Never Will The World Forget This
Matchless Gnani Purush

EDITORIAL

In this Kalikaal—current era of the time cycle of strife and tension, all living beings are stuck in temporary pleasure-pain states, and their condition is like a sweet potato being roasted in a hot charcoal pit. For the salvation of such human beings, the Self expressed spontaneously in full glory within the bodily temple of Shri Ambalal Muljibhai Patel of Bhadran, Gujarat, India in June 1958. The fully enlightened Self within is referred to as ‘Dada Bhagwan’. After that evening, Ambalal became Gnani Purush Dadashri and his satsang opened up the new path of liberation called Akram Vignan. It took only an hour for this science to manifest within him, and it brought final answers and closure to all matters related to spirituality. Thus nature presented the phenomenal gift of Akram Vignan at the feet of the world. In this Kalikaal the extraordinary wonder of total reverence and worship for an ordinary householder—not an ascetic-renunciate—arose. A Gni manifested in the attire of a family man, who commenced giving the phenomenal knowledge of the Self—Atmagnan to the world, thus becoming the absolute nimit—evidence in turning people to the path of liberation. Thus he made extraordinary contribution in the service of jagat kalyan salvation of the world.

Lord Krishna has said, “Gnani Purush is verily my Soul.” Shrimad Rajchandra has also said, “Gnani Purush is verily the absolute Self—parmatma in human form.” Dadashri always used to say, “I am a Gnani Purush and the One manifest within is the Lord of the fourteen worlds, He is the fully enlightened Lord at three hundred and sixty degrees. Because of the current era of the time cycle, absolute enlightenment for me stopped short by four degrees at three hundred and fifty-six degrees.”

In spite of holding such a lofty status, he never exercised his superiority. He never became a guru of anybody, he remained as a disciple of the whole world. With total laghuttam bhaav—I am inferior to all, he remained in swaparinati—as the Self, and in the state of niralumb—absolutely independent within, and by fulfilling an ideal worldly interaction vyavahar, completed an unparalleled example for the world.

Dadashri had only one burning desire that, ‘May the whole world attain this bliss that I have attained.’ With infinite compassion he used to say, ‘It is hard to see all this suffering humanity. My deep inner intent is that may all living beings of the universe attain peace and happiness. May many people attain moksha—final liberation from the cycles of birth and death. I will go to moksha after sending all these people to moksha. However, in fact moksha is my constant experience right here.’ We have just one wish—let the world attain salvation. He used to say, “Half the world will attain moksha."

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salvation through me and the other half will attain salvation through my followers.” We have attained salvation, now it is worth nurturing the intention for salvation of humanity at large. Let us all have this prayerful intent—bhavna, the rest will be done by nature.

This Gnani Purush, the purna absolute gnanavatar human being laden with Gnan—Self-knowledge, ocean of compassion and embodiment of love has brought the end of wandering in infinite cycles of birth and death in just one hour. Even as we go about in our worldly ways, we have been established in the experience of liberation. How can we express our gratitude towards such a supreme Soul? This Gnani Purush who does not have any spruha—inclination for anything worldly has given us such a precious and invaluable thing, that there is nothing in this world that we can pay back. So now what should be our sincere duty? We can surrender our mind, body and wealth with absolute humility and become nimit—instrumental evidence in jagat kalyan—salvation of the world. Let us take this privilege and be blessed by paying our debt as per our capacity in the united charity towards this mission of salvation of the world of Lord Simandhar Swami by helping spread Dadashri’s Akram Vignan all over the world.

One hundred years have passed since the birth of the Gnani Purush. Kartak sud Chaudash, Friday, November 23rd 2007 is the 100th anniversary of absolutely graceful supreme Self Dada Bhagwan who resides within all of us. A century has passed and such a wonderful bheda Vignani—the one who knows and is able to separate the Self from non-Self, completed his task of salvation of the world and made an external farewell. But has he really gone? Let us remember the security that he has given to us, “This bubble of bodily form may burst tomorrow, but this Dada in the form of the Agnas will remain continuously with you. ‘We—the Gnani and the fully enlightened Lord within’ are not going to go anywhere. ‘We’ will take a seat in your heart.”

Kavi has sung, “Dada kaiye gyaa ja nathi pan rudiyama beeraje chhe. Maari andar behi gelaa Dada Bhagwan bole chhe. Dada Bhagwan Na Aseem Jai Jaikar Ho...”

“Dada has not gone anywhere, He resides in the heart. Dada Bhagwan within is speaking. Infinite glory to the Lord within all.”

This whole year we will be celebrating birth centennial and golden jubilee of Self-enlightenment of Param Pujya Dada Bhagwan. So on this occasion let us all get together and fulfill the goal of salvation of the Soul more and more throughout the world. Let us celebrate and sing all together...

“Ujavie Dada Bhagwan ni somee janma Jayanti, Vadhavie avasarne umangthi, madde zankhee purna poonamni, Na bhooto, na bhavishyati aa anupam premal murti... Let’s celebrate 100th birth anniversary of Dada Bhagwan, Let’s joyously celebrate this occasion with showering flowers and devotion, we get glimpses of a full moon, Never in past never in future this unparalleled embodiment of love.........”

~ Deepak Desai
‘We’ Got Chosen For This Greatest Feat of Akram

Questioner: You move around in a liberated state but how did you acquire that siddhi—spiritual energy that accomplishes the goal?

Dadashri: ‘We—the Gnani Purush and the fully enlightened Lord within’ did not acquire this, this is greatest attainment that happened. ‘This is but natural.’ (Exact words of Dadashri) This Gnan manifested when I was sitting on the bench amidst the very busy crowded station of Surat in 1958. People ask me how I attained this Gnan. I tell them that this is not something that can be imitated, if that indeed was what they were trying to do. This phenomenon occurred naturally. It was but natural. If this were something that could be imitated then I would tell you exactly how I achieved it. But the route I had taken would not yield such a magnificent spiritual reward. My expectations were only for about five percent; actually not even five percent spiritual reward. I was hoping that I would receive at least one percent reward from all my efforts.

Questioner: You say that Gnan manifested ‘but natural,’ please explain that? Please explain how it happened.

Dadashri: I have to say ‘but natural’ for people to understand but it happened as a result of many scientific circumstantial evidences coming together. ‘But natural’ happens very rarely to someone. If someone claims, “I did it myself,” then that Gnan remains incomplete. This Gnan has happened naturally and spontaneously. Had I done it, if the vikalp—‘I am Chandulal—ego’ decreased by 80%, then 20% would have remained. But this is 100% nirvikalp—the ego less state; this is vitarag—devoid of attachment and abhorrence vijnan—science. There were all kinds of evidences; the time must have been right for the salvation of the world. Once that happened, an instrumental was then necessary to present it to the world.

If a single word of The Gnani Purush enters into samaj—real understanding then salvation is accomplished.
Experienced Wonderful Bliss!

**Questioner:** Did you feel, ‘I have attained this Gnan’, when it happened?

**Dadashri:** What? Did I realize it? At that time, I experienced boundless bliss as if I was sitting in Siddha gati (the ultimate location at the crest of the universe where the fully enlightened Self without a body resides), so why would I not realize it? Even sitting on the bench I experienced the bliss of Siddha gati! The gentleman who was in my service sitting next to me at the time also attained moksha—liberation without any effort. This Akram which has manifested is something exquisitely amazing!

**Questioner:** Akram Gnan is the result of how many previous lives' spiritual endeavor?

**Dadashri:** It is the balance and extract of many previous lives. As a result of them all, this Akram Gnan has manifested naturally. I did not know that such Gnan would manifest. I did not think that such thing would happen to me. I would not have such a thing even in my imagination. I thought I would have some light of the Self, so I will have some peace. But instead such a phenomenal spiritual universe unfolded!

Salvation is going to happen to many human beings. The reason is that if any time has ever happened for a simple and easily attainable path of liberation, then, that time has happened now. Hindus, Parsis, Muslims, everybody got benefit. It is not such that someone will find it unsuitable. It suits everyone!

**The State At The Time Of Gnan**

**Questioner:** Please tell us more about your state at the time of enlightenment?

**Dadashri:** The external state was the same. There is no method of this way or that in this. And oh...the inner veils get shattered. The avaran—the veil of illusion, was removed completely. When you get entangled, do you get sooj—insight that clarifies, within or not? Likewise, when the veil shattered, the total awareness—khyal opened up.

**Reached The Shore Of Gnan**

**Questioner:** What was your experience at the time Gnan happened to you?

**Dadashri:** The entire ego dissolved. I felt that I had crossed from this shoreline to that shoreline. I felt like I had crossed over from the shore of agnan Self-ignorance to the shore of Gnan. And ah! The air over there! The ego left permanently! Even if you try to look for it, you cannot find it! All the questions of the world unfolded. No puzzle of any kind remained. Who is God? How does this world run? How is karmic bound? What is Devgati—celestial realm? I ‘saw’ this within one hour. Everything changed so would not I understand that such a big change had occurred! And the bliss that I experienced would never leave again!

The right belief—I am the Self, is attained only from an Atmagnani Purush. With this right belief—samkit worries and externally induced suffering—upadhi does not arise.
Questioner: How long did that state (the enlightening process) last?

Dadashri: It lasted only for an hour. In that hour, the entire vision became exact. Then I could see all the changes that had occurred. The ego within was gone from its very roots. All remnants of anger, pride, deceit and greed departed. I had never expected anything like this.

Since That Day ‘I’ In A Separate State Altogether

Questioner: Please explain the event of your enlightenment at Surat station? How did you feel at that time?

Dadashri: How much experience I can tell you? I experienced bliss; the world became oblivious at that time. There was no change in the feelings within. I had gone to Songadh and Vyara by the Tapti Railway line on business. While returning I had stopped at Surat station. Along with me was another gentleman, who always accompanied me. In those days I used to have my dinner before sunset, so I finished my dinner in the train and at six o’clock we disembarked the train at Surat station. That gentleman took the dirty dishes to clean while I sat alone on a bench. It was then that the enlightenment and Gnan manifested.

This Gnan, ‘what is this universe? How does it function? Who runs it?’- its entire account was ‘seen’ by me. It was on that day when all traces of my egoism disappeared. From that day onwards I began to live in a different state altogether, without egoism and without mamata—my-ness. A. M. Patel - the non-Self remained the same, but ‘I’ the Self became established as the Self, entirely different and separate. From that day onwards, I have not experienced anything but constant samadhi, bliss of the Self.

Inexpressible Experience Of The Original Element

At that time I was filled with spontaneous and sudden vast inner manifestation-expressions—sphurana and the awareness—khyal ‘I am Ambalal’ vanished totally, and awakened awareness—jagruti increased to such an extent that the entire universe became lit within. And I saw the entire universe, ‘who is the doer of this, how the world runs, how did it arise, who is God, who is nimit evidentiary doer, What are the births, what are avatars—life after life re-entry, who are these relatives, who are you, who am I, what is the basis on which one meets all these in life,’ all these questions were resolved completely. I ‘saw’ the entire analysis in one hour and infinite bliss… unending bliss was experienced and this bliss was absolute! Thereafter, all puzzles were solved! The scriptures do not describe everything in its entirety. Only that which words permit is described in the scriptures. There is a lot more to the universe, it is beyond any words; it is way beyond words.

Now what unfolded and what I have understood—samajayu (real darshan) is not expressible in speech. You will understand that when you experience that yourself. However I am trying to explain all this in words to you. You will not be able to comprehend the original vastu—element-the Self at all. The reason is that there are no words there. It cannot be

The one who does not have the slightest ego is a Gnani Purush.
describe specifically through speech. I am just trying to express in words as much as I can externally. It is not the original vastu. That you can know only when you reach there!

**God Manifested In The Solitude Amidst Multitude**

**Questioner:** The direct inner light that you experienced at Surat station, did it occur suddenly on its own?

**Dadashri:** Yes, it happened suddenly. After that I saw everything completely, and everything changed.

**Questioner:** Yes but at that time the people around were the same people, were they not?

**Dadashri:** Yes, but after that I could see the external packing (bodies) of people as well as the internal content, the pure Soul within. There are varieties of packaging but the content is the same! Therefore, the entire world appeared completely different to me.

**Questioner:** In one of the spiritual hymns it is written: ‘bhidnu ekant aney kolahalma shukladhyan—solitude amidst multitude, and the mediation as the Self amidst a noisy environment filled with hustle and bustle. Please elaborate on that.

**Dadashri:** ‘Solitude amidst multitude’, means that man cannot experience solitude in a solitary environment, because of the mind. Hence, solitude amidst multitude! Then, bliss of the Self arose in a noisy bustling environment. On this other side oh ho ho! There was such hectic activity and noise on the railway station, and I was in the bliss of the Self. I saw the whole universe in the Gnan, as it is!

**The Divine Vision of 1958**

**Questioner:** The darshan—inner vision that opened for you at Surat station in 1958, what and how was it?

**Dadashri:** I felt as if I became free from this body.

**Questioner:** How did that separation feel?

**Dadashri:** Absolute separation, it was a completely different state. It cannot be described.

**Questioner:** Did you feel that something was going to happen prior to that moment?

**Dadashri:** I was experiencing much peace—shanti. But, that peace was associated with the ego and it is of no use. Even non-Self-realized—agnani people have that peace.

**Questioner:** At that time on the station, was the bliss—anand you felt unprecedented?

This Akram Vignan exists just like Kramic Vignan. Akram Vignan does not exist in books. It lies in the heart of the Gnani.
Dadashri: As gnata—knower drashta—seer with absolute bliss—param anand, I became separate along with all the attributes (of the Self). Not in the mind, not in the body, not in the speech, that is how separate I became. That is called attaining-receiving—ladvhyu Gnan. Gnan verily is the Self.

Questioner: After the Gnan manifested in you, does that light of Gnan remain the same or does it continue to increase?

Dadashri: ‘Our—the Gnani and the fully enlightened State within’—Gnan is ‘the experienced Gnan—anubhav gnan’ in which there cannot be two kinds of light; there is constantly one kind of light only. ‘We’ have clear—spashta experience of the Self. Gnan continues to increase until one attains the clear experience. With the clear experience the Gnan becomes complete.

Questioner: Did pudgal—the non-Self complex seen as ‘living’ body that forms and disintegrates—experience the Self? Who experienced that?

Dadashri: That experience, ‘Potey’ the one who is the ‘I am’, knew the Self, nothing else. The one who used to believe the non-Self to be the ‘I’, now came to know that, ‘I am this, not that.’ The separation happened.

No Desire Left Even To Remember The Date

Questioner: Dada on what date did this Gnan manifest?

Dadashri: The year was 1958 but I didn’t know at the time that it would be important to remember the date or that someone would ask me about the date. All I knew was that all puzzles were solved.

Questioner: But now, will you not have to place upayog—focused awareness and find that out?

Dadashri: No, it will happen on its own accord if it was meant to be discovered. Why should I bother with it? It was between the rainy season and the summer. It was June. I did not pay much attention to that. The enlightenment was all I cared about at the time.

Understanding of Kram and Akram

Questioner: Did the Gnan manifest within you because of your past spiritual endeavors in the Kramic path?

Dadashri: Yes, everything I did was only on the Kramic path, but the fruit it gave was that of Akram-step-less path of Self-Realization, requiring no rituals or austerities. However, I failed at the level of Keval Gnan - Absolute enlightenment. That is why this science of Akram unfolded for the world.

What defines the Gnani Purush? It is he who remains constantly in the effortless state.
Questioner: Please explain further details of this Akram Vignan that has come into current existence through you.

Dadashri: The ‘full stop’ . of the ego, is Akram Vignan. The ‘comma’ , of the ego is the Kramic Gnan path. Akram Vignan is the internal science, which takes one to one’s eternal bliss and therefore, is also known as the ‘science of the Self—Atmavignan.’ The other is the ‘science of the external—bahyavignan’, the non-Self. It gives temporary happiness. Ultimately, the external science perishes and brings about destruction, whereas the internal science is eternal—sanatan and therefore it promotes the eternal.

Questioner: How is this Akram path different from the Kramic path?

Dadashri: Kramic means one has to climb one step at a time. As one’s parigraha—acquisitiveness diminishes, one progresses farther towards moksha—liberation. This takes innumerable lifetimes. But this is Akram Vignan. There is no need to climb steps. One simply has to get on the elevator and go to the twelfth floor. Such an elevator-lift path has come about. Those who have entered this elevator-lift have attained their salvation. I am simply nimit—instrumental evidence. Anyone that boards the elevator will have all the answers.

It is because of Akram Vignan that samkit—the sate with the right belief, ‘I am pure Soul,’ is attained in such a short time. In these times, it is impossible to attain this state of samkit through the traditional Kramic path. Akram Vignan is the science, which draws an exact line of demarcation between the Self—Atma and the non-Self—anatma. I do this for you within one hour. After this, You will feel that you have attained Your safe-side. If you struggle to do this yourself, you will not accomplish that in a million lives.

Get Your Work Done

‘We’ are not the Lord—Swami of salvation of the world; ‘we’ are merely instrumental in the process, and those who have the punyai—merit karma effects, will reap the benefit without doing anything. This Akram path is the result of one’s own good deeds, otherwise where can one even dream of an Akram path? Only later, when people read about Akram Vignan in the history books, will they wonder whether they were around during the time this Akram path was active. Then upon further investigation, he would discover that he was too busy building high-rise apartments. All other circumstances may come together, but it is not possible for one to become established on this Akram path. The circumstances that come together here are that of the eternal—sat. This, one will realize only the day after one receives the Self in the Gnan Vidhi.

Questioner: We now understand that this path of yours is an extraordinary path.

Dadashri: Alaukik—beyond this world! Very alaukik! Such a personification of Gnan - a phenomenal human being—gnavavatara arises once in a million years. Here one

The one who becomes free from all kinds of beggary is bestowed the state of the Gnani.
can attain moksha—liberation within an hour. Here, therefore, we have to get our work done. So get your work done. This is the place, which is worth of getting your work done. This is not a religion. There is not mandan—the beginning of an establishment that will bring its inevitable conclusion—destruction. If we do mandan here then we have to destroy—khandan someone else’s path. Here there is no mandan—begin anew or khandan—destruction. Here pure Bhagwan—fully enlightened Lord has manifested within. Here let as many people who may attain salvation, attain that.

**Did Not Meet Or Make Any Guru in This Life**

**Questioner:** Will you tell us about your guru, please?

**Dadashri:** A guru—spiritual master is only a guru if you meet him directly face-to-face in this life. I did not meet any such person in this life. I met all kinds of saints, but none worthy of taking up as a guru. I had a lot of spiritual discussions with them and had served them but none were worthy of becoming my guru. I did read about all the human beings who became Gnanis, but I never met any of them.

Shrimad Rajchandra cannot be considered a guru for me because I did not meet him personally. I had taken support of his writings along with some other writings, but his writings were the greatest support for me.

I used to read books by Shrimad Rajchandra, scriptures about Lord Mahavir and about Lord Krishna’s message in the Gita, in addition to volumes of Vedantas and the works of Lord Swaminarayan and of the Moslem religion. I discovered what they were all are experiencing within and what they were trying to convey. From their own perspectives, they are all correct. Within their own degrees of spiritual vision, they are all correct. The total perspective is three hundred and sixty degrees. Some have a vision of fifty, some at hundred, some at a hundred and fifty. They are all correct. However, no one has three hundred and sixty degree vision. Lord Mahavira had three hundred and sixty degree vision. At 360 degrees one is fully enlightened and this Patel is at 356 degrees. He lacks four degrees. That is why he is different. Otherwise, he too would have been called Mahavira.

**The World Is The Puzzle Itself**

That which accepts 360 degrees is called Gnan. ‘We’ accept all 360 degrees. That is why ‘we’ are Gnan. ‘We’ are sitting in the center and that is why ‘we’ are able to show you the facts. By fact God is not at all the creator of this world. This world has not been created by anyone. So how did it come into existence? ‘The world is the puzzle itself.’ (Exact sentence of Dadashri) We call it a puzzle because it has become puzzle-some. The world has formed itself. ‘We’ have seen this in our Gnan (absolute knowledge, absolute vision and absolute experience). There is not a single parmanu—subatomic particle - in this

The compassion of the Gnani is universal and it is there for every living being.
world that ‘I’ have not traversed through. ‘I’ am telling you this by living in this world as well as living outside it.

The ones who can solve this puzzle are granted the degree of the supreme Soul parmatma, and those who cannot have become dissolved within this puzzle. I have solved this puzzle and attained the status of the supreme Soul. I see the chetan—Self and the achetan—non-Self as separate.

Gnani Gives Introduction Of ‘Dada Bhagwan’

Questioner: Why do they address aapshri—your reverence, as ‘Dada Bhagwan’?

Dadashri: Whom do you recognize when you say aapshri—‘you’? Are you talking about the one you see? You recognize only him, do you not? The person you see is a Patel from the town of Bhadran and he runs a construction business. ‘Dada Bhagwan’ is the Self—Atma that has manifested within. People of the world refer to this as pragat Purush—manifested Self. What is visible is Ambalal Muljibhai Patel and the one residing within is ‘Dada Bhagwan.’ He is the Lord of the fourteen worlds. So such a Lord is manifested here that you have never heard of before.

So ‘Dada Bhagwan’ is separate. I am separate. I bow to ‘Dada Bhagwan’, because I have to complete three hundred and sixty degrees.

From the time this Gnan manifested, I have never become one with Ambalal Muljibhai even for a moment. Since the onset of Gnan, “This is my first neighbor.”

Most people would not understand this subtle distinction, which is why I have to say that, ‘Dada Bhagwan’ is manifest. Very rarely does the Lord of the fourteen worlds manifest. I say as I ‘see—joyeeney.’ That is why I am telling you to get your work done!

Exact Definition of ‘Dada Bhagwan’

What is the swaroop—in innate form of ‘Dada Bhagwan’? It is in the form of Gnan—Self-knowledge, darshan Self-vision, charitra Self-conduct and tapa invisible penance. That which is experienced on the basis of all these, is ‘Dada Bhagwan.’

The rest is this Patel. This bubble-physical body of A. M. Patel may burst tomorrow and people will burn it but no one can burn ‘Dada Bhagwan’ because fire is gross and the Atma—the Self is subtle. How can the gross burn that which is subtle? Similarly Dada Bhagwan in the form of Gnan, darshan, charitra and tapa, resides within you too. That is what You verily are!

Those Two Are One And The Same

Questioner: All these people are chanting, ‘Dada Bhagwan Na Aseem Jai Jaikar Ho—Glory to the Eternal Lord within’, in this how do you give introduction of Dada Bhagwan?

Gnani is the vehicle—sadhan for liberation. The destination—sadhya through this vehicle is the absolute Self.
Dadashri: The real Dada Bhagwan, who the owner of the entire world, the Lord of the world, is the one we are referring to. Not this Dada Bhagwan (worldly A. M. Patel), Dada Bhagwan is the one that has manifested within, the Lord of the fourteen Worlds, I too bow to the Lord and this is the cash bank! One reaps fruit instantly as he chants-sings.

Questioner: When we were all chanting, ‘Dada Bhagwan Na Aseem Jai Jaikar Ho’, you too were chanting something. Whose name were you chanting?

Dadashri: I too was chanting the same. I too bow down to Dada Bhagwan. Dada Bhagwan is at 360 degrees and I am at 356 degrees. I lack four degrees and that is why I too sing that. I commenced it, so that others will do the same. They too are lacking. Are you not lacking in degrees?

Ultimate Liberation Through The Darshan Of Simandhar Swami

Questioner: What is the relationship between ‘Dada Bhagwan’ whose name you make us chant and this Simandhar Swami?

Dadashri: Ah ha! They are the same but the reason I am telling everyone about Simandhar Swami is because I still have a physical body and I too have to go there. Without the darshan live meeting with Simandhar Swami one cannot attain liberation. There is one more life to live. Liberation can only be attained by the darshan of the one who is liberated. Actually, even I am liberated, but he is absolutely-completely liberated.

‘Our’ Gnan is at the level of three hundred and fifty six degrees; we have to go there to add other four degrees. ‘We’ can give as much ‘we’ have. There is no other Gnan left for you to take. We have given complete Gnan. We can become just like Lord Simandhar Swami by doing His darshan only, by looking at his worldly form, that’s all. Only His darshan is remains.

Whom Can You Consider A Gnani?

Questioner: How do you define a Gnani?

Dadashri: A Gnani can be found where there is constant light. He is the personification of knowledge. A Gnani knows everything. He is the one who has nothing more left to know. ‘Gnani’ means complete light; complete light means there is no trace of any darkness.

The illusion of doer ship cannot be surmounted through one’s own efforts. Only a Gnani Purush can dispel this illusion.
A Gnani is to be found once in a while. To become a Gnani is a natural adjustment. It just happens. No one can become a Gnani on his or her own. A Gnani Purush is ‘separate-free from thoughts-speech and acts, liberated—mukta and one of a kind—ajod. No one can compete with a Gnani. This is because he does not enter into competition with anyone. Such a Gnani Purush who remains in constant experience of the eternal sat, is present only once in awhile as a gnanavatar—eternal Gnan expressing in human form. He does not remain forever, and that is why such a one is very rare, very rare, very rare.

**Introduction of The Gnani**

**Questioner:** How can we recognize a Gnani Purush?

**Dadashri:** His every word is a scripture, if one understands. The conduct of the Gnani, his speech and his humility are such that they win your mind. He has many unique qualities.

Gnani Purush does not have even a drop of intellect. The Gnani Purush is abuddha without intellect. Now how many such people are around? Once in a while when such a person is around, he will liberate hundreds and thousands of people. The Gnani Purush does not have even the slightest ego. There is not a single person in this world that is ego-less. Only Gnani Purush would be without ego. Not a cent of ego. He would not be the owner of body, owner of speech and owner of mind. One has never heard such speech before at all. However all this is not written in the scriptures. ‘We’ do not have intellect that is why it is worth listening to each and every word of ‘our’s’ and that is the reason why it is complete by one hundred percent. No one will be able to find any error in this talk of ‘ours’ for thousands of years. The science of the entire world is here. This is a science of all the scriptures. You can get the solutions of all the scriptures of whole world here. Not only Vedanta, not only Bhagwat Gita, but when all the questions of Muslims, Jains, every scriptural problem are resolved, then the true matter is known.

Rarely, every few thousand years or so, a Gnani Purush is born. There is an abundance of saints and experts of scriptures. The ones who have known the Self—Atmagnanis, move about in absolute bliss and do not have an iota of dukh—suffering mental or physical. In the presence of such a person, you too, can attain your liberation. He who is realized can help others attain the Self. The Gnani Purush is a nimit instrumental evidentiary doer that is why he is not a doer. That is why he can do everything. He is not the doer so he can do whatever he wishes, because he proceeds as a nimit.

**God Works Through A Gnani**

The Gnani Purush is considered a wonder of the world. He is called a superior of God.

The world does not hinder you. Ignorance is hindering you. This ignorance leaves with the Gnan—Self-knowledge, which is obtained from the Gnani Purush.
Questioner: But how can he be called a superior of God? In what sense?

Dadashri: God has become subservient to him, and therefore he is superior to God. God follows the dictates of the Gnani.

Dada Bhagwan, who resides within is my God too. But He is denying taking the power of a superior. He says, “You are my boss.” I said, “How come?” Then He says, “You have worshipped me for long time considering me as your superior. That is why now I have to appoint you as my superior and now you do jagat kalyan world’s salvation.” I said, “You go ahead and do the jagat kalyan!” Then He says, “How can I do salvation? I do not have speech or anything else.” So God gave ‘us’ the state of the superior himself. He said, “I was looking for a qualified person, and that I could see in You. Now we are sitting in moksha after becoming absolute vitarag absolutely detached. Now we cannot do anything for anybody. Now in manifested form you are filled with total energy. You are an absolute vitarag in spite of being in the flesh. That is why we are giving you even our authority of the superior! And You do jagat kalyan!” So ‘we’ have become even a superior of God! ‘We’ are the boss of the Lord of the fourteen worlds. This personification of knowledge gnanavatar has manifested with all the spiritual energies. Mooah! (the classic Dada awakening term for the one who is destined to die) walk off after kindling your lamp, do not waste your time teasing with the intellect.

God Becomes Subservient to the One Without My-ness

I do not have any superior. Even God, the fully enlightened One, is deferential and pleased with me. Then what else remains for me?

People tell me, “You allow others to call you ‘Dada Bhagwan’?” I tell them, “No. Why would I do that? When God, the fully enlightened One within, is deferential to me, then why would I have a need to be called Bhagwan God? The ‘ruler’ of the fourteen worlds has become deferential and pleased with me and your ‘ruler’ within too, will be pleased with you if you do what I tell you.” It is better to have the deference of the Lord within. What will anyone gain from becoming a God? Let him be the God, whoever he is. The ruler of the fourteen worlds has become deferential with me and I am showing you the way in which you can attain the same. There is great danger in becoming a God and I would invite tremendous liability on my head. What do you have to lose? Why would I get into that? Why would I want to do that? God has become deferential to me, what is wrong in that?

Anyone can become such that God becomes deferential to him. If a person has a little ego there is no problem however the one in whom all mamata ‘my-ness’ is gone, God will inevitably become deferential to him. God cannot be anything but deferential to the one whose mamata is completely gone.

The one who is devoid of kashaya—anger-pride-deceit-greed is worthy of darshan—being seen with reverence. Such a one is verily a Gnani.
Difference Between The Gnani and Dada Bhagwan

**Questioner:** I am not able to understand who the Gnani is and who is Dada Bhagwan within you?

**Dadashri:** The one who speaks the sentences of Gnan, is known as a Gnani in worldly interactions. These gnanvakyas—sentences of Gnan will not come forth were it not for the One who has manifest within. He that has manifested within is ‘Dada Bhagwan’. I too want to achieve that State and so I too bow down to ‘Dada Bhagwan’.

The difference between a Gnani and Bhagwan-The Lord is that, a Gnani can ‘understand—samaj—inner vision—darshan’, can ‘see’ everything, but cannot ‘know—janvoo—experience’ everything (like the fully enlightened Lord).

**Questioner:** You are the Self—Atma, so then which part is Gnani within you?

**Dadashri:** This Gnani is to the extent he has become a Gnani. If the Self has become of 356 degrees, the Gnani is at 356 degrees. The Self has expressed to the level of three hundred and fifty six degrees so I am a Gnani of three hundred and fifty six degrees. Atma—the Self is verily Gnani but the veil has to be lifted. As the veil is lifted, if it is removed completely, then this is three hundred and sixty degrees of expression, and the Self is fully enlightened. If it removed up to three hundred and fifty six degrees then there is veil of four degrees. You have a veil that is much larger. That veil over you will be lifted slowly and steadily. The one whose veil is shattered is a Gnani. It is because of the avaran—veil that he appears as an agnani—not Self realized.

Three hundred and fifty six degrees is of antaratma interim Self realized state, and three hundred and sixty degrees is of parmatma absolute Self. After attaining this Gnani you are also antaratma and ‘we’ (referring to the Gnani Purush and the fully enlightened Lord within) are also antaratma. ‘Our’ level is at three hundred and fifty six degrees.

**Questioner:** It is at the level of three hundred and sixty degrees in darshan absolute understanding, keval darshan, but it does not manifest in Gnan—knowledge of experience. Is that the reason it is like this?

**Dadashri:** But that state does not count, does it? Even then Shrimad Rajchandra—Gnani Purush of the Kramic Path—said with open heart that Gnani Purush is verily the Self with a body. Why did he say that? He did not say this to gain accolade. If you pursue him, then you will accomplish your work otherwise you will not accomplish at all. Except the manifestation of dehadhari Parmatma absolute Soul in human body, one can never accomplish his task. He—The Gnani Purush is verily the absolute Soul in human form.

The Lord Krishna has said, “The Gnani verily is the direct present living Self. He

Scriptures contain shabdaAtma—word associated Self, the real Self exists in the Gnani.
destroys not only his own paap—demerit karma but he will destroy the paap karma of others too." That kind of Gnani Purush is here live in front of you.

Absolute Understanding Leads to Absolute Knowledge

We have not kept much difference between you, me and a kevli Bhagwan- fully enlightened Lord. Full enlightenment—Keval Gnan is halted due to Kaliyug—the current era of the time cycle characterized by lack of unity in thoughts-speech and acts. I fell short by four degrees in attaining Keval Gnan. It is halted at three hundred and fifty six degrees. But ‘we’ give you absolute Gnan in the Gnan Vidhi.

Questioner: What are the four degrees that you lack?

Dadashri: Whatever you see in my conduct, the discharging illusionary attachment—charitra moha. It is irrelevant that internally no illusion deludes me, but because it is seen by others as imperfection, these degrees are automatically deducted. I have seen and understood the universe as it is, but I have not known and experienced it as is needed for absolute enlightenment.

Questioner: I do not understand what you mean when you say that you came to understand it but you do not know and experience it.

Dadashri: What is this world? How did it come about? How did the mind arise? Who is the ‘father’ and who is the ‘mother’ of the mind? What is intellect? What is ego? What is chit? Why are people born? Who runs this world? Does God or someone else run this world? Who are you? Who am I? All of this knowledge has come into my exact understanding. Furthermore with my divine, inner vision, I see the Soul everywhere, in every creature. All this has come to my understanding and that is why it is called ‘keval darshan’, absolute understanding.

Questioner: Is it possible to have keval darshan without Keval Gnan?

Dadashri: Absolute understanding keval darshan is not possible without absolute knowledge Keval Gnan in Kramic path. In Akram path keval darshan happens and thereafter it takes one to two lifetimes to attain absolute enlightenment Keval Gnan. These are not the subjects of intellect. This is the subject of Gnan—experiential knowledge beyond intellect, the state of the Self.

Compassion Of The Gnani

One will meet everyone else in the world, but one will not meet this: ‘I’, Gnani, Ambalal, (‘Dada Bhagwan’, Gnani Purush, A. M. Patel—the three distinctions unfolded in detail by Dadashri in 1988). Who is the ‘I’? ‘I’ is ‘Dada Bhagwan’, I am Gnani Purush and Ambalal is the Patel in front of you. This event is very rare, one will get all other circumstances.

Who is the mother of Gnani? Samaj—real understanding. Where can one attain this samaj? Understand it from a Gnani.
not this one A living God who comes in front of you is extremely rare. The one who has manifested, is the Lord of entire universe, I am guaranteeing that. Whoever ever takes the opportunity of this connection will be graced beyond imagination.

In fact the separation into three—I, Gnani and Ambalal—is being done by me for a reason. There is compassion behind it. Actually there are only two: Dada Bhagwan and Ambalal. The reason to separate into three is because human beings of this era are prone to suspicious intellect. Such suspicion will only harass them and ruin their opportunity for salvation. To prevent such suspicion the separation has been done. This division makes him rest in peace. Now his madness will not arise. Krupaludev has said that the Gnani Purush is verily the embodiment of absolute Self—dehadhari parmatma.

This is relative and in the real there lies pure science. ‘We’ occupy two sides. One is vignan swaroop—scientific Self and the other form is bavaswaroop—that associated with Gnan—with discharge ego. Gnan is relative and viGnan is real. Once this relative of ‘ours’—worldly interaction as the Gnani—ceases, that other—the Vignan becomes complete. Relative completes in one or two life times. This results in simultaneous expression of the fully enlightened scientific Self. So ‘we’ are verily science, but at this time we are in the form of Gnan.

Vignanghan Self: The Gnani Purush

Gnan means Atma—the Self. Vignan—absolute Gnan related science—means parmatma—absolute Self, supreme Self. This is a science. The science of the Self and the supreme Self is an incontrovertible principle—siddhant. In that, not even a miniscule fraction of a change can occur, and it can take one across to the other shore—salvation. Having attained the gnanghan—filled with absolute knowledge only—Self, having attained the state of the eternal, one should know the vignanghan. Vignanghan means, ‘I am in all.’ When You ‘see’ that, then the Self is vignanghan—scientific process on autopilot. Such a state is where despite being bound—thought-speech-action mediated—one remains mukta—free!

Gnani Purush is vignanghan Self. He is not only in the ‘Theory of Absolutism, but He also is in the ‘Theorem of Absolutism’. It is due to the awakening of the merit karma of the entire world that this Akram Vignan has arisen, and vignanghan Self has manifested!

Only Through The Grace of The Gnani Purush

Questioner: The Akram Gnan that you have laid forth, is fine for a Gnani like you, it is easy for you. However, it is difficult for us ordinary people living a worldly life and working. So what is the solution for it?

Dadashri: The Lord of fourteen worlds has manifested within Gnani Purush. What can you not achieve when you meet such a Gnani Purush? You do not have to do anything

Obstinacy—adai against the obstinate is the nature of the worldly self.
Yielding against obstinacy—siddha thavu is the nature of Gnans.
with your energy—shakti. It will all happen through his grace. Grace accomplishes everything. Therefore, whatever you ask here, will be accomplished.

If Gnan remains only with the Gnani then it will be buried-lost. Gnan has to be revealed for sure. Rarely is the lamp that enlightens kindled. Until then everything is pitch dark. This just happened that all the scientific circumstantial evidences came together and Gnan manifested naturally at Surat Railway Station. ‘This is but natural.’ So from that original lamp it is possible to kindle as many lamps—souls as needed. Most have filled their divo—lamp with a wick, with ghee—clarified butter. Only the kindling light’s touch is needed.

**Akram Vignan Is For the People Having Tremendous Merit Karma**

**Questioner:** Dada, it is hard to swallow that one can attain this Gnan without doing anything.

**Dadashri:** Akram Vignan is always attained through the grace of a Gnani. And even in Kramic path grace is a must. But in that path you have to keep following the guru’s dictates. There is no doer-ship in Akram. In this path it is verily Gnan, direct Gnan. That is why it becomes very easy. That is why this path is called a lift path. A lift path, means one does not have to make any effort. Just have to remain in Aguna, so new karma will not charge. After then everything will continue to discharge. It will continue to discharge with the same intent—bhaav as it was charged.

This Gnan is not for everybody. It is for the people who have tremendous merit karma—punyai. The fact that this Akram Gnan arose, in this, there must be some punyai merit karma of people, no? This is for people with tremendous merit karma. The world will attain salvation through the atmosphere of Dada and His mahatmas.

**Liberation From All Miseries, ‘At the Feet of The Gnani’**

I have come to take away the miseries of the world. Keep your happiness with you. Do you have a problem with that? If someone like you gives me money, what am I going to do with that money? I have come to take away miseries. Keep your money; it will be useful to you. In addition, there is no exchange of money where there is a Gnani Purush. On the contrary, he comes to take away your suffering, not increase them.

Hand over your miseries to me and, if you have faith in me, they will not come back to you. But they will if you lose faith in me. So if you have any miseries, tell me, “Dada, I am surrendering my miseries to you.” If I take away your miseries, then you will get somewhere, otherwise, how can you?

‘We’ are advocating the destruction of all miseries. ‘We’ cannot bear to see these miseries and suffering. Still ‘we’ do not become emotional seeing it. By that much, at the same time, ‘we’ exist as the vitaragata too. Despite this, ‘we’ cannot bear to see the suffering

*Mukta hasya*—the liberating laughter exists in the Gnani Purush only. Where there is vitaragata—state beyond attachment and abhorrence, there exists mukta hasya.
of the other person. This is because ‘we’ know ‘our’ limits of tolerance sahanshakti. ‘We’ know from ‘our’ own experiences and how ‘we’ dealt with pain and suffering, so ‘we’ know what these people are going through. That verily is the expression of ‘our’ compassion karunyata.

**Ideal Vyavahar of The Gnani**

The Gnani Purush has the highest distinction between the swa—realm of the Self and para—the non-Self. ‘Our’ vyavahar worldly interactions are ideal even though we live in the worldly life. And our vyavahar is ideal with all neighbors. Ideal interaction means the interaction, which is defined by the Lord Mahavira. There is not the slightest deviation from that. The only difference is that ‘we’ are in this—householder—attire. All work is accomplished where the vyavahar—worldly interaction is ideal. Without ideal vyavahar the nischaya—the realm of the Self cannot become ideal.

The Gnani Purush will not become weak at any place in vyavahar worldly interaction. He plays the exact role in any worldly interaction. The one who never misses the drama (of life) is called a Gnani! At any place, any time, whatever role ‘we’ have to play ‘we’ will play with perfect acting. When we go to work there people will say, “Boss came, boss came.” So there we would act as sheth a boss. When we go to mosaad—mother’s hometown, then there every one will say, “Sister’s son bhanabhai came.” So there we will act like bhanabhai. If someone were to ask me in a train, “Who are you?” then I would reply, “I am a passenger.” When ‘we’ enter the satsang group, then we play the role of a Gnani Purush. And when ‘we’ go in jaan—party of men and women accompanying bridegroom to venue of marriage, then I would become a member of bridegroom’s party. And if we go to a funeral ground, ‘we’ become a pallbearer. There is not the slightest change in that drama and the acting would be exact. He who is deficient in acting the role of the worldly drama is not a Gnani.

So ‘our’ interaction is ideal. ‘Our’ interaction is such that world has never seen it before. Our interaction is such that the conduct and humility wins the mind of the other. No one has been able to attain the Self by rejecting vyavahar worldly interaction.

This science does not reject the vyavahar to the slightest extent. The siddhant—the principle that accomplishes—lies in the fact that the science does not reject vyavahar at all, and one proceeds on the path of liberation with this siddhant. This therefore is the real complete science.

**The Vitarag in Worldly Clothes**

Up until the time of Lord Mahavira, there were ten wonders in this world, but now, this Akram Vignani is the eleventh. The Gnani Purush remains a vitarag-devoid of attachment and abhorrence even while he conducts business in the world. It is indeed a wonder that you...
are able to do such a darshan! See this? Just look at my topi cap and my coat! Should a Gnani even have a need for these? Why does he have an attachment to worldly things? The One who has absolutely no desire for any material things, is trapped in worldly things. He is in the final stages of becoming absolutely enlightened. It must be people’s misfortune that the Gnani is dressed in ordinary worldly attire and not in the clothes of a sadhu a renunciate. Otherwise millions of people would have been blessed if his attire were that of the ascetic. Alas! People’s merit karmas fall short, because they fail to recognize me as a Gnani Purush.

**Darshan Of A Vitarag In Kalikaal**

*Questioner:* I have read in the scriptures about who can be a vitarag and the description about the state of the vitarag, but I have never seen a living vitarag.

*Dadashri:* You will not find one. You will not be able to do darshan of a vitarag. I failed in the current era of the time cycle and that is why everyone here is able to do the darshan see with spiritual results. Otherwise, you will not even get to do darshan of the one who is very close to the Absolute state of full enlightenment Keval Gnan! It is because you are able to do the darshan of the vitarag that you can understand the vitarag. That is how ‘we’ remain.

**Gnani’s Compassion Is a Thing To Behold**

*Questioner:* As a vitarag, what is your relationship with worldly interactions?

*Dadashri:* Vitarag bhaav, an inner intent without any attachment or abhorrence. The inner intent of salvation of the entire world is the vitarag bhaav. There is no other relation. The one you are questioning now is not vitarag at the moment. I am a meddlesome vitarag;

The Gnani Purush remains continuously as the natural blissful Self and that verily is what brings us to the natural blissful Self.
meddlesome in the sense of wanting others to be free. The real vitarag do not get involved with anything. They merely give darshan to people. They do not have any dealings with people, none whatsoever.

Questioner: But when the vitarag associates-connects with people, is it to discharge and be done with his karma?

Dadashri: They do so to clear their own karmic accounts for the salvation of people. They have no other inner intentions. My only intention is that people attain liberation, the way I have. The real vitarags are not like this. They have no inner intents or wishes. They are absolutely unattached. I on the other hand, have just this one intent. That is why I get up early in the morning and start this school of satsang, which goes on until eleven thirty at night. Why do people suffer so much misery needlessly? There is no misery and yet they are suffering so much. All their suffering will disappear when they get rid of their misunderstanding. How will the misunderstanding go? It will not happen by telling them anything. They have to see an example in someone who has attained it. They have to be shown that it can be done. Such a person is considered murta swaroop – the Lord in human form. Such a person is an embodiment of faith; the one in whom people can have absolute faith. It will only go when they actually see me, and my state.

Questioner: So you are saying you are a meddlesome vitarag!

Dadashri: Yes, what else can it be called then? Meddlesome but we are vitarag. Find out a meddlesome one who is vitarag! Not a single day has gone where the satsang has ended before 11:30 PM. There is nothing new for ‘us’. And then I get up 3:00 or 3:30 AM, after that ‘we’ would sit in padmaasan—crossed leg position for one and half hour and ‘travel’ around the world as ‘we’ do vidhis—Gnani’s special inner prayers of worldly salvation. Then ‘we’ will go to sleep for a little while around 5:30 to 6:00 AM so ‘we’ would sleep for thirty minutes. In all this the body is pain free and easy.

An Ardent Desire For Jagat Kalyan

Whoever pulls ‘Dada’s chain’ (the analogy has come from emergency brakes in Indian Railway trains) can accomplish his work. Because the birth of a vitarag is very rare in this era and in this era of the time cycle you cannot find an absolute vitarag however, for all the souls jivas ‘we’ are verily an absolute vitarag. We have attachment raag only with ‘our’ karma, just enough to clear that karma. And this little attachment raag of doing salvation of the world jagat kalyan remains, and that is the meddling which is not harmful, is it?

One to two life times remain for us, so the interference khatpat—meddling to wake up the spiritually sleeping humanity remains and therefore we are the ‘khatpatia vitarag’! I would tell people, ‘Please bring that fellow here. Do this and that. And the full vitarag do

The Self—Atma is worth knowing, but this knowing is not easy. It can be only known by the grace of the Gnani Purush.
not get involved with anything. One becomes liberated by His darshan only. One can achieve salvation merely by doing darshan of the Tirthankara. But one has to know how to do the true darshan. One’s spiritual profit is dependant upon how much he knows in this regard. That is it. He is the Vitarag. The one who has recognized and known this vitaragata—the state of the enlightened—then that state is his for the taking. The benefit is directly proportional to this realization. They themselves do not interfere—step out of the Self—in this. Their speech simply flows spontaneously and naturally. So the Tirthankaras are not meddlesome. I am a meddlesome vitarag, so I say, “Bring that lady here for her benefit,” because we know that this is not our final life. Therefore, I can say all these things here. The Tirthankara would not say, “there is no father—boss over you, and no one has been born to hurt you in your life if it is not in your account.” They do not utter such words. This is because for them it is, ‘those who are ready for the final liberation, do the darshan and attain; those who are not ready for moksha—liberation, so be it.’ Whereas, for us here there is this residual insistence, ‘get your work done—wake up, know who you are.’ This is our khatpat—meddling and therefore we are called ‘khatpatia vitarag’. How can the humanity attain peace and salvation? It is for that only that I have taken up the unflinching total resolve—bhekha. As a result eleven hours a day pass in satsang.

**Compassion Is The Reason For Meddling**

**Questioner:** Is intent of compassion karunabhaav manifested within you?

**Dadashri:** Yes, karunabhaav, but meddling is there for sure. Even Tirthankara Lords have karunabhaav. But they will not utter even a single letter. If someone were to fall in a ditch yet they will not speak. They can see in their Gnan, but will not say anything. If that person becomes straightforward then they will give everything. And if he becomes obstinate and unyielding then they will not speak anything at all. And here if someone becomes hostile or obstinate then ‘we’ would say, ‘Brother, why are you becoming hostile? Why? What lalacha intense greed do we have in this?’ We have one desire in our mind that, ‘May everybody experience the bliss that we experienced. Become free from these miseries.’ If any such desire is there, that means it is meddling only, isn’t it? Is it not called a meddling? People do ask ‘us’, “Are you a vitarag?” Then I said, “‘We’ are ‘meddlesome vitarag’.” And Lord Mahavira is not a meddlesome, He is absolute and pure vitarag! So he will not bother for you. He will do as much as it is in His udaya karmic fruition only, but our udaya would be meddlesome. Our udaya would be with mixture and the udaya of Lord would not have a mixture that is why ‘we’ are meddlesome vitarag.

**Questioner:** Yes. Now I understood about meddlesome vitarag.

**Dadashri:** Yes. If ‘we’ are not meddlesome then how will it proceed? We make you eat jalebee—sweet stuff and make you vitarag. Eat and drink everything and enjoy and become vitarag. How easy is this path! One is made vitarag on the straight and simple path.

Gnani Purush can accomplish anything, because he has no sense of doer-ship—kartabhav. He exists as nimit bhaav—evidentiary doer.
Yes. If there is no meddling then it will not work, will it? And people of this time are not easy to meet with, without meddling. If I had absolute vitaragata then no one will meet me at all.

Niralumb State Of A Gnani

**Questioner:** The state You have, we do see but we are not aware of it with real understanding khyal. How is that internal state of the absolute knowledge—absolute Self?

**Dadashri:** Yes, only ‘we—amey’ would know—experience that state. ‘I—hoon’ does not come out of samadhi the bliss of the Self, at all. Even at this time my samadhi is continuously on. This Ambalal Patel is not ‘I’, this ego—ahamkar is not ‘I’, this chit is not ‘I’, ‘I’ am beyond all these. This shuddhaAtma—pure Soul is also not ‘I’, shuddhaAtma is what all these folks have become. I am not in the form of a word. I am as the exact swaroop Self form-state. ‘I’ am in niralumb—without any dependency on anything that is in the relative, swaroop—Self form-state, but I am short by four degrees. What is my desire until my four degrees are completed? Only this much: May people attain the bliss that I have attained.

There are two kinds of Gnanis. One is the one who has attained shuddhaAtma—pure Soul and remains as the Self, but this state depends on word shuddhaAtma, and the second kind of a Gnani would be niralumb—absolutely independent. Tirthankara Lords are niralumb; ‘we’ are also niralumb. ‘We’ do not have shuddhaAtma pure Self state, in the form of word. ‘We’ are at the niralumb Self state. Where there is no avlamban dependency at all. The other one is dependent on the word and this one is independent absolute state. This is the eleventh wonder!

Gnani Purush, having become absolute, has no concern with the issue of support or dependency. Let there be the bhavna—ardent desire for jagat kalyan—world salvation, but He has become an absolute! Absolute means niralumb. He does not dependent on anything. Independent—swatantra absolute, only the absolute kavada ja, there is no mixture with anything else.

‘We’ have taken hold of the niralumb state that is why any worldly thing does not touch us or hinder us. So ‘we’ have been in that state, niralumb. This ‘worldly position’ sthit is such that ‘we’ do not have any divisiveness due to difference of opinion matbd at any place, nothing of that sort. This is because no dependency will ‘touch’ ‘us’. ‘Our’ status is niralumb! Therefore ‘we’ are able to understand that even at this dasha state and stage—‘we’ are able to remain niralumb—totally free from anything of the relative—then how niralumb the vitarag Lords would be?

We are totally niralumb. I stay amidst everybody, I eat, drink, move, walk around, everything is there. In spite of having this body ‘we’ can see and experience the state of

*After receiving Gnan, if one knows how to digest an insult, then he will become a Gnani.*
niralumb and ‘we’ can experience the state of bondage too. We are able to experience both situations. The ultimate thing is niralumb! Then only it is called moksha. This Akram Vignan is such that one can become niralumb—absolute independent state. Therefore whoever has bhavna—desire for it can attain it.

The Gnani is Always in the State of Swaparinati

Questioner: Dada, whenever we see you, you always appear free. You are always in a good mood. What is the reason behind it?

Dadashri: Not even for a moment am I in the state of parparinati—state of the non-self, I am always in swaparinati—state of the Self. If only for an hour the state of parparinati were to arise in me, you would see a change on my face. The Gnani never has parparinati. It is a wonder of this world that he remains constantly in the swaparinati state. Writers of the Hindu scriptures have given a very high state to anyone who comes into swaparinati, even for a moment. Krupadudev Shrimad Rajchandra has said that the Gnani Purush is the absolute Self in human form. Look for a Gnani Purush who is walking around as a human being. Who is considered a dehadhari parmatma the absolute Self with a body? It is the one who has no parparinati; he is constantly in a state of swaparinati.

A Gnani is always in swabhav parinati state of the Self. Any time day or night Gnani is in swabhav parinati, they will not be in parparinam the results or the effects of the non-Self. The One whose speech, conduct and humility win everyone’s mind, who is completely free from artadhyan—internal suffering and raudradhyan—internal suffering that affects and hurts others and there is mukta hasya—laughter that liberates due to the ego less state and tension free state. He is the treasure-house of infinite qualities.

‘Dada’ is in only one internal state parinati that remains constant; ‘Dada’ is constantly in the eternal bliss of the Self.

Purity of The Gnani

If I were to take money from people, people would give me as much as I wanted. But what am I going to do with money? I have attained this state—pad only after all such beggary bheekh left.

I eat, drink, and wear clothes that I have bought with my own money that I have earned from my business and whatever unfolds in my prarabdha—karma effects in this life. I do not take money from anyone and I do not wear anything that is given to me by others. I have paid for this dhoti single piece fine white lower garment that I wear, and I also pay for my own airline tickets to Bombay. So why would I need money? How will people accept even a word of what I say if I take a dime from anyone? So what I am saying is that the purer you remain, the more the world will benefit from it.

The one who has the slightest fear of an insult is not a Gnani. The one who has the slightest beggary for respect is not a Gnani.
Laghuttam Form Of The Gnani

**Questioner:** In which stage-category do you place yourself in all this?

**Dadashri:** I believe that I am a disciple of the whole world and I am laghuttam swaroop smallest of all in the relative realm. Besides this form, I do not have any other form. And the Lord ‘Dada Bhagwan’ has manifested within.

There is no one lower than I in the world; that is how laghuttam I am. One can be elevated to the status of God if he becomes laghuttam. Still, I feel it is very bothersome to become God, on the contrary, I feel ashamed. I do not want that status. Why do I need that status? I am a Gnani, is this status of a Gnani any lesser? And I am a Gnani in the form of a disciple of the whole world. I am a laghuttam Purush. What status can be greater than this? There is no chance of falling from a laghuttam lowest state, which is how great this status is.

So ‘who’ is this (in front of you)? It is a laghuttam Purush. How can you have darshan of a laghuttam Purush? You cannot have such a darshan. Find me a person who is laghuttam.

In our Vignan-science, ‘Dada’ becomes your disciple. I have given Gnan to so many people; I am the disciple of every one of them. I am a disciple of the whole world. Who can become the supreme being of the whole world? The one who became a disciple of the whole world can be the supreme most.

It is worth making the entire world your guru–master. One should get and achieve whatever gnan—knowledge that helps, from wherever he can. ‘We’ are sitting here after having become a disciple of the whole world.

If you enter the laghuttam ego, ‘how can I become smaller?’ then (Your) Gnan will blossom tremendously. A guruttam ego—‘I am something, I am better, I know better, any emphasis on the worldly ‘I’,’—always brings a veil over Gnan and a laghuttam ego will make it blossom.

**The World Will Only Accept A Disciple of the World**

**Questioner:** Has Dada made anyone his disciple—shishya?

**Dadashri:** I sit here as a disciple of the whole world. I am the disciple of disciples. What do I need a disciple for? Why would I want to take on their responsibilities?

**Questioner:** What will happen if you do not have any disciples after you?

**Dadashri:** There is no need for it. I do not have any disciples but there are many who will cry and mourn.

Gnani Purush is considered the Lord of the universe, and yet there is not even a trace of egoism in him.
Questioner: But who will come after You when you are gone?

Dadashri: Time will show who that person is.

Questioner: You say that there will be forty-to-fifty thousand who will mourn after you but no disciples. So what are you saying?

Dadashri: I do not have any disciples. This is not a throne. If it were a throne, then there would be an heir to it. If it was throne then people would come here to become heirs, would they not? Here, only the one, who becomes a disciple of the whole world, will succeed. Only he who the world accepts will succeed here.

The Link of Gnanis Will Continue

The link of Gnanis will continue. Therefore seek a living Gnani. Without him, there is no salvation.

I will personally help some attain siddhi—the ultimate liberating principle. Will there not be a need for them, afterwards? People of future generations will need the path, will they not?

Gnani as the Laghuttam And the Guruttam

Even if ‘our’ liberation delays by one more lifetime, ‘we’ are not concerned, but ‘our’ wish is that this Vignan be propagated and that the world should benefit from it. That is why I have come to explain it. I have the time. I have nothing to do. I do not have any problems because I am the idliest person in the world and absolutely without any intellect. I am on my own and so I do not have any hassles. You have many hassles. Otherwise, I am no better than you are. Do you feel that? It is only for the worldly interactions I am sitting on this high seat.

In addition to that, do you know what my height is? Laghuttam! What does laghuttam mean? I am smallest, lightest of all the jivas living beings in this world. That is my height. As far as the worldly life is concerned, I am the smallest. When it comes to name, fame, looks, wealth, pride etc., I am laghuttam - the lightest and from the perspective of the Self, I am guruttam – heaviest, largest. Therefore, in the home department – the Self - I am guruttam and in the foreign department – the non-Self - I am laghuttam.

I am in a laghuttam state and that is why people will attain salvation. In the worldly

The greatest wonder in the entire world is the Self—Atma! The one, who attains that, attains everything.
sense, from the relative perspective, I am laghuttam and in nischaya – from the real or absolute perspective, I am guruttam. I am nobody’s guru. I consider the whole world as being my guru.

‘We—I’ remain liberated and laghuttam. Still I enjoy the grandeur of the guruttam state. My appearance and conduct is laghuttam. For the world I am the smallest; I am laghuttam and for those who want to attain Gnan, I am the greatest, I am guruttam. So, if you want liberation, I am guruttam and there is no one higher than me. And if you want to be great in the worldly life, then I am laghuttam.

Laghuttam Must Be Your Intent

So I am not your superior. You are my superior. I have never thought myself as being superior. You may scold me but I will not scold you. If I scold you then it means that I am in the wrong. And if you scold me, it is because of a misunderstanding on your part. You do it because there is weakness in you, is it not so? Otherwise, the whole world is my superior because I am laghuttam.

So laghuttam means to come down; that can be done very effortlessly, can it not? ‘We’ did it very easily. So always, have an inner intent of laghuttam. The more the inner intent bhaav of laghuttam you have the greater will be your progress towards guruttam the Self. And one attains a state of guruttam only when one becomes laghuttam in the relative life.

I am telling everybody that it will be all right if you are discourteous toward me but I cannot do that. Because they are not aware of responsibility and I have the responsibility.

I have never scolded anyone to this day. I tell everyone I am their disciple. By the relative viewpoint I am everyone’s disciple and that is, by the relative viewpoint, I am laghuttam and by real viewpoint I am guruttam. Therefore from the viewpoint of the worldly interaction vyavaharik, there is no one inferior to me, everyone is superior to me. And through the real viewpoint, the viewpoint of the Lord, there is no one superior to me.

To remain laghuttam and keep abheda drashti vision of oneness, with all living beings, the entire universe, is verily the foundation of Akram Vignan. This Vignan is not without a foundation.

Oneness After Kevalgnan

In the worldly interactions vyavahar I am laghuttam and in nischaya the realm of the Self, I am actually guruttam. No one is superior to ‘us’. God was superior, but God has become deferential to ‘us’, after seeing ‘our’ bhakti—devotional pursuit. ‘We—A Gnani Purush’ and ‘God—fully enlightened Lord’ are one ekakar and we are separate too, thus ‘we’ exist in two different ways. In Keval Gnan one becomes ekakar—one form. For a...

What is moksha—liberation? It calls for a fundamental change in vision—drashtibhed. The Gnani Purush does this for you.
little while ‘we’ are ‘Dada Bhagwan’, for a little while ‘we’ enable this—Lord’s darshan, while one is chanting, ‘Dada Bhagwan Na Aseem Jai Jaikar Ho,’ remaining as the Self-God. That is why everyone rocks with joy!

**Know The State of The Gnani and You Will Become That**

(After Self enlightenment in 1958) ‘I’ do not remain in this body even for a minute; ‘I’ have not been in this body for a moment in the past twenty-five years. ‘I’ remain absolutely separate from this mind, body and speech. So if someone were to insult or strike ‘this’, ‘I’ will not have any problems, will ‘I’? People do not know ‘me’ so how can they insult ‘me’? Those who know me, know me as the Parmatma Absolute Self, so they would never insult me or behave negatively towards me. People know me either as A. M. Patel or they know me as a guru. But I am not any one’s guru. I am a laghuttam Purush. I am what people call a Gnani. As a Gnani, ‘I’ am absolutely laghuttam.

Now if you understand me as a Gnani, then you too will become a Gnani. If you understand me as an acharya spiritual master, then you will become an acharya. I do not have any problems if you think of me as an acharya, but you will become an acharya. So whatever state you desire to be, see me as being that state and you will attain that state. I do not want to become anything; I have already attained the state. A man who has failed by four degrees! Having failed, I sit here as a laghuttam Purush. Therefore, this state of ‘ours’, however, one understands it, ‘that’ he will become. If this talk is understood, then the work is done.

**Where There Is Total Laghuttam, There Is The Absolute**

The one who has attained ‘devaluation’ in the relative, becomes absolute in the real. Therefore, devaluation in the relative is needed. There is no harm in devaluing the relative life. On the contrary, there is nothing but gain. You just have to live happily. Just look at me. I am sitting here having gone through the process of devaluation. What fun it is.

Now what am I saying? Your absolute state will blossom as your devaluation of the relative increases. So is this not the easiest way? So when you attempt to become laghuttam in the relative life, then you will naturally become guruttam and absolute.

In your worldly interactions, when you want to say anything, just keep in mind, ‘there is no jiva being smaller than myself. I am the smallest’. If you maintain this awareness, it is more than enough. If you become laghuttam then only then will you attain the main state and only then will the state of absolute Self Parmatma become yours.

**Compassionate Speech of The Gnani**

*Questioner:* Your vitarag vani speech without any inner connection with the Self—appears harsh on rare occasions. Why is that so?

*Scriptures contain religion, but they do not have marma—real meaning and message. This marma exists in the heart of the Gnani.*
Dadashri: Infinite compassion is ‘our’ state. I see everyone as nirdosh without any fault, I have made my vision nirdosh flawless and through that vision I see rest of the world as nirdosh. Seeing through tatvik drashti—the inner vision of elements, no one is at fault. The circumstances are such, and that is to be ‘seen’. But these stern words come out to rid the person of his disease completely, and there is because of total compassion for him. The Vitarag—the fully enlightened Ones have not scolded anyone. How wise they are. The Vitarag Lords verily are not quarrelsome, even if a disciple happens to betray them; they would not reprimand the disciple. We also have the same goal, no? It just happened that this has come to my part! Twenty-four Tirthankaras left the stock, ‘go ahead later on ‘Dada’ will come, so go there.’ Thereafter it came to our—the Gnani and the enlightened Lord within—share of spiritual work. Behind our scolding lies pure natural compassion. Our swabhav—the nature of the Self—is vitarag—without any attachment. ‘Jeva rogo teva aushadha, Shreemukh vani zarate—as the diseases, so the medicines, the speech flows through the divine mouth’, thus the speech comes forth according to the naimittic—instrumental cause—interaction. This Gnani is a personification of compassion only. This is karunyamurti an embodiment of constant compassion! Yes, we should get solution by any means.

Only the vitarag unattached speech that expresses forth through ‘us’, will clean up this mess. ‘We’ will not have to go anywhere personally. People of foreign countries will look to India as the spiritual center of the world and will come here to learn about true religion. At that time we will not see any inner corruption in people, and all will enjoy happiness never experienced before; the happiness will be like the happiness of Satyug. The unparalleled spiritual realm of Lord Mahavira will shine way beyond the realms of all the previous Tirthankaras!

**Intelect Ends Where Love Is**

What is God like? He is anasakta—without any attraction. Nothing ever attracts Him.

Questioner: Even the Gnani is anasakta?

Dadashri: Yes. That is why our love is constant and the same everywhere. It is equal for everyone. My love is the same for those who insult me and for those who shower me with flowers. There is no discrimination in my love and where the love is not discriminating, the intellect disappears. Love is when there is no falling apart, no separation bheda. Oneness abhedta is love. This is called love of normality.

When undifferentiating—abheda love—prem takes hold, it means intellect—buddhi ends and therefore the ahamkar—ego ends. Thereafter nothing remains, and when there is no my-ness—mamata then only prem swaroop love-incamate-state arises. ‘We’ are eternal love! ‘We’ have no my-ness—mamata for this body, no mamata for this speech and no mamata for this mind.

The one who remains continuously as the gnata-drashta—knower-seer is the Gnani.
The Gnani Purush: Embodiment of Love

Questioner: What is real love?

Dadashri: Real love never increases or decreases. The Gnani’s love is such a love; it does not increase or decrease. I have that kind of love for the whole world. That love is the Absolute Self.

The pure love that you see of the Gnani Purush, the love that you see clearly, is itself the absolute Self-Lord in human form. The pure love that you can see, the one that neither increases nor decreases, the love that remains constant, is the absolute Self. The Lord in human dehadhari parmatma form is clearly visible through this love. Gnan is the invisible parmatma absolute Self, which takes some time to understand.

Questioner: How can one become pure love state—shuddha prem without the ego?

Dadashri: As long as the ego is present, there can never be pure love—shuddha prem. Ego and pure love cannot co-exist. When does pure love occur? It is when the ego starts to dissolve and only when the ego completely disappears, that one becomes an embodiment of pure love prem murti. The embodiment of pure love is the absolute Self. In the presence of the absolute Self, one’s salvation is accomplished. The absolute Self is impartial. It is beyond the scriptures. All the four Vedas say, ‘this is not that’. It is the Gnani Purush that says, ‘this is that!’ The Gnani Purush is pure love and he can give you the Self right away.

Love Is With The Enlightened One Only

The world is run by infatuation and attraction aasakti. The only ones with real love prem are the Gnanis and the fully enlightened Lords. They have the license of love. Their love makes people blissful. This love creates a permanent bond between them. Their love is beyond this world. There is no hint of worldly love in it.

There is nothing in this world that makes the Gnani happy! Only your love makes him happy, because he is the only one with real love. The Gnani has nothing to offer you but love. His love is for the entire world.

Love Illuminates The Divine Energies Of The Self

Questioner: What is the relationship between love and compassion?

Dadashri: Love and compassion are different. Compassion means a generalized awareness of suffering of the entire humanity. This is a type of grace. Love is different. Love is the vitamin for the Self. People have taken a lot of vitamins for the body, but they have never taken the vitamin for the Self. When one tastes pure love, the atma vitamin.

Keep profound inner intent," let no living being be hurt by my mind, body and speech".
atmavirya the inner energy of the Self expresses, atmaaishwarya Self energies evident to the world arise.

The pure Self is the original life force element—shuddha chetan and is the pure Soul shuddhaAtma, and that is parmeshwar the supreme God. When will one remember His name? Only when one gains some benefit from Him, and then only will one feel some love for Him. If love arises for anyone, his name has to come in front of you, and then you can say his name. So one has to meet someone for whom one feels such love. Then only he will remember him. Do you remember ‘Dada’?

Questioner: Yes.

Dadashri: That means you love me that is why you remember me. Now, why did the love arise? It has arisen because ‘Dada’ has given something that has blossomed this love. Once this love starts to grow, you will never forget it! You will never have to make an effort to remember Him.

Only One Weapon: Pure Love

Questioner: This love that we feel for you Dada...

Dadashri: It is ‘our’ love that grabs you. Real love touches the whole world. Where can you find love? Love is found wherever there is oneness—abhedta. So when can one attain oneness with the world? It is when one becomes the embodiment of love that oneness with the whole world is attained. There you see only love. There is no problem with the love

Moksha (liberation) means a felling of independence. An independence from all worldly intents.
you have for me. That love will help you. With that love, love that is being employed in wrong places will vanish.

**Questioner:** So the feelings that we have for you, is it the result of Your love?

**Dadashri:** Yes, it verily is the result of love. One becomes wise and good—dahyo with this weapon of love. I do not want to scold anyone. The only weapon I have is this love. I have laid down the arms. I have laid down the weapons of anger, pride, deceit and greed. I want to conquer this world with love.

**The Gnani Is Bound By Love**

**Questioner:** Now after taking this Gnan, two to three more lives still remain. So are you not bound to help us with your total compassion until they are completed?

**Dadashri:** I am bound only by love. I am bound as long as there is your love. When your love ceases, then I am free. If your love turns towards the worldly things, then you will not remain bound to me. If your love remains towards the Self, then I will remain bound to you. What do you think? Are we not bound? We are bound for sure through love!

**The Gnani Purush Of Matchless Love**

That is why ‘Dada’ travels throughout the world in a subtle form. On a gross level I am here, but ‘Dada’ in a subtle form roams throughout the world. He watches over everything. This is a premavatar presence of love incarnate, and will be present whenever and wherever one faces the slightest trouble in the mind ‘Dada’ will come to him.

All such things continue to happen. There are no miracles in this. This is natural. Any person that has become free from all the veils of ignorance, but has not yet reached the stage of absolute Knowledge, such a person is the manifestation of real love, and in the presence of such a person, every thing is possible.

**Love Of The Gnani Purush: Love Of The Tirthankara**

The world has never before seen the love that is manifest here. Whenever such a love did manifest, it was within the Vitarag Lords and so that love was not visible. In my case because I fell short in attaining Keval Gnan so the love remains and expresses and full vitaragata enlightenment associated with absolute detachment, did not arise.

**Questioner:** You have said, that you have become the embodiment of love but an absolute enlightenment—absolute vitarag state did not manifest, please explain that?

**Dadashri:** Love is when one does not feel even the slightest of negativity towards anyone. So only absolute vitarag state is called love. As one becomes more and more devoid of raag-dwesh—attachment-abhorrence—vitarag, one’s love will arise proportionately. The Absolute Vitarag has absolute love! You have all become vitadwesh without abhorrence.

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The world is selfish. All these relations are relative. The only real relative is the Gnani Purush. He has infinite compassion for you.
Now you have to slowly become vitarag - without attachments in all matters. That is how love will arise towards the full phase (the Absolute state).

**Questioner:** Here you have said that you have love, what does it mean when you say that you did not get reach the vitarag state?

**Dadashri:** Vitarag state is this love of mine. You are able to see my love, but the love of the Absolute Vitarag is not visible. Their love however is considered real love. People can see my love, but that is not called real love. Real love is when one becomes an Absolute Vitarag; complete full moon, whereas for me it is not considered the full moon but the moon of the night before the full moon.

**Questioner:** Absolute vitaragata and yet be lacking in love, is not possible, no?

**Dadashri:** They can never be without love.

**Questioner:** Is there so much of a difference between the fourteenth day of the moon and the full moon?

**Dadashri:** Quite a lot of difference! It would appear to be very much like the full moon, but there is a vast difference! What do I have? I have nothing, whereas the Tirthankaras have everything. Nevertheless, the satisfaction I feel is the same as that of the full moon! My energies are such that I feel as if I have achieved the full moon too!!

### Salvation Through the Darshan of the Gnani

**Questioner:** What is the importance of doing darshan of a Gnani Purush? What fruit can we reap?

**Dadashri:** Gnani Purush is without internal torment—shalya. Having a prasanna—that which pleases others chit those who come to do the darshan feel the bliss of such a pure chit. The sins of many life times are destroyed with a mere darshan of the Gnani.

There is nothing in this world that you can give to a Gnani Purush that will be useful to him because he has no desire for anything. No desire for money, for fame, for sex or respect. The Gnani Purush is desire-free; His mere darshan washes away all your sins. You experience boundless peace by just sitting with him.

Under no circumstances do negative bhaav—feelings ever arise within ‘us’. You will not see any other bhaav in my eyes, and that is why people do darshan. One should not be able to read any negative bhaav in the eyes. That is when one will feel samadhi the bliss of the Self just by looking into those eyes.

This darshan is called the wonder of the world. This is the eleventh wonder. Ask any kind of questions; ask millions and millions of questions, the Gnani Purush will answer them.

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*Moksha begins the moment one gets the darshan-vision with understanding- of the Gnani Purush who is free from kashayas-anger, pride, deceit, greed.*
through his vision. There is not a word of a scripture. Here lots of work can be done in one minute.

**Questioner:** I do not have a question, but we want to walk on this path.

**Dadashri:** Yes, that’s it, enough. You keep doing this darshan. Everything will happen by doing darshan. If you have questions then do ask. However questions will not arise. All questions will resolve with this darshan. You can clarify your mind, but you do not really need clarification. If one takes birth here in Hindustan and if he gets to do the darshan of a Gnani Purush then his salvation is done. Even if one has just taken up spiritual study, once he meets a Gnani Purush, he attains salvation!

### Worldly Benefits: Spiritual Benefits

‘Satsang chhe punyai sanchalit, chahoon abhyudaya anushangik’

‘Satsang is dependant upon the stock of merit karma,

‘I desire worldly prosperity and spiritual prosperity’

You get two rewards when you meet a Gnani Purush: one is improved worldly life-abhyudaya and the other is spiritual improvement leading to liberation-anushangik. You will attain both these rewards together. If you don’t get both the rewards together, then you have not met a Gnani Purush. People don’t realize this because they carry tremendous amounts of overdrafts—debt of karma. But now that you are doing satsang, these overdrafts will definitely be paid off.

### Full Darshan Of the Gnani Purush

There are three very auspicious days, The Indian New Year Day, Janma Jayanti (birthday of the Gnan), and Gurupurnima. On these days there are no external interactions with anyone and therefore I, the Gnani Purush become one with the Dada Bhagwan within and consequently am in an absolute state. You can reap tremendous benefits by doing darshan during this state. That is why it is very important to do Dada’s darshan on these days.

### Impartiality Towards All Religions

**Questioner:** You are Self-realized person, now if you go to the temple then does not it raise the pratishtha—set an example and encourage—going to the temple?

**Dadashri:** Wherever we go we would go for darshan. We go for darshan at derasar, temple of Mahadevji (Lord Shiva), temple of deities, mosque of Muslims, everywhere. If ‘we’ do not go then people will not go too for the darshan. That can create wrong practice. We cannot create a wrong new path. We have different responsibility for that. ‘Our’ solutions are always for people to attain peace and happiness.

Gnani Purush is a mirror. He ’sees' that which is within you as it is.
Questioner: What inspired you to spread this new religion?

Dadashri: The inspiration to spread religion comes naturally. I felt the desire to make others experience the same bliss that I experienced. This is the inspiration.

People ask me how I will be able to fulfill the commitment that I have taken for the salvation of the world now that I am getting old and take so long to finish a cup of tea in the morning. I do not have to do the work on a gross or physical level. It is all occurring at a subtle level. The external events are merely a drama. I just have to support them.

I Remain as The Self: Patel does the Vidhis For Salvation

Most of the time ‘I’ remain as ‘the Self’. The relation I maintain with this body is that of a ‘neighbor’. Only on certain occasions, I come into this body. When one remains as the Self, nothing can affect the freshness. I have never slept at night. I may doze off once or twice, for about fifteen minutes, but the rest of the time, only the eyes are closed. Because I am hard of hearing, people think Dadaji is asleep. I have to perform a lot of vidhis so I remain in the Self and A. M. Patel does the vidhis. Day and night he is performing vidhis for the salvation of this world.

Gnani Molds Prakruti Thus

People think that Dada is taking a nap inside but there is no truth in that. I sit in the padmaasan pose. Even at the age of 77 years, I am able to sit in the padmaasan pose. My legs are very flexible and that is why my eyes and the light-energy in my eyes is very strong.

How much affection do I have for this body of mine? ‘I’ have already attained liberation through this body and completed my salvation. My affection and care for this body is only to the point that it becomes the instrument for the salvation of others. But otherwise my relationship with this body is one like that with a neighbor.

I do not have any rights over this body. Whoever has the right will come and make their claim and take it. You have to treat this body of yours as a friend and get your work done. There is no telling what can happen to this body at any time. Nothing however can happen to the territory of the Self. The body that will take you to moksha is very strong. The body through which liberation is attained is called the charam sharira.

His Presence Verily Bring Salvation

Questioner: What kind of gift is offered to the world by a person like you? Or what is the importance of such a person for jagat kalyan?

Dadashri: His presence verily would do jagat kalyan. Only His presence. When the...
time is right for the people of the world to attain salvation, He will come about. His presence only can bring world salvation.

**Questioner:** So did vyavasthit—scientific circumstances evidences select you?

**Dadashri:** Selected by the laws of vyavasthit. No one had said this. I had bhavna deepest inner intent, that world should not be like this. Salvation must occur. So the causes were laid down! May someone attain that Gnan—Self-enlightenment which can bring world salvation. And this Gnan manifested within me only. I did not know that such Gnan will manifest.

And how wonderful did this Gnan manifest? According to my presumption, may every living being attain world salvation and such merit karma punyai came into fruition, which can do the same. So now you can ask whatever you want to.

**Subtle ‘Dada’ Will Be Around for Thousands of Years**

**Questioner:** ‘Dada Bhagwan’ is the Lord of fourteen worlds, so now excepting Him, what needs do we have?

**Dadashri:** He is the Lord of fourteen worlds. But how can we hold Him in our hand? You can hold Him as long as this body-temple is around. Later when this body leaves, what then? Yes, people believe the visible Dada as Dada. Really, the original Dada is separate. This that you can see is different ‘Dada’—Amabalal and there is again a middle part, sookshma subtle ‘Dada’.

**Questioner:** You mentioned bhavna deep inner intent for Dada, do you mean it to be for subtle Dada?

**Dadashri:** As long as there is niddidhyasan—varying levels of inner darshan there will not be any problem. If you look for the physical presence there will be a problem.

**Questioner:** And if we have niddidhyasan of verily this murti physical body, then will there not be any problem?

**Dadashri:** It will remain ‘first class’, high class—top order - wonderful. It will be moving, walking and talking. Not only it will appear near to you but it will be just in your close proximity. You can also see Him talking with you. That can last forever. Even if ‘we’ are not here, sookshma subtle ‘Dada’ will be present for thousands of years.

**The Desire of Salvation for The World will Lead to Full Enlightenment**

Who can do jagat kalyan? The one who can do his own kalyan, can do kalyan for others.

With the exception of the Gnani Purush there is not a single thing that is beneficial in the world.
My only concern is how people attain salvation. That is very purpose for my birth. Half the world will achieve salvation through me and the other half through my followers.

We have attained salvation, now we should keep inner intent for salvation of others. That verily will take us to full enlightenment. That bhavna deep inner intent, ‘may everyone attain salvation’, begins one’s own salvation—kalyan first.

Have A Deep Inner Intent of Salvation of the World

Questioner: The bhavna which we have for salvation of the world, what if this is the only bhavna we have in our life?

Dadashri: Yes, you will reap very big fruit for that bhavna, what Tirthankara Lords did that they only had bhavna for only the salvation of the world, that’s it! As a result what did they attain? They become tirthankara. Wherever they put their step, is called tirtha place of pilgrimage. I also pray for very same bhavna, if you have same bhavna then it will come in fruition.

A single pure person can do jagat kalyan. The underlying foundation of this must be total Atma bhavna being the Self. Continue praying that bhavna for one hour and if interrupted, resume praying. If you have a goal of this bhavna then preserve and nurture this bhavna.

Five Pure People For Salvation

Who can impede the one who has made the unflinching commitment to the goal of salvation of the world? There is no shakti energy in the world which can obstruct and the celestial Gods of the entire universe are showering flowers. Therefore, make a commitment that I want to do this work only. The moment you make this decision, from that moment onwards you will not have to be concerned about the needs of this body. As long as you exist in sansaaribhaav—I am Chandulal, this world is mine—there will be worries for the needs of this body. And what a jahojalali—the ease of royal splendor, this Dada has? When only one kind of desire remains then you have accomplished. And devsatta—energy of the celestial beings is with you. These celestial beings have the power, they have such authority to help you constantly. Only five are needed with only such exclusive goal, nothing else, no wavering is needed. In times of difficulties or in sleep, there should be only this one goal.

This Science Is Not Going to Go Away

Questioner: We all have decided the goal of jagat kalyan through your grace. So this world can become aware of this ocean of knowledge, or can understand this Gnan, but what can we do so at least the world can know that it is available?

Dadashri: You just have to keep this bhavna within that may this world attain

This Akram Path is an absolute wonder! It has manifest after a million years. It is the path of salvation of the entire world.
salvation. That bhavna is of the pure heart. The world will attain for sure, there is no doubt about that. Nature only will help in this. No body else will be able to help in this. Nature will really help. The world will attain. That is definite. This is not going to go astray. Such a magnificent Vignan that has manifested is not going to be buried without its full purpose coming into reality.

And this Lord Simandhar Swami will liberate the entire world. The entire world will attain liberation! The entire world will attain liberation through his evidentiary presence—nimit as the current living Lord Tirhankara.

Give Support to the Work of Salvation Of the World

I am in the preparation for the salvation of the people of India. Having attained the Self, having become the Purush Self, I have commenced the purusharth real effort on the path of ultimate liberation. All my work is aimed at how the people of India and foreign countries benefit from this. Whoever is able to help, can do so; they can help by lending support to this ‘tent of salvation’ that ‘we’ have erected, should people not lend some support?

Questioner: Yes.

Dadashri: The entire of this world is going to turn around. New updeshaks—preceptor-masters of religious teachings will arise and the old ones will retire.

May The Whole World Attain This Bliss

I have deep inner intent in the mind that, ‘Everyone attain the bliss that I have attained.’ I do not want anything else. That is also bhaav—desire, no? As long as any bhaav—intent, desire exists, once degree—spiritual unveiling—is that much the less. One cannot be a total vitarag as long as there exists any bhaav. That is why ‘we’ fell short by four degrees.

Questioner: Dada, what about three hundred, fifty seven, fifty-eighth and the fifty-ninth degree?

Dadashri: That degree will increase, that state is very high. That status is very high.

Questioner: How does the world appear to the one with three hundred and sixty degrees?

Dadashri: No living being is suffering, no one is in pleasure, and no one is at fault at all. Everything is regular and normal. He

Our worldly state is in 2 bhaavs-inner intent states: Laghuttam-smaller than the smallest and abheda—I am in all. This is ‘our’ boundary.
sees every living being as faultless—nirdosh. I too see all as faultless, but that is so by shraddha faith and in Gnan—knowledge. It is not so in charitra conduct. That is why ‘we’ sometimes say, “You did this wrong, and this is good of this person.” As long as right or wrong comes out in speech, then the flawless vision has not come into conduct—charitra. When it will come in conduct—vartan-charitra then ‘our’ three hundred and sixty degrees will be accomplished.

I have been free and without any tension for the past twenty-seven years. Whatever tension there was, belonged to A.M. Patel. But as long as A.M. Patel is under tension, I carry the burden, do I not? When that ceases, then we will be fully liberated. But as long as the body is there, there is still bondage. I do not have any problem with that anymore, even if there remain two more lives. The only sense of bondage is the inner intent from the past life of wanting others to attain the same bliss that I have attained. That is the only activity kriya. This—the status of Gnani is the fruit of that intent.

We Will Leave Last

Questioner: For jagat kalyan, you are the one who is saying that you are not in hurry; let it take one to two more lives for you.

Dadashri: I am not in hurry, what am I trying to say here? Let me be as long as the natural law permits. If the time comes to proceed for moksha final liberation, I am ready, but currently I have no desire for that. I am not in a hurry, what does it mean? Moksha is our current experience. So then let the people get the benefit of salvation. That is my desire. Thereafter, ‘we’ will leave quietly.

Gnani, The Splendor of the Reign of Lord Mahavira

A Gnani is to be found once in a while. In every fifth era of the time cycle there is a Gnani Purush for sure. Otherwise what will happen to the spiritual realm—sashan of this last Tirthankara? It will turn

Gnani is the one who does not enter into good or bad karma.


into a forest. So there is some kind of support like this. It is there and it keeps running. And this realm will shine brilliantly. Now it will shine brightly and beautifully.

This is not considered ‘our’ reign. We are the illuminating splendor of the reign. The illuminating light of the reign of Lord Mahavira! What will ‘we’ do with that reign—being the Lord? Why would ‘we’ take those pains? This is called the reign of Lord Mahavira. It suits and is right for a tirthankara. This is not appropriate for ‘us’. ‘We’ are just here to give the interim support. This is ‘our’ nimit instrumental evidence. ‘We’ will walk away after completing it.

~ Jai Sat Chit Anand

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( In the presence of Pujya Deepakbhai Desai )

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(every month, 1st week Telesatsang in English)

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<tbody>
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<td>INDIA (IST)</td>
<td>08:00 AM to 09:00 AM</td>
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<td>USA (EST/new york)</td>
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Final Goal Is To Attain The State Of A Supreme Soul

The goals in human life: Until one meets a Gnani Purush he should live his worldly life in such a way that nobody gets hurt through him, to the slightest extent. The second goal is to attain the state of a Supreme Soul and that is the ultimate goal. If one meets a Gnani Purush, and obtains the knowledge of the Self through His grace then that can lead to moksha. Thereafter following His Agnas and staying in satsang with him will solve all puzzles and accomplish everything.

~Dadashri