier. So there are people here who get up at three in the morning as well as those who get up at nine-thirty in the morning. There are all kinds of people!

Questioner: But what should be done if one has the habit of waking up at nine in the morning?

Dadashri: After waking up, you should brush your teeth, what else can you do? You should have the resolve. What should prevail in your knowledge? 'I should get up early'. Despite that, if you can't get up early, then do *pratikraman* (confess, apologize and resolve not to repeat a mistake). 'Oh Dada Bhagwan, I am asking for forgiveness. This should not be so.'

That's all. Then brush your teeth and have tea. It is not that you should not have tea since you woke up late. Drink your tea peacefully. If you drink a cup and a half, then drink that much.

The Course of Action for Mahatmas Is to Clear the Karmic Stock With Equanimity

Questioner: What should be the course of action for *mahatmas*?

Dadashri: To let all this stock of karma that has been filled from the past life discharge by prevailing in equanimity.

Questioner: It has been over five years since we have taken *Gnan*, but why haven't things fallen into place for us yet?

Dadashri: In fact, it can be said that now things have indeed fallen into place. What sort of a challenge are you talking about?

Questioner: These mistakes still continue.

Dadashri: It will become clean within. In fact, the karmic stock will continue to come out. The 'garbage' that was filled is bound to come out, isn't it! Otherwise, the 'tank' will not become empty, will it! Earlier, you did not even know that it was 'garbage' that was coming out. You used to think that good things are coming out, didn't you? That is referred to as worldly life. And to Know that this is 'garbage' is a sign of becoming liberated.

The fact that You understand that the wrong stock [of karma] has been filled, that is the Science of the Self; *Pragnya* (the direct liberating light of the Self) is present there, it Sees all this. *Pragnya* is the Seer. If You do

pratikraman and just say, ‘This is not Mine,’ even that is more than enough.

Now, You want to remain in the *Agnas* constantly but the filled stock [of karma] within does not allow You to do so. Therefore, You should continue to try as hard as possible. What is the nature of the filled stock? To not allow You to remain in the *Agnas*. What is the stock that has been filled? From this side you filled the *parmanu* (particles of inanimate matter which are not in pure form) of *moorchha* (gross unawareness arising from illusory attachment), from that side you filled the *parmanu* of ego, from the other side you filled the *parmanu* of greed. All the *parmanu* that have been filled, when their time comes, they ring a bell. [If You inquire,] ‘Hey mortal one, why are you ringing the bell?’ They will respond, ‘[To let You know that] We are present within.’ So clear them with equanimity.

The Ideal Life of Mahatmas

Questioner: What sort of an ideal life should *mahatmas* live?

Dadashri: When the neighbors, the family members, the people outside, when everyone exclaims, “This is commendable!” When everyone unanimously says that for You, when everyone raises a ‘green flag’ [signaling a go-ahead] for You. When I was about to leave from Vadodara [a city in the state of Gujarat, India], all the *mahatmas* gave me a ‘green flag’. But one *mahatma* raised a ‘red flag’, so I said, “Hey, hold on. Stop the car.” The car had to stop because one out of two hundred *mahatmas* had raised a ‘red flag’. [I

asked him,] “What is the matter, tell me?” It is after giving him a satisfactory solution that I left. The reason being, I am his subordinate; he is not my subordinate. So ‘our’ *mahatmas* should actually remain as subordinates to all.

Ideal worldly interaction means, if you were to ask anyone in the neighbourhood, or at home, or ask anyone anywhere, then [everyone would agree that] ‘our’ worldly interaction is ideal. ‘Your’ worldly interaction should be such that it does not hurt anyone, be it the family members, the wife, the relatives or anyone else. Otherwise, how can it be said that You have attained the Self? The worldly interaction should be ideal. And if it is not, then You should have the goal of making it ideal! To whatever extent the worldly interaction is ideal, that much *Nishchay* (the Self; the Real viewpoint) begins to manifest.

Questioner: The first two *Agnas* actually encompass ideal worldly interaction in its entirety. On the one end, the pure Soul is Seen, and on the other end, the unfolding karma are Seen.

Dadashri: Yes. Ideal worldly interaction is encompassed in that. Only when there is pure worldly interaction can pure *Nishchay* prevail, otherwise, take it for granted that *Nishchay* has not manifested. If a person is not clearing [his ‘files’] with equanimity and on top of that, if he claims, “I have attained the Self by the Real viewpoint,” then that is not acceptable. A ‘basement’ [foundation] is required. When people around him complain about him, but he claims, “I have become the Self,” how is that acceptable?

No one should be troubled even to

the slightest because of You, and Your worldly interaction should remain pleasant at home; that is how ideal Your worldly interaction should be. First, it should be cleared at home. Just like how charity begins from home, ideal worldly interaction should begin from home.

The Daily Routine of Mahatmas

Questioner: What should be the daily routine of *mahatmas* following the *Akram* path?

Dadashri: Whatever stock of karma has been filled, that will continue to unfold, but no attachment or abhorrence should arise, that should be the daily routine. Say, someone slapped you, someone caused you a loss, even then, attachment or abhorrence does not arise; that is how it should be. Attachment and abhorrence are interference. ‘You’ have to let the filled stock of interference exhaust. Once there is no interference, then that is it. The rest of the filled stock will continue to discharge. ‘You’ have to let the filled stock exhaust, You have to let the ‘shop’ empty out. Do not buy new stock, and empty out the old stock. Yes, customers are going to come; amongst them, you may sometimes come across customers who are a nuisance, but you should allow your stock to empty out without arguing with them. When you come across customers who are a nuisance, not only do they take away double the stock, but they do not pay for it either. Even that stock has to be cleared out. ‘We’ cannot tell those who want to keep the business running to empty out their stock, can ‘we’! On the contrary, they will continue selling their stock and they will also go

ahead and buy new stock. So, their ‘shop’ will keep on running. Whereas You want to close the ‘shop’, don’t You? For those who want to close their ‘shop’, ‘we’ have shown them the way to do so, “Empty out your stock in this way, by remaining in the five *Agnas*. If someone robs you, don’t try to get even with him. ‘You’ have to let the stock empty out. He wants to keep his business running. Would those who want to keep the business running do that or not?” While the One who actually wants to empty out his stock cannot keep his business running.

Questioner: There are all kinds of customers.

Dadashri: Customers, in fact, cannot be of one kind; you will come across all kinds of customers. In this much population, what kind of customers will you not come across? The fact that you came across a particular customer is not haphazard. However, there is no need to be afraid by thinking, ‘What will happen if I get the kind of customers the other person got?’ That customer was meant for him. These are all nothing but karmic accounts. You do not even come across a customer without it being in your karmic account. If things were to happen without it being in your karmic account, then everyone would definitely have fear about what will happen tomorrow morning. But no, nothing is going to happen. Whatever is in your karmic account, only that will unfold, and that verily is *vyavasthit* (a result of scientific circumstantial evidences; unfolding to give an exact effect of a cause). Whatever is not in your karmic account will not unfold.

A State Free of Kashay Is the State of God

Questioner: After attaining the title of a *mahatma*, what is the duty of a *mahatma*?

Dadashri: To maintain *vitaraagata* (a state in which there is a total absence of attachment and abhorrence), to not have any attachment or abhorrence.

Questioner: What should One do to remain in the *vitaraag* state?

Dadashri: The One who does not have any attachment, abhorrence, anger, pride, deceit, greed towards anyone is considered *vitaraag*. The moment any of these arise, One has failed to remain in the *vitaraag* state. If any of them end up arising, then know that You have failed to remain in this [*vitaraag* state]. Then You have to endeavor to achieve that once again. If You miss out on it, reset it again. By continuing to do this, You will be able to become steady. The One who wants to do so, will certainly bring about a settlement once and for all, isn't it!

After 'we' impart the Knowledge of the Self, [charge] anger, pride, deceit, and greed do not remain at all for You. After attaining this *Gnan*, the lingering link (*tanto*) has been severed. The lingering link itself is what is referred to as anger, deceit, pride, and greed. The One for whom this lingering link has gone, his anger, pride, deceit, and greed, all of that will have departed! So, does attachment and abhorrence end up happening? And what about anger, pride, deceit and greed? They don't arise, do they! So then, that is *vitaraagata* after all, isn't it? There is no need to search for

anything else; that itself is *vitaraagata*. There is no other *vitaraagata*. People actually claim, "No, no, I do not have any attachment and abhorrence." But when 'we' clarify to them by asking, "Do anger, pride, deceit, greed arise?" Then, they reply, "Yes, they arise for sure." Hey mortal one, so you do not understand at all what is attachment and abhorrence! The short form of anger, pride, deceit and greed is attachment and abhorrence. These are the only four 'warriors' in terms of *kashay* (the inner enemies of anger, pride, deceit and greed). This world continues to exist due to these *kashay*. One is either in *vishay* (sexuality; pleasures of the five sense organs) or in *kashay*, or He is in *akashay* (a state free of *kashay*), meaning in the state of God. Therefore, from the moment One comes into a state free of *kashay*, He is considered to be in the state of God. But You cannot say that to people. If You say that, people will speak negatively [sarcastically] like this, "Look at him, as if he has become a great God or something!" 'You' just have to understand internally that You have arrived at the final station. There is no need to tell that to anyone. 'You' may tell 'us'! But if you tell others, what will they say?

Questioner: They will call me a fool.

Dadashri: So never disclose that to others. Nevertheless, this state free of *kashay* is indeed the state of God.

Vitaraagata Manifests by Observing the Gnani Practically

Questioner: But Dada, for us *mahatmas*, when will complete *vitaraagata* manifest?

Dadashri: If you are writing the numbers from one to hundred, then does the number one hundred come right away?

Questioner: No, it does not.

Dadashri: So after writing the number twenty, you have to see whether you are able to write down the numbers twenty-one, twenty-two, twenty-three, twenty-four or not. Meaning that, it will become complete. That [progression] itself will lead to completion. ‘You’ do not have to complete it. That speed [progression] itself will bring completion.

First, see how You can decrease the [discharge] attachment and abhorrence. As the wrong belief has changed to the right one [from ‘I am Chandubhai’ to ‘I am pure Soul’], so now the vision has turned towards ‘how to increase the *vitaraagata*, how to make it absolute.’ Previously, the vision was towards decreasing the [charge] attachment and abhorrence. Isn’t the entire world working hard in vain to decrease the attachment and abhorrence! All day long, there is nothing but *upadhi* (externally induced problems and their resultant suffering), nothing but worries; there are the three terrible blazing infernos of mental, physical and emotional anguish!

What kind of *vitaraagata* do You [mahatmas] have? A little *vitaraagata*, only a fraction, but it is still *vitaraagata*. That is still considered as the complete dissipation of attachment and abhorrence! Just a fraction of *vitaraagata* completely dissipates the touchpoint (*ras*) of attachment and abhorrence within. It may outwardly appear as attachment and abhorrence, but there is no touchpoint (*ras*) within. Just look at this *vitaraagata*!

Questioner: When and how will *mahatmas* attain the *vitaraagata* that you have?

Dadashri: As much as You remain in touch with me, You will attain it to that extent. It is not something to be learnt by memorizing, it is to be learnt by observing.

People look into the eyes. Why do people, why does everyone look into the eyes? One will say, “Everything, all the inner intents can be read in the eyes! I can know what the inner intents of the other person are.” So people come to understand that, ‘This man should not be allowed to enter the house. His eyes convey that he does not have good intents.’ Similarly, *vitaraagata* can be seen in the *Gnani*’s eyes; there is no attachment or abhorrence or anything like that visible in His eyes. There is no ulterior motive of any kind in His eyes. There is no beggary for money, there is nothing like that; there is only *vitaraagata*. As One continues to observe that *vitaraagata*, He learns it. There is nothing more to this.

So, nothing will be achieved through theoretical [knowledge], it will have to be applied practically. Theoretical is just for understanding. What does ‘practically’ mean? ‘Practically’ means by observing the *Gnani Purush*, by coming in touch with Him, everything can be attained, everything can be attained easily. It’s just that You do not have the opportune unfolding karma [of being near me]; otherwise, say a person had come to scold me and You had the opportunity to observe me, then You would really enjoy that! The *Gnani Purush* is someone who cannot be measured [through the intellect] by

anyone in any way whatsoever! The *Gnani Purush* can be recognized through His *vitaraagata* alone!

Mahatmas Have Attained Shukladhyan

In order to reduce attachment and abhorrence, the Science of the *vitaraag* Lords needs to be understood. It is due to the spiritual powers and prosperity of the *Akram Gnani* (spiritual Scientist of the step-less path to Self-realization) and the grace of the celestial beings, it is due to all of these that You are able to attain a phenomenal state in just one hour! When people wake up from deep sleep at night, generally they first remember whatever is the dearest thing to them in this world, but for You, pure Soul is indeed what comes to mind first. The awakened awareness (*laksh*) of *alakh* (that which does not become established in awareness easily; the Self) is not so easy to be established. That is indeed why the Self has been referred to as *alakh niranjan* (that which does not become established in awareness easily and to which no karma can attach)! But here, the awakened awareness as the Self sets in for You in just one hour! Subsequently, the awakened awareness as the Self never leaves from Your awareness, and the Self constantly remains in Your awakened awareness for sure.

If You were asked, “Are You really Chandubhai or are You pure Soul?” Then what would You reply?

Questioner: I am pure Soul as such, but in terms of worldly interaction, I am Chandubhai.

Dadashri: Yes, so really You are pure Soul, aren’t You?

Questioner: Yes, definitely.

Dadashri: Therefore, You are actually pure Soul, so what prevails in Your awakened awareness? What sort of an internal state of being (*dhyan*) prevails? ‘I am pure Soul,’ is that the internal state of being or not?

Questioner: Yes, true, that is the internal state of being.

Dadashri: That internal state of being that You prevail in, that is *shukladhyan* (internal state of being in which One prevails in the awareness of ‘I am pure Soul’). Now, *shukladhyan* has arisen for You. The internal state of being as ‘I am pure Soul’, the Lord has referred to that as *shukladhyan*. This is because the internal state of being as ‘I am pure Soul’ is never missed, You never forget it, it prevails constantly in Your awakened awareness that ‘I am pure Soul.’

Questioner: Even if I want to forget it, I cannot.

Dadashri: It cannot be forgotten. Even in worldly interaction, people prevail with the awareness that ‘I am Chandubhai’, and many want to forget it, but can they forget it? For that to happen, those ties must be cutoff systematically with the help of the *Gnani Purush* (One who has realized the Self and is able to do the same for others). There are subtle ties, ties of conviction that have been established. Those ties have to be severed. When the wrong conviction, the wrong beliefs break and the right belief sets in, then it will help. Right belief is referred to as *samyak Darshan* (the right belief or right Vision that ‘I am pure Soul’). The moment One attains the realization that ‘I am pure Soul,’ everything will be resolved.

The Difference Between Shuddhatma and Mahatma

Questioner: What is the difference between *Shuddhatma* (pure Soul) and *mahatma*?

Dadashri: *Shuddhatma* is, in fact, God [absolute Self]. While a *mahatma* is someone who is a bit more superior to other people, such a One is referred to as a *mahatma*. It is actually by the relative viewpoint that we refer to someone as a *mahatma*, but He is actually a *Shuddhatma*. *Shuddhatma* is, in fact, God, but that [state as] God has been established in You at the level of conviction. When the awakened awareness corresponding to that conviction becomes complete, thereafter, the state of experience will become complete. Right now, the conviction, awakened awareness, and experience continue to increase and decrease.

Why have You [*mahatmas*] been given the state of *Shuddhatma*? ‘You’ are *Shuddhatma*, and You are not responsible for whatever Chandubhai does; You are confident of that. If you do something good, even that does not lead to a ‘stain’, and if you do something bad, even that does not lead to a ‘stain’. [When there is awareness that] ‘The state of doership is not mine at all,’ the awakened awareness of ‘I am pure Soul’ is said to have become established. It is only when the sense of doership leaves that the awakened awareness of ‘I am pure Soul’ sets in.

Questioner: None of our *mahatmas* prevail in the sense of doership, do they? No matter what the situation, even unknowingly, the sense of doership does not prevail. Not even unknowingly, right?

Dadashri: The One who is ready to practice these five *Agnas*, even if He practices them to a small extent, then He does not face any kind of problem. ‘He’ does not have a sense of doership for sure.

Questioner: Dada, in that case, at what level do our *mahatmas* stand? Are they at all the three levels of experience, awakened awareness, and conviction or is it something else?

Dadashri: They do not descend lower from these three levels; that is indeed ‘our’ *Akram Vignan* (the spiritual Science of the step-less path to Self-realization). They have become pure Soul, so attaining *moksha* is confirmed, there is no doubt about it! But how much of a ‘taste’ do they get? To the extent of conviction. Upon waking up in the middle of the night, ‘I am pure Soul’ immediately comes to mind on its own; that is considered as having the awakened awareness. Therefore, the conviction of ‘I am pure Soul’ has set in a hundred percent, and the awakened awareness of ‘I am pure Soul’ has also set in. That awakened awareness means *jagruti*. That *jagruti* that prevails, it will continue to increase until it reaches the complete state. Thirdly, the experience of the Self takes place. It is because of that experience that You come to *satsang* (spiritual discourses) every day. ‘You’ ‘tasted’ something, and found it to be ‘sweet’.

What has Shrimad Rajchandra [a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901, also known as Krupaludev] referred to this as? ‘He’ has referred to this as *parmarth samkit* (permanent conviction of the right belief, ‘I am pure

Soul'). Meaning, He has referred to this state as *kshayak samkit* (the state in which the right belief of 'I am pure Soul' prevails continuously).

Krupaludev has said in the *Atma Siddhi* [142-verse spiritual treatise composed in Gujarati by Shrimad Rajchandra], "*Varte Nijswabhaavnu, anubhav, laksh, pratit.*" ("When the experience, the awakened awareness, and the conviction of the state as the Self prevails...") So, for You, the conviction of the inherent nature of the Self prevails, and it also remains in Your awakened awareness that 'I am pure Soul'; and the experience of the Self also prevails, there is cautioning from within. However, complete experience can only prevail when oneness is experienced with everyone; that is when You will have become the pure Soul [completely].

The first ['station'] is that of pure Soul, and You Yourself are the absolute Self (*Parmatma*), which is the Real eternal element (the Self; *vastu*). That 'station' is different and the 'station' of pure Soul is different. [The 'station' of] Pure Soul is the first of the 'suburban stations' while traveling towards the Real form of the Self. Subsequently, there are so many such 'suburban stations' that are to be reached, and after that, the final 'station' will arrive. As You continue to experience the Self more and more, subsequent 'suburbs' will be reached, the 'stations' will keep arriving. 'You' have been dropped off at the first 'station', in the boundary of *moksha*. Pure Soul is the first 'station'; from there, You have to go towards the 'central station', that is when the 'final station' will arrive.

Mahatmas Prevail in Keval Darshan

Questioner: After attaining *Gnan*, what stage are *mahatmas* at?

Dadashri: They have attained *keval Darshan* (absolute Vision as the Self). As the experiential awareness that "I [as the Self] am not the doer of anything at all" prevails constantly, it means *keval Darshan* has been attained; it is also referred to as *kshayak samkit* (permanent conviction of the right belief, 'I am pure Soul'). 'You' have attained a very elevated spiritual state; however much You prevail in that state, that much You come into the state as the [absolute] Self.

Keval Darshan means *kshayak samkit*. Our scriptures have said that it is not possible to attain that state. It cannot be attained in the current era of the time cycle, nonetheless, it has been attained here [on the *Akram* path]. *Kshayak samkit* means the conviction of the right belief of 'I am pure Soul' never leaves; that conviction prevails constantly. From that point on, the internal state of 'I am a pure Soul' will prevail constantly for You.

[Shrimad Rajchandra has written,] "*Varte nijswabhaavnu, anubhav-laksh-pratit, vrutti vahe nijbhaavma, parmarthe samkit.*" ("When the experience, the awakened awareness, and the conviction of the inherent nature as the Self prevails, and the tendencies of the *chit*, i.e inner faculty of knowledge and vision, flow towards the state as the Self, that is the permanent conviction of the right belief of 'I am pure Soul.'") Further, He writes, "*Vardhamaan samkit thai, taade mithyabhaas, uday thay charitrano vitaraag padavaas.*" ("As the right belief of 'I am pure Soul' comes into

experience, that which is illusory is Seen as illusory; when One comes into the Conduct as the Self, One would be prevailing in the absolutely detached state.”) What else remains [to be attained] after that? The state of *keval Gnan* (absolute Knowledge). “*Keval nijswabhaavnu*” means the [original] Self has been Seen. “When nothing but the Knowledge of the inherent nature as the Self prevails continuously.” (“*Keval nijswabhaavnu akhand varte Gnan.*”) How does it prevail? Continuously. “*Kahiye keval Gnan te, deha chhata nirvana.*” (“That is considered as absolute Knowledge, wherein One experiences ultimate liberation despite having a body.”) For You [*mahatmas*], the conviction remains continuously, the awakened awareness remains continuously, but the Knowledge does not prevail. This means that You have reached up to *keval Darshan*.

Questioner: “*Keval nijswabhaavnu akhand varte Gnan; kahiye keval Gnan te, deha chhata nirvana.*” (“When the Knowledge of nothing but the inherent nature as the Self prevails continuously; that is considered as absolute Knowledge, wherein One experiences ultimate liberation despite having a body.”)

Dadashri: When One is constantly dwelling as the Self (*Atma ramanta*), when there is not even the slightest of dwelling as the *pudgal*, it means One has come into the inherent nature as the Self. Only in the inherent nature as the Self; constant dwelling as the Self only. There is no dwelling whatsoever in worldly life. And thereafter, ‘the Knowledge prevails continuously’; that is referred to as *keval*

Gnan. That Knowledge does not prevail constantly for ‘us’; some shortcomings remain and that is why ‘we’ say that ‘we’ have a shortcoming of four degrees. So in Your case, the Knowledge does not prevail continuously in the inherent nature as the Self. The term ‘Knowledge’ refers to the station You are standing at. There are two major stations; one is when nothing but the Knowledge of the inherent nature as the Self prevails continuously. And the other is [Had there been another statement mentioned after this like], “*Keval nijswabhaavnu akhand varte Darshan; kahie keval Darshan te, deha chhata nirvana.*” (“When nothing but the belief of the inherent nature as the Self prevails continuously; that is considered as absolute Vision, wherein One experiences final liberation despite having a body.”) Therefore, all of You have been placed on the stage of *keval Darshan*.

When the experiential awareness that “‘I’ am not the doer” prevails constantly, it is *keval Darshan*, and if such experiential awareness prevails sometimes and at other times it does not prevail, then it is considered as a fraction of *keval Darshan*, say about fifty percent or sixty percent. When the experiential awareness prevails constantly, it is considered *keval Darshan*.

Questioner: So the experiential awareness should prevail constantly?

Dadashri: Yes, it should remain in One’s experiential awareness that “‘I’ am not the doer of this.”

Just as when one sits in a ship, he is constantly aware that ‘It is only the ship that is moving, I am not moving.’ That is

the kind of experiential awareness that You should remain in. The person sat in the ship after having seen it, that is why he feels, 'It is indeed the ship that is moving and I am just sitting in the ship.' But in this case, You have not 'entered' [become engrossed in] it [the *pudgal*] after having Seen it [as separate], have You? Therefore, this should remain in Your experiential awareness constantly; that's it. When the sense of doership does not arise [in the discharge], not even for a moment, it is referred to as *keval Darshan*; and when it comes into Your Knowledge [experience], when You come into the Conduct as the Self, that means *keval Gnan* has manifested.

The *Darshan* that *mahatmas* have been given is very elevated; it is verily *keval Darshan* that has been given. With that, it is possible to solve all the worldly puzzles and a solution can come about quickly. Our *mahatmas* prevail in *keval Darshan*! They prevail only in the bliss that arises from it. It is considered an extraordinary spiritual state in this world! In this *Dushamkaal* (an era of the time cycle characterized predominantly by misery, and almost no happiness; also known as *Kaliyug*), *keval Darshan* is considered a remarkably elevated spiritual state!

One Day Mahatmas Will Become God

Questioner: You had said that you want to make all of us God [the absolute Self]. That will rightly be so when we actually become God. But that is not the case right now, is it?

Dadashri: But that will surely happen! That is because this is *Akram*

Vignan (the step-less Science of Self-realization)! The One who wants to make You God is a *nimit* (one who is instrumental in a process). And the One who has the desire to become God, when the two continue to meet each other, then that will certainly happen! The One who wants to make that happen is clear [pure] and You are also clear [pure]. 'You' do not have any ulterior motives, so one day all the obstructions (*antaray*) will break, and You will end up becoming God, which is actually Your original Real form!

The One who has manifested within, the One who is the Lord of the entire universe, He is Dada Bhagwan! That very same Dada Bhagwan resides within You as well, but He has not yet manifested. 'He' should illuminate completely. Now, He will begin to illuminate fully.

This *Gnan* (Knowledge of the Self) that has been given to You, later on, it will manifest completely, perfectly, into *Vignan swaroop* (the Real form as absolute Knowledge). Currently, God indeed resides within You in the form of *Gnan*, which will then manifest into *Vignan swaroop*! There are Those who have become *Vignan swaroop*, hence Their state is referred to as God.

The *Gnan* that 'we' have imparted, it is in fact, exact [complete] in its place. However much of that comes into Your experience, that much is Yours. The rest has not come into Your experience. The *Gnan* of the Real form as the original Self that has been imparted to You, but You have not yet attained exactness of that Real form completely. Until then, it seems as if it is increasing. As a matter of fact,

this *Gnan* is the same, that of the original Self. However, when the Real form as the original Self will manifest in its exactness, then there will be no such thing as increase or decrease. What is it that increases and decreases? The right belief as the Self that You have attained, Your belief increases day by day [with respect to the awareness and experience of the Self], so as to come into the Real form as the original Self. The exact *Gnan* that has been imparted, You yearn to come into that Real form.

Mahatmas Are Overjoyed Upon Finding the 'Lift' Path

Questioner: Life is short and the road is long, but as I have found this *Akram* path, I feel overjoyed!

Dadashri: Well, this is something that never happens and now that it has, You should get Your spiritual work done. Of course, there would be joy! When this *Gnan* manifested in 'us', 'we' too were overjoyed and thought, 'What wonderful *Gnan* this is!' Incredible spiritual powers (*siddhi*) have arisen! This is because there is nothing in this world that 'we' have beggary for. 'We' did not have beggary of any kind, be it beggary for respect, beggary for money, beggary for being worshipped, beggary for sensual pleasure, beggary for disciples, beggary to build temples and so on. And that is why 'we' have attained this state! Nevertheless, it is scientific circumstantial evidence. Now, based on this state of 'ours', You have attained that very same state. Whosoever's *nididhyasan* (visualization; contemplation) You do, You will become that form.

Questioner: Dada, it is because of

one's karma of the past life that he comes across the *Akram* path, right?

Dadashri: That is the only means through which one can meet 'us'. It is when the merit karma of ten million past lifetimes materializes that a person gets this opportunity.

Such a path indeed emerges for people with *punyanubandhi punya* (karmic effect of merit karma in this life, which binds merit karma for the next life)! Nothing can be attained without a living *Gnani*. The Science of the *vitaraag* Lords is of no use without the presence of a living *Gnani*. Moreover, this is *Akram Vignan*, a 'cash' bank! It is a 'cash' department, giving 'cash' results! The *Akram* path is a spiritual wonder of the world! This path emerges once in every million years! One can sit in a 'lift' [elevator] and attain *moksha*. There is no acquisition or renunciation to be done whatsoever on this path. It is a path to *moksha* which does not require hard work; it is a 'lift' path. This path is for those with tremendous merit karma. Here, the *Gnani* gives the 'seal of approval' and *moksha* is attained. This is certainly a path of 'cash'; nothing is deferred here. One needs 'cash' [instant results], hence this 'cash' path has emerged. This is the only 'cash bank' in the world!

The Akram Path Is for Mahatmas With Tremendous Merit Karma

In this population of three and a half billion people, who would not want such *Gnan*? Everyone would want it. However, this *Gnan* is not meant for everyone. It is only for those with tremendous merit karma. The fact that

this *Akram Gnan* has manifested, people's merit karma must surely have played a role in it! This path has emerged precisely for the wandering, stray devotees who only want refuge of the [*vitaraag*] Lord, and for those who have the necessary merit karma. In fact, this path is for those who have tremendous merit karma. Moreover, if they naturally end up coming here, and if they ask for this [*Gnan*] with an earnest intention, and if they bring their 'passport' of merit karma with them, then 'we' give *Gnan* to them. The one who comes and acquires Dada's grace, his spiritual work will be done!

All the people who have come here, what wonderful merit karma they have brought with them! Such that they will sit in Dada's 'lift' and attain *moksha*. It is when the merit karma of ten million past lives accumulates that one actually comes across Dada! And then, no matter what kind of 'depression' one may have, it will go away. This place is for those who are 'trapped' in every possible way. Over here, chronic 'diseases' have gotten cured.

It is due to *punyanubandhi punya* that one can meet a *Gnani Purush*. Now what is considered *punyanubandhi punya*? That which brings a person to Dada Bhagwan. One would not come across this Dada for tens of millions of lifetimes. Dada is the One who grants *moksha* within an hour. 'He' makes You taste the bliss of *moksha*, He gives You that experience; it is on a rare occasion that one meets such a Dada Bhagwan. I have met Him and you have also met Him, just look at that!

Questioner: It is not that we have worked hard and earned it, this is all your grace.

Dadashri: Merit karma means that you have met me on the basis of some karmic account that you have! Otherwise, it is very difficult to come by me. So to have met me is one sort of merit karma, and after having met me, to stay put and progress is a very exalted thing.

Take Care of the Ticket You Have Got Until the Very End

Questioner: Dada, now, when will *mahatmas* attain *moksha* (final liberation)?

Dadashri: After one or two or after three more lifetimes. This is *kshayak samkit* (the permanent conviction of the right belief, 'I am pure Soul'). One may roam in the Himalayas, he may roam anywhere, but this [*kshayak samkit*] cannot be attained. Even when *Gnanis* of the *Kramik* path (traditional step-by-step path of spiritual progress) are present, only three to four people attain the right understanding, not more. Whereas this is *Akram Vignan*! This path emerges on a rare occasion once in every ten million years, and at that time, hundreds of thousands of people attain it! 'You' have received the 'ticket' [for *moksha*]. This [path] is an exceptional case, the 'ticket' has been received!

Meaning, what cannot be attained in tens of millions of lifetimes, You have attained that [the Self] naturally and spontaneously. Now, make sure to protect it. Do not pay attention to anything else. Everything in worldly life will inevitably carry on; it never comes to a stop. Just as one may not want his

beard to grow, yet it continues to grow, similarly, worldly life continues to carry on. Whether you desire for it or not. And whatever is its nature, it will carry on with that nature. In this worldly life, it will not do if You demand, 'This should be like this and that should be like that.' Therefore, take care of this much until the very end!

Questioner: When I prevail as the Self, towards the end, when all the 'losses' are about to be cleared; at that point would I be able to tell, 'Now, it is getting completed for me'?

Dadashri: Well, the suffering or burden of worldly life will continue to decrease for You, and the experiential awareness (*bhaan*) that 'I am free' will continue to increase. The experiential awareness that 'I am experiencing the bliss of being free [as the Self]' continues to manifest more and more. 'We' have been saying it, "Brother, since the last twenty-seven years, 'we' are completely liberated and without any tension." Well, tension did arise in A. M. Patel, it did not arise in 'us' [the *Gnani Purush*]. But as long as tension arises even in A. M. Patel, until then 'we' too would feel the burden, wouldn't 'we'? When that ceases, then know that You have become liberated. Even then, as long as the body is there, there is still bondage. However, 'we' do not have any problem with that anymore. Even if two more lifetimes remain [before attaining *moksha*], 'we' have no problem with that. What is 'our' purpose? 'May the entire world attain the bliss that 'we' have attained.' And tell me what are You in a hurry for? Are You in a hurry to get there?

After Getting on the Train to Moksha, Why Hurry?

Questioner: Sometimes, I am in a great hurry to go to *moksha*!

Dadashri: If You hurry, You will stumble. After having attained [the first level of] *moksha*, what is the hurry for [the final level of] *moksha*? Why the hurry? Is someone going to take away Your reservation? No one can touch Your reservation! 'You' are determined about the destination You want to get to, You have the ticket for it, You have everything! Just ask someone, "What is the train like?" He will reply, "It is speedy." So after getting on the train, just go to sleep!

Suppose a person gets on a train from Vadodara [a city in Gujarat, India] to go to Mumbai and keeps looking out of the window to check, 'Is Mumbai visible yet?' Would that really help? What would these people tell him? "Sir, what are you looking at?" He would reply, "Is Mumbai visible yet, can you check?" [They would tell him,] "Hey mortal one, go to sleep! Have you gone mad or what?" Even his wife would say, "He is a fool. How did I end up marrying him?" Would anyone do such a thing? In fact, many people rush about on the train. Why? [One would reply,] "I want to reach there quickly. One of my relatives is very sick. In the morning, I have to get off and go see him at the hospital right away." [People would respond,] "Hey mortal one, why are you creating a commotion here by rushing and running around like this?" The useless fellow, neither does he sleep, nor does he let others sleep. "Hey brother, go to meet him once you get off the train. You be the

first one to get off the train, but for now, just go to sleep peacefully!”

Rapid Progress by Following the Agnas

Questioner: Sometimes, you ask us, “Are you making progress or not?” Now, in what terms should progress be seen? Meaning, how should progress be assessed? How can we know that we are making progress?

Dadashri: It is when interference (*dakho*) does not arise; when interference or its reactions (*dakho-dakhal*) do not arise with anyone, or when interference does not arise with your own self either. If that is the case, then progress has taken place. If interference arises with anyone, then it has spoiled.

Questioner: The progress that is made by *mahatmas* after attaining *Gnan*, what is the speed of that progress dependent on? What should be done so as to speed up the progress?

Dadashri: If One follows the five *Agnas*, then everything will happen quickly, and the five *Agnas* are very much the basis of that. As You follow the five *Agnas*, the veils of ignorance over the Self break, and the energies of the Self begin to manifest. The energy that was unexpressed begins to manifest. This is because the pure Self that You have been given never becomes engrossed. Nonetheless, because You have not [fully] understood it, because of a lapse in prevailing as Your true identity, because of a lapse in prevailing in Your own ‘seat’ [as the Self], there is some interference that takes place, and with that, the effect of that interference arises. ‘You’ should not lapse in prevailing in

Your ‘seat’. The loss that is incurred due to this lapse in prevailing in Your ‘seat’ is that the bliss that arises when You prevail as the Self is obstructed and it feels as if there is an effect of the interference. However, the Self that ‘we’ have given You does not get affected even in the slightest; it actually remains as it has always been, [for You, it prevails] in the form of conviction! By following the five *Agnas*, the energies of the Self (*aishwarya*) manifest. To remain sincere to ‘our’ *Agnas* is considered the most important attribute.

Follow the Five Agnas to Progress From the Second Day of the Waxing Moon to the Full Moon

With this *Gnan*, You have attained the stage of the second day of the waxing moon. Now, as You follow the *Agnas*, the full moon stage will be attained. Since time immemorial, there was just darkness, and instead of that, now, a stage of the second day of the waxing moon has been attained. The second day of the waxing moon is seen. Now gradually, the third day and then the fourth day will come. As You remain in ‘our’ *Agnas* the way ‘we’ tell You to, the stages will be ascended. And when the stage of the full moon will be attained, it will all become complete. The original eternal element [the Self] has been attained, and bliss has arisen within. Now as the second day of the waxing moon arises, gradually it will grow into the full moon stage. There is a difference between the full moon and the second day of the waxing moon, isn’t there? All those phases continue to arise. Just like the phases of the moon, these are the

phases of *Gnan*! When the full moon stage is attained, know that completion has been attained.

Questioner: Shouldn't One have the eagerness to attain the full moon stage quickly!

Dadashri: It is not about getting there quickly. Just continue following the *Agnas*; that is all. When You follow the *Agnas* more and more, it will result into the full moon stage. Otherwise, even the full moon will throw its weight around, [it will think,] 'Oh my, look at that, he does not like it without me!' [But You should reply,] 'I am absolutely fine without you, you come forth to meet me! I am moving ahead.' So it will come to You. Why have eagerness for the state that will automatically come to You? *Moksha* is also approaching You and everything else is approaching You. 'You' should just continue to do as per what Dada says, that is all. Do not get involved in any other problem. Moreover, if You try to rush ahead, the burden will increase. Why take on such a burden unnecessarily?

Questioner: Dada, shouldn't I have the intense desire for that?

Dadashri: No, the only intense desire should be to remain in these five *Agnas*. Do not desire that which is an effect. 'You' should have an intense desire for the cause; the effect is just a result. By having an intense desire for the result, people have lapsed in the cause part. Is the cause more important or is the effect more important?

Questioner: The cause is more important, Dada. But please say something about the intense desire for the final goal.

Dadashri: That certainly remains, that never decreases.

Surrendering Everything to the One Through Whom You Have Attained Patantar

Questioner: The *Agnas* that You have given, the *jagruti* (awakened awareness) that You have illuminated for us, it encompasses the extract of all the scriptures in the universe. Now, nothing more beyond this needs to be said.

Dadashri: The essence of all the scriptures, of all the Jain scriptures (*Aagam*), has been encompassed in this. This is the combined Science of the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others)!

Questioner: Sir, I just said what I feel in my heart!

Dadashri: 'You' should not experience any hesitation in surrendering everything to the One through whom You have attained *patantar* (the experience of the Self once the veils over the Self have broken; diversion from worldly life to the path of liberation). They say, "Surrender everything to the One who has made You attain *patantar*." What were you and what have You become! *Patantar* is also known as *jaatyaantar* (the separation from the relative self; experiencing the Real Self).

To whatever extent You follow the five *Agnas* that 'we' have given You, that much will be to Your benefit. If You follow them to a lesser extent, then the benefit will be a little less. Nevertheless, anger, pride, deceit and greed definitely leave, the weaknesses leave. It is like

this, even if one were to give five billion rupees, yet he would not be able to attain this *Gnan* that You have attained. That which cannot be attained in five hundred thousand lifetimes, that has been attained in just one hour [over here]. There is no need to waste any time on this. This is not something that needs to be analyzed in detail. This is the ‘cash’ bank of divine solution! It is a ‘cash’ bank, so you do not need to inquire, “What time will the cheque come in, and at what time will I receive my payment?” You do not need to ask any such things. Do you understand this? When it is referred to as a ‘cash’ bank, You would understand all its aspects, right? What do You think?

The Happiness From Knowing That ‘I Will Definitely Go to Moksha’

Questioner: We [*mahatmas*] are not going to attain *moksha* in this lifetime, so then how many more births do we have to take before we attain *moksha*?

Dadashri: That depends on how much *Agnas* You follow. If You follow the *Agnas* seventy percent [of the time], then *moksha* will be attained in just one more lifetime. So at the most, four, and at the least, one more lifetime. However, if One does not follow the *Agnas* at all, then it could even take up to a hundred and fifty lifetimes.

Questioner: You say that after attaining *Gnan*, no one charges new karma at all, and everything just continues to discharge. So, shouldn’t everyone go to *moksha* in just one more lifetime?

Dadashri: One follows ‘our’ *Agnas*, so to that extent, doership remains. And

because of this, it will take one or two more lifetimes. Depending on how much the *Agnas* are followed, the number of remaining lifetimes may increase or decrease by one or two. At the very most, it may take three to four more lifetimes. Nevertheless, if someone does not take much care, if he does not remain in touch with me a lot, then for him it could take fifteen more lifetimes at the most. Some could even go up to one hundred or two hundred more lifetimes. Nevertheless, he will gain some sort of benefit. Since he has met me, since he has made a connection over here, so he will certainly not go without benefitting. The number of lifetimes remaining will reduce significantly. Having said that, [it depends on] how much more contact a person keeps with me, and gets solutions. I am not saying that You should stick around me the whole day. Just come for five minutes and get solutions for Your questions. What difficulties do You face? If You are making mistakes, then ‘we’ will give You other keys, and ‘we’ will correct those mistakes. This is because through the hour-long *Gnan Vidhi*, You attain the fundamental [*Gnan*]. Thereafter, all the details should be acquired! If you wanted to become a doctor, wouldn’t you spend the time for it? People spend twenty-five years studying in college. So, wouldn’t You need some qualification for this?

Questioner: So Dada, is it possible that there could be a delay in attaining *moksha*? Could it be that instead of two lifetimes, it could end up being four?

Dadashri: Even if that happens, what is the problem?

Questioner: But I want to get there quickly. What if I get stuck somewhere in the middle?

Dadashri: A saint once asked Naradji [an enlightened sage mentioned in Hindu scriptures], “Naradji, did you go and ask the Lord whether I will attain *moksha*?” Naradji replied, “Yes, the Lord has said that you will attain *moksha*. The number of leaves on the tamarind tree you are sitting under; that is the number of lifetimes after which you will attain *moksha*.” The saint exclaimed, “If the Lord has said that I will attain *moksha*, then that is more than enough!” He started dancing a lot from the joy of knowing that he was going to attain *moksha*; he danced so much. So the importance is of the fact that *moksha* will definitely be attained. As for when it will happen, we will see to that later. Moreover, *moksha* should be experienced right here. This is *Akram Vignan*, *ekavatari Vignan* (the Science that brings about a state where only one more lifetime remains before ultimate liberation is attained). Just one more lifetime remains, and some may have two more lifetimes, and some may have three more lifetimes.

Questioner: But if we stumble down the steps, the number of lifetimes will increase, won't it?

Dadashri: Just call out, “Dada, Dada,” and keep moving forward. Do not harbor any fear like, ‘What will happen if this happens?’

Questioner: The awareness for [attaining] *moksha* will certainly remain in every birth, will it not?

Dadashri: Now there won't be many births, will there? The awareness

will indeed stay with You! The liberated form of the Self will indeed prevail.

Questioner: Those who have attained *Gnan*, they will certainly become liberated within two to five lifetimes, right?

Dadashri: Yes, provided they follow the *Agnas* along with the *Gnan*. If they do not follow the *Agnas*, then it will take more lifetimes. The value is of the *Agnas*, the *Gnan* alone has no value. ‘We’ are the *Agnas*, and when One follows the *Agnas*, ‘we’ are definitely with Him.

Nirvikalp Samadhi Arises by Following the Agnas

Questioner: What is the gauge to check that I have missed out on following the *Agnas*?

Dadashri: You feel suffocated, overwhelmed within. That is certainly a repayment for lapsing in the *Agnas*. Constant *samadhi* (a blissful state as the Self that comes about when One becomes free from mental, physical and externally induced suffering) prevails for those who follow the *Agnas*. As long as One follows the *Agnas*, there is *samadhi*. There are many on this path who follow the *Agnas* very well and remain in *samadhi*. This is because this path is straightforward and one of equanimity, it is natural! And if this path is not deemed agreeable, then how could the other path [*Kramik* path; the traditional step-by-step path of spiritual progress] ever be agreeable? Therefore, put aside all the problems; just do not pay attention to the problems of the mind. Only maintain the relationship of *Gnata-gneya* (Knower - objects to be Known). The mind is carrying out its function, so what is the use of interfering

in that? This path is such that One can constantly follow the *Agnas*, and be in continuous *samadhi*! Not difficult at all, a path where there is freedom to eat mangos and the like!

Questioner: After coming under the shelter of the *Gnani*, whatever shortcomings there are, should I understand those to be mine, or the other person's? I feel that I am actually following the *Agnas*, but what is it that remains lacking?

Dadashri: There are some shortcomings, and that is why all sorts of externally induced problems and their resultant suffering are faced. All such feelings like dislike or boredom arise. If some shortcomings remain, then such things happen. Otherwise, if One remains in 'our' *Agnas*, then the *samadhi* does not leave. The power and influence of this *Gnan* is such that peace prevails constantly and One attains liberation within one or two lifetimes.

Even amidst so many worldly troubles, You, *mahatmas*, have attained *nirvikalp samadhi* on this path. When the body [the non-Self complex] and the Self remain completely separate all the time, when One never becomes engrossed, no matter what circumstances arise; that state is indeed referred to as *nirvikalp samadhi*.

Now Get Your Spiritual Work Done

'You' have become free of doubts [in relation to the Self]; now remain in the *Agnas*. Bide your time in old age. If this body dies, so be it; if someone cuts off your ear, so be it. The *pudgal* (non-Self complex) is going to get discarded

anyway. The *pudgal* is not Yours. That which is not Yours is not going to remain with You. When its time is up, when its time comes as per *vyavasthit* (the result of scientific circumstantial evidences), whenever that day maybe, it [the body] will be taken. Do not have fear about it. Even if You say, 'Go ahead, take it,' that doesn't mean that anyone is free to do so. However, [saying] it brings about a state free of fear. So go ahead and say, "Whatever is going to happen, let it happen."

It's like this; this body that is named Chandubhai has ended up being Your best friend, because it is through this body that You have come to know the *Akram Gnani* (the spiritual Scientist of *Akram* path), and have attained *Akram Gnan* and that *Akram Gnan* has come into experience. So now tell this body, 'Dearest friend, whatever medication is necessary for you [to stay alive], I will go through with it. But you should stay alive, even if it means taking *himsak* (that which is attained through committing violence on another living being; non-vegetarian) medication.' That is the intention You should have. Not just this body, but so many such bodies [in the past lives] have perished; all those bodies were indeed futile! The bodies of infinite past lifetimes have proved to be useless. But this body has brought You the true payoff! And it has been brought through the name of Chandubhai! So take care of this body and now get Your spiritual work done.

'You' Will Certainly Remain Separate in the Next Life

Questioner: I have taken *Gnan*, so what should I do at the time of death?

Dadashri: Remain as the Knower and Seer (*Gnata-Drashta*). Whatever is going on within, just continue Seeing that. If You cannot do that, then remain in Dada's five *Agnas*. Continue Seeing the relative and the Real.

Questioner: When I die, what exactly will come with me? Whatever 'designs' I have drawn, will those come along?

Dadashri: After becoming the pure Soul, nothing else is going to come with You. Only the 'stock' for one more lifetime, one or two 'bags' will come along. Just like these monks, do they not keep one or two small bags with them? They don't have a home or anything like that. Similarly, two small 'bags' will remain at the end, for one lifetime.

Questioner: Right now, there is a warehouse filled with heaps [of karmic stock].

Dadashri: Let it feel like heaps, but those heaps belong to the 'foreign' [the non-Self]. Why are You believing it to be Yours? It certainly does not belong to You, to the home department. Just let go of that burden. Let go of that burden and go to sleep peacefully! You should check, 'All these people have gone to sleep, so even I should go to sleep!'

Questioner: Dada, the Self and the body that you have separated for us, they will not join again, will they?

Dadashri: They will certainly remain separate.

Questioner: Even in the next life?

Dadashri: Yes. If one leaves in a state of bondage from here, then he will certainly remain in bondage over there.

And if One leaves here with [the experience of] separation, then He will certainly remain separate over there.

During the Pain at the Time of Death...

Questioner: When a person is about to die, he experiences pain equivalent to a thousand scorpions stinging him. So, during that time, does this *Gnan* remain present or not?

Dadashri: This *Gnan* undoubtedly remains present. At the time of death, it will render a state of constant *samadhi*. The *Gnan* that renders a state of *samadhi* right now will definitely present itself at the time of death as well. So a balance sheet of the entire life will become present at the time of death.

Questioner: When there is nerve-racking pain, when the veins are drying up...

Dadashri: That will not be a problem. Even if the body becomes unconscious, He will still prevail in that internal state [of 'I am pure Soul']; *shukladhyan* (the internal state of being in which One prevails in the awareness of 'I am pure Soul') will certainly not leave! Once it has arisen, it will not leave. In fact, even right now, it does not allow worries to arise, does it?

Questioner: No.

Dadashri: So, this internal state that does not allow worries to arise; such a state has never been attained in this world before; that has been attained today. So would such a state abandon You at the time of death? When the experiential awareness of 'I am pure Soul' remains [at the time of death], then

that is referred to as *samadhi maran* (blissful state at the time of death, during which One is in the state of awareness as the Self). Then no matter how much pain the body may be in; that is not to be considered. Meaning, One has remained awakened as the Self at that time.

Dada Will Protect Mahatmas in Their Final Moments

Questioner: Is it possible for a *mahatma* to realize that death is nearing? If He has been following all the *Agnas*, and He remains as the Knower and Seer, then can He actually realize that the end time has arrived?

Dadashri: ‘He’ can. Even if He can’t, that is not a problem. Either way, Dada will take care of Him, right till the end. Therefore, do not worry about it. For the One who does this much, Dada will take care of Him in every way.

Questioner: Will there be any sort of experience at that time?

Dadashri: Of course, there will be experience! ‘He’ will be in nothing else but in the Self at that time. During the last hour, He will only be in the Self; He will not come out at all. This is because the atmosphere ‘outside’ [the realm of the non-Self] feels fearful.

Questioner: ‘The body that has helped and continues to help me in worshipping Dada; I pray for Dada to remain present when it is time to leave this body. Oh Lord, please grant me this.’

Dadashri: When a ship is about to sink, does one let go of the attachment towards that ship or not? When a ship is sinking, they will tell you, “Come on, passengers, get into the life boats. Don’t

take anything with you. Do not take any belongings with you.” So one lets go of the attachment (*mamata*)! Would he not let go of it? Or would he remain on the ship? And then [if they say,] “We are only taking two members from each family.” In that case, would the old man let his son go or would the old man himself go? He would not let others go. Would anyone let others go? He would push everyone aside, and even when they try to stop him, he would still leave, wouldn’t he? In fact, he would push everyone aside and leave. He becomes willing to let go of all his attachment with the sole condition that, “Keep me alive.” So this is what plays out at the time of death! Those with this *Gnan* retreat within into the Self, and then if you tell them, “Please come out from there!” They will reply, “No way sir. I do not want anything now.” That is referred to as *samadhi maran*. Outside, in the body, there may be pain, “Ow... Ah...” and within He is in *samadhi*. In the final moments, One remains in the *Agnas* to such a great extent. Therefore, no one [*mahatmas*] should worry about it.

Mahatmas Will Have Samadhi Maran

At the time of death, One enters the ‘cave’ of the Self completely, He does not remain ‘outside’ at all, He does not wait around ‘outside’ at all! That is its main property. When there are extreme difficulties from all sides, One retreats into the ‘cave’. That is the greatest property. Whereas for all others who do not have *Gnan*, they just do not have a ‘cave’, so then how would they enter it?

‘You’ should remain separate from Chandubhai. Chandubhai is separate and You are separate. This Science is such that

it keeps You steady. When a lot of difficulties arise, One enters the 'cave'.

Mahatmas usually ask me, "Dada, at the time of death, will I have *samadhi maran*?" I replied, "*Samadhi* prevails even right now, and at the time of death, there is even more fear, hence everyone definitely retreats into their own 'home'. They certainly do not come out! Therefore, You will have *samadhi maran* for sure."

The Visa for Moksha Is Attained When There Is No Fear of Dying

This *Gnan* that You have been given is incredible! Whenever you wake up at night, [the awareness of] 'I am pure Soul' is present. It will be present wherever You invoke it. And when faced with a big difficulty, that awareness will prevail constantly. When a serious difficulty comes Your way, and an even more serious difficulty comes Your way, when bombs start to drop outside, then You will definitely enter the 'cave' [of pure Soul]; Your state will become like that of a *keval Gnani* (the One with absolute Knowledge)! If bombs were to drop outside, Your state will become like that of a *keval Gnani*; such is the *Gnan* that You have been given!

Questioner: What is *keval Gnan* (absolute Knowledge)?

Dadashri: When *keval Gnan* comes into experience, nothing affects You. 'You' can See the 'packing' [the non-Self complex] and the Self as completely separate, that is *keval Gnan*. *Keval Gnan* means nothing besides the Self; the prevalence of the 'I' (*Hupanu*) is only in the Self, not in anything else. Where is the 'I' prevailing constantly? Only in the

Self. The Self is in the Real form as *Gnan*, and the 'I' prevails exclusively as *Gnan*. The Self, the One that is referred to as *shuddha Chaitanya* (the pure Knower-Seer), it is not a thing, it is nothing but *keval Gnan*. It is *Gnan* exclusively, it is nothing other than *keval Gnan*.

When there is no fear in any circumstance; even if atom bombs are being dropped, no matter what happens, but there is no fear, when You are not affected at all, then know that You have attained the Science completely. Or else, if someone has firmly resolved that, 'No matter what the circumstances are, I should not feel any fear,' and if He is progressing in that direction, then for Him, the Science is about to get completed.

If One is about to die right away but He does not have any fear, then know that the 'visa' for *moksha* has been attained! No matter what, You should not have any fear. This is because when You Yourself are the owner, who would You have to fear? 'You' are the owner, You have the 'legal documents', You have the 'title deed', everything is with You, but if You are unaware of this, then what can be done?

Even if atom bombs are about to fall, the one dropping the atom bombs would have fear, but the One on whom the bombs are about to fall would not have any fear; that is how powerful this Science is!

Dada Will Be Readily Standing by Mahatmas During Their Final Moments

Questioner: Will Dada be present at the time of my death?

Dadashri: Yes. ‘He’ will be present; He will truly be present. ‘He’ remains present on any ordinary day as well, doesn’t He? ‘He’ is present the entire day! That’s it, then! See, You are saying that Dada remains present for You the entire day! If Dada is present on any other ordinary day, then will He not be present [for You] at the time of death?

Therefore, You do not have to think so much over it such as, ‘Dada, please be there.’ There is no need to even make such a request to Dada.

One has died for infinite lives, but they were all *kumaran* (death without having the awareness as the Self), one has never had *samadhi maran*, whereas now, there will be *samadhi maran*. The reason being, whenever grave worldly difficulties arise, do You prevail as Chandubhai or do You prevail as the Self?

Questioner: ‘I’ prevail as the Self.

Dadashri: Yes, so when the moment of death is imminent, One becomes the Self within! The moment a disaster is imminent, One does not wait ‘outside’, He enters His ‘home’ [the Self]; that is *samadhi maran*. What should be the final ‘station’ of worldly life? *Samadhi*.

Questioner: Will *mahatmas* indeed prevail in *samadhi* during death?

Dadashri: If they follow ‘our’ *Agnas*, then ‘we’ will be present at that time, and they will have a *samadhi maran*.

Questioner: So during *samadhi maran*, all of us will prevail as the Self?

Dadashri: Yes, *samadhi maran* means One does not remember anything at all, besides One’s own Real form as the

Self. The mind, intellect, *chit*, ego, nothing at all is present, He only prevails as the Self.

In *samadhi maran*, One indeed prevails as the Self at that time! For *mahatmas*, during their final moments, Dada will be readily present!

Will This Gnan Remain Present in the Next Life?

Questioner: This *Gnan* that we have attained, will it remain present in the next life or will we have to attain it again?

Dadashri: It will remain; no sort of knowledge leaves. This *Gnan* will not leave, and if you bring any other kind of *gnan* (relative knowledge; worldly knowledge), even that will not leave. *Gnan* will indeed remain everywhere, wherever you go.

Questioner: One or two lifetimes remain. So will this *Gnan* of the Self remain during those lifetimes?

Dadashri: The other *gnan* that You have forgotten now will not come along. The *Gnan* You are currently prevailing in, only that *Gnan* will come along. Whatever ‘standard’ [level] You are currently in, that ‘standard’ will continue over there. Therefore, all of this will indeed remain with You. There is no difference between the two at all; what You prevail as today, and what You will prevail as tomorrow. Only the body will change, that is all. The rest of the state will remain the same. And even for a thief or a rogue over here; whatever he prevails as over here, it will be the same for him over there too! Therefore, no one will take anything away from anyone over there [in the next lifetime]. This

Gnan will remain present. That is precisely why One can go to *moksha*! Otherwise, how can One go to *moksha*? Moreover, the fact that You do not remember the past is actually an extraordinary thing! And the future is under the control of *vyavasthit*. So, You should remain in the present.

Questioner: Dada, the *samkit* (right Vision) that you give us, the *Gnan* that you give us, will that remain with us forever, all the way until we attain *moksha*?

Dadashri: *Moksha* has already been attained; what other *moksha* is left to be attained? First, liberation from *agnan* (ignorance of the Self) takes place. Then, when all the karma exhaust, that is the second [final] liberation.

Questioner: But will we have to take *Gnan* in our next life?

Dadashri: No, this *Gnan* will always remain with You. The *Gnan* that You have attained, that very same *Gnan* will come with You.

Questioner: If a person is going to become free after a certain number of lives, then will the same state continue in the future lives?

Dadashri: If one's state has reached ninety-nine over here, then it will again begin from ninety-nine in the next life. If this person has reached [a state] up to eighty-one, then it will start from eighty-one.

Questioner: So karma will not be bound even in the next life. Will that same state continue?

Dadashri: That state will continue all the same. The *Gnan* that You have

attained, it will remain present during Your final state here, at the time of death, and then it will remain present in the next life over there.

Questioner: So when I go into the next life, will I easily remember this *Gnan* at that time?

Dadashri: Well, You will come across all the *nimits* (ones who are instrumental in the process) for that. It cannot happen without a *nimit*. 'You' will meet a *nimit*, but it may not be a *nimit* for *Gnan*, it could even be an adverse *nimit*. When You meet an adverse *nimit*, then the *Gnan* will become present. When You meet someone who does something wrong, someone who harasses You; then You will begin to contemplate, and while contemplating, that *Gnan* will illuminate within. Or else, when You will go to listen to a sermon by a high ranking monk, then as he is speaking, a thought will arise in the mind, 'This is not how it should be, this is how it should be.' So the *Gnan* will become present and illuminate within. Therefore, upon meeting a *nimit*, the *Gnan* will present itself.

Questioner: During those one or two lifetimes that remain, this *jagruti* (awakened awareness) and this guidance....

Dadashri: All of that will remain with You. This *jagruti*, all of this *Gnan*, all of that will become present over there the moment it leaves from here. It will be present from a young age, such that people will be astonished. This is why Krupaludev was able to write and do all such things at a very young age. If *Gnan* were to not become present,

then it would not be possible to do all this at a young age.

Questioner: Right now, in this lifetime, we have received this *Akram* path. Then in the upcoming lifetimes, will we have to follow the *Kramik* path or will the *Akram* path remain?

Dadashri: Then this [question] does not remain! Once the Self has been attained, that's it, that's the end! Whatever comes thereafter is all to be cleared [with equanimity]. Whether You get the *Akram* [path] or the *Kram* [the *Kramik* path], it will not matter. This *Gnan* of Yours will remain present all the way till the end, till the end of the one or two remaining lifetimes.

Questioner: Dada, in this life, we have attained your *Gnan* and we have also attained your *Agnas*. So now in the next life, will someone give us those *Agnas*, or will we take them along with us? What will happen?

Dadashri: These *Agnas* are only for this life. Then, in the next life, these *Agnas* will have become ingrained in Your life; You will not have to follow them. 'You' will have to follow them to the extent of this life. If You follow them properly, then in the next life, they will have become ingrained in You. 'Your' life itself will be characterized by the *Agnas*!

Questioner: So, will the current 'files' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life] from this life come in the next life as well?

Dadashri: If You have continued to quarrel with the 'files', then they will

come with You, and if You have not, then they will not come along.

Mahatmas Will Go to Mahavideh Kshetra

The One for whom the awakened awareness of pure Soul has been established here, He certainly cannot remain here in *Bharat Kshetra* (the location in the universe where planet Earth exists). 'He', naturally and spontaneously, gets pulled to *Mahavideh Kshetra* (One of the three locations in the universe where human beings reside. There are living *Tirthankar* Lords always present in *Mahavideh Kshetra*, so it is always possible for living beings to attain final liberation from there all the time), such is the natural law. Such a person cannot remain here at all in this *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action; characterized predominantly by misery, and almost no happiness). While those who do not have the awakened awareness of 'I am pure Soul', they all certainly stay back here. But the One in whom the awakened awareness is established, such a person will spend one or two more lifetimes in *Mahavideh Kshetra*, and after doing *darshan* (live connection with an enlightened One through eye contact) of the *Tirthankar* Lord [Simandhar Swami], He will attain final liberation. That is how easy and straightforward this path is!

Questioner: If we want to be born in *Mahavideh Kshetra*, is that possible?

Dadashri: Yes, why not? All those in the fourth grade are the ones who get

promoted to the fifth grade, right? Of course, only those who pass the exam. In the same manner, after one lifetime over here, the inherent nature of the *kshetra* (location) will pull the person over there. Meaning, if one's inherent nature becomes compatible to that of the fourth era of the time cycle, then the *kshetra* where the fourth era of the time cycle is prevailing, that *kshetra* will pull him there. And in a *kshetra* where the fourth era of the time cycle is prevailing, if there are living beings whose inherent nature is compatible with that of the fifth era of the time cycle, then this fifth era of the time cycle will pull them here from there. So, You will get to sit next to Lord Simandhar Swami, and You will attain it [ultimate *darshan*] over there. The ultimate *darshan* (live connection with an enlightened One through eye contact) will be done over there. That *darshan* is more exalted than 'our' *darshan*. 'We' are at 356 degrees, and He is at 360 degrees, hence the ultimate *darshan* will be done over there. Now, only that *darshan* is required; with that, everything will be attained. When that *darshan* is done, *moksha* will be attained.

By Following the Agnas, You Will Reach Simandhar Swami

Moreover, such kind of merit karma will be bound that You will not have to work hard over there. 'You' will indeed be born in a family where bungalows and cars are already in place, and You will be taken directly to Lord Simandhar Swami in those cars. That is the kind of merit karma that will be bound. By following 'our' *Agnas*, *punyanubandhi punya* (the karmic effect of merit karma in this life,

which binds merit karma for the next life) will be bound. 'You' will not have to work hard at all. Whereas here, You have to go through all this pushing and shoving. How can this even be considered a life? Can this even be considered merit karma? Whereas over there, the moment the thought, 'It is time to go see the Lord,' arises, and even before You check the watch, a car will be ready to take You to Him! In this way, all the arrangements will be in place in advance. Therefore, now just follow 'our' *Agnas*, and You will experience constant *samadhi*, 'we' are giving You that guarantee. There is no returning here from *Mahavideh Kshetra*! There is no possible means for a return journey! However, if You get into attachment and abhorrence, then a return journey will get initiated.

The force of karma leads to next life. 'You' may have to take one or two more lives, but ultimately You will have to go to Lord Simandhar Swami. 'You' would have bound karmic accounts over here [in *Bharat Kshetra*], right? Some karmic accounts from the past would have become sticky, those will come to an end.

Questioner: Over here?

Dadashri: There is no choice, is there! This is as precise and accurate as the scales of an honest goldsmith. Justice, tremendous justice! Pure justice! Haphazardness does not work there.

You Can Come to Know If You Observe Impartially

Questioner: How would I be able to tell whether I am going to attain *moksha* or not?

Dadashri: But what is the hurry for that?

Questioner: No, there is no hurry but I should be able to know at some point that it will be after ten lifetimes, or twenty lifetimes, or a hundred lifetimes...

Dadashri: ‘You’ can come to know everything. The Self within is like a thermometer. Would you not come to know if you are feeling hungry? If you need to use the toilet, would you or would you not come to know that? You can come to know everything indeed. ‘You’ can even come to know where You are going to go. ‘You’ would even come to know what life-form You are going to attain in the next life. However, You are not seeing everything impartially.

Questioner: But one has to reach that stage, doesn’t he?

Dadashri: Well, actually, the Self is already at that stage; all You have to do is see impartially. ‘You’ should not become partial. If you have to go use the toilet, you immediately come to know that from within, but what does it mean ‘to become partial’? Say a gold merchant happens to come to your place at that time, and you remain engaged in a conversation with him. What will happen then? You became partial towards the [talks of] gold, hence, this ‘thermometer’ that was showing you that you need to go use the toilet, will stop giving that indication. Otherwise, if you do not have partiality, then the Self is indeed a ‘thermometer’, such that it will show you everything.

Moksha Through the Darshan of the Tirthankar Lord

Questioner: You give us the

guarantee for *moksha*; so when we go to *moksha*, you too will be there in *moksha*, right? How will we recognize Dada there?

Dadashri: Then what will be the need to recognize Him? Here [in worldly life], you have to show gratitude to those who you know. But over there, in *moksha*, there will be no such relative identity. And that is certainly fine. That is because there is equality in *moksha*. What is referred to as *moksha*? *Moksha* is where there is no superior over You, and there is no subordinate under You.

Why is it that You cannot attain *moksha* from here? The answer is, the One who is superior to me, if such a *Tirthankar* Lord were present here, then You would attain *moksha* merely by doing His *darshan*. That is how close this path brings You. Only *darshan*; if You meet the *Tirthankar* Lord and do His *darshan*, then the absolute state as the Self (*purnahuti*) will be attained. However, there is no *Tirthankar* Lord present over here, so whose *darshan* would ‘we’ make You do? ‘His’ idol will not work for this purpose. Therefore, it is only after going there [to *Mahavideh Kshetra*], and doing His *darshan* that *moksha* will be attained.

Who Will Stray Off?

Questioner: All the *mahatmas* are asking, “We will reach *Mahavideh Kshetra*, won’t we?”

Dadashri: Some may have to come here for one more lifetime, and then go over there. If there are karmic accounts bound here, then those will have to be cleared, won’t they! But *mahatmas* will all eventually reach there. However, there is

no choice but to clear the karmic accounts. In case some bad karma had been bound before attaining this *Gnan*, and there is a punishment for it, then that punishment must be endured for sure, right! And once it is endured, then the person is released. A lifetime means punishment.

Questioner: Is it possible that after taking *Gnan*, one could permanently stray off the path?

Dadashri: Yes, one can stray off! If the *Gnan* does not bear result, then there is no meaning at all! If he goes on the wrong path, nothing but the wrong path; what if he continues to speak negatively about everyone?

Questioner: Negatively, in what sense?

Dadashri: To speak negatively means, if there is some mention about you, then he will start talking extremely bad things about you. Aren't there such people in this world?

Questioner: That means they do *viradhana* of *Gnan*?

Dadashri: He does *viradhana* (to speak contrary to the fact about a person or to show immense disrespect towards something, leading to his spiritual descent) of *Gnan*, of the *Gnani*, of the *Gnani's* followers, he does *viradhana* of everyone. He even does *viradhana* of [spiritual] books and everything else. He will say, "If this book ever comes in my hand, I will throw it away." So he does *viradhana* of those books, he throws the books like this. He will say, "Get lost, if you bring these books to me, I will throw them in the ocean, or else I will burn them." He will even do *viradhana* of [spiritual] photos, he will burn the photos.

Questioner: Are you talking about someone who has taken *Gnan*?

Dadashri: Yes, everything about him could turn the other way!

Questioner: So one must not even do *viradhana* of the *Gnani's mahatmas*, is it?

Dadashri: The *Gnani's mahatmas* are also *Gnanis*, right! Do you know who these *mahatmas* are? The Ones who have laid down their 'weapons'. They do not have the inner intent of hurting anyone. They do not have the desire to cheat anyone. They do not have the desire to snatch away anything from anyone. Those who have laid down all such 'weapons' of anger, pride, deceit, and greed!

There are 'debts' accumulated over infinite lifetimes. So what should be done to repay those 'debts' in just one lifetime? 'You' should follow Dada closely. If Dada is not around, then You should follow Dada's words closely. By following Him closely, repay the 'debts' accumulated over infinite lifetimes in one life. The 'debts' have been accumulated over how many lifetimes? Until now, You have had infinite lifetimes, so all those 'debts' are still outstanding, aren't they? Those 'debts' have to be cleared, right?

Now You should devote Yourself entirely to this and nothing else. If You have not already done so, then make the *niyanu* (a phenomenon characterized by such a strong inner intent to acquire something that all of one's merit karma are expended towards acquiring only that) for *moksha*. So that You do not have to go

through many lifetimes. Even if two or three more lifetimes are to be taken, those too can be averted!

Just as it remains in your awareness that you have to go to Mumbai on a certain date, it should remain in Your awareness that You want to go to *moksha*. If it doesn't remain in your awareness as to where you want to go, then what is the point? It does remain in your awareness that you have to go to Mumbai, doesn't it? Or do you forget it?

Questioner: It cannot be forgotten.

Dadashri: Similarly, this should remain in Your awareness. 'You' have now started going in that direction. It doesn't matter whether You will reach there early or late, but You have set out in that direction. The more the effort You put in, that much will be to Your benefit. If You meet 'us' in person, then You will progress at the speed of an airplane; otherwise, if You connect with the subtle Dada, then You will progress at the speed of a train. The more You can travel by an airplane, the better. Nevertheless, a solution will come about for everything. Only one more lifetime should remain, and that too, for the sake of enjoying merit karma. Because You follow 'our' *Agnas*, tremendous merit karma get accumulated.

The 'Visa' Has Been Received, the 'Ticket' Is Pending

Questioner: Dada, when we go to *Mahavideha Kshetra*, we will see the *Tirthankar* Lord with our very own eyes, won't we?

Dadashri: Yes, You will. 'You' will sit right in front of Him. 'You' will see

Him with Your eyes and You will sit right in front of Him. Only for doing His *darshan*, it is with this sole purpose that You will be going there. 'We' do not have that *darshan* with 'us'. 'Our' *darshan* is still incomplete. That is why the complete benefit cannot be obtained. 'His' is in fact referred to as the complete *darshan*.

Have You booked a 'ticket'? Have You applied for the 'visa' to *Mahavideh*? Being sincere to 'our' *Gnan*, that is the 'visa'.

Questioner: And what does it mean to receive the 'ticket'?

Dadashri: Well, when You receive the 'ticket', that will be a phenomenal thing. 'Your' state will end up being just like 'ours'. Then there will be no one left to interfere. At times, the face becomes wry, or at times the joy disappears from the face, that is because someone is cutting the string of Your 'kite'. Nevertheless, the string of the 'kite' is in Your hands. There is no one whatsoever who can cut the string of 'our' kite! So when Your state will become like 'ours', Your spiritual work will be accomplished; the 'ticket' will be in Your hands. The 'visa' has been issued; You have the 'visa'!

The Ticket to the Final Destination Is Received by Following the Agnas

Questioner: For all the *mahatmas* who are seated here, what is to become of them?

Dadashri: Whatever is to become of them, will be. Rest assured, Dada is watching over them, and they have received the 'visa' [to *moksha*] from Dada, so they will arrive at whatever 'station' they have to reach.

Questioner: We have come to Dada. And Dada has said that those who come to him will certainly attain *moksha* within one or two lifetimes. So then, there is no question of reaching elsewhere!

Dadashri: [For example,] At the Palghar station [an outermost suburban station of Mumbai], ‘we’ have given everyone a ‘ticket’ to Mumbai Central station [the last station in the city of Mumbai where long-distance trains stop]. So Your final destination has been decided as Mumbai Central. But You can still go wherever You wish to. ‘You’ are still free to get off at any station along the way.

The mind may even say, ‘Oh well, I might be able to move ahead from here!’ So then, that person will get off at Borivali [a railway station in Mumbai that comes after Palghar but much before Mumbai Central]. Nevertheless, if You follow my *Agnas* to the fullest, then You will be able to reach right till the end. Depending on how much *Agnas* are followed, the mind itself will say, ‘Oh, this can’t be completed,’ and so that person will get off. In this way, some people will get off at Andheri [a railway station in Mumbai that comes after Palghar and Borivali but before Mumbai Central] while some will get off at Dadar [a railway station in Mumbai that comes after Palghar, Borivali and Andheri but before Mumbai

Central]. I do not have to make them get off, they will themselves get off.

Questioner: Even though they get off somewhere in the middle, they will eventually progress forward, right?

Dadashri: If that is their intent, then they will. In any case, ‘we’ have given a ‘ticket’ that will take You all the way to the final destination. Nevertheless, this ‘ticket’ is valid only for a certain period of time.

Questioner: But how long is this ‘ticket’ valid?

Dadashri: Well, that depends on which station one gets off! The One who follows the *Agnas* up to seventy percent, His ‘ticket’ is valid until the final destination.

Once in a while, You should look in the mirror and scold him [file 1], ‘Why don’t you straighten out now? You will not come across the final station again.’ On the *Kramik* path (a traditional step-by-step path of spiritual progress), each person gets off at his ‘station’ but he has to obtain a ‘ticket’ for the next ‘station’. Whereas this is in fact [the ‘ticket’] for the last station! And look at how peaceful is it over here! There is turmoil at all the interim ‘stations’. And the train is not going to go beyond this, so eat and drink [at ease], and just follow Dada’s *Agnas*!

~ Jai Sat Chit Anand

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Prosperity Through the Five Agnas!

By following the five *Agnas*, merit karma of such a kind will be bound that You will not have to do any hard work over there [in *Mahavideh Kshetra*]. Oh my goodness! 'You' will be born in a family where bungalows and cars are already in place, and You will be taken directly to Lord Simandhar Swami in those cars. By following 'our' *Agnas*, You will bind *punyanubandhi punya*. 'You' will not have to work hard at all. The moment the thought, 'It is time to go see the Lord,' arises, and even before You check the watch, a car will be ready to take You to Him! In this way, all the arrangements will be in place in advance. Therefore, now just follow 'our' *Agnas*, and You will experience constant *samadhi*, 'we' are giving You that guarantee.

- Dadashri

