

Atma Gnan To Keval Gnan

(Knowledge of the Self to Absolute Knowledge)

Self-realization in one hour

Dadashri: What is the first thing that comes to your mind when you wake up in the middle of the night at two o'clock?

Questioner: That I am a Pure Soul (*Shuddhatma*)

Dadashri: The first thing that most people tend to remember, are the things most dear to them. One can never discern that which is imperceptible. That is why the soul (*Atma*) is regarded as mysterious and perfect, free from darkness and ignorance.

Ordinarily, the awareness of, "I am *Shuddhatma*" is not discerned, but here, within an hour by the grace and divine powers of *Akram Gnani* and blessings from the higher celestial beings, (*Dev Loka*), you attain an extraordinarily high level of Spiritual State.

When you meet a *Gnani Purush* (fully enlightened being), the path of total liberation (*Moksh*), becomes very simple and easy. It is even easier than cooking rice! Otherwise the path to liberation would take billions of years to reach. Through a *Gnani Purush*, this path is attained in a very short time by means of a unique short cut. This knowledge that I give you is the knowledge of the Vitraag (one free from all worldly attachments) Lords. However, our method is different. Our method is "*Akram*" (literally meaning no steps). Your entire perception changes completely. The awareness of the Soul (your real Self) is achieved within one hour. In the traditional path (*Karmic Margh*- step by step path) of liberation, this realization of "I am the Pure Soul" is not attained until the very end. People have endeavored in many ways, they have put forth tremendous effort (*purusharth*) and have tried many different ways to achieve Self-Realization. Even for a moment's glimpse of the Soul, seekers have undertaken all kinds of strenuous efforts and methods to no avail! The *Gnanis* who progress in the *Kramic Margh*, do not attain the permanent awareness of "I am

Shuddhatma,” until the very end. For you, this stage of awareness is attained easily and within one hour and what is more this awareness will remain with you forever.

Achievement of Self-Realization

Questioner: After having acquired this *Gnan* from you, I feel bliss, which is not related to any external objects. Now I only yearn for *moksh*.

Dadashri: You have taken the *Gnan*? Now you have acquired the conviction that you are the Pure Soul. Now remain in this conviction all the time. Read the small book – *Charan Vidhi*” every day. Are you not convinced that you are a pure soul? Are you experiencing the bliss?

Questioner: Yes, very much so.

Dadashri: That is the bliss of soul. The soul within you is now awake. You have been awakened from the darkness of ignorance to the light of Self Knowledge. Many of your karmas have been destroyed in the “fire” of this Knowledge. Do you spontaneously remember that you are a pure soul or do you have to make an effort to do so?

Questioner: I remember it spontaneously and constantly.

Dadashri: It remains with you all day long, does it not? Your work is done!

The right vehicle is necessary

Questioner: Now, all I yearn for is liberation.

Dadashri: The desire for total liberation is not necessary now because liberation will come by itself. You only need to sit in this “train” (train of *Moksha*). For example if you board the train bound for Ahmedabad, Ahmedabad will arrive in time. You do not have to keep wishing for Ahmedabad. Similarly, from now on it is not necessary for you to yearn for liberation. Having sat in this train of liberation, you

may continue to do your personal work. This train will take you to Moksha. If you have any problems or obstructions along the way, then all you have to do is earnestly remember *Dada Bhagawan* (other name for Perfect Soul within) for one hour.

Wrong understanding is gone and awareness of right understanding is achieved

Dadashri: When did you receive the right understanding (*samkit*)?

Questioner: Two months ago.

Dadashri: In the two months the plant of knowledge has thrived well. The second day of the moon will become the third day and it will continue to progress gradually until it reaches the full moon stage. The full moon is equivalent to perfect absolute knowledge (*Keval Gnan*). After acquiring self-realization, no new karmas are being charged; the charging of all new karmas has stopped. There is no more anger, pride, attachment, and greed.

Questioner: What is the root cause of this wrong understanding?

Dadashri: Are you really Chandulal or the pure soul?

Questioner: Now, I am the pure soul.

Dadashri: "I am really Chandubhai," is a wrong belief and this wrong belief is now gone. That wrong understanding (*Bhranti*) is gone. Now you simply have to sincerely follow the Five *Agnas* (Dada's five cardinal guidelines that one must abide by for spiritual progress) that I have given you.

Questioner: Is the constant awareness of, 'I am a pure soul', the seed of right understanding? Is that called *Samkit*?

Dadashri: Yes, this can be called *samkit*, or it can also be called *Bodhbeej* (seed of right understanding).

Difference between Self and Non-Self

There is a line of demarcation within you between, the Self and the non-self. Chandulal and all of his possessions belong to the non-self and your real Self, the soul is your true Self (I=Self and my = non-self). No part of the Self is to be entwined with the non-self, and no part of the non-self is to be entwined with the Self.

You have to understand only this

There is nothing more for you to know. The soul is the only thing you need to know and that, you already know now. If you can completely grasp this understanding in this lifetime, you will achieve victory over everything. You will recover the losses of infinite lifetimes in just this one lifetime.

***Akram Gnan*, obtained through experiment**

Once acquired, the awareness of the Soul is permanent. If ever you have any reservations about this awareness, then discuss it with the *Gnani Purush*. If you say, "I feel that I am losing awareness of the Soul. I do not feel the same awareness I did the day I received *Gnan*." I will reassure you that you are not losing your awareness of the soul, but rather, an impure *chit* (the subtle component of the mind which has memory and vision) momentarily shrouds your awareness. Your mind may wander here and there, but, after receiving this *Gnan*, your awareness of the soul does not leave, not even for a moment.

This scientific process of self-realization (the *Gnan Vidhi*), takes only one hour! If you make mistakes, if you fail to utter some of the words or you lose your concentration, then the desired result will not be achieved. If you have any doubts or any misgivings about the *Gnan Vidhi*, then errors may occur. On the other hand, if full attention is paid during the *Gnan Vidhi*, the awareness of the Self will remain at all times.

Protection for the newly planted seed of Gnan

Henceforth, you have to follow the five *Agnas*. At bedtime, visualize Dada's face (Dada's *niddidhyasan*) and keep repeating, "I am *Shuddhatma*," as you fall asleep. Doing so will nourish the seed of knowledge that has been planted during the *Gnan Vidhi*. The seed is

now sown. The five *Agnas* will nourish this seed, and so it will grow and flourish. The more you follow the *Agnas*, the stronger the growth.

Results are similar to the *Kramic Path*

In the traditional *Kramic path*, the ego is purified through the medium of the ego itself. What are the things that you have to reduce or cleanse? It is the ego, which has been tainted with the dirt of anger (*krodh*), pride (*maan*), illusion (*maya*, attachment), and greed (*lobh*). These are the things that need to be destroyed. When the ego rids itself of these impurities, it becomes one with the Pure Soul (*Shuddhatma*). One then becomes totally liberated in the final stage. When the ego becomes completely pure it, becomes one with the “Pure Soul”. These are the principles of the karmic path.

However, in the path of *Akram Vignan*, which is a non-traditional path, the same results are obtained through a unique, new method, without any efforts on your part. This path is very rare indeed! The same results are obtained spontaneously and within one hour! This method of self-realization is effortless.

Therefore understand this completely

Once you understand what you have acquired with this *Gnan* you will reap its benefits completely. Even with an incomplete understanding you will get some result, however there are no words to describe the results of a properly understood *Gnan*.

Attainment of the state beyond the identification with name and body (*Nirvikalp*)

In the “*Nirvikalp*” state, where there is no false identification with the body and its identity, there is no *sankalp* (the sense of possessionship) or *vikalp* (the belief of ‘I am Chandulal,’ or ‘I am this body.’) You are experiencing this state of bliss, but your understanding of this knowledge is not very clear or precise. You have never attained this “*nirvikalp*” state in your infinite past lives. What do you think? Is this not the *nirvikalp* state? After this *Gnan*, your original opinion and belief of “I” and “My” have both vanished. “I am Chandulal,” was a *vikalp* – a false sense of identity. Chandulal is

simply the name given for identification. Now that the right belief about the identity of your real self has been established, whatever falls under 'my' is easily understood. The wrong beliefs of 'I' and 'my' are destroyed.

Gnani Purush awakens you to your reality

After this Gnan, you must keep the home department (the Self) and the foreign department (the non-Self), separate. By doing this, your work will be done. You have been awakened from a deep worldly sleep (sansarik), which was the ignorance of your Real Self. Once you become aware of this (your real identity), the realization has been achieved.

A Gnani Purush breaks your wrong belief, and awakens you to the realization: I am not Chandulal. I am a pure soul. Once this knowledge is established within you, you begin to experience the separation. (Chandulal = Foreign. *Shuddhatma* = Home)

Constant awareness of the Self is experienced

Dadashri: For what length of time do you have the awareness of being the pure soul?

Questioner: When I am sitting alone by myself.

Dadashri: But after this *Gnan*, have you ever felt that you are Chandulal?

Questioner: No, not after the *Gnan Vidhi*.

Dadashri: Therefore, you are the pure soul. A man can have only one belief about himself. The belief and awareness of, 'I am a pure Soul' is now established within you.

Natural Awareness of "I am *Shuddhatma*"

Questioner: So, should the awareness of *Shuddhatma* remain exclusively?

Dadashri: Of course. Now that you have received self-realization, the awareness of 'I am *Shuddhatma*', will always remain. Before self-realization, your belief was, 'I am Chandubhai,' and that awareness was automatic and spontaneous. Likewise, after having become the pure soul, the awareness of being the pure soul remains. The path of *Akram Vignan* is different. In this path, after the right belief is established, your awareness and your identity of being the pure soul, is natural and spontaneous. You experience the state of being a pure soul, in its entirety, and that is why the awareness of the Self, continues to perpetuate. In the traditional karmic path, you have to work to establish this awareness and then endeavor to stay on that path.

Say you become engrossed in your work for three hours and you completely forget your *shuddhatma* state. If I ask you "Are you Chandulal or are you *Shuddhatma*?" What would your answer be?

Questioner: *Shuddhatma*.

Dadashri: Therefore, the awareness never leaves.

Signs of Self-Realization

Dadashri: Once you were '*Chandulal*' and now you are '*Shuddhatma*.' Do you experience a change between the two?

Questioner: Yes.

Dadashri: When do you experience this difference, in the morning, upon waking or in the afternoon?

Questioner: As soon as I wake up I become aware that I am a pure soul. The experience is decidedly different than before.

Dadashri: Yes, so the awareness and experience is there from the moment of waking to the time of sleeping, all day long.

Questioner: The awareness is spontaneous at night but during the day, while working, I have to make an effort to remember.

Dadashri: Yes, that is to be expected. It will be this way because of the involvement of the worldly forces.

Only then it is not charged

Dadashri: In your understanding, what is the knowledge I have given you?

Questioner: That I am a pure Soul.

Dadashri: What is this? (Dada pointing to the questioner's body).

Questioner: This is my relative self.

Dadashri: Are you the doer? Who is the doer?

Questioner: *Vyavsthit* (Scientific Circumstantial Evidence) is the doer.

Dadashri: No new Karmas are being charged for you anymore.

Importance of following The Five Agnas

Questioner: All that is happening is discharge. You say that nothing is in our hands. What is in our hands? What are we to do?

Dadashri: You should obey the five *Agnas*.

Questioner: I understand. What else are we to do?

Dadashri: Nothing else. After this *Gnan* no new karmas are being charged and all the old karmas are being discharged. As time passes old karmas get discharged. You only have to follow my *Agnas* and do nothing else.

Experience of separation

Nobody can stop the discharge. But you cannot completely remain separate as I can. I have direct and complete experience of the Self. You cannot experience the same degree of separation as I do. This is

because I have lifted you up and put you in a elevator of *Moksh* where as I have acquired this Absolute Knowledge as a result of research of infinite lives.

Knowledge of who am I (*Vastutva*) will lead to experience of total Liberation (*Purnattva*)

The whole world has an intuitive knowledge of, 'I am' or 'I exist'. Even donkeys and cows have this knowledge of self-existence, but they do not know the answer to 'Who am I?'. You have the answer to this question, when it is firmly established in your belief that you are a pure Soul (*Vastutva*). Once you have the knowledge and the experience of being the pure soul, then you will progress towards total liberation. Once the knowledge of "I am *Shuddhatma*," is established, it is like forming an interim Government. This will ultimately result into final or full Government.

Initially '*Antaratma*' (Intrim Government) and finally "*Parmatma*' (Full Govrnment)

When I give you *Gnan*, you become the pure soul (shudhatma). But you do not immediately become the absolute, omniscient Soul, parmatma. Right now you are in the state of *Antaratma* – the stage between partial experience of the soul to complete experience.

Questioner: What is *Antaratma*?

Dadashri: *Antaratma* has to clear (solve) all of his files (i.e. deal with any person or situation without any inner elevation or depression, with equanimity, while maintaining the awareness of being the pure soul). When you do these two things you are *Antaratma*. When all your files are solved you become totally liberated (*Parmatma*).

Free from support of words

Questioner: What is the difference between *Shuddhatma* and *Parmatma*?

Dadashri: *Shuddhatma* needs the support. *Parmatma* does not. *Shuddhatma* has the support of words.

Shuddhatma that I have given you is correct and exact. To progress beyond this, you have to make your own real effort (*Purusharth*)

What is *Shuddhatma*? You have reached the door of Moksh. Nobody can send you back if you follow my Agnas. In this process you will slowly become free of the support of words and will attain *Parmatma* state, which needs no support of words.

Now your dependency on your relatives, your name, your body, etc. has gone but your dependency of the word “*Shuddhatma*” still remains.

Method of returning to your original state

Questioner: Does one become *Shuddhatma* by repeatedly saying ‘*Shuddhatma, Shuddhatma*’?

Dadashri: Yes. You have become *Shuddhatma*. From the moment I gave you *Gnan* you have become *Shuddhatma*. In fact you always were *Shuddhatma*, but you were unaware of it because of your wrong belief of ‘I am Chandulal’. It is this wrong belief that shrouds your real identity. With the right belief, the wrong belief falls away.

Now that you are *Shuddhatma*, why is it necessary to keep repeating it? You should repeat this because for infinite lives, you have lived with the wrong belief that you are Chandulal. It is this that makes you forget your Real Self. It is necessary to keep repeating, ‘I am pure Soul’, in order to permanently erase the wrong belief. You have walked away a very long distance from your true Self with the wrong belief. Therefore in order to come back to the right belief, you will have to walk and track back the entire distance. When you come back to the right place, it will no longer be necessary for you to have to repeat this. The awareness will be there without any efforts.

The *Atma* that I have experienced is *Keval Gnan Svaroop* (Absolute Knowledge), and exists without any dependency what so ever. When no dependency remains, then it is “Keval” (complete; full). This is the

state of the fully developed Atma. The Absolute State is achieved when no dependency remains.

Initial Salvation – Final Salvation

All of you will attain final liberation. You have got your 'visa' for liberation and this itself is the first stage of liberation. This first stage of liberation is the most important stage.

Questioner: You have put us on the "train" that leads to final Salvation, haven't you Dada?

Dadashri: Not only did I give you a seat on this train, but also, I enabled you to attain the first stage of *Moksh*. I haven't just put you on the train, you are already experiencing the liberation in its primary stage. It has been endorsed and stamped that you will attain final liberation in one or more lives, provided you do not slip from following my *Agnas*. Even now, you will be protected from the pain and the suffering of worldly problems. This protection of worldly pain and suffering is the first stage of liberation, *Moksh*.

If you follow my *Agnas*, nobody can take away your liberation. Do you follow? As you continue to follow my *Agnas*, you will proceed to the final station of non-dependency (*Niralumb*). There will be a signpost saying, 'Niralumb Station'. You can disembark there.

You are not the doer

From now on, whatever Chandulal does, You – the real you, are not responsible for it. Now that you are fully established in the right belief of being the pure soul, you will not be affected if Chandulal does good or bad. The very awareness of, 'I am not the doer,' is equivalent to the attainment of the awareness of Pure Soul. The pure soul is never the 'doer' of anything. You have become the pure soul. When you believed you were Chandulal and you were the doer, that doership also was a wrong belief. In reality you were not the "doer." If you believed that you were the doer, this wrong understanding makes it impossible for you to say, "I am *Shuddhatma*," because you can never be pure in the wrong belief. One might say, "I have committed this sin, done this etc." This is a wrong belief. In fact, the 'Real' in him

is not the 'doer' of anything, therefore, You, the real you are not the doer. Whether it is merit karma (punya) or demerit karma (*paap*) you are not the doer. It is *vyavasthit* (scientific circumstantial evidence) that is the doer and you, the true Self, are the pure seer and the observer of whatever comes forth.

The doer of mistakes asks for forgiveness (*Pratikraman*)

Questioner: In all this discharge, how can one remain Pure (without Inner disturbance)?

Dadashri: One should be constantly aware that discharge is beyond his control and accept discharge (of karma) without any disturbance (elevation or depression). If, during the discharge, there is any conflict or pain inflicted upon others, then ask for forgiveness. However you have to ask Chandubhai (your relative self) to ask for forgiveness. The Pure Soul is just the knower and the seer. The one who makes the mistakes has to ask for forgiveness.

This is called *Shuddhatma*!

Shuddhatma is a scientific word. Because you are *Shuddhatma*, you are the "knower" and "seer" of things, whether it is good or bad. *Shuddhatma* remains unaffected in all states of life, good or bad. Neither good nor bad can touch, affect, or alter it; that is called *Shuddhatma*. Whatever Chandubhai may do, you remain as *Shuddhatma*. I am giving you now, this vision and understanding that *Shuddhatma* is your very own nature, so that nothing shall affect you. There is a long journey to final liberation after the attainment of this knowledge and understanding, but because of this *Akram Vignan*, this journey will not take too long.

Power of five Agnas

If you follow these *Agnas*, you will be liberated. There is a lot of power in the *Agnas*.

Questioner: In the five *Agnas*?

Dadashri: Yes! These *Agnas* are such, that they encompass the spiritual essence of all the forty-eight *Agams* (Jain Scriptures as laid down by *Thirthankars*). You should follow these *Agnas* sincerely. You should not neglect abiding by them. Abiding by the *Agnas* in itself is liberation. After all, whose *Agnas* are these?

This is the Absolute Knowledge of the *Thirthankars* imparted to you by and through a *Gnani Purush*. The *Agnas* of a *Gnani Purush* is liberation in itself! A *Gnani* is a person without intellect (*buddhi* - knowledge through the medium of ego); only such a person can be called a *Gnani*. A person who uses intellect can never be called a *Gnani*.

Eleventh wonder of the world

This (manifestation of Akram Vignan) is a phenomenon of tremendous wonder and it has never occurred before. It is even more of a wonder that people do not take advantage of it. This is the 11th wonder of the world and the fact that people do not take advantage of this is the 12th wonder! Never before, has this type of a occurrence taken place. There will come a day when the whole world will marvel at this. If you meet a *Gnani*, stay with him – never leave him even for a second – not even to go to the next room! (*This not to be taken literally – it is only to emphasize the extraordinary importance of a meeting with Gnani*).

Equanimity equates with Vitraag State

Questioner: What is *Sambhaav*? Does it mean no attachment or abhorrence?

Dadashri: *Sambhaav*, can also be called *vitraagta*. As a knower you should not slip from your natural state of knowing. Your nature is to know and you should remain in that state. When your files (events or people that require your attention) arise, you should deal with them with equanimity. There are a few files that cause *raag* (attachment, love) and there are many files that cause *dwesh* (abhorrence). When you remain in your *Shuddhatma* state, you will not have hatred towards these files. When you are dealing with the files, towards

which you have attachment, you will want them to stay longer. Those which you dislike, you will wish to deal with them quickly and get rid of them. What should you do with both these files? You should resolve both these files without hatred or attachment with equanimity (*sambhaav*).

There is a very profound meaning in the words '*sambhaav*' and '*nikaal*' and the statement, "The fault is of the sufferer" The *Ajna* to solve all your files with equanimity (*sambhaav*) is the essence of all scriptures. Otherwise this word *sambhaav* is difficult for people to understand.

Questioner: You have kept us busy by telling us to deal with everything as files... Dada.

Dadashri: Yes, all these are problems! All these files must be dealt with. Is there a problem in solving these files? If your boss asks you to clear all the files, do you not obey your boss? You do the same here.

Questioner: Yes, I would do the same.

Solving sticky files

Questioner: I do not know how to deal with sticky files.

Dadashri: All you need is to make a firm and sincere decision to solve all the files with equanimity. Whether the other person does or does not cooperate, is immaterial. If it is sticky (a difficult file or a challenging problem) it may take longer.

Questioner: Dada, it is our desire to deal with the problem with equanimity, but what if we do not succeed?

Dadashri: You may not be able to solve the files that are very sticky. Your files at home are extremely sticky because of the strong attachment. It is easy to solve the rest of the files. One or two of the files at home may be so sticky that you will have a difficult time solving them. You should resolve in your mind that, "I want to settle these files with equanimity."

The coverings of ignorance are being removed

Compliance with the fourth Agna of *Sambhave Nikaal*, is very necessary. Whatever the outcome is, successful or not, it is a different matter. If matters are not settled successfully today, they will sooner or later, however, it will only be successful for the one who has made a firm decision to resolve it in an equitable manner. The “sticky” files may take a little longer.

Questioner: Despite the instructions of the *Gnani*, what should be our recourse if *Sambhave Nikaal* does not take place?

Dadashri: You should not concern yourself with such a possibility. “I want to settle with equanimity,” should be your only goal. What other efforts besides this can be made?

Questioner: There are no other efforts left then.

Dadashri: Any efforts, therefore, will entangle the situation further. Actually “Settlement with Equanimity” is occurring by itself, but you don’t realize this. Don’t expect the results right away, as it can be very subtle. It is like peeling away the layers on an onion. It would appear that we find more layers underneath but at least the layers are being peeled off and will do so gradually until there is no onion left!

Some files may be offensive and hostile and you may even have to deal with their hostility and may not be successful at first attempt. But with perseverance, you will succeed at the 5th or 10th encounter. If not, all you need is to maintain a firm resolve on your part that you want to settle with equanimity with that file. That other poor person does not have the knowledge of these *agnas* - he is in a state of ignorance, and if you also decide not to settle with equanimity, what would you achieve? So secure your own safe side. Settlement with equanimity is your safe side.

Cultivate this feeling all the time

Questioner: Is it possible to settle all files with equanimity?

Dadashri: Of course! Let us take the simple example of a cup of tea for instance. When your 'file' of tea (your attachment to a cup of tea) comes, do you do *Sambhaave Nikaal* or do you gulp it hot right away? Do you not wait for it to cool down?

Questioner: Such small files are not a problem; it is the bigger files that are a problem to solve, with equanimity.

Dadashri: Big or small, it is with the files that you have to do *sambhaave nikaal*. Deal with them, all with equanimity. Decide firmly that you want to settle with *sambhaav*. It is not for you to be concerned whether you succeed or not. You are to position yourself at a level where you can say "Dada, I am working to resolve with equanimity every time."

Questioner: Is that the *bhaav* (inner feeling) I should have?

Dadashri: Yes. Keep that *bhaav* constantly and if you keep *sambhaave nikaal* as your main goal in dealing with all your files, there will be a harmonious transformation in the attitude of the person you are dealing with (your file). Usually negative feelings create negative results. These are effects of the mind and therefore, I am giving you this science. This is absolutely a scientific phenomenon. I have experienced this and seen it operate scientifically. *Sambhaave Nikaal* is a scientific method.

Firmly determine to do it only this way

Questioner: You ask us to settle with equanimity. But how am I to behave when dealing with a violent individual who may even be physically abusive?

Dadashri: How were you dealing with such a person up until now?

Questioner: I used to react with anger

Dadashri: Did that help you?

Questioner: No.

Dadashri: So what will happen if you become angry?

Questioner: It fuels the fire and creates more anger.

Dadashri: When this happens do your neighbors have to intervene?

Questioner: Sometimes.

Dadashri: So from now on only why don't you decided for yourself, without any reservation, that you want to settle with *sambhaav*, and see what happens. You will find a definite improvement and a decrease in the intensity of negative emotions. Suppose you drop a ball from a height of about three feet, you would expect it to bounce several times, would you not? But with each subsequent bounce, the height the ball bounces to will decrease if you leave it alone and do not interfere. In the same way, after a while, the intensity of abhorrence will decrease and come to an end. So from now on, decide to do *sambhaave nikaal*, observe the pure Soul in your opponent and use the weapon of *pratikraman* as often as possible.

What is *sambhaave nikaal*? It is not giving too much importance to your thoughts. Be at peace within and if you experience negative feelings or thoughts about another person, then you have to tell your file number one, 'Chandulal' to do '*Pratikrama*.' The other person is not even aware of what is in your mind, why do you have negative thoughts towards him? Since you have done *atikraman* (aggression), you need to do *pratikraman* and ask for forgiveness. Doing so will wash off the dirt of the negative thoughts.

This is all you need to do

Do you remember to do *sambhaave nikaal* with files everywhere? Do you forget *vyavasthit*? Do you immediately understand and remember *vyavasthit* when you receive a letter from the IRS? At such moments of negative news, do you despair? From the moment you cease to despair under unfavorable circumstances, no new karmas are being charged and those that you have carried with you from your past lives, become discharging karmas. On the other hand, the ordinary people of the world, who have not received *Gnan*

and the knowledge of *vyavasthit*, get upset with the letter from IRS, and go so far as to curse the postman and the servant for bringing the bad news. All this is done through dissipating the energies of the Soul (*atma shakti*) When directed in the negative direction, it binds karmas. So many negative thoughts take place even before the actual utterance of unpleasant words. In reality the IRS officer, the postman, and the servant are all *vitaraags* (neutral, they are least concerned with the contents of the letter). It is the maturation of your past karma that bring about such events. In reality the IRS officer, has no power to do anything. He cannot even defecate at his own free will, no one can!

“All files can be settled with *sambhaave nikaal*” and “*vyavasthit*.” These two sentences can perfectly and comprehensively conclude your worldly life. Even an incompetent person can gain victory with these two *Agnas*. From now on your task should be to do only this.

Having wondered endlessly you have now arrived at your final destination; thus you have to reap the benefits of this situation.

Let Knowledge (Gnan) prevail

Questioner: During times of turmoil, if one remembers *vyavasthit*, then he will not be affected and he will remain separate from the situation. Is that true?

Dadashri: Yes, he will remain totally unaffected.

Questioner: But Dada, it does not happen in practice.

Dadashri: It will only happen when you understand it perfectly. You need to understand it exactly and thereafter you will be completely unaffected.

Questioner: What is the exact understanding?

Dadashri: If a glass breaks do you not understand immediately who broke it? Why did it break? Do you understand all that? We understand immediately, but the worldly view of this understanding is false (an illusion). They accuse the *nimit* (apparent doer, not the real

doer), by saying, “You broke the glass,” and then wrongfully punish him. We on the other hand, never punish the *nimit*. What do you do when things break at your home? We never fail in understanding the *vyavasthit*.

If you come across a group of robbers on a trip somewhere, your Gnan will prevail by telling yourself that you are confronting a group of files. The robbers are files and *vyavasthit* has brought them in your path. Those travelling five minutes ahead of you didn't come across the robbers, but instead you had to come across them. Who was it that brought them there to cross you? *Vyavasthit*. And now that they are in front of you what should you do? Should you fight these robbers? No, with our Gnan, we see the robbers as “files.” And the Gnan says that Dada has said to do *sambhaave nikaal* with all the files. Give them whatever they ask.

This body is file number one

Your firm decision should be to do *sambhaave nikaal*. All these are files. Even this body of yours is a file; it is your file number one. It is wrong to deny this body any food. Once in a while, it is okay to take this body out to a restaurant and feed it whatever it desires, even though you have taken a stance that outside (restaurant) food is to be avoided. You are doing *sambhaave nikaal* with the body by doing this.

Any situation is a result of only Scientific Circumstantial Evidence (*Vyavasthit*)

I have told you what is discharge and what is not. The state of mind, speech, and body are the creation of nature, there is no God above us who has created this and it is the result of scientific circumstantial evidence.

I have given you freedom to eat tasty food, such as cakes and *jalebi* (Indian sweet), but I have told you not to consume anything that will overpower and disturb your awareness of *Shuddhatma*. You should not continue drinking alcohol. This should end. I will show you how to bring an end to this habit by special blessings and by giving this Gnan again.

Daily routine of the Akram Path

Questioner: What should be the daily routine of *mahatmas* (self-realized) on the Akram path?

Dadashri: The activities relate to discharge of old karmas that were charged in the past life. There should be no attachment or abhorrence in the process of the discharge of these karmas. Even if someone slaps you, there should not be any *d wesh* (abhorrence). *Raag-Dwesh* means interference. You need to get rid of all such interferences in your path toward *Moksha*. *Raag-Dwesh* is something that you have brought along with you as old baggage from your past life. You need to empty out your 'shop' of all such goods and make sure that you do not stock the shop with any new goods. Of course customers will continue to come to your shop, sometimes even unpleasant ones, but you deal with all of them with equanimity. Certain customers may even do a lot of damage, but your aim should be to liquidate all your stock because your goal is not to start another business.

For one desirous of closing the shop (desirous of liberation, *Moksh*), I have shown the way. Follow these five Agnas. If someone robs you, don't try to get even with him. All you need to do is to get rid of all your stock. One who desires to get rid of his stock (old garbage of karma and *kashay*) does not continue his business by importing any new stock (create more *kashay*).

Questioner: And you get all different kinds of customers!

Dadashri: Yes, in this world you will see all kinds of customers. Do not worry about getting bad customers. You need not be afraid of the customer that takes advantage of the shopkeeper down the road, because that specific customer was meant to deal with that specific shopkeeper. It was his *hisaab* (some connection due to previously unfulfilled karmas between those two specific parties.) Without your karmic account (*hisaab*), you will not run into bad customers. Otherwise people would never be free from fear of the unknown. Nothing is going to happen unless it is due to you. Whatever *hisaab*

you have, only that *hissab* will come forth. That due *hissab*, is your *vyavasthit*. Nothing is going to happen outside your *hisaab*. If it is not your dues, if it is not in your *vyavasthit*, then nothing is going to happen to you.

When you see, you are separate

This mind, speech, and body are effective. This means they work themselves under the control of "Science Circumstantial Evidence" (*Vyavsthit*.) We only have to see this mind, speech, and body. When you see them, you are separate from what is being seen. If they do something wrong, then you have to tell file number one to do *Pratikraman*.

This is the only difference

Before this *Gnan* you were living your life as Chandubhai. Now, you know and see what Chandubhai is doing. This is the only difference. You constantly know what Chandubhai is doing as a result of this *Gnan*. There is no other difference. However, this state of awareness is very difficult to attain. This state is not attainable even if you were seeking for 100,000 lives. Even after wandering in the Himalayas, attaining this state is not possible.

See your own film

You should simply keep watching the film of what Chandubhai is doing. Just observe what Chandubhai is saying. If the film is over, then what will you see? The only right thing to do is to see what is going on within Chandubhai. What is Chandubhai's mind, intellect, chitt, and ego doing? You have to see this. At night if you can't sleep, put on the film of Chandubhai, and watch-

Stay as *Suddhatma*

Questioner: After taking *Gnan*, please explain how we should prepare for bedtime and what should we do as we drift into sleep?

Dadashri: You should be in the *Suddhatma* state and then you need to tell your thoughts, 'Now I am closing the office. Come back

tomorrow at 6:30 a.m. Today is my first day of Gnan, so I am asking that you do not stay or come around and bother me. If you do I will be forced to insult you so kindly, leave and stay away.' This will work and your thoughts will not bother you.

Uninterrupted peace (Samadhi) after *Gnan*

Questioner: After *Gnan*, can one give faithful attention to his routine work?

Dadashri: After this Gnan, you can have it the way you want. You can acquire the state of *Samadhi*, akin to that of *Bhagwan Mahavir*. It can remain for the entire day if you want to, depending on your energy and how you utilize it. You have infinite energy and strength within you, but these external problems cause interferences. With this Gnan, we give you freedom (*moksh*) of the first order. The Final *moksh* (freedom from cycles of birth and death) will come when all your karmas are over.

Thereafter, Gnan Shines More

Questioner: How are we to achieve harmony in an environment where people around us have not been privileged to have this "Gnan" and we are the only ones with Gnan?

Dadashri: Environment and circumstances are not under your control. While you are here with me, the atmosphere is calm and peaceful, but this Gnan prevails regardless of the nature of environment or circumstances, especially under adverse circumstances, Gnan is more useful and tends to illuminate more.

Play your worldly role as if you are in a drama

Just as a person named Laxmichand performs the role of a King in that famous drama (play), you have to perform your role of "Chanddubhai". You know you are *Suddhatma*, but if you become Chandulal and behave accordingly, difficulties may begin. *Suddhatma* is your real state. I, too, play the role in this drama during the entire day. I never lose my *Samadhi* (perpetual state of peace).

You take your worldly role to be real instead of a role in a drama. You are to treat this world as a stage, and act as if you are in a play and not take it as real. The real You is the observer of this drama and you are to stay distant and aloof from the actor (Chandulal).

Questioner: But it is difficult to watch your own drama.

Dadashri: This part is difficult to perfect but it will gradually happen. You have realized your Real Self completely, yet the experience of this Gnan is incomplete and therefore it takes time to perfect. If you stay separate from worldly affairs, then the worldly affairs will remain separate. That is why we have to separate *vyavahar* (worldly affairs). Speak to Chandubhai (file #1), "Chandubhai, your friend has come to visit you. Talk to him." Perform your role as is suitable under the circumstances.

Vyavahar (The world & daily affairs of file #1) remains as vyavahar

What is the understanding of a *Gnani*? The *Gnani's* understanding and adjustment is that both marriage and the widowhood of the daughter are *vyavahar* (relative situation). This *vyavahar* cannot be real. Both these worldly situations are relative and no one can change them. The ignorant person becomes very emotional and distraught under adverse circumstances because of *raag-dwesh*. His *raag-dwesh* is due to the fact that he has not understood *vyavahar* as *vyavahar* (relative, not real). Purity of *vyavahar* means no *raag-dwesh*. Keval Gnan is only achieved when all *raag-dwesh* has come to a complete end.

Your *vyavahar* remains pure because in all activities of life, you are not the 'doer'. Our *vyavahar* says, "The eater is eating... (The Relative Self is eating, your Real self does not participate in this activity)." This Science of ours is extraordinary and very wonderful.

Continuous self-absorption

What is the nature of our *vyavahar* here? What are your duties after Self-Realisation? It is to constantly remain in the five Agnas. Everyone follows the *Agnas*, a few become a little slack in following

them, but then they constantly remember Dada. It is good enough. By following the five Agnas you remain absorbed in the Self. For infinite lives there had been endless association and absorption with everything but the Real, and now you enjoy the perpetual bliss of the Self. This is called *Akram Vignan*!

Questioner: The entire *upyog* (application of the awareness) has changed.

Dadashri: Yes, it has changed completely. It has changed from good to pure. The whole process is one of purity.

This Is the nature of Akram Vignan

This is Akram Vignan, the path that can offer you liberation in one hour. Those who follow what I say will experience liberation right here. Anger, pride, greed, and illusion will not affect them. What more do you want? You are not affected by any of the sixteen different types of anger, pride, illusion, and greed. They cease to occur.

Therefore, this *Akram Vignan* gives you instant freedom. This is not a Relative path. This is not a Kramic path (step by step). This is the Akram path! This is the short cut to freedom.

The load of prakruti

Dadashri: Are you in the state of pure bliss (*Sacchidanand*)? Does the awareness of *Suddhatma* stay with you?

Questioner: Yes, generally I'm aware of my *Suddhatma* state, but the *prakruti* (file # 1) sometimes has a greater force.

Dadashri: Yes that can occur. The force is dependent of the weight of *prakruti*, and such baggage does not come out easily! These forces need to be 'suffered'. *Prakruti* means having to do things even when we don't wish to.

It's the true inner feelings

Questioner: *Prakruti* does not change as much as we would like to. What is the reason?

Dadashri: We don't want changes in *prakruti*. We are concerned with what the inner feelings are. Do you have the desire to follow the *agnas* completely? That is all I need. I do not ask for anything else. I do not judge you on whether you pass or fail your examination. My only concern is whether or not you studied

The nature of prakruti (Individual nature & disposition), result of past karmas.

Questioner: Shouldn't there be a change in an individual's nature?

Dadashri: Yes, this change occurs for everybody. Your nature is like a tank full of water. After Gnan new water is not being added to it But the water in the tank will remain in the tank if it is not used up. Someone will say, 'Today one hundred trucks came to get water' (a lot of files came making claims). That is good; it means his tank will empty faster. Why are you concerned and afraid? All we are concerned with is that we want to empty the tank.

When someone insults you, he is emptying your 'tank' of karmas. The faster the 'water' is taken out, the quicker it will empty and the slower the it is taken out, the longer it will take to empty the tank.

That is not called anger

Questioner: What should I do about the anger that still erupts?

Dadashri: After this *Gnan* your *krodh* (anger), *maan* (pride), *maaya* (illusion; attachment), and *lobh* (greed) gradually vanish. None of those remain anymore, but you need to understand them all. There is a definition for anger. What is it? You can only call it anger if there is a feeling or intent of violence (*hinsak bhaav*) attached to it and if the feelings of hostility continue to linger (*tantoh*). It is not called anger if it does not continue to linger and if it is not associated with feeling of violence. In the same way, pride, illusion, and greed, can only be called as such, if they too are associated with feelings of violence and if they continue to linger. Your inner feelings of violence and their

tendency to linger (tantoh) are destroyed and thus all four *kashays* are destroyed.

When the *hinsak bhaav* is absent, these four *kashays* disappear. Suppose someone had hurt you and caused you significant grief in the past and you do not meet him again over the span of twenty years, you don't even think of him anymore. Then one day, you accidentally bump into him. Once you see him, the old link of hurt arises and you remember what he did to you. That is called a tantoh – the link that prevails. Say for example, you quarreled with your wife one night and the next morning she serves you breakfast in a disgruntled manner, then it is called a tantoh.

After this Gnan, you do not have any feeling of violence, nor even the link to continue the violence. Therefore this 'anger' you refer to is really called 'gusso' (mild irritation) and because there is not a link of continued violence, the entire effect is wiped off and no further effects remain.

Dislike towards *gusso* (Irritation)

Now whenever Chandubhai gets irritated, you dislike it from within, don't you? Have you experienced that? Who is it that is experiencing this dislike?

Questioner: *Shuddhatma*

Dadashri: Yes, it is *Shuddhatma*! *Shuddhatma* does not like it. You have become *Shuddhatma*. You do not like it from within you. The separated 'I' does not like it and this dislike proves that you do not have any inner feelings of violence. Therefore, this is called discharge irritation. As long as you remain separate the 'old garbage' continues to empty out.

The relationship of separateness

Questioner: But, later I repent a lot for getting angry.

Dadashri: Yes, you feel, 'This should not have happened.' You are not the one who is repenting, you are *Shuddhatma*. You have to tell

Chandubhai to repent. Confront him, "Why are you behaving in this manner?" You have to scold file number one, your non-self.

You need to tell Chandubhai, "There is no problem as long as you have not caused any pain or hurt to anyone, but if you have hurt anyone, then you have to do pratikraman (apology coupled with remorse)." As soon as you become aware that the other person has been hurt by your thoughts, speech, or action, you need to do pratikraman.

Cause of instant freedom

Questioner: Sometimes when someone says negative things about me, I feel suffocated and aggravated.

Dadashri: That is good! That is called penance (*aantarik tup*). If you allow it to happen, the inner penance will occur and what is more, it is necessary. Because of this *Gnan*, the *kashays* within you cease to exist and penance will occur, whereas those who do not have *Gnan* develop *kashays* immediately, and vent them externally without inner penance. But because of *Gnan*, nothing is expressed externally, and instead you suffer from within due to inner feelings of extreme hurt. You experience the heat of penance from within, and suffer that penance. However, all you have to do is to observe the emotion.

This internal awareness during difficult situations (the inner penance) is the causal reason for *moksh*! He who follows the principle of *sambhave nikaal*, is doing the biggest inner penance. Whenever you deal with equanimity, you are doing penance. Dealing with equanimity is the highest penance.

Four pillars within Agnas

All the four pillars of *moksh* are contained within these five *agnas*; *Moksh* comes with *Gnan* (knowledge of the real Self), with *darshan* (understanding), with *charitra* (conduct) and with *tup* (penance). These are the four pillars of *moksh*. With *Gnan* and its understanding, the inner character improves and results in *moksh*.

The Seer has no *raag* (Attachment) or *dwesh* (Hate; abhorrence)

Questioner: When meeting some individuals there is a feeling of hate and with others there is love. Why does this happen? Please explain this to me in detail?

Dadashri: After this Gnan feelings of hate or love comes to Chandubhai, not to you, *Suddhatma*. And you are the knower of Chandubhai's hatred. Do you have the awareness and know when it happens?

Questioner: Yes, I know.

Dadashri: This hatred does not happen to you. Chandubhai is the one that feels hatred because of his baggage of past lives. And if the baggage is of love then there will be feeling of love. For those who do not have this Gnan, these feelings of attachment or love and hate are called *raag* and *dwesh*, respectively. *Raag* is a worldly and temporary love or attachment and *dwesh* is hatred. New *karmas* are formed because of the presence of *raag* and *dwesh*. After this *Gnan* when you remain as the seer of Chandubhai the *karmas* get discharged and no new *karmas* are formed. You will know that Chandubhai is feeling the hatred. Before *Gnan* you did not know or have awareness of this.

Through the application of *aagnas*, everyone will be perceived as innocent

You need to be in the purest application of this Gnan. You will achieve this by staying in my *Agnas*. Just as you are the pure soul, so is everyone else. Such application of Gnan should be there. If you see any faults in others, it means you have slipped from seeing their *Suddhatma* and slipped from the seat of your *Suddhatma*. Only by staying in your *Suddhatma* seat, will you be able to see *Suddhatma* in others, and not their faults. If you deal with your files with equanimity, that is also considered highest application or union with *Suddhatma*. Without this application, it is not possible to follow my *Agnas*.

Or else, this application will be useless

When you ask someone, “Why did you do this?” At that instant, you should be aware that, he is a pure soul and that you are speaking to his file number one. You should have this awareness as you speak the words. If you do not have this awareness, you will lose this highest union or application. Therefore, this kind of awareness is important. Usually it is always present, however, because you did not remain focused in your awareness, you lost the opportunity of its valuable application.

This is called *shuddh upyog* (pure application-seeing *Suddhatma*)

You must look at yourself as pure and others as pure too. Never look at anyone's impurities. Even if someone insults you, do not see his impurities. This is called pure application or *shuddh upyog*. What are you supposed to see in him? All you need to see in the person, who insults you, is their real self, the *Shuddtma* (pure soul) and nothing else. At the moment of insult, be aware of your absolute purity and it will not touch you at all. Regardless of who curses you, just remain an observer and the knower. This is called *shuddh upyog*.

This is how you arrange upyog (application of Gnan)

How are you supposed to adjust this *upyog*? When Chandubhai, the non-self is chanting the *Trimantra* and You, the pure Self are observing him doing so, that is called *shuddh upyog*. In all bodily activities, good or bad, the state of the pure observer is the state of pure application (*upyog*). By remaining a pure observer of all these activities, your application of *upyog* is absolutely pure.

Nothing held back

I have not held anything back. I have cleansed you to your very core all the way down to your sub-atomic levels. Nothing whatsoever should cause puzzles anymore.

Questioner: But you have separated us and given us the five Aagnas! Thereafter, why would there be any puzzles?

Dadashri: I have given you the real truth about the entire universe (Brahmand) in these *Agnas*. Despite this, if you have any questions, they are all related to the *prakruti* and we will need to deal with it, won't we?

Dehadhyaas (the feeling of 'I am the body') leaves thus

Are you Chandubhai or are you *Suddhatma*? You need to check into this if at anytime you are asked about your real identity. Are you Chandubhai or *Suddhatma*? What will you say?

Questioner: *Suddhatma*

Dadashri: Then your feeling of 'I am the body' (*dehadhyas*), is gone and thereafter you should stop accepting Chandubhai's mail (anything that is directed to file #1). If you accept his mail inadvertently, you will then turn around and say, "No this is not mine, this is Chandubhai's mail." But you are likely to accept Chandubhai's mail initially because you have not fully understood this Gnan. With total cessation of accepting Chandubhai's mail, total separation from the body will result.

This body is my neighbor

As long as you feel you are Chandubhai, you are going to have the feeling that this body is yours, and who ever Chandubhai is married to is your wife, and that the children are also yours. As long as you were Chandubhai, all that was yours. The linkage to worldly association is through the medium of the body and the feeling that you are file number one. Thus, the feeling of 'my-ness' proliferates but once you become *Suddhatma*, the my-ness totally dissolves. After this *Gnan*, neither the negative nor the positive tendencies of the body are yours. You have to treat Chandubhai as your neighbor.

Nothing else is mine

The person suffering in pain is not me. The insomniac is not me. Whatever the suffering may be, I am not the one suffering. The one

who suffers and the one who becomes entangled in the suffering (*tanmayakar* - the mixing or assuming the role of body through ego) is ego, and not the real Self. The real Self doesn't suffer or become *tanmayakar*. For example in the process of churning cream, the cream (butter) and the buttermilk will separate. Then if you take that buttermilk and cream and try to churn them again, they will not become one. That is precisely what has happened to you. Once your Self, the *Atma*, has separated from the body, it is never going to become one with the body again. The reason for this sense or feeling of mixing and the perception of suffering by Chandulal as being yours, is because of the habit from endless previous lives. And whenever suffering comes, if you keep telling yourself, 'This is not mine,' for a week, then you will notice the separation and you will not be the sufferer. Whatever form of suffering comes, remind yourself that it is not yours and consequently the suffering will stop, and you will remain separate. Yes of course you will have to get rid of the old garbage. Are you able to take the garbage to that special place where all of you are going (final Moksh)?

Awareness separates you from neighbor's suffering

Now that you have become *Shuddhatma*, you need to keep Chandulal, and the real 'You' separate. This is *Gnan* of separation. If Chandulal has a headache, then you need to tell him, "Chandubhai, have a seat, this pain will go away." Make him talk about *Shuddhatma*, and if his head is hurting tell him, "Do you know Chandulal, this pain in the head is nothing compared to the pain the Jain monks have to endure when they have their hair plucked, one at a time, to initiate them into monkhood. At least you do not have to suffer that pain, and besides, who is the one suffering?" Such talk is helpful. When file number one is suffering and you become aware of file number one's suffering, 'You' (the Self), the observer, becomes separate from the sufferer. Sometimes you also need to comfort Chandulal, and tell him not to worry, by saying, "I am with you". Thus the adverse circumstances will pass. This is exactly how it is.

This must be done

Then sometimes, if someone scolds Chandubhai, you need to say, "Chandubhai, you must be at fault somehow, that is why this person is scolding you." If you were not at fault, no one would scold you!

Chandulal is one who is apt to commit errors, but not you, the *Shuddhatma*. Also if Chandulal makes mistakes but does not repent, it is not right. You should tell him to repent for his errors. You need to be aware whether Chandulal is sincere when he is repenting. It is necessary for the person who has made a mistake to repent. But if Chandulal repents excessively then you need to tell Chandulal, "Take it easy and don't repent too much, I am with you. Let us do Dadabhagwan's *darshan*." Talking this way is necessary because this is *Akram Vignan*. This is the science without any steps (without having to follow any rituals for spiritual progress).

Understand the nature of this vyavahar

We are the knower and the seer (*Gnata-Drashta*)! Chandubhai does his job and we have to tell Chandubhai, "Keep on doing your job, do not slack off." Of course, Chandulal has a worldly responsibility with reference to his work, etc. Up until now, there was nobody to tell him. Now 'We' are there to tell him. Chandulal may say, "Oh! I have tried my best, things are not working out." Then you should tell Chandulal, it is *vyavasthit*, so sleep on it and try again tomorrow. Suppose you get a letter from the IRS, demanding a hundred thousand dollars. You should remember *vyavasthit*, you should have a good meal and be at ease. If there is a bomb scare, even then you need to remember *vyavasthit*. People outside will be scared but you should have a nice meal and not be hassled. A bomb may spare you and may fall on those who are scared.

Observe and keep observing

You should observe what your file number one is doing. But whether it is good or bad, you should not be concerned with it. At home, if someone asks, "Do you want to take a bath?" you should say, "I will do whatever is convenient for you." You need to observe how file number one is responding. Is this difficult at all? If you practice this for one day, then the process is the same for each day. The daily routine of eating breakfast, bathing, going to the rest room, etc. remains the same.

The Knower-Seer observes the file

Questioner: Is it possible to completely destroy the ego through the continuous process of observing file number one?

Dadashri: Not only is it possible to destroy the ego, but if you continue to do it every moment on, then you can become *Param Atma* (Supreme Self). There is no problem, provided you, as the pure observer, do not become drawn into and involved with whatever file number one's intellect and chitta are doing.

The Lord observed one pudgal (flux of intake and output) only

What was *Mahavir Bhagwan* doing? He just observed his own body and whatever was happening within it. He was a pure observer. What does "observing only one *pudgal*" mean? It means to observe your own body within yourself; it is to observe what the mind is doing, what the chitt is doing, what the hands are doing and all the other organs are doing, and being a pure observer of them.

In spite of all action (*Pravrutti*) remaining without action (*Nivrutti*)

When can one attain *Moksh*? "One can attain *moksh* if he is actionless in the midst of all actions. Until that occurs, nobody can go to *moksh*."

In all your activities, you believe that you are the doer. But I know in all these activities you (the real self; the soul) are not the doer. You will not understand this but I know this to be a fact.

In this world, for those who do not have this Gnan, even if they are sleeping, they are the doer. How? They are in the state of ignorance (*agnan*; spiritual ignorance) and with *Atmagnan* you are not the doer in the midst of all worldly actions. What happens to such a person? There is no more charging of new karmas and all remaining karmas are discharging.

Even if you go to the courts you are not the doer. People will say, “He does a lot of bad things in the court.” Even in this you are not the doer. This is a *vignan*, science. This *vignan* is so wonderful and it keeps you completely separate from the sense of doer ship. You are the seer and not the doer.

Awareness of *Shuddhatma* will remain till final Liberation (Moksh)

Questioner: Now I have a constant vision of you in my chitta as well as a continuous awareness of being *Shuddhatma*. I experience inner freedom. Will I experience the same inner freedom in the next five or six lives before liberation? Will this awareness of *Shuddhatma* remain? Now I have this constant awareness of *Shuddhatma*. When I go through the nine months in the womb and experience the pain and suffering before my next birth, will it affect this awareness of *Shuddhatma*?

Dadashri: This awareness will never be forgotten. The one who has ego will not forget his ego. In the same way one who is aware of his real nature of *Shuddhatma* will not forget it. You should understand this thoroughly so that such mistakes do not occur.

If you die in ignorance, then there is no hope. If you die with the awareness of *Shuddhatma*, then your work is done.

Dada is your companion until the final Moksh

Questioner: We have taken this *Gnan*. What should we do at the time of our death?

Dadashri: You should remain as the knower and seer. See what is happening within you. If you can't do this, then stay in my five *Agnas*. See the Relative and the Real.

Questioner: We have taken this *Gnan* and are trying our best to obey these *Agnas*. When death comes will this awareness of

Shuddhatma remain? Will we be the knower and seer that the body is leaving?

Dadashri: The awareness would be even more intense and brighter. Has Dada not come everyday in your awareness?

Questioner: Yes, he comes.

Dadashri: At the time of death he shall be very much present.

Samadhi Death in the end

Questioner: Will the mahatmas be in *Samadhi* (oneness with the Pure Self) at the time of death?

Dadashri: If they obey my *Agnas*, I will be present and death will come as a *samadhi*.

This Knowledge (Gnan) will remain till final Liberation

Questioner: Now that we have taken *Gnan*, will this knowledge remain with us from the very beginning of the next life?

Dadashri: Yes, this knowledge will remain.

Questioner: The *karmas* of last life come as fruit or result in this life. When this life is over are all *karmas* from the last life finished or will some remain for the next life?

Dadashri: Yes, all the *karmas* of from past life are finished in this life. If no new *karmas* are formed then you attain *moksh*.

But you are charging new *karmas* by abiding by my five *Agnas*. As a result you will have to take one, two, or three more births. By obeying these *Agnas*, you are binding special *punya*, which will take you to *Mahavideha* World. There you will have *darshan* of *Shree Shimandhar Swami*. After this you will attain the final *moksha*.

-Jai Sacchidanand