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**APTAVANI**



9



# Aptavani - 9

As expounded by the  
Gnani Purush Dada Bhagwan

Originally Compiled in Gujarati by :  
Dr. Niruben Amin



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## **Trimantra**

(The Three Mantras)

### **Namo Arihantanam**

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

### **Namo Siddhanam**

I bow to all the Lord who have attained final liberation.

### **Namo Aayariyanam**

I bow to all the Self-realized masters who unfold the path of liberation.

### **Namo Uvazzayanam**

I bow to the Self-realized teachers of the path of liberation.

### **Namo Loye Savva Saahunam**

I bow to all who have attained the Self and are progressing in this path in the universe.

### **Eso Pancha Namukkaro**

These five salutations.

### **Saava Paavappanasano**

Destroy all the sins.

### **Mangalanam cha Saavesim**

Of all that is auspicious mantras.

### **Padhamam Havai Mangalam**

This is the highest.

### **ॐ Namu Bhagavate Vasudevaya**

I bow to the One who has become the Supreme Lord from a human being.

### **ॐ Namah Shivaaya**

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

### **Jai Sat Chit Anand**

The Awareness Of The Eternal Is Bliss



**Books of Akram Vignan of Dada Bhagwan**

1. Adjust Everywhere
2. Ahimsa : Non-Violence
3. Anger
4. Aptavani 1
5. Aptavani 2
6. Aptavani 5
7. Aptavani 6
8. Aptavani 9
9. Autobiography of Gnani Purush A.M.Patel
10. Avoid Clashes
11. Brahmacharya : Celibacy Attained With Understanding
12. Death : Before, During & After...
13. Flawless Vision
14. Generation Gap
15. Harmony In Marriage
16. Life Without Conflict
17. Money
18. Noble Use of Money
19. Pratikraman : The master key that resolves all conflicts  
(Abridge & Big Volume)
20. Pure Love
21. Right Understanding to Help Others
22. Science of Karma
23. Science of Speech
24. Shree Simandhar Swami : The Living God
25. The Essence Of All Religion
26. The Fault Is Of the Sufferer
27. The Guru and The Disciple
28. Tri Mantra : The mantra that removes all worldly obstacles
29. Whatever Happened is Justice
30. Who Am I ?
31. Worries

## **Note About This Translation**

The Gnani Purush Ambalal M. Patel, also commonly known as Dadashri or Dada, had said that it would be impossible to translate his satsangs and the knowledge about the Science of Self-Realization verbatim into English because some of the meanings would be lost in the process. Therefore, in order to understand precisely the science of Akram Vignan and Self-Realization He stressed the importance of learning Gujarati.

Dadashri did however grant his blessings to translate his words into English and other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts.

This is a humble attempt to present to the world, the essence of His Knowledge. This is not a literal translation but great care has been taken to preserve His original words and the essence of His message. For certain Gujarati words, several English words or even sentences are needed to convey the exact meaning; hence, many Gujarati words have been retained within the English text for better reading flow. At the first encounter, the Gujarati word will be italicized followed by an immediate explanation of its meaning in brackets. Thereafter the Gujarati word will be used in the text that follows. This serves as a two-fold benefit: firstly ease of translation and reading and secondly it will make the reader more familiar with the Gujarati words critical for a deeper understanding of this science. A glossary of all the Gujarati words is provided at the back of the book. For additional glossary, visit our website at :

**[www.dadabhagwan.org](http://www.dadabhagwan.org)**

Many people have worked diligently towards achieving this goal and we thank them all. Please note that any errors encountered in this translation are entirely those of the translators.



## **Introduction to The Gnani**

One June evening, in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, and a contractor by profession, was sitting on a bench on the busy platform number three at Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-Realization occurred within Ambalal M. Patel. During this event, his ego completely melted and from that moment onwards, he became completely detached from all of Ambalal's thoughts, speech, and actions. He became the Lord's living instrument for the salvation of humankind, through the path of knowledge. He called this Lord, 'Dada Bhagwan.' To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifested within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he has yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali, a suburb of Baroda and was later raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interactions with everyone around him were exemplary, even prior to his Self-Realization. After becoming Self-Realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi), his body became a 'public charitable trust.'

Throughout his entire life, he lived by the principle that there should not be any commerce in religion, and in all commerce, there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct, and step-less path to Self-Realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a shortcut, whereas 'Kram' means an orderly, step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

### **Who is Dada Bhagwan?**

When he explained to others who 'Dada Bhagwan' is, he would say :

“What you see here is not 'Dada Bhagwan'. What you see is 'A. M. Patel.' I am a Gnani Purush and 'He' that is manifested within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me.”

### **Current link for attaining the knowledge of Self-Realization (Atma Gnan)**

“I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, will they not?”  
~ Dadashri

Param Pujya Dadashri used to go from town to town, and country to country, to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all who came to see him. During his final days, in the fall of 1987, he gave his blessing to Dr. Niruben Amin and bestowed his special siddhis upon her, to continue his work. “You will have to become a mother to this whole world, Niruben” He told her as he blessed her. There was no doubt in Dadashri's mind that Niruben was destined to be just that. She had served him with utmost devotion day and night for over twenty years. Dadashri



in turn had molded her and prepared her to take on this monumental task.

From the time of Pujya Dadashri's mortal departure on January 2 1988 to her own mortal departure on March 19<sup>th</sup> 2006, Pujya Niruma as she lovingly came to be called by thousands remained true to her promise to Dadashri to carry on his mission of the world's salvation. She became Dadashri's representative of Akram Vignan and became instrumental in spreading the knowledge of Akram Vignan throughout the world. She also became an exemplary of pure and unconditional love. Thousands of people from all walks of life and from all over the world have attained Self-Realization through her and are established in the experience of the pure Soul, while carrying out their worldly duties and obligations. They experience freedom here and now, while living their daily life.

The link of Akram Gnanis now continues with the current spiritual master Pujya Deepakbhai Desai whom Pujya Dadashri had also graced with special siddhis to continue to teach the world about Atma Gnan and Akram Vignan. He was further molded and trained by Pujya Niruma who blessed him to conduct Gnan Vidhi in 2003. Dadashri had said that Deepakbhai will become the decorum that will add splendor to the Lord's reign. Pujya Deepakbhai, in keeping with Dada's and Niruma's tradition travels extensively within India and abroad, giving satsangs and imparting the knowledge of the Self to all who come seeking.

Powerful words in scriptures help the seeker in increasing his desire for liberation. The knowledge of the Self is the final goal of all one's seeking. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atma Gnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan. Only a lit candle can light another candle.

## EDITORIAL

Life after life, human beings have been struggling for liberation (moksha). Many times, one has made progress and many times he has fallen down. What holds one back from achieving the desired result? Those who are performing the practices or helping to perform the practices of attaining liberation, achieve to some degree the success in knowing the 'Helpful causes'. To know and see the 'Harmful causes' and to remain unattached from them, can only be done by a Gnani Purush who manifests very rarely. Once a Gnani Purush has visibly manifested among us, the path to liberation (moksha marg) opens up completely. And with that, one can reach all the way to the end of that path!

One finds the ways up to the path of liberation but while going up, there are 'Danger points' and 'red signals' that alerts one to these danger points, and usually these are not shown. As significant the upward road is, the knowledge and precautions for the slippery slopes along the way is of much more significance. Therefore, without those precautions, no matter how much labor one exerts, he inevitably falls back.

The success in Self-realization does not occur without the extremely sharp awareness of where one becomes an impediment to his own self. This means, in the endeavor of Self-realization, it is extremely important to stop the losses than to gain the profit.

Once the seeker meets the Gnani Purush and knows and understands Him, he begins the worship of the path of liberation. Prior to meeting the Gnani, those who were deeply entrenched in the worldly life (*sansar*), now turn towards the path of liberation. However in their remaining worldly obligations, which they must fulfill and complete, often knowingly or unknowingly, they get dragged and immersed back into the worldly life. Who can show them this 'leakage' (their weakness)? To 'seal' that 'leakage', here in this Aptavani is shown the practical knowledge

(*vyavahar gnan*), the spiritual knowledge (Gnan), the Science of spiritual knowledge (Vignan), the art of knowledge (*gnan kada*) as well as the art of explanation (*bodha kada*) of the Gnani Purush.

Moksha-marg means the path to freedom; it is the path of attaining freedom from all worldly attachments. Whatever practice one resorts to believing them to be instrumental for his freedom, it does not give him the experience of freedom. His attachments are not broken in spite of performing many different practices. Where is the mistake being made? One should serve the 'causes of freedom' in order to achieve freedom, and whatever causes one serves, if he experiences freedom and detachment; then only can he say that the causes served are those for liberation. Instead, his attachments are not broken in spite of serving the causes for freedom. Why is that?

The Gnani Purush has seen the complete path to final liberation. He has known that path, He has the experience of it and he has completed it. Therefore, he can show us the mistakes obstructing that path; he can show us the difficulties, obstacles and dangers along that path. To those who have embarked on the path of liberation, the Gnani can give complete knowledge and complete remedy as to how to eradicate those mistakes.

There are mistakes, which cause bondage. People in this world cannot see those mistakes and so because of constant bondage due to those mistakes and supporting them, people have turned away from the path of final liberation altogether.

The Gnanis of the past had cautioned people about the mistakes that hinder the path to final liberation. However, one can steadily progress on the path, if the truly desirous devotee has, prior to achieving the path and after being on the path, a detailed description of the mistakes that hinder him. Nevertheless, the correct path is to complete it by completely surrendering to the Gnani Purush.

The Gnani have said that bondage and obstruction on the path of liberation is because of *kashayas* (anger, pride, deceit and greed). Being absolutely rid of these faults one attains final liberation. All faults within a person are encompassed in anger, pride, deceit and greed, but how do these faults unfold and manifest in worldly interactions? This can only be understood when The Gnani Purush explains them to us in detail.

Gnani Purush is perfect light, and in his manifest illumination, it is inevitable that, in order to break free from all one's mistakes, one must review and confess all the mistakes (*alochana*) to the Gnani Purush. The Gnani Purush, by direct interaction with the seeker can erase all his inner mistakes. Whenever one has suffered from pain, has experienced difficulties, uneasiness or lack of spiritual experience, or has troubling attachments, and he does detailed *alochana* to the Gnani Purush, the Gnani will show him the light. And in that light, he can see all his mistakes, and find a way to get rid of them.

The main issue is that these mistakes or faults have remained in the form of 'tubers'. These tubers are always buried 'underground' (they remain hidden within). Under the right circumstances, when these tubers get 'water', they germinate and sprout into branches and leaves, and from that, one can discover which kind of tuber he has; he can discover what 'disease' lies within him. Unless the nature of the mistakes is identified, the mistakes continue to get support and nourishment. By coming to the satsang of the Gnani Purush, by repeatedly listening to his speech, and by repeatedly understanding his interaction with specific questioners, the seeker develops awareness and gets the strength to identify and visualize his own mistakes and faults. After that, he gains awareness to weed out the sprouts and by effectively practicing this; he can completely eradicate the tuber. However, this process has to be carried out under the guidance and instructions (Agnas) from the Gnani Purush

who shows him his mistakes in detail, helps to identify the nature of those mistakes, thus helping him become free from them.

Thus is perfected the path of final liberation (moksha marg).

Here in this Aptavani is the speech of Dadashri who is the manifest form of pure Absolute knowledge. This compilation of the causes that obstruct the path to final liberation is presented in an eloquent, basic and heart-touching discussion, for all on the path of liberation. It will help the spiritual practitioner at every step from falling down. In this Aptavani, if the informed reader finds any defect or shortcoming, it is not because of the Gnani's speech, but because of the defect of compilation. For that, we offer apology and prayer.

**- Dr. Niruben Amin**



# PREFACE

By Dr. Niruben Amin

From time immemorial, *prakruti*, which is the non-self complex (also known as the relative-self), is characteristically bound by worldly affinities. When one meets a 'Gnani Purush', he enters into spirituality i.e. non-worldly affinities. However the *prakruti*, which was created in the past life and its inherent tendency to remain bound to the worldly life, will not refrain from manifesting when circumstances of nature pressure it. And in the current time cycle of Kaliyug, the effects of past karma of the relative-self are such that they oppose and mostly obstruct final liberation. In such times, to win the conflict between worldly entanglements and spiritual efforts to attain the real Self, the Gnani Purush gives many explanations of His experiential understanding here.

## **1. Obstinance (*aadayee*) : To be upset and noncommunicative (*risavu*) : Manipulative tantrum (*ragu*)**

Those who are straight and simple achieve straight and simple liberation. Gnani Purush is straight and simple in every way. His statements are proven true in all three times; the past, present and future. For any man who comprehends the statements of such a Gnani Purush, his liberation is at arms length. Gnani Purush says that obstinance is an obstruction on the path to liberation, and if one can straighten out, then he can become God. What is wrong in becoming straight through your own understanding as opposed to becoming straight after taking a beating from others?

If you admit to your obstinacies, they will go away but if you deny them, they become stronger. You can only win over obstinacies by acknowledging and then 'seeing and knowing' them.

You have the right to see only your own obstinacies.

However, you can only see them when you attain impartial vision, or if someone points them out to you and you examine them. Then that would be the scope to remove your obstinacies. However, if you see other people's obstinacies, it is regarded as your own obstinacy. Your obstinacies will vanish the moment you start to see them.

One becomes God when his obstinacies are completely gone.

When a true statement that is satisfying to the heart is not accepted, that verily is the nature of obstinacy. Obstinate people behave according to their own opinions. Obstinacies end in those who behave according to the Gnani's opinion.

The finest qualities of the *prakruti* (the innate nature of one's relative Self) are freely available to everyone on the path to liberation. These qualities are ultimate humility, extreme simplicity, spontaneous forgiveness, and total lack of obstinacy. These qualities can be regarded as measures of spiritual progress.

To be aware of one's own obstinacies is verily called awareness!

Obstinacies may have lessened, however if one has 'my-ness' (*mamata*), then he is absorbed in the worldly life only. Whereas, if there is no 'my-ness' and if the subtlest obstinacies have ended, one will become a Gnani.

The root of obstinacy is the ego. If a person has faith in the opinion of 'people will only shape up if I sulk, remain obstinate, upset and non-communicative (*risavu*)', then obstinacy will not refrain from manifesting in his behavior.

If you become obstinate with the Gnani Purush, you will not get any support or encouragement from Him. There, in front of the Gnani, one has no choice but straighten out and shape up! Obstinacies succumb and bow down to the one who is

*nispruha* (without any inclination towards needs, or desire, of any material things of this world). The one who has the virtue of being straight will naturally receive the grace of the Gnani Purush who himself is completely straightforward in everything.

One is considered to have become straightforward when he knows his own obstinacies. The obstinacies can be identified only if one has the Knowledge of his real Self. And only then can they be reduced and ultimately eradicated. On the other hand, the one who is obstinate will completely miss the whole path of liberation.

Obstinacy arises in making others do according to your will. By doing according to the will of others, obstinacies come to an end.

“To have the knowledge ‘the one who is obstinate is not I’ is called Akram Vignan, which is a step-less (short-cut) path to Self- realization and ‘the one who is obstinate is I and I have to straighten out’, is called Kramic path, which is a step by step path (you progress one step at a time).”

~ Dadashri

To be upset and non-communicative (*risavu*) is also a type of obstinacy. Who is at a loss from becoming upset and non-communicative? Will the train wait for the one who remains upset and non-communicative? The train will leave right in front of him. The world will not stop for him at all.

If someone is being upset and non-communicative (*risavu*) with you, he is being so with the one that is a *risad* in you; i.e. the one that gets upset and non-communicative within you. The *risad* within you is seeing the one who is upset and non-communicative. The *risad* within you is not the real Self. The one who is upset and non-communicative (*risavu*) with you is not the real Self either. The Self sees the Self; the Self sees the pure (*shuddha*) only. Inherent in this, is the path of liberation.



If someone is upset and non-communicative (*risavu*) with the Gnani Purush, how does the Gnani Purush deal with him? Only the Gnani can explain the state of absolute detachment (*vitragata*)! The excellence of the manifest Gnani Purush is in His unattached state, along with his *nishkaran karuna* (Gnani's compassion for us in which He has no 'personal gain' or agenda. This is the only 'reason' and 'purpose' of the Gnani's compassion is to take us to our Ultimate Freedom, or Moksha). As a result, we become free of faults and become steady on the path of liberation and attain the bliss of the Self.

In the advancing stages of obstinacies, one becomes upset and non-communicative (*risavu*) and then if things don't happen as per his intentions, he will resort to manipulative tantrums (*tragu*).

The characteristics of a *tragu* is where one will create a commotion like banging his or her head, crying out loud and resorting to any means possible in order to put others in his or her own grip. So much so that it scares people into submitting under the control of the one doing a *tragu*! With such people, explaining everything to them and reasoning with them can achieve a resolution, but otherwise it is best to walk away from them.

It is an art to do a *tragu* (manipulative tantrum). Tremendous energies are wasted in doing one. One incurs tremendous loss and as a result, risks bypassing the animal kingdom altogether and takes birth straight in hell.

Dadashri, the Akram Vignani shows us ways to be saved from manipulative tantrums. He opens up the vision to get freedom from all kinds of deformed personalities by looking at them and experiencing them from all the phases; so that we too, in our own lives can open up and develop that vision and make ourselves free from our obstinacies (*aadayee*), adamancy towards non-communication (*risavu*), and *tragu* (manipulative

tantrums), or we can escape from people who are obstinate, upset and non-communicative, or do *tragu*. Through the Science of Akram, the Gnani Purush gives us the understanding of the art and the knowledge to become free from our relative self and to not get entangled in the relative self of others; this becomes extremely helpful to remove the obstacles in the path to our final liberation!

## **2. Emotional agitation (*udvega*) : suspicion (*shanka*) : intense mental note (*nondha*)**

In order to make others do what one wants, one starts with obstinacy, then becomes upset and non-communicative and if he is not successful, he starts to do *tragu* (manipulative tantrum). And still if things do not happen according to his wishes, he develops extreme emotional agitation (*udvega*). If the tendency to make others do what one wants is eroded, he gets freedom from the pain and suffering of emotional agitation (*udvega*).

Emotional agitation is created when attachment (*moha*) with ego reaches extremes. In a state of extreme emotional agitation, terrible new karmas are bound.

Only the Gnani Purush can show the subtle clarity of the speed and force of the *prakruti* and of emotional agitation! And it is from the Gnani Purush that the keys to becoming free from causes that become instrumental in causing emotional agitation can be easily obtained to tackle the problem.

In order to become free from emotional agitation, one should find its causes and stay away from them or leave the issue altogether, no matter how priceless. But one must remove the root causes of emotional agitation, because as long as there is slightest emotional agitation, the path to liberation is not there at all.

In Akram Vignan, one enjoys the freedom as a result of

simply ‘seeing’ the relative self (*prakruti*) that is caught in emotional agitation. However, because of ignorance he takes it upon himself by claiming, ‘I am caught in this emotional agitation.’ And as a consequence he actually becomes trapped!

What causes emotional agitation? It is the intellect (*buddhi*). It is the intellect that brings one from *vega* towards *aavega* and ultimately towards *udvega*, meaning it is the intellect that takes one from non-consequential motion or a neutral state (*vega*), into emotional force (*aavega*) and ultimately emotional agitation (*udvega*) and it is the intellect that gives rise to suspicions (*shanka*).

When the power of intellect does not bring about a solution, one gets puzzled and then suspicions are created. Suspicion means one has deep ignorance.

In Akram Vignan, in order to save one’s self from the ravages of suspicion, by understanding the scientific knowledge of vyavasthit (this is the subtle coming together and functioning of ‘scientific circumstantial evidences’ in all actions), as given in the form of Agna (spiritual directives) by the Gnani Purush, one can remain in a steady suspicion-less state (*nihshank*).

If suspicion enters into the mind as a result of seeing a snake entering the house; that suspicion will not go away until the snake is seen leaving the house. Suspicion will not be born at all if the knowledge of ‘scientific circumstantial evidence’ (vyavasthit) is understood.

The Vignan (science) that has manifested through the divine words of the Gnani is the extract of his analysis of his experiences of countless past lives. The original knowledge of freedom attained as a result of going through every phase of numerous innate natures (*prakrutis*), is the research of the Gnani Purush!

Many incidents occur in the lives of men, wherein they

don't have any suspicion (they accept their circumstances) about what is taking place, then why should there be suspicion where everything is happening as a natural order? In the matter of digesting food, is there any suspicion whether digestion will occur or not?

What benefit is there from being laden with suspicion? The condition of an intensely suspicious person is that of a corpse even though he may be alive! What happens when there is suspicion about the daughters when they go off to college? That suspicion creates constant restlessness. It only creates pain and hurts one's own self.

It is a tremendous risk to have suspicion about someone's character. How can such a risk be taken? One can remain suspicion-free as long as he does not happen to see anything. But does that mean it was not there before? Did it happen overnight? No. Therefore, if there is suspicion, one should conciliate that it was there before. This world is only an illusion. The Soul has no wife and no daughter. Those who don't want to miss out on their progress in the path towards their final liberation should not dwell deeper in any place other than the Soul.

In the effect of Kaliyug, the current bad times, where morality and sincerity have broken down between husband and wife, where lies any meaningful pleasure? In Kaliyug, the wife will not be your own. There are tendencies for sheer deceit and fraud flowing in this aspect! So, where is the ground for suspicion? The best way to conduct oneself in this respect is to take the vow of having only one spouse; otherwise it can only be called a 'toilet', is that not so? The toilet is where everyone goes!! Is it not true that the insatiable desire and lure for sex gives rise to suspicion? Once there is freedom from sex, freedom from suspicion will be there. If one does not become free from suspicion that arises as a consequence of his sexual indulgences, not only this life, but his infinite lives to come will

be ruined! The one on the path of liberation should be without suspicion.

Once there is suspicion about a person, there is separation from that person. The echoes of suspicion will inevitably reach the other person. Therefore, there should be no suspicion, and as soon as suspicion occurs, it should be removed with awareness.

What happens when the daughters go off to college and parents begin to suspect their character? It only creates unhappiness! Children try to look for love from outsiders because they do not receive any at home, and consequently slip. This can be avoided by living with them as their friends and having love for them. However, if the daughter takes a wrong step, can you kick her out of the house? One must give protection with love and avoid losses! Caution in the beginning is welcome, but one should never be suspicious!

Where there is no suspicion, there is no unhappiness of any kind.

To have suspicion is the result of past karma, but to keep suspicion is not a result of past karma. That will cause worsening of one's inner intent.

Suspicion is the greatest weakness; it kills the self.

If someone has suspicion about the Gnani Purush, the Gnani Purush will know everything and yet behave in a natural way as if nothing has happened. The Gnani does not have the slightest separation from the person who is suspicious about him. His inseparability, his oneness will only make the other person become free from suspicion.

It is better to slap someone than to suspect him, at least this way there is an instant solution but to suspect someone will eat you up day and night all the way to death.

Suspicious people can never succeed in any task. Success selects those who do not harbor suspicion. Suspicion is removed by remaining in a suspicion-less state, in the state of the Self.

Does anyone ever become suspicious about death? One quickly removes any suspicion there.

As long as the Gnani Purush is there to help, all kinds of suspicions can be resolved completely and thereafter there will be no obstacles in the path to liberation.

Having suspicion is double the loss. First, there is the direct suffering and secondly there is a loss (karmic) of seeing faults in the other person.

Akram Vignan says ‘You’ tell the one (your relative-self) who harbors suspicion ‘don’t suspect anyone’. The one who does the telling is separate from the one who has suspicions!

Can one give a car to a driver who has suspicions about getting into an accident? You should not be in the company of a suspicion-laden person at all; otherwise he will engulf you in suspicions too.

Those with suspicion get into trouble, that is the law of nature and those who do not listen to suspicion have no difficulties at all.

Why should one be consumed by suspicion in a world where even what is witnessed with one’s own eyes is proven wrong?

A single seed of suspicion will grow into an entire jungle! As we do in Algebra, we should just cross out suspicions. Finally, one should remove all suspicions by separating one’s Self from the one (relative-self) who suspects, by employing Gnan and by scolding and threatening the relative self.

When one suspects, suffering occurs right away. But, at the same time, a new seed is sown that will bring suffering even in the next life!

Suspicion is removed by doing proper pratikraman. One has to repent against suspicion. One should not become careless about it. The one who did the suspecting, the one who was in violation, should be made the doer of repenting.

After becoming the Self, if the mind shows disorderly things inside, how can we listen to it? All feelings of attachment are the qualities of the innate self, they are inanimate qualities, relative qualities; they are not the qualities of the pure Soul at all. You are the owner of infinite powers, how can anyone do anything to You? This fearlessness results in a state that is free of all suspicion.

It is necessary only to raise awareness against suspicion. The knower-seer state can only be maintained if there is awareness and consequently all suspicion is eradicated.

When someone suspects you, it is not unfounded. There is some fault on your part there. The fault may not have occurred now; it may be from the past, but only then would this happen. The world has never been outside the law of nature, not even for one second.

Only the Gnani Purush can create suspicion over illusory wrong knowledge (*mithya-gnan*). And that knowledge will be gone once there is suspicion about it. There is never any suspicion about real knowledge.

“Who am I?” One has never suspected or questioned his real identity or his state of being the owner of the name in any past lives. That is where one has to have suspicion. If suspicion is created about one’s own deep-rooted wrong beliefs, it is called the beginning of realization of the Self.

What is the Soul? What is it like? This kind of suspicion is most difficult to get rid of without the help of a Gnani Purush. Who is the owner of anger, pride, deceit, and greed? How is one to understand this? Only the Gnani can make us understand and help us be rid of them.

What is the Soul? What is it like? Life is to be spent thinking about this, not in the bedroom or cinema or hotels!!

When do all the different types of suspicions go away? They go away, when one becomes free from attachments (vitarag) and free from all fears.

Who has suspicion about the Soul? The Self does not have suspicions at all. Actually, the 'relative self' suspects the existence of the Self.

He who becomes suspicion-free in the matter of the Soul is in a state of permanent liberation!

Up until now whatever knowledge one moved around with, whatever tools of knowledge he utilized, starting from the time he became suspicious about that knowledge and the tools, to the point of becoming completely suspicion-less (*nihshankta*) regarding the Soul, (the Self), that entire duration of period in spirituality is regarded as having suspicion with reference to the Soul. Once that suspicion-less-ness (*nihshankta*) occurs, one becomes free of fears (*nirbhayta*)! And where there is fearlessness, there is a state of nonattachment (*asangata*) in the presence of all attachments!

Akram Vignan is to be applauded in wonder that within one hour of the miraculous Gnan Vidhi (the one hour spiritual process of Self-realization), one becomes permanently suspicion-free about the Soul.

Suspicion about the Soul cannot go away by reading books. A manifest Gnani is required there. As one knows more



and more information from the scriptures, his suspicion increases more and more; once he reaches a stage of 'I don't know anything', he is ready for real knowledge. The knowledge that gets rid of *kashayas* i.e. anger, greed, pride, deceit, is real knowledge; it is Gnan. Where there is suspicion, there is agony. The sign of knowing the Soul is a permanent suspicion free state.

To have suspicion is to have an awareness of a kind, 'Did I do this or did someone else do it?' To have such a suspicion is called higher awareness. 'I became engrossed (with the relative-self)', this suspicion that occurs after Self-realization is also a form of awareness of knowledge. In the final stage there prevails, at all times, an awareness of: 'I never become *tanmayakar* (engrossed) at all.'

In Gnani Purush's state, all the worldly interactions are done by the *pudgal*, the relative self and He remains vitarag (detached). In spite of interacting with the world at every moment, for Him there is no intense mental note (*nondha*) of anything. One's vision becomes muddy when an intense mental note (*nondha*) is made. Always seen in the eyes of the Gnani Purush is vitaragata, a state of freedom from all attachments.

Where there is true love, there is no intense mental note (*nondha*). Where there is no intense mental note, there is a tension free state!

The worldly love is the love that keeps intense mental notes, it is known as attraction-fondness (*aasakti*). Love that vacillates; love that goes up and down is called infatuation only.

The moment one says 'This is what you said to me that day!' is regarded as keeping an intense mental note and as a result, one's love will vanish. By keeping such a note about the wife who is considered to be your own, will result in turning a loving life in to a poisonous one.

First comes into one's conviction (*pratiti*) the opinion of

‘it is wrong to keep an intense mental note’ then it will come into his experience (*anubhav*) and then ultimately it will express in his conduct (*charitra*). This is the scientific process through which things express in one’s conduct.

There will be revenge (*vair*) in the mind if an intense mental note (*nondha*) is kept. Half the pain vanishes by not keeping such a note. Gnani Purush never keeps a note. When you keep a note, the opposing party will also keep one too.

First begins the taking of a note (*nondha*), then starts the mind’s battle, then the battle of words and finally it can end up in a physical battle. Therefore, it is best to pluck out the root!

The person wanting liberation must get rid of the ‘notebook’. For those who stop taking notes (*nondha*), their worldly interactions come to an end.

Those who are certain in the worldly interactions remain uncertain about liberation. Certainty in the world means supporting the worldly interactions.

In order to dissolve the innate nature (*prakruti*) of taking notes, what does Akram Vignan say? It says that note taking is done by the innate nature (*prakruti*) and the real Self has to simply know that. It is not objectionable that a note is made, but if the Self’s agreement with taking notes goes away; the note too will go away.

The habit of ‘taking note *nondha*’ will not be given up without the help of the Science (Vignan). The innate worldly nature will choose to die rather than give up taking intense mental notes.

How can a note be made of the karmas that are changing; karmas that are constantly rising and setting?

What is the process of making a note? For whatever reason, if one has the slightest like or dislike via a *nimit* (an

apparent doer who is simply instrumental in the process), an intense mental note is made about it. But if no note is made about the *nimit*, such inner spiritual effort (*purusharth*) will lead one to liberation.

There is always engrossment with the relative self when a note (*nondha*) is made. Thereafter it will go under the authority of the relative self. The Self's realm and energy will be blocked.

When note is taken, the mind becomes poisonous towards that person. The one who has stopped taking notes is considered to have turned to the state of becoming a *vitrag*.

### **3. Commonsense : Welding**

These days commonsense has been sidelined, proclaims the Gnani Purush.

“Commonsense means it is everywhere applicable, theoretical as well as practical.” This definition of commonsense is quite original and wonderful.

The one with commonsense will open all the locks, no matter how rusty they are. He does not clash with anyone; he avoids clashes by using his commonsense at home, outside, in the workplace and everywhere else. He does not allow separation due to difference of opinions, with his wife at home.

No matter how intelligent a person may be but if there is no practicality in him i.e. if there is no commonsense, there will be clashes.

As one's ego goes down, his 'dealing' will become proportionately beautiful with everyone.

Commonsense develops by talking about various things with everyone in an affable way. Commonsense is lessened by scorn for the worldly life. The one with commonsense is in tune with everyone.

In the worldly life, commonsense is useful to make decisions and to avoid clashes. A simple man will get cheated but in return his commonsense will develop.

Commonsense can be effective to the point where one can allow no 'depression' to occur, no matter how many insults he is subjected to.

Commonsense does not develop when there is selfishness or plotting because it is used up in the plotting or in deceitful intents.

If one becomes an expert in any one aspect, his commonsense becomes obstructed.

The one with commonsense has studied the innate nature (*prakruti*) of the other person and that is why he can open any type of locks.

Commonsense is a type of an insight and insight is a natural gift. Intellect (*buddhi*) shows worldly profit and loss. The direct light of the Soul (*pragnya*) is born only after achieving the light of knowledge, Gnan. Commonsense can open up all the locks in the world but it can't open a single lock for one's salvation (moksha) whereas *pragnya* will take one to moksha.

To adjust everywhere, one can observe how the Gnani Purush conducts himself by adjusting everywhere in every way. And the one who has learned how to adjust everywhere has surmounted the world.

It is better to 'adjust' rather than complain. If your light is brighter, dim your light in order to adjust with the person with the dim light.

The Gnani Purush gives us the key to avoid separation due to difference of opinion (*matbhed*) and this key is, 'We are all one and there is no difference in us.' One should repeat this sentence five times every morning, then one day; a time will come when you will not have any *matbhed* with anyone.

How can anyone create a wedge in our unity? Those who do are plotters with deceitful gossip. How can they be allowed to interfere? How can one afford to be immature and allow himself to be instigated by others?

One should always do the ‘welding’ (patching up) whenever a wedge is created with anyone. It is considered a great quality of virtue to do the ‘welding’ for others, even if there is suffering and difficulty on the part of the one doing the welding.

In these times, the one who does the welding i.e. unifies others, will suffer. After the welding, the two estranged parties will unite and the welder will be at a loss! After this kind of suffering the welder backs off. However, the one who wants to improve for the Self should weld in spite of the suffering!

If one is not comfortable in doing the welding, he should maintain the intention in his mind of, ‘I want to do the welding’ but he should not have the negative intention of, ‘It is better if they are separated.’

Those who break up relationships are found everywhere but those who unite people are rarely to be found.

#### **4. My-ness (*mamata*): intense insatiable greed (*lalacha*)**

While life is short, how can a single minute be wasted? You should pass through this world without any ‘dirt’ touching you. Where there are no expectations of any kind at all, no blemish of any kind at all, where there is complete purity, there is the status of the Gnani! The Gnani Purush does not have any attachment even for his body. The Gnani Purush is without ego or ‘my-ness’.

*Mamata* (my-ness) means ‘mine’ and as a result of this my-ness, ‘I’ has continued to exist. The span of my-ness can expand from ‘my body’ to ‘my wife, my house, my town, my country, my world.’ Etc.

My-ness should be there with a boundary. The boundary of my-ness means, it will exist as long as one is alive, for example the 'my-ness' with the body. Any further extension of my-ness should not be there, including the 'my-ness' for an only son. Otherwise, that extended my-ness will only be painful.

If an insured ship sinks, how much worrying does the insurance agent have? If one's my-ness is of this kind, it will not cause any pain.

If a bungalow burns down after it is sold and all the documents are signed, would one feel anything? No; if 'my-ness' can vanish simply by signing papers of agreement, can it not go away by correct understanding? Otherwise, the bungalow will say, 'Boss, either I will go or you will go.'

What are the rules in a museum? You are allowed to see everything and tour around but you can't take anything with you. In the same token, people have to leave everything behind and go with respect, lying down in a funeral bier! In such a world, why have all these headaches?

What is indicated by the 'my-ness' that causes clashes? Why is there pain when the wife who is really not your own, dies? At the time of the marriage ceremony this my-ness becomes completely binding as the husband begins to think 'this is my wife...my wife...my wife...' Because of this, there is a psychological effect and the 'my-ness' about the wife enters within. This is what causes pain and freedom from this pain occurs when the complex knots of 'my-ness' are untangled by saying, 'not mine...not mine...etc.'

Worldly things are not the impediments to liberation but my-ness is. The object for which there is my-ness will be the binding object. In fact, what object belongs to us when in the end, even the body does not accompany us!

The one, who dies without my-ness, attains liberation. The one with my-ness is not allowed entry in liberation.

To have the knowledge of 'my-ness is wrong,' is the highest earning in life.

Akram Vignan clarifies this all the way, that the one who has my-ness is not the Self.

'My-ness' (*mamata*) in the one who has attained Self-realization is 'dramatic' my-ness. It is the same my-ness as that in a drama (the same my-ness an actor has playing his role; it is perfunctory).

The pleasure that is there when there is no my-ness is the pleasure of the free mind!

The person who has no intense insatiable greed (*lalacha*) in life will find God!

A person with only one type of greed is called greedy. There is a difference between a *lalachu* (an intensely greedy person) and a *lobhi* (greedy). The greedy has greed in one aspect only, whereas a *lalachu* person is greedy in all aspects. He has an intense insatiable greed to enjoy this way and that way. For such a person, it is difficult to be free. Intense insatiable greed makes one lose sight of the goal. He will be trapped everywhere. The *lalachu* will self-destruct in every manner.

The intense insatiable greed arises out of the desire to enjoy worldly pleasures. With such greed, there is no rule or law. One will snatch pleasure from here or there, by any means he can.

Horrible pains are invited by the intense insatiable greed for sexual pleasure. Disgust towards sexual pleasure will give freedom from sexuality. As long as there is intense insatiable greed for any sexual pleasure, clashes will be there. One binds

terrible enmity through greed of sexual pleasure. The one who is intensely greedy for sexual pleasure, will even use intimidation as a final resort in order to enjoy sexual pleasure.

The intense insatiable greed for sexual pleasure will make one helpless. So the wife will make him dance like a monkey. And later, will there not be revenge against each other?

A *lalachu* person will not only have *lalacha* for sexual pleasures but he will also have *lalacha* for eating, drinking and traveling; he is *lalachu* in all things.

It is an inner spiritual endeavor (*purusharth*) to change thoughts for intense insatiable greed when they occur. Then, one is not responsible and if those thoughts are not changed.

A *lalachu* person, due to being stricken with the intense insatiable greed, will take all kinds of risks.

A *lalachu* wants everything. In the same way as a disease attracts the remedy, all objects of intense insatiable greed are attracted to the intensely greedy one.

Only those businesses that are in one's *prakruti* (innate nature) can be performed. Out of intense insatiable greed one gets into imaginary businesses and consequently gets into trouble.

Why should there be intense insatiable greed (*lalacha*) for temporary things? When a decision 'I don't want any temporary thing in this world' is made, *lalacha* will go away.

*Lalacha* is an inborn thing. At the time of death, the seed of *lalacha* will carry forward with one and it will grow in the next life.

If intense insatiable greed (*lalacha*) is opposed by the ego, it will go away. But then later, that ego must be washed away too. Any ailment can be removed in the presence of a



Gnani Purush. The other remedy to be free from *lalacha* is to stop doing all things that cause it. One must not think about them and if they come into his thoughts, he should do pratikraman, and then one day, he may be free from all that tempts him.

The *lalachu* is a betrayer. He will completely ignore and bypass the Agnas of the Gnani Purush; therefore the grace of Gnani Purush will stay away from him. Only if he makes a strong decision to remain in the Gnani's Agnas, and becomes very strong with his mind, body and speech, then there is a possibility that the intense insatiable greed (*lalacha*) will leave.

The *lalachu* can't give happiness to anyone in the world; he will give only pain.

The effect of bad company, leads to an intense insatiable greed creeping within one. The effect of bad company is worse than poison.

*Lalacha* does not let Gnan express. It stops at the level of the intellect only.

At first, one sees his own mistakes, and then the *pratiti* (conviction of 'it is wrong to have these mistakes') is established. Once this is firmly established, these mistakes of *lalacha* can be rid of by one's inner spiritual endeavor (*purusharth*).

The intense insatiable greed to be worshipped will make one organize groups that will worship him. What is the outcome of doing this? He will go to hell. To become a guru and enjoy that status is also the same as having an intense insatiable greed! This intense insatiable greed is regarded as a terrible disease. If you want to get rid of this horrible disease that perpetuates the worldly life, spend one lifetime in subservience to the Gnani Purush. One should not open up his own 'shop' after meeting the Gnani Purush.

Even God will not question the one who has no greed for anything at all.

## 5. Pride (*maan*) : Ego of doer-ship (*garva*) : Wallowing in worldly pleasures (*garavata*)

The Gnani Purush informs us that *gnanavarniya karma* i.e. the karma that obstructs the full expression of the knowledge of the Self, goes once *mohaniya karma* i.e. the karma that causes the illusion, is removed. Speaking about himself, The Gnani Purush asks, ‘What kind of *moha* (illusion-attachment) did I have prior to enlightenment?’ He says ‘I did not have any *moha* of any kind. I had no inclination for money or sex. The only thing I did have was pride (*maan*); great attachment with pride. However, there was no *abhimaan* which is pride with ‘my-ness (*mamata*)’. *Abhimaan* can only exist if there is my-ness (*mamata*). This was pride without any my-ness – this was *maan* without *mamata*.

If from a young age one has been subjected to only insults, he will have a strong appetite to gain respect. In the same token if one had nothing but respect given to him in childhood, the appetite for respect will not be there later on.

When a *maani* (one with a tuber of pride) gets respect, his tuber of greed (*lobh*) will decrease. Whereas a *lobhi* will not let go of his tuber of greed; there will be no decrease in his greed, even when he gets a lot of respect.

From the perspective of liberation, simple pride is tolerable, but for one to be constantly using his energies in being preoccupied with, ‘where will I get respect from, how can I get respect and recognition in the eyes of the world?’ is gravely dangerous. Pride can be removed but it is extremely difficult to eradicate the hunger for pride.

If people give you respect, you should enjoy it but do not become habituated by it. You should be careful not to become attracted and then attached to the one who gives you respect.

In the process of enjoying respect, awareness of the Self

is diminished and if deceit enters into making one wanting respect, there will be total darkness. There is no objection in enjoying respect that comes naturally but if it leads to covetousness for wanting more respect (*maan* will increase) then this deformity of pride results in intoxication of pride; that is objectionable. The very existence of pride makes one ugly, and then he cannot be attractive. One's pride persists because there is an inherent belief in one that others are inferior.

Can the one who loves respect, love insult with the same intensity? A constant awareness that avoids being insulted is verily beggary for pride.

Who is the one who receives insults and respects? Is it the Soul i.e. the real Self? No. This is the affliction of the ego. If you are the Self, no one can insult you. Does respect or insult have any connection to the Soul?

In Akram Vignan, You become separate the moment You say, 'the one who was insulted is not I'.

If you see the person insulting you as obliging you, then it will erode the pride within.

In the ignorant state (non-Self-realization state) if the fear of insult leaves, one becomes shameless and hurtful to others, whereas if the fear of insult leaves after one receives Gnan, one becomes completely independent.

There are various phases of pride (*maan*): Pride with my-ness (*abhimaan*), false arrogance (*ghamand*), hot temper (*tumakhi*), head strong (*tundmijaji*), self-respect (*swamaan*), false pride and false my-ness (*mithyabhimaan*).

When one says, 'My name is Lalvo', recognize that he is only egotistic. There is only ego. (Lalvo is a nickname for Lallu. Nicknames are typically used for peons.). When he says, 'I am Lallubhai', means that there is also pride along with the ego

(with 'bhai' there is emphasis on the self – adding 'bhai' to a name is similar to adding the title of 'Mr.'). 'I am Lallubhai the lawyer, did you not recognize me?' That is ego with rich materials (ego of showing of his material wealth and achievements); it is pride with my-ness (*abhimaan.*) When a person claims 'I can beat you' but he has no strength to do so; that is called *ghamand*. If a person does not have a drop of knowledge nor any money and yet has a lot of arrogance, he is called a *tundmijaji*. The one with *tumakhi* will insult and scorn respected members of the community! A *ghemraji* is someone who has no substance within and without, and yet puts everyone down. He would say, 'I can travel around the whole world' when he is not capable of going even two miles.

*Hum* is different and *ahamkar* is different. 'Hum...hum...I am everything' is different, and the ego (*ahamkar*) is different. Ego can go away but the 'Hum' does not go away easily, it arises where there is nothing. 'Hum' is different from 'I am something'!

Ego is the false imposition of the Self, saying 'I am' where the 'I' is really not. The ego is present in everyone except in the Gnani Purush.

Extension of ego is pride (*maan*). Pride associated with my-ness (*mamata*) is *abhimaan*. To show off, 'this is my house...this is my car...' is ego with my-ness (*abhimaan*).

Where there is *abhimaan*, there is no *saiyam*; meaning a state without inner anger, pride, deceit or greed (*kashayas*); there is only ignorance there.

The belief of 'I am Chandulal' is ego and 'I am pure Soul' is the egoless state. After Self-realization, the main ego, the charging ego that charges new karma is gone but the results of previous charging which is the discharge ego, still remains. Absolute knowledge will arise when all the results of this discharge ego are gone.

One must uphold the intention of ‘Let no living being be hurt through this ego’. Yet, if someone gets hurt one should do pratikraman for it and move on.

What is the difference between pride (*maan*) and self-respect (*swamaan*)? Pride is ego with my-ness and self-respect is pride with a boundary, pride for which one is qualified. Self-respect is engaged in protection of this pride. In the worldly life, self-respect is a virtue but the one who wants liberation will have to let go of this self-respect also. To set up protection against insult is self-respect.

An *abhimaani* person will exhibit all his possessions but the person with false pride with my-ness (*mithyabhimaani*) will boast ‘we have this and we have that’; when really he has nothing.

Insult is the ‘thermometer’, i.e. a gauge to measure pride. When insulted, if one gets affected, that verily shows the existence of pride.

A *nirmaani* person i.e. one who claims or holds the belief within of ‘I am without pride’ will have the ego of, ‘I am without pride.’ This ego is very subtle. Such ego too will have to go if he wants liberation.

The Gnani Purush is with and without inclination (*spruha*). He is completely disinclined towards the non-self of others (*nispruha*) and completely inclined (*saspruha*) towards the Souls of others.

There is no *unmattata* (reaction of swelling with pride) in the Gnani Purush. People swell with pride when they have money in their pockets and in the Gnani, there is no such reaction even when he is surrounded with luxury.

The Gnani Purush does not have any ‘I-ness’ (*potapanu*). He is not the owner of the mind, speech or body at all.

The Gnani Purush has no ego of doer-ship (*garva*). 'I am doing this' or 'I have done that' is all ego of doer-ship. There is no doer-ship in the state of the real Self. *Garva-ras* is 'juice' of doer-ship; it is very sweet. The instant one feels 'I did it', he tastes the sweetness of the ego of doer-ship. It is also, tasting the ego of doer-ship if one maintains from within 'It happened because I was there'. In this world, there is nothing sweeter than the taste of the ego of doer-ship.

How does the taste of the ego of doer-ship go away? It goes away by knowing the science (Vignan). Which science? To know, 'Who is doing all this?' This science will make you know that you are not the doer. After that the taste of the ego of doer-ship of 'I am doing' is not there. The Gnani Purush does not have 'I did' with any of his actions.

The intoxication of 'I know' is a terrible danger! That disease will never go away without the Gnani's help. It is more dangerous than poison. If you want to have an ego, have the ego of, 'I don't know anything.'

When people praise you and you are in an intoxicated state for the whole day; that is called praise intoxication. And *garavata* is, 'I did such a great job!' Doer-ship as in 'I am the doer' creates the habit of further tasting the ego of doer-ship.

What should one do to not taste the ego of doer-ship? Nothing is to be done. The awareness of, 'I am the Self,' separates one from, 'I am the doer,' and the taste of doer-ship. The one who has acquired Self-realization simply needs to know 'I am not the one tasting the ego of doer-ship'; he simply needs to maintain that awareness.

There is no wallowing in worldly pleasures (*garavata*) in the Gnani Purush. The *garavata* of human beings is like a buffalo sitting in the comfort of cool wet mud on a hot summer day. Nothing would make it budge. Similarly, those who are

engrossed in worldly pleasures such as success, achievements and prosperity, or for that matter the knowledge of scriptures – they are all in *garavata* and it will not let them come out of the worldly life. They are stuck there and they make no spiritual progress. Only the compassion of the Gnani Purush can bring them out of it.

With explanation and later through Gnan (Self-Realization) given by the Gnani Purush, one understands that there is no real happiness in the worldly life and gets the conviction (*pratiti*) that real happiness lies only in the Self. Once there is a firm decision on his part, it will help get rid of *garavata*. Akram Vignan says that the one who is experiencing *garavata*, is not the real Self. *Garavata* gradually dissolves away with this awareness.

The Gnani Purush has no doer-ship (*garva*), no pleasure indulgence (*garavata*), no inner or outer inclination (*spruha*), no swelling with pride (*unmattata*), no ‘I-ness’ (*potapanu*). Surrendering to such a One, who is in a magnificent state of Gnan, a seeker’s (spiritual) losses of infinite past lives are recouped in just one lifetime and he attains the guarantee of liberation (*moksha*).

### **6. Laghutam : Gurutam**

The state of the Gnani Purush is such, that in matters of worldly interactions (*vyavahar*) he is *laghutam* i.e. he is the smallest; the lowliest and in matters of the Soul, the real Self (*nischaya*), he is *gurutam*, the highest. The Gnani Purush is never the guru of anyone. He is not anyone’s superior and no one is his superior, not even God. Even God is pleased with the one who has no ego and ‘my-ness’.

The one who becomes the most ‘junior’ in the world will be the most ‘senior’ in the whole universe.

In mathematics, the smallest and the final indivisible amount is the lowest common multiple. From this definition, in

His childhood, Dadashri discovered God; God is the smallest in all living beings (*laghutam*) and common in all. Since that time, his inclination towards becoming *laghutam* in worldly interactions led him in becoming *laghutam* in the worldly life, while simultaneously there manifested the state of absolute *gurutam* as the Self.

Being *laghutam* (lowest; smallest) bestows one with permanent security. The *laghutam* has no fear of falling.

In the world, everyone likes to be *gurutam* (biggest, highest) not *laghutam* (the smallest; lowest). The one who tries to become *gurutam* will wander around in the world of the four life forms and the one who becomes the smallest will soon go towards final liberation.

What does Akram Vignan say? It says for one to be the smallest in the relative world and biggest in the real and neither big nor small (*aguru-laghu*) in the Self-form! The one who is the smallest in the relative world, by law, becomes the biggest in the real! In that stage, God will embrace that person.

One should not become the world's guru but should make the world his guru. A guru without the 'guru-key' (*gurukilli*) becomes very heavy. He will drown himself and will drown those who follow him. The guru-key must be obtained from the Gnani Purush. Guru-key means a constant awareness of 'I am a disciple of all disciples; I am the smallest.'

Everyone needs a guru that fits his or her level of spiritual development. Kindergarten teachers, first standard or second standard teachers, college teacher and the ultimate teacher is the one who makes the whole world his teacher; the ultimate guru is the one who makes the whole world his guru.

Until one's intention of becoming the biggest in the world is gone, unless one's inner belief of 'I am something' is gone, the intention to be the smallest cannot take hold.



It is very difficult to achieve the status of the smallest. It is achieved by the one who has a constant awareness about the line of demarcation between the real and the relative with the help of Gnani Purush. He who remains within the Agnas (spiritual directives) of the Gnani Purush can attain the status of the smallest; his vision is towards the state of *laghutam* and the goal is of only that, so he will become that.

What is the characteristic of being the smallest? One should know that he has become the smallest when if he is sitting in the car and is asked to get out of the car, is called back to sit in the car, asked to get out again; if this happens nine times over and each time he is not affected, then that is the sign of becoming *laghutam*.

‘To remain in the intent of becoming the smallest; to have *laghutam bhaav* and to keep the vision of oneness (*abheda drashti*) is the foundation of Akram Vignan.’

~Dadashri

The worldly life has been created from the ego of being the biggest, and with the ego of becoming the smallest it comes to an end.

The race in the race-course starts when one enters the race to become number one. In the intent to come last, there is no race.

While running the race to become number one, everyone dies panting while the prize is awarded only to one.

Criticism (*teeka*) and competitiveness (*spardha*) are some of the manifestation of the ego. Everyone is undergoing the effects of their own karma, how can anyone be criticized? To criticize means to ruin your own self.

The one with the ego of having skills and the know-how will get exhausted in this worldly race. Instead, one can sit on

the side, enjoy and take it easy by saying, 'I have no skills'. The Gnani Purush clearly says 'I don't even know how to shave, even at this age!'

The one with the ego of having skills doesn't know that his mistakes are buried under the nature's 'factor of safety' and he believes, 'I am so skillful.'

People will keep on doing work as long as there is the ego of being skillful. What is to be done by those without skills? The knowledge of skill has continued on the basis of ego. How can the skill continue where there is no ego or where the ego has ended?

The Gnani Purush repeatedly reiterates that He has no skills but people do not believe it. People say 'Dada knows everything'. Then, He says, 'I know about the Self. I know that the 'Soul' is the knower-seer. Whatever the 'Soul' can 'see', 'I' can 'see'. I do not know anything else.'

When the other person insists (*khench*), the Gnani lets go slowly and leaves and moves ahead. If someone insists, and you insist in return, it will hinder your progress. The other person insists according to what he 'sees', therefore, where is he at fault?

The one who wants to attain final liberation, the world will call him crazy; the world will beat him up and throw him out. Yet, he should accept defeat and sit down. The way of the Gnanis is to win the world by letting others win! Therefore, in this world, it is worth learning how to be defeated. Only then, he can be free from this world. Otherwise, he who is trying to win is considered as defeated. This research of the Gnani is worth adopting.

Gnani Purush Himself has become *abuddha* (intellect-free; without any use of intellect), whereas the world is trying to become intelligent or making attempts to be called intelligent!

One can be an expert in one subject at the most. Instead to be 'ignorant in everything' is best. When one becomes ignorant in everything his life will run smoothly. Because you can hire experts in everything; you can hire a lawyer, a doctor, an accountant, a solicitor, even a manager to run the factory is available for hire!

Once you say, 'I don't have any skills'; you are freed from the race-course. Instead of others calling us unskilled, why not say it ourselves and become free from this world?

What is the outcome of running in a horse race? Today you may be first, but at some time or other you may also be last. So you should refuse even if God were to tempt you to run in a horse race!

Your personality will shine once you have moved away from the horse race. Horse race (competitiveness) and personality cannot exist side by side.

Once the short and sweet course of Akram Vignan is completed, your debt of infinite lifetimes is paid off in one lifetime. Then, there is fearlessness (*nirbhayta*), non-association (*asangata*) and non-attachment (*vitaragata*).

### **7. Insistence (*khench*) : deceit (*kapat*) : point-man (the one who leads you astray)**

Akram Vignan is the science of Gnani Purush's experiences that is capable of solving all kinds of worldly or spiritual puzzles.

How should life be for the one who has attained Akram Vignan? Life should be without any insistence. When you make a true statement but no one accepts it, there should not be a need to prove it. And if insistence arises, on account of the effect of your baggage of previous karma, then by simply 'seeing' it, You will become free from it.

In the path of liberation, there is no law. Whatever

happens naturally is correct! No law-law! Otherwise, while making a law, a whole mountain of laws will have to be created. Where there is law, there is no naturalness. Liberation is for the one who becomes natural (*sahaj*).

To start rivalry is like falling from your own position. If you are true but hold on to the truth; that too is considered as ego. The world's truth is not the absolute truth; it is a relative truth. Why should you hold on to it? The Gnani Purush is completely without insistence.

Know that you are on the correct path if you become the one without any separation due to differences of opinion (*matbhed*); there should be no hold or insistence anywhere. He who bends to any shape is called straightforward (*sarad*).

Of all the *kashayas* of anger, greed, pride, and deceit that obstruct right knowledge and behavior, deceit (*kapat*) is the toughest. This is because deceit has a sweet face and can't be seen. All kinds of accounts of karma are created due to deceit (*kapat*). Deceit verily means that the owner (the one having deceit) is unaware of its existence and its operation and for that reason it is difficult to remove it.

To gain advantage in worldly life by pulling others towards your opinion and taking them into your confidence is called deceit (*kapat*). The person being deceitful does not know or is not aware of his deceitfulness. The constant awareness of 'Except for liberation, I don't want anything at all,' will make deceit leave. Saying this five times every morning will let the awareness arise to defeat deceit.

Due to deceit (*kapat*) that exists and to finish the game of deceit, a person will win over others by employing craftiness (*chaturai*). The one who understands what is good for him and what is bad will not enter into this trap of craftiness.

By repeatedly and deeply keeping the intention 'I want to

get rid of all my faults, I want to attain final liberation (moksha) only,' one can be free from deceit.

As long as any sweetness is experienced in worldly interaction, the uninterrupted awareness as the Self cannot prevail. Bitterness is not objectionable. With sweetness there will be interruptions and dozing in the awareness of the Self.

Having met the Gnani Purush, one's train for liberation is on the main line to the final destination of liberation. But, if some 'point-man' comes across on the way, there is no guarantee of staying on course. The whole track may change! The 'point-man' talks in such a way, that you will not even know that the track has been switched.

The seeker will realize that the track changed when the Gnani Purush alerts him. Then, analyzing minutely, he will recognize where the change started, what happened, who did it, on what ground it happened and which intense insatiable greed (*lalacha*) within led to this, and when easiness (*nirakudata*) left and when did uneasiness (*akudata*) set in. All this has to be known in the awareness (*jagruti*). The one whose worldly interaction (*vyavahar*) becomes unsteady, will become shaky in the Self (*nischaya*).

Progress is made when one is not swayed by anything that has no relation with the goal of liberation. This prevents the switching of the 'tracks', and ensures spiritual progress. Stick to only the talk that liberates. Any talk that sways from this goal and the right vision should not be allowed to enter the mind. The Gnani is not so guileless (*bhoda*). He will not be distracted if someone were to try to change the track.

Where there is deceit (*kapat*), there is guilelessness (*bhodpan*). Believing anything negative about anyone to be true is guilelessness. The remedy for this is to listen dramatically (to pretend to listen earnestly while really listening only superficially),

not to object to it and to rely only upon the right vision. Everyone will speak according to what they understand but you should rely only on the right vision.

No matter what worldly obstructions may arise in the path of liberation, Akram Vignan is such and its path is such that one can surmount all of them. If one says, 'it is difficult...it is difficult,' then it will become difficult for him.

'Why should I care?' is one statement that should not be uttered by anyone. Saying this creates separation. Where 'what do I care, what is it to me?' exists, one should do pratikraman and turn it around. The one who says, 'What do I care?' has become (*nispruha*), rejecting attitude. This is a grave danger for the Self.

One has to ensure; be continuously aware that the path to final liberation is not missed.

The path to final liberation is missed if one asks, 'what were they saying about me when I was gone?' Let people say whatever they want to about you. Such questions come up only if one has deceit (*kapat*). To engage in such a practice is to hide the Self.

It is considered a grave disease to eavesdrop in order to catch something being said about you. The world will talk if you are at fault, so why should there be any objection? If anyone speaks negatively about you, let him, it is of benefit to You. You need to remain strong. Even a small mistake in this matter can create terrible problems. The deceit in you leads the mind to secretly listen in on other people's conversation.

If you happen to listen to what others are saying about you, it will disrupt your sanity. The one talking might have said it casually without much thought, but look how it ruins your mind and sleep.

Some people say that they employ deceit and deception out of fear, but fear of what? The one with the fault will have fear, is that not so?

He who has the intense burning desire and craving for liberation will not be touched by any hindrances in the path of liberation.

‘I know’ is the biggest hindrance in the path of liberation! It causes death of the Self. ‘I know’ brings on intoxication that is very difficult to remove! The face of the one without the intoxication of ‘I know’ is attractive. The rising of the belief of ‘I know’ after Gnan is tremendous lack of awareness.

If one attempts to solve problems with the attitude of ‘I know’, it will only complicate matters further.

If sweetness prevails in ‘I know’, it will sprout. There, one should erase it quickly, as soon as it sprouts, pluck it out. Otherwise, this ailment will grow and it will ruin the awareness of the Self.

All the danger signals in the path to liberation should be known from the Gnani Purush. Then only, will the safe-side be maintained. Otherwise, there is no telling where the ‘ship’ will end up.

The law is: the one who wants to attain only liberation will always find the correct path.

### **8. Awareness (*jagruti*) : Desire to be worshipped (*poojavani kaamna*)**

By matching our understanding with the Gnani’s understanding, we walk parallel to Him. If we don’t, there is no telling when the path to liberation will change direction. On the path to final liberation, not a single degree of an individual’s own understanding will work. One has been wandering around life after life because he has not attained the right understanding.

The answer to a seeker's question can only be given to his satisfaction and full resolution, if the ego of the one answering the questions is completely gone. Even the discharge ego has to leave completely. The speech that accepts all viewpoints and does not hurt anyone to the slightest extent will not come forth as long as one tastes the sweet juice of doer-ship (*garvaras*). Thus, there should not be any ego or intellect in the speech that comes forth. People will not get any benefit if the ego of the one trying to preach is not gone. It will feel good to the listener's ear, so he will praise the preacher but it will cause a terrible loss to the preacher. The ego will take all the credit and divert him from the path of liberation.

In the path of Akram Vignan the Gnani Purush shows the 'red light' (danger signal) to those who want to be preachers (*updeshak*). Dadashri gives this 'red signal': 'If as much as a hair of 'our' knowledge is told to people, people will flock; people have not seen such bliss, they have not heard anything like this, therefore, they will flock here! But the ego that is sitting inside will laugh.' If you want to achieve completion (the absolute state of the Soul), don't show your immaturity by answering when anyone asks questions.

The fire is covered under the ashes. As long as the intellect has not been eradicated, as long as the ego has not been eradicated, as long as worldly desires are not eradicated and as long as there are thoughts of sexual pleasure (*vishaya*), there is no predicting when that fire will ignite. Unless the *kashayas* and *vishaya* that have been covered up are eradicated, preaching to people is very dangerous and risky.

One will not be able to find his mistakes as long as one is partial to his own self. Partiality towards the relative self will keep one in illusion and perpetuate the illusion. When the force of karma unfolds, one becomes absorbed in it, the awareness (*jagruti*) is blocked and the application of knowledge (*upayog*)



is missed. There, the awareness will be regained if one remains in the satsang of the Gnani Purush.

Awareness (*jagruti*) is a different matter and Gnan (experiential knowledge as the Self), is a different matter. To awaken from sleep is called awareness. In awareness, *kashayas* are dormant but when *kashayas* are annihilated, it is called Gnan, *anubhav*. As the awareness increases, pending karmas do not remain and there occurs complete purity within.

As long as there is deceit for pride within, it will not allow awareness to surface. Deceit means to hide and to cover up and it always takes one on the wrong path. Deceit and ego that supports anger, pride, illusion and greed will take you on the wrong path.

When deceit in any form does not remain, when no thoughts of passion for sensual pleasures remains, and when the *kashayas* are eradicated, then the awareness that arises will result in 'knowledge' (gnan).

When one moves away from the shelter of the Gnani Purush, *kashayas* will invade with all their family members. These *kashayas* will try by any means to make one leave the shelter of the Gnani Purush. If a slightest of sweetness is tasted, the *kashayas* get their nourishment. If the *kashayas* are not given any food at all, they will come to extinction. But they become strong if they are fed!

The status of Gnani is achieved when there comes a level of awareness that not a single *kashaya* ever gets any feeding; such awareness is needed. *Kashayas* can be won over only if one is subservient (*aadhin*) to the Gnani and remains under His shelter and never leaves it.

Unless the Gnani Purush certifies you, don't even attempt to preach. All the faults within you are ready and waiting to attack at a moments notice. When all the *kashayas* are

eradicated, such a stage (of becoming certified) arrives by itself!

Awareness is the state where the ‘thief of *kashaya*’ is not allowed to enter. In such awareness, one can see all his faults and his ego. This ego is definitely there and it makes one taste the sweet juice of doer-ship (*garvaras*). When someone says, ‘you did well’, he tastes the sweetness of doer-ship right away. This will cause his fall later on! Gnan exists where there is no difference between bitter or sweet.

In satsang, explanations to anyone’s questions should not be given by anyone other than the Gnani Purush. Only simple and natural talks are allowed, but the slightest weight given to the relative self, will give rise to the poison that will kill the Self.

The *kashayas* that are lying dormant are eradicated by the increasing awareness. The one in whom awareness has taken hold, should take advantage of the awareness by doing *samayik* and pratikraman, meaning introspective meditation and repentance respectively, to annihilate the faults.

There is great fun in walking behind Dada as His child. Dada will pick you up if you become Dada’s child whereas, if your ego expresses like a grown up, then you have to walk by your self and wander around aimlessly! Then after taking a beating, you will turn around.

The intense greed and desire to be worshipped is a terrible disease, it is suicidal; someone will bow to you and then it will become a habit.

The Soul (Self) is already revered by all and one is trying to get his body worshipped, which is going to become ashes one day! Liberation is prevented because of this disease.

When one creates a path that is slightly independent from the Gnani’s, he enters into a terrible maze. Once you have been told that you should follow the Gnani, how can you afford to

have a diversion? How can you take such a risk? In the end, it will cause a terrible fall!

Whatever comes across as hindrance in the path to liberation should be quickly plucked and thrown out. Then only can one stay focused on the goal. If the goal is set for liberation but the intentions are impure, one will lose the goal. That which makes one lose the goal is the enemy.

When one wants liberation, he has to become so strong and make a decision that ‘come what may, whatever may become of this body, let it be, but I will not forsake the path of liberation. I want to accomplish my goal’, and for such a one the work, the goal will be accomplished. Only this intent and a firm decision have to be made.

After knowing from the Gnani Purush these dangerous chasms that exist on the way to liberation, one has to be in a constantly cautious state about them. It is worth being free from the faults by expressing them directly to the Gnani and by turning away from them. Do not attempt to gain any recognition or worship in the path to liberation. The goal of salvation for the world cannot be harbored with any intent or sense of doer-ship and there is no place for ego in it. One has to walk in the path of liberation without being recognized. One must not give up Gnani Purush’s Satsang or the Gnani’s shelter all the way to the final liberation.

One should not see the faults of the Gnani Purush; he should not find mistakes in the Gnani Purush. If nine of the Gnani’s statements are understood and one statement is not, that one statement should be put aside and one should ‘wait and watch’. It will be understood later.

### **9. ‘I-ness’ (*potapanu*) : The Supreme Soul (*parmatma*)**

The Gnani Purush has oneness (*abhedta*) with the whole world; he has no separation from anyone. Separation will be

there only if the Gnani Purush had *buddhi* (intellect)! He who is without *buddhi* (intellect) has oneness with the universe.

Oneness increases the experience of Gnan and separation scatters all the energies. When 'I-ness' is gone the separation is gone and there is oneness with everyone.

This A. M. Patel has given up all His 'I-ness' and has offered it to the Lord. Know that the one whose 'I-ness' is gone has achieved oneness with God.

'I-ness' is completely gone from the Gnani Purush. He behaves completely according to the circumstances and without ego. Like a 'bundle', He goes everywhere He has to go! One can remain in his natural state when 'I-ness' is gone. He does not have any opinion of his own at all! Yet, His life's interactions are ideal. He remains 'dramatic' (superficial) all the time. One can only remain dramatic if his 'I-ness' is gone.

It is 'I-ness' to protect the relative self. To protect the relative self in a deceitful way is known as *gaaddha potapanu* (severely deep rooted 'I-ness').

What is the test to check whether the 'I-ness' is gone? If there is no change in the facial expression or within, even after one is asked to get in and out of a car nine times over, then his 'I-ness' is gone. The knowledge of scientific circumstantial evidence (*vyavasthit*) frees one from 'I-ness' (*potapanu*).

Except for the Gnani Purush, everyone has 'I-ness'. When the 'I-ness' is gone, one becomes God!

Once 'I-ness' is gone; it is gone forever.

After receiving Gnan, the ego that charges karma is gone but the discharge ego still remains and that discharge ego is known as 'I-ness'. When the entire discharge ego is gone, one is said to be free from *potapanu*.

‘I-ness’ is decreased in proportion to the level of awareness. What kind of awareness is required to get rid of ‘I-ness’? The awareness of, ‘This is ‘I’ (the real Self) and this is not I’, a constant awareness of the Self, following the Agnas of the Gnani Purush and seeing others as faultless and as non-doers; all these are required.

No matter what the result is, saying ‘I am not this’ makes one free.

Where ‘I-ness’ is gone; there is no ego of doer-ship, and no wallowing in worldly pleasures (*garavata*).

To favor the side of the ego, to favor the side of ignorance, to step away from the Self; is called ‘I-ness’ (*potapanu*).

Not to become absorbed (*tanmayakar*) in the scientific circumstantial evidence is *purusharth* (Self oriented effort). *Pragnya*, which is the force of the Soul, prevents this absorption process in the unfolding scientific circumstantial evidence of the non-self, whereas *agnya* i.e. the intellect will make one get absorbed in the unfolding scientific circumstantial evidence.

Everyone has ‘I-ness’ in the unfolding karma. After attaining Gnan, as one employs *purusharth* in the unfolding karma, the ‘I-ness’ decreases and gradually vanishes.

The one who can recognize and see the departure of ‘I-ness’ in the Gnani Purush, is eternally blessed and graced.

With the departure of ‘I-ness’ (*aapopu*), one becomes the supreme Self (*parmatma*). Thereafter, scientific circumstantial evidence will take care of Him.

**Jai Sat Chit Anand**



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## Note to the reader

The words 'You' or 'Self' when they begin with an initial capital 'Y' or 'S' respectively, refers to the Soul or the real Self or the Atma. Otherwise, they are used for the non-self, also referred to as the relative-self, 'Chandulal' or the *prakruti*.

Whenever Dadashri uses the name 'Chandulal' or the name of the person Dadashri is addressing, the reader should insert his or her name for exact understanding.

Whenever Dadashri uses the term '**we**', he is referring to the Gnani Purush and 'Dada Bhagwan' who is the fully enlightened Lord within him.

The words Self and Soul are interchangeable. The Soul is one's real Self.



# Aptavani 9

[1]

**Obstinacy (*aadayee*) : Sulking (*risavu*) :  
Manipulative tantrums (*tragu*)**

**The Gnani Purush's words are worth  
understanding**

The Gnani Purush's words are actually straight. Moksha (liberation) too is straight. Everyone is allowed into moksha; it is not as if someone is barred from it. However, one must be worthy of it. It is not possible to attain moksha if one walks a crooked line. Therefore, why not become straight from the very start? Moksha is not difficult to understand, but it helps to know what the Gnani Purush is saying. If you do not understand what He is saying, you will become confused. The words of the Gnani Purush remain true for all times; the past, present and the future. Any word the Gnani Purush utters is exactly what the Tirthankaras (fully enlightened beings who liberate millions) have said.

You should follow the instructions of the Gnani Purush. Why? Who can be called a Gnani Purush? It is the one who is straight in every way. He is straight while insulting and straight while being insulted. However, when He does insult, He does not truly insult because He is straight to begin with, so how can He? 'We' have become frank and guileless right from the start. And as far as you are concerned, you will have to get rid of your obstinacy (*aadayee*), will you not? How long can you go on

being obstinate and inflexible? You will realize your obstinacy when some day it surfaces from within. Another way to realize your obstinacy is when you come to the Gnani Purush; you will be surprised to learn how much obstinacy remains within you.

### **Will you not have to become straight?**

**Questioner:** Why does obstinacy (*aadayee*) not go away?

**Dadashri:** How can it go? It has made a home within you for many days and then there is the unwritten renter's law of our land; a renter never leaves once he rents your home. So is the obstinacy that has entered within you, ever likely to leave?

I told one person, "Why are you being so obstinate? Be less obstinate!" He said, "One cannot survive in this world without being obstinate." I told him, "Even a snake has to straighten up in order to enter its hole, so become straight if you want to enter moksha. If not, people will straighten you out and only then will you be able to go to moksha. People will beat you and straighten you up. So what is wrong in becoming straight yourself?" Do people not beat us and make us shape up (straighten up)?

**Questioner:** They do but even then people do not straighten up, do they?

**Dadashri:** But there is no choice except to straighten up sooner or later, is there? Obstinacy will leave on its own once you have a bitter experience. There exists endless obstinacy. One has never met anyone to straighten him out in any of his previous lives. He would not wander in this manner had he met someone. So everything happens, but he does not remain straight. What does the world do? It keeps beating him to the point where he straightens up. If he does not straighten up, then his wife, his children and the world will beat him into becoming straight.

I became straight and wise after taking beatings from people for so many lives. Just behold, when I became straight forward, then this Gnan expressed within, did it not? I too was not straight. The world will straighten you out. Those who are not straight will one day have to become straight. However, people remain obstinate even in their old age. This progeny of obstinacy is nothing ordinary. It makes one become obstinate in one's own home!

When a child dies, the grandfather will wail and cry out loudly, "My only grandchild is gone." He cries as if he is never going to die himself. Is he never going to die? Even if he has become a grandfather?! Yet he cries over his son's son! You fool, why don't you straighten up now that you are close to leaving this world? Is departure not imminent for the one who becomes a grandfather? The signal to exit this world has fallen from the day he became a grandfather. And yet he talks as if his train is never going to leave! The signal has fallen so wake up and be aware.

**Questioner:** The signal for the train's departure has come.

**Dadashri:** Yes the signal has fallen, the train is ready to leave and so you need to straighten up.

### **If you admit to be being obstinate, you will defeat the obstinacy**

What is obstinacy (*aadayee*)? Many a times you tell people, 'Hey! Why are you being obstinate?' Or sometimes people tell you, 'Why are you being obstinate?' Do you or do you not recognize obstinacy?

**Questioner:** Obstinacy is recognizable.

**Dadashri:** How long have you known it?

**Questioner:** From the time I understood it.

**Dadashri:** So have you got rid of your stock of obstinacy

or have you kept it? Have you kept it? You are saying 'yes'. If you say 'no' would obstinacy not leave?

**Questioner:** It will leave when we say 'yes'.

**Dadashri:** Is that so? Would it not leave if you say 'no'?

**Questioner:** No, it will become stronger if one says 'no'.

**Dadashri:** Do people not say 'no'? They say, 'I do not have any obstinacy in me.'

### **Obstinacy: Common and Uncommon**

Who does not have the experience of obstinacy? The greater the *buddhi* (intellect), the greater is one's obstinacy. Those who have wisdom (*samaj* - right understanding) are less obstinate. Those with heavy veils over spirituality are very obstinate. They will not let go of their obstinacy. Now what do you call such obstinacy? What is the difference between their obstinacy and that of an average person? What is the difference between common and uncommon obstinacy? Uncommon obstinacy is unshakeable (*gaaddha*) obstinacy. Such obstinacy cannot be rid of, just like this state of *gaaddha samkit* (*gaaddha* - unshakeable. *Samkit* - right belief and right vision of 'I am pure Soul'), which can never leave; neither can the state of *gaaddha mithyatva* i.e. unshakable deeply entrenched wrong belief of 'I am Chandulal' ever leave. No matter how much you make a person understand, he will not let go of his position. Such is the uncommon obstinacy; it will not leave its position.

### **Obstinacy in men and women**

Do you have a little bit of obstinacy (*aadayee*) in you? A little at least?! Then why not ask him to help you get rid of it? A few hurtful jabs from him will make the obstinacy in you go away.

**Questioner:** Does obstinacy leave only through hurtful jabs?

**Dadashri:** Then how else? Does he not prod you ever? Otherwise, there is nothing but baggage of obstinacy everywhere. A person without obstinacy is considered straight (*sarad*) and flexible; he can be molded in any shape or form.

**Questioner:** Do men ever admit to their obstinacy (*aadayee*)? He will only know his obstinacy when his wife says something to him.

**Dadashri:** Women too are very obstinate. ‘We’ are not talking about just men. It is only when both parents are so, that children turn out the way they do. And it is men who make the women obstinate. Women are not obstinate by nature; they are not born obstinate. Men are obstinate from their very birth. Even in the womb, they jab their mothers with their elbows. If the mother happens to eat something spicy, he jabs his mother from the inside with his arms and legs. Women are not born obstinate like men.

### **You have to see your own obstinacy**

People talk about obstinacy (*aadayee*) in others as if they have got rid of their own obstinacy. One should not make statements such as, ‘He is obstinate’.

**Questioner:** Dada, is it my obstinacy if I say, ‘he is very obstinate’?

**Dadashri:** That is the greatest obstinacy.

**Questioner:** So we have to see our own obstinacy?

**Dadashri:** Then whose? If you point out obstinacy (*aadayee*) in someone else, he will immediately become an adversary.

**Questioner:** Many times, we do not even recognize our obstinacy, in fact, many times our obstinacy appears as straight forwardness to us.

**Dadashri:** You would not recognize it. You have to enter



deep within your self to see it. You have to adopt an impartial attitude to see obstinacy.

When someone says, ‘Why are you being obstinate?’ you respond by saying, ‘Just look at him! He is a fool. Am I being obstinate or he is being obstinate?’, on the contrary the man is telling you to investigate, so then you should. People do not look at their own obstinacy and they go looking for obstinacy in others. Why do people not accuse me of being obstinate? If they were to see obstinacy in me, they would not refrain from telling me so. The world will tell you what it sees.

### **When obstinacy leaves...**

Some men tell their wives, ‘If you make the tea, I will not drink it.’ Oh! ho ho! Then whose tea will you drink? Exercising his role as a husband (*dhani*; owner), he intimidates his wife. What does he tell her? ‘You ruined the tea, so I will not drink tea again if you make it.’ He intimidates the poor woman. He becomes awkward and obstinate. So much obstinacy! That is why there is so much suffering!

Therefore, obstinacy (*aadayee*) is the obstacle, not attachment (*moha*). A person may enjoy attachment (*moha*) once or twice but the third time around he will get tired of it.

What happens if someone serves you a good meal with an upset and a non-communicative (*risavu*; sulking) face? You will not like it, will you? Would you not say, ‘The heck with your meal’? Even if someone gives you diamonds with an upset and non-communicative (*risavu*) face, will you not say, ‘Keep your diamonds to yourself’? So what is worth more, diamonds or an upset and non-communicative (*risavu*) face? Our people will not accept a diamond if given by someone with such a face. People of foreign countries will eat a meal even if their spouse is upset and non-communicative (*risavu*) but in India, the wife will get into trouble for doing that. Nevertheless, women in India will not behave this way. It does not matter in the foreign

countries. There, even if a man were to give diamonds with an upset and non-communicative (*risavu*) face, the woman will think, 'Let him sulk (*risavu*) if he wants to. At least I get the diamonds.' What do you think?

**Questioner:** That is true.

**Dadashri:** So then, is the value of being upset and non-communicative (*risavu*) at home not worth more than the value of the diamonds?

Even a child will not let you touch his money. He will say, 'These are my rupees, give them back to me.' A person may be straight in one matter but obstinate in another, he will not become free until that obstinacy is gone. It is possible to attain the state of God if obstinacy leaves. 'Dada' has become completely free from all obstinacy.

Everyone's obstinacy is different in method and approach. What you state and consider as obstinate, is obstinacy you cannot see in yourself. If you can see your obstinacy, then you become God. One becomes God when he sees his own obstinacy. Even now, where can you see your own obstinacy? Otherwise, you would have become God.

### **Obstinacy is the only obstacle**

Therefore, one needs to become straight. Do I have any problems, now that I have become straight? I have become straight as a result of taking so many beatings over countless past lives. Now there is no obstinacy at all left in me. If you tell 'us' "Let us go down stairs", then 'we' will come with you. 'We' do not have any obstinacy (*aadayee*) whatsoever. Someone may say, 'You are like this' or 'you are like that.' He is saying it to the 'one' who is that way. I would not tell that man he is wrong. What is more, I will even understand to whom he is addressing. He is not saying it to 'me' he is saying it to my 'neighbor'.

**Questioner:** Who is your neighbor?

**Dadashri:** This 'A. M. Patel' is the first neighbor. He (A. M. Patel) is also a contractor and an income-tax payer. That man is addressing this neighbor of mine.

They say that Gnan cannot manifest in the one who lives a worldly life. Hey, the income tax payer is there, and the contract business where bribery is commonplace is also there, and yet the Gnan has expressed! So then what creates obstacles in this worldly life? Your obstinacy (*aadayee*) is the obstacle. I had seen a lot of obstinacy in me. I became a Gnani after all the obstinacy went away. When no obstinacy remains within you, then realize that you have become a Gnani.

### **Nature of obstinacy**

**Questioner:** How should I understand the nature of obstinacy (*aadayee*)?

**Dadashri:** It is when one does not accept that which his heart accepts, and acts according to his own opinion and understanding. 'We' do not say anything to anyone or pressure anyone, and if 'we' ever do and even then he does not accept it, then is that not his *aadayee* (obstinacy)? Is that not acting according to his own opinion and will? Should he not be following the Agna (directive) of the Gnani?

**Questioner:** Really speaking, we have to follow the Agnas of the Gnani.

**Dadashri:** *Aadayee* (obstinacy) is prevalent. Wherever it is, the worldly problems have arisen because of *aadayee*. Only 'we' are devoid of such obstinacy. 'We' have come to zero obstinacy. If someone pressures us by saying, 'You will have to do things this way otherwise we will go on a fast,' then in order to prevent them from undergoing the pain and the trouble of fasting, 'we' would tell him, "'We' will do it but do not go on a fast."

**Questioner:** Is that not called obstinacy?

**Dadashri:** No, obstinacy (*aadayee*) is to maintain, 'We will go on a fast.' This is where the whole world is stuck.

**Questioner:** Is it not *aadayee* when a person does not follow your directions?

**Dadashri:** That is indeed an *aadayee*, what else? Is Dadaji likely to tell you to do anything otherwise? He would only say something if it is for your own benefit. Therefore, you should not be obstinate where Dadaji is concerned.

### **Becoming straight through understanding**

Have you ever seen *aadayee* (obstinacy) in someone? Have you seen that it exists in people?

**Questioner:** Dada, I had it within me. I was very obstinate.

**Dadashri:** Is that so? You are the knower of the one who was obstinate. Is the knower not separate? Or is the knower the one who is obstinate? No. The one who is obstinate is not the knower. The knower is separate; the knower is the Self. So did all your obstinacy go away?

**Questioner:** It is still there, Dada.

**Dadashri:** Then you still have to become straight. *Aadayee* (obstinacy) is not acceptable. If you do not become straight with this Gnan of ours, then people will beat you into becoming straight. So, it is better if you straighten up through understanding. That will save you all the hassle. One always gets hurt when he interferes (*dakho-dakhal*; becomes Chandulal). Hence, interference straightens him constantly. When the horns of obstinacy are broken right here, then all work is done. All *aadayee* (obstinacy) is bestial. When a couple of wise men plead with the one with obstinacy, 'Please listen to us,' do you know what he will say? He will say, 'No I find it hard to

believe.’ He exposes his obstinacy in front of us thus. Moksha will be attained only when that obstinacy goes away.

### **Necessities for progress along the path of moksha**

If someone were to tell us, ‘Dada, bow down to all these people’, then I would do so and I would do it five times over. ‘We’ would bow down to even a vagrant. ‘We’ have ways to bow down in any manner that is necessary. ‘We’ have a way to bow down to the Soul and a way to bow down to the vagrant. If he says, ‘Do not bow down to the Soul, bow only to the vagrant,’ ‘we’ would do that too. So you must have humility. Complete humility! The one who completely ‘dissolves in water’ (becomes completely egoless) will be blessed with the ultimate. If a lump (ego) remains in water, it means it has not completely dissolved and so it will just keep going round and round. Obstinate people will simply keep wandering round and round, life after life.

As a lot of worldly respect is gained, a spiritually elevated person will become more humble; his ego will not be evident, he will not be inflexible. Egoistic inflexibility (*akadai*) is a characteristic of an inferior human being. When a person attains this spiritual knowledge but still exhibits inflexibility, then he is an inferior human being. How can one have this Gnan and continue to remain rigid and inflexible?

The one who readily accepts the truth is called a straight (*sarad*) person.

**Questioner:** If we accept what others tell us as the truth and follow through, then we become vulnerable to hurt, will we not?

**Dadashri:** It is better to stumble and learn. If a saint says, ‘I have full faith in human beings’ someone may ask him, ‘What if someone deceives you some day?’ He will reply, ‘One man may swindle me, and another may do the same, but some day

I am bound to meet a man through whom my work will get done.’ What does the saint mean when he says this? He is saying that through subjecting himself to being deceived, one day his work will get accomplished. Those who avoid being deceived will wander around life after life and never achieve anything because they never trust anyone. When will a person attain anything if he remains suspicious? Do you understand this theory?

Straightness (*saradata*) means to readily accept whatever the other person says, even if it means there is a possibility of being cheated in the process. One, two or five people may cheat you, but you will find one out of five hundred who will not. Otherwise, you will not find that honest person, will you? Is this not a good system? You will be cheated only if it is in the unfolding of your karma (*prarabdha*), otherwise who will cheat you? You will one day find that truth if you move through life being cheated.

What do we mean by being *sarad* (straight)? When someone tells him, ‘This train is going to Ahmedabad’, he gets on it readily, without complaining, that is called being *sarad*. Whereas the one who is *asarad* will question, ‘What’s the guarantee that this train will take us to Ahmedabad? Let’s ask someone else.’ Will the train not leave by that time? Many trains (opportunity to attain the right path) have left and he remains standing exactly where he has always been.

What is straightness (*sarad*)? For example, if you cook freshly picked okra, they will cook within ten minutes. That is called straight. And what is *asarad* (not straight, complicated)? What happens to the okras that are kept in the refrigerator? Those are *asarad* okras (they do not cook well; they take a long time). Similarly, the Lord says that a person who is straight (*sarad*) and without guile will attain moksha. The one who is not straight (*asarad*) will not make any progress on this path.

**Questioner:** It appears that we will find everything wherever we go but there is a lack of straightness (*asarad*) there.

**Dadashri:** There is no straightness to be found. The following qualities are not found anywhere. You do not see spontaneous forgiveness (*sahaj kshama*) anywhere. If you say something to someone, he cannot refrain from making a mental note (*nondha*) of it; he will remember it for months on end. Not keeping a note is called natural forgiveness (*sahaj kshama*).

Then what is next? Then there is the quality of being harsh or callous (*kathor*). There are all kinds of harshness.

Then there is all kind of insistence (*aagraha*). A person with these qualities will not have any straightness (*saradata*) in him and so no matter how hard one tries to change him, he will not change. He has no humility (*namrata*), in addition to lacking straightness. You will need topmost straightness. Then you need topmost humility. What is *namrata* (humility)? It is to bow completely before the other person begins to bow. It is to bow to the one who is rigid and inflexible. This is a sign that one will attain moksha. What is the nature of a human being? If someone is being rigid and inflexible, he too will become rigid and inflexible; he will react in the same manner. People become inflexible with the one who refuses to give in.

Then one should not have any greed (*lobh*) whatsoever. Greed holds people back from making any spiritual progress. That is why the Lord has said for people to go on pilgrimage and other such activities and spend money. The tuber of greed will decrease as you spend money. Otherwise, greed will continue to increase like the 'push of 99' (if a person has 99 rupees, he will be pushed by his greed to save one more rupee so he can have one hundred rupees). Therefore, one's inner intent should be to have no need or want for any worldly thing. When all the 'ghosts' of kashayas i.e. the inner enemies of anger,

pride, deceit and greed, leave and you become straight, then you will attain moksha.

### **Obstinacy during the early years of Ambalal Patel (Dadashri's relative self)**

Back in the old days, there was a saying:

*“Duniya diwani kahevashe re, bhoondi bhito ma bhatkashe.*

*paap ey enu jyare pragat thashe, tyare bhuva-jati gher jashe”*

Meaning when one's demerit karmas come into fruition, he will resort to all kinds of solutions; he will seek help of the exorcists, voodooist, black magicians etc. So a person looks for an exorcist, a saint, or others for help when his demerit karma expresses its effect. Some poet has sung something like that.

**Questioner:** Dada, when did you read this *pad* (poetic hymn)?

**Dadashri:** It is about fifty-five years old; it is not very old. It is not a two or five thousand years old saying.

**Questioner:** But how can you remember it all?

**Dadashri:** ‘We’ do not remember anything. ‘We’ do not even remember whether today is Monday or Tuesday!

**Questioner:** Then where did all this come from, Dada?

**Dadashri:** ‘We’ can see it all. If ‘we’ turn one way, ‘we’ can immediately see everything and therefore ‘we’ speak. If ‘we’ see anything beneficial, then ‘we’ will say it. Why would ‘we’ try to commit anything to memory? ‘We’ continue to see all the way back to when I was young. ‘We’ can see all the phases... ‘it was like this...it was like that... ‘we’ used to enter the classroom only after the school bell rang; ‘we’ can see all



that.’ The teacher used to get very upset. He could not say anything but he would be aggravated from within.

**Questioner:** Why did you go only after the bell?

**Dadashri:** It was a kind of a pomp; kind of a show-off. It was just a false pride (*khumari*)! I suffered because of that; I did not straighten up. A straight person would go and sit in the class before the bell.

**Questioner:** Is showing-off not a wrong path?

**Dadashri:** It is a wrong path indeed. This fellow (A. M. Patel – Dadashri’s relative self) would come into the classroom after the bell had rung; the teacher would already be in the classroom. It is acceptable for the teacher to be late but as a rule should the students not be in time? This is the obstinacy. On top of that, he (A. M. Patel) would say, ‘Who does the teacher think he is?’ Hey you! Look here! Do you want to learn at school or do you want confrontations? He would reply, ‘No, first is the confrontation.’ That is called looking for a confrontation.

**Questioner:** So the teacher could not say anything to you?

**Dadashri:** He could and yet he would not; he dare not because he was afraid of the retaliation of being beaten up outside the school!

**Questioner:** Dada, were you so mischievous?

**Dadashri:** Yes, mischievous indeed. The entire baggage was nothing but that of a troublemaker and obstinacy.

**Questioner:** And amidst all that such a Gnan expressed! That is great.

**Dadashri:** The Gnan came to be. This is because of the purity within. There was no attachment (*mamata*). The problem verily was of this ego. The lack of attachment led to this state of the Gnani. There was no trace of attachment or greed-laden

temptation (*lalacha*) but if someone were to even utter my name in a negative manner, I would let him have it! Many people would make comments behind my back like, ‘he is a trouble-maker’ or ‘Don’t even talk about him, just leave him alone, he is cantankerous and bad tempered!’ They used all kinds of adjectives for me! I knew what adjectives they were using for me, behind my back. But I had no attachment and that was the main attribute in me. The current glorious state (of a Gnani) is due to this very attribute. A person with attachment, no matter how wise, is deeply entrenched in the worldly life. ‘We’ were without attachment so life has been fun all along. Attachment verily is the cause of worldly life. The ego is not the cause of worldly life.

I too feel now that I have straightened up. No one has to straighten me.

**Questioner:** How did you become straight, Dada?

**Dadashri:** People of the world beat me one way or another; through their devious and worldly ways, they trapped me one way or another and shaped me up.

**Questioner:** Has this cleansing (straightening) been ongoing from your previous lives?

**Dadashri:** This had been happening from many previous lives and that is why I became completely straight in this life. Otherwise, the stock of India is obstinate by nature; you can never find straightness in India. Some are even born upside down, feet first and there are others who are obstinate even in their mother’s womb; they hurt their mothers even when they are in the womb! Some change to the wrong position in the womb; they hurt their mother to the point of dying during delivery, even to the point of hurting the reputation of the obstetrician in the process.

**Questioner:** But he does not have any desire to do all that. Does that not happen on it own?

**Dadashri:** It happens because he is obstinate by nature. He becomes obstinate wherever he goes. Even in the womb! And a straight person will be straight wherever he goes.

**Questioner:** People of India are obstinate and yet they are deserving of moksha!

**Dadashri:** It is like this; only those who are obstinate go to moksha. Who becomes obstinate, is it the one with understanding or the one without understanding? Would the one with understanding be the one to become obstinate?

**Questioner:** But all that understanding is wrong is it not Dada?

**Dadashri:** It is because the understanding is obstructed. There is no obstinacy in people of foreign countries. They say it as it is.

**Questioner:** Dada can you explain what you mean by this understanding being obstructed?

**Dadashri:** Our increased understanding becomes an obstruction. If this understanding does not become helpful to you, then it will take you on the wrong path.

You will find a solution when your obstinacy goes away. Obstinacy is essentially the ego; it is an offshoot of the ego.

### **The ego is the basis**

Do you like obstinacy?

**Questioner:** I do not like it but it does not go away.

**Dadashri:** I will get rid of it for you. You are aware that obstinacy arises within you and that it does not go away, are you not? That itself is awakened awareness (*jagruti*). Otherwise, one is not aware at all of obstinacy when it arises. The awareness of obstinacy arising is not there at all. If you ask someone, 'Why are you being obstinate?' he will tell you, 'you are the one who is obstinate.' Would he not immediately

retaliate in this manner? If his boss tells him he is being obstinate, he will not speak a word because it is coming from his boss but nevertheless he will retaliate in his mind! And that is because of the ego, what will the ego not do? Everything is based on the ego. Everything is supported by the ego. One is the absolute Self (*parmatma*) when that ego is gone.

**Questioner:** But, in such instances, so many times we end up saying, ‘This is wrong.’

**Dadashri:** Yes, you will make such statements. That is an old habit of ours from time immemorial! But you also realize that you did some thing wrong. Do you not realize this after having said so?

**Questioner:** Yes.

**Dadashri:** But it is an old habit that has been there for countless lives. It is subject to the law of action and reaction and therefore it is not likely to cease suddenly.

### **Never say, ‘I cannot do it’**

From now on, you should not say, ‘the obstinacy does not go away.’ Because when I ask people how they are doing, they tell me, ‘Sir, I know everything, but I am not able to do it.’ What kind of people are you? You have turned the Self to this? In spite of my telling you that the Atma can become whatever you imagine it to be, you still make statements such as ‘I know everything but I cannot do it.’ Is that what you are telling me? Then the Atma will become just like that; it will become crippled. You should never say, ‘I know it all but I cannot do it.’ Especially, you should never say, ‘I cannot do it.’ When I have a fever and someone asks, ‘Are you running a fever?’ I tell them, ‘Yes, I know that A. M. Patel has a fever.’ If I say, ‘I have a fever’ then it becomes attached to me. You immediately become whatever you envision (*kalpey*). Therefore, I do not say any such things.

The main nature (*swabhav*) of the Self is that one becomes whatever he envisions. If you say 'I am God', then you become like God, and if you say, 'I am worthless', then you will become worthless. You become that, the moment you say it. When you say, I should become a God, then at that moment you do become God, but then you will ask, 'What should I do now?' So you do not know it well and hence you revert to what you were before, dim-witted! Should you not learn how? Should you not know what you have to do after attaining the Self? Otherwise, you will revert to what you were before. The Self becomes what it envisions (*chintavan*) and because it is so, it will continue to take on countless different forms and change from one form to another of whatever is envisioned. The one who is envisioning is not doing it independently. The pressure of his surroundings and the prevailing circumstances influences the envisioning.

### **The knowledge guides one's conduct**

**Questioner:** So what is the root cause of obstinacy?

**Dadashri:** The ego.

**Questioner:** But is it not the effect of past life's causes?

**Dadashri:** It is an effect, but only because the causes were created. How do causes occur? First comes the knowledge of obstinacy that says, 'If I become obstinate and inflexible, everyone will straighten out. I will become obstinate to sort everyone out at home. Obstinance can be very useful.' One attains this knowledge first, and then the faith (*shraddha*) sets in. The faith in turn strengthens that knowledge. Knowledge without faith will not last, but when faith develops, it makes the knowledge stronger and then that obstinance comes into conduct. Then all the fun (!) begins!

### **Everyone's obstinance is different**

**Questioner:** Everyone does not have similar obstinance, do they?

**Dadashri:** Each obstinacy is different. Are all vegetables the same? There are all kinds of vegetables; obstinacies too are of different kind. Everyone's *kadhee* (soup) is different and varies; everyone's height is different and so is their color. Is everything not different?

Obstinacy leaves when one attains this Gnan. If obstinacy remains in a person, can one not see it within? No one wishes to hang on to their obstinacy or to keep it safe in a bank vault!

### **Those obstinacies will end**

**Questioner:** We are unable to adjust even when we make a decision to adjust. What is the reason behind this? Is it due to our obstinacy or does our vyavasthit not allow our efforts to succeed?

**Dadashri:** No, it is because obstinacies are still there. It is all obstinacy. For the one whose obstinacy is gone, all entanglements clear. Your obstinacy is starting to leave and one day it will end. This is because the faucet of the 'tank' (pending karmic accounts) is wide open and running and nothing more or new (no new causes are created) is coming into the tank (karmic tank) and that is why one day the tank will empty. From now on, nothing new is taking place in your factory of obstinacy and your old ones continue to dissipate. One obstinacy will surface and it will come to an end, then another one will come to surface and it too will clear and a third one will surface. Obstinacies that come to surface will leave.

### **Straight and yet there were subtle obstinacies**

**Questioner:** In the Aptasutra (Dadashri's major volume of 4237 Gnan aphorisms) it says, "Before attaining Gnan, 'we' had crossed the entire ocean of obstinacy. Meaning, this Gnan only manifested after every obstinacy was broken."

**Dadashri:** Yes, there was a lot of obstinacy (*aadayee*).

People could not see it but 'we' could tell there was obstinacy (*aadayee*) within. On the contrary, people saw me as being straight (*sarad*). There were small obstinacies, subtle obstinacies, and egotistic ones. They were not of the body; not the kind of becoming upset and non-communicative (*risavu*). They were obstinacies of the ego. I could tell that the inner adjustment has taken a wrong turn with reference to an interaction with a certain person even though that person would not be aware of it.

**Questioner:** Does that count as obstinacy (*aadayee*)?

**Dadashri:** Then what else? If the other person is right and we do not accept it within, is that not madness of the ego?

**Questioner:** So is obstinacy not a distortion of the ego?

**Dadashri:** It is definitely the ego. The *buddhi* (intellect) has nothing to do with it.

**Questioner:** But is it not a distorted ego?

**Dadashri:** Distorted indeed. What kind of a distortion? People will say behind your back, 'Just leave him alone, he is a little 'crack (mad)' Don't even mention his name.' Hey you! How can there be a crack in the head if the engine is still running?

**In those situations you should be alert.**

**Questioner:** There are many who pounce on us the moment we gently suggest, 'Sir, it is like this...'

**Dadashri:** Yes, there are some who will react that way but you should be careful before you say anything, otherwise anything is likely to happen. A fight will ensue because they do not understand what you are trying to say. They will misunderstand you. The other person will not understand your good intentions and will take it the wrong way and so he will fight you. If that happens then you should realize that what you are saying is not reaching that person and you should not say

anything further. You should continue listening to him but you should not try to make him understand what you are saying; he simply does not understand your viewpoint.

### **Only a Gnani can straighten him out**

**Questioner:** What should we do when someone is being obstinate?

**Dadashri:** People simply don't have the courage to deal with such tasks! That kind of equanimity is 'our' (the Gnani's) task. That person would never behave obstinately around me again. The day he tries to be obstinate, he will not see any reward from me. He will try to test me and then he will never be obstinate around me. Obstinance has become strong because it has received encouragement. Generally, people are feeble and when someone is being obstinate with them, what do they do? They will give in and say, 'Just let him go.' People are soft and therefore they encourage obstinance. When the obstinate one comes near 'us', he will find out.

**Questioner:** Is it true that we bring this stock of obstinance from our past life?

**Dadashri:** It is all from the past life. Nothing of it is from this life.

**Questioner:** In that case, will it become strong if it gets encouragement in this life?

**Dadashri:** Yes, it does become stronger but nobody can have their way with a person who is unattached (*nispruha*).

### **The Gnani is pleased with the one who becomes *sarad***

Nothing that anyone does can affect the detachment (*nispruhata*) of the Gnani. The one who does not keep any distinction between 'mine' and 'someone else's', can accomplish whatever he wants. If you make such a person happy (*rajipo*



- if you make the Gnani happy) then the entire universe (one's total being) will become happy. But it is not easy to make him happy because the Gnani Purush is extremely straight (*sarad*) and that is why it is difficult to do so. An hour's worth of the Gnani's *rajipo* will accomplish your goal of salvation. I tell everyone and I give them a guarantee that I can bestow the same state as mine upon the one who wants it, within an hour. But it is difficult to attain straightness (*saradata*), is it not?

The Gnani Purush is extremely *sarad* (straight) and that is why it is difficult to attain his *rajipo* and please him. If the Gnani Purush were not straight (*asarad*) then he would be easily pleased. However, this Gnani Purush is extremely *sarad* and thus He is difficult to please. Now how can you please the one who is *sarad* (straight)? You can please him when you become *sarad* (straight) yourself. Yes, He will be pleased if he comes down from that level (a *sarad* level), how can He be pleased otherwise? You can own the whole universe with an hour of the Gnani's *rajipo*! That is how much *rajipo* He has. What can the One, who wants nothing in this world, not give? But it is not easy to attain such a *rajipo*. You have to become straight (*sarad*) in order to attain it. The Gnani Purush is more *sarad* than even a year old child. Now how can you attain His *rajipo* and please Him, when you are not straight? How can you attain that from a straight (*sarad*) person when you are not straight (*sarad*) in front of him? You need that level here. Do you understand all this?

### A Dramatic ego!

**Questioner:** It is said in the Aptasutra, 'There is no problem with the ego that is flowing but to seize the ego even a little, is obstinacy.' So what is flowing ego?

**Dadashri:** The ego that you see in women is a flowing ego. It is ego when she says, 'Right now I am making soup and I will cook the vegetables in no time', but it is a flowing ego.

Whereas men hold on to the ego, 'I told you to do this but you did that!' That is obstinacy (*aadayee*).

**Questioner:** So is the flowing ego the same as the dramatic ego – the ego that plays the role of the worldly life without attachment?

**Dadashri:** It is the dramatic ego. There is no problem with the flowing ego. If men have a flowing ego, there is no problem. It is obstinacy when they hold on to the ego.

### **Obstinacy leaves by 'knowing' that it has occurred**

**Questioner:** Once a person realizes he has been obstinate, how can he turn it around if he wants to?

**Dadashri:** The fact that he 'Knows' that obstinacy has occurred, verily means that he is turning around. 'He' (the one who has awakened) turns back the instant he 'knows' (inner experience of Knowledge - *anubhav*) that obstinacy is occurring. He cannot turn back as long as he does not know and 'knowing' means he will definitely turn around.

**Questioner:** What other adjustments does one have to take to turn around?

**Dadashri:** Nothing else, 'he' will turn around automatically. Whatever process is necessary, 'he' will turn around with that process. There are processes (*vidhis*) of adjustments. If one has taken Gnan, he will come to 'know' 'his' obstinacy, but not otherwise. And here, he directly begins to see his faults.

**Questioner:** One turns around when he knows his obstinacy (*aadayee*). How does he know the obstinacy? How does he recognize it?

**Dadashri:** He will recognize it immediately. If he has taken 'our' Gnan, then he will immediately recognize that he is starting to become obstinate. He will immediately know whether

his worldly interaction is within acceptable norms or not.

**Questioner:** But how can one recognize his own obstinacy?

**Dadashri:** He will know if he has our Gnan. He will not otherwise and even if he knows, he would cover it up and continue to remain obstinate. One can know because of the power of our Gnan.

**Questioner:** What is it to cover up obstinacy?

**Dadashri:** Covering up the obstinacy is double obstinacy.

**Questioner:** Then there is no scope of getting rid of the original obstinacy, is there?

**Dadashri:** On the contrary, it increases.

**Questioner:** But our main aim is to get rid of obstinacy from its very roots, is it not? What should we do there?

**Dadashri:** You will not be able to do it yourself if you try. You should ask me how it is and I will tell you 'Brother, get rid of this obstinacy.'

**Questioner:** There is obstinacy to begin with and then he covers it up, that is double the obstinacy. Then that obstinacy will not allow him to open up and ask. What should he do there?

**Dadashri:** But someone like me will ask, 'Where are you going? Which 'town' do you have to go to (What is your spiritual destination)?' Most people are such that if you tell them as it is; they will take the opposite way. In spite of you speaking candidly to them and they will take the obstinate path. Therefore, I have to twist things around before I say anything to them. Their spiritual state is still weak, is it not? I have to sweet-talk them in order to get the work done. We have to explain things to little children.

**Questioner:** They all look like children and you have to

pamper them and take them to moksha. What compassion you must have at the time!

**Dadashri:** They all look like children. It is exactly like when a child is upset and non-communicative (*risavu*) but I have to pamper them and make them progress.

**Questioner:** I have even seen you asking them for forgiveness as you pamper them.

**Dadashri:** I have to take them to moksha so do I not have to proceed with vigilance? What do they stand to lose? There was a man who said, 'Dadaji, here is your Gnan and here are your books. I am giving them back to you.' I told him, 'Yes, you did a good thing. I am obliged to you.' He could have thrown the books away. Should I not appreciate the fact that he came to our home to return the books? Is that not a virtuous quality? 'I am giving you back your Gnan!' he said. Only I would take it back calmly!

**Questioner:** With calm, and that too with a sense of obligation!

**Dadashri:** Yes, He is a wise man because he did not throw them away. He did a good thing.

**Questioner:** It is because you are a Gnani Purush that the other person's obstinacy leaves.

**Dadashri:** It goes away quickly. Otherwise, it leaves after he takes a lot of beating and through bitter realization. As one suffers bitter experiences, he learns from them and the obstinacy begins to leave. Otherwise, it takes many, many lifetimes.

### **It should not be so**

**Questioner:** For the *mahatmas* who have taken Gnan, what hinders them more; their obstinacy (*aadayee*) or their insurmountable inner obstacle (*atkan*)?

**Dadashri:** Insurmountable inner obstacle (*atkan*)! The

obstinacies do not trouble much. As far as obstinacy is concerned, he understands that it is wrong. After attaining this Gnan, the obstinacy gives 'him' a beating. This obstinacy is a karmic stock that was gathered and charged in the past life. That stock is now giving its effect in this life in the form of a beating. Therefore, no one likes obstinacy (*aadayee*). But insurmountable inner obstacle (*atkan*) leads to more suffering. These faults still give you trouble in spite of having this Gnan. You should not have this stock but once you have brought the stock with you from the 'market', you cannot deny or avoid it, can you? Whatever stock you have, it is there because you accumulated (*puran* – created a cause) it in your past life, and now it will discharge (*galan* – the effect of the cause created). No one is going to accumulate any new stock after Gnan. You have to 'purify' your old stock through the process of just 'seeing' it as it unfolds and let go of it, regardless of what that stock is. Nevertheless from now on, should your internal state not be that of 'how can all the worldly interactions (*vyavahar*) become cleansed'?

### **'You' are not the obstinate 'one'**

I have straightened you out! Have I not? Who was the obstinate one? It was 'Chandulal', your relative-self. 'You' are not Chandulal. Therefore, 'You' just have to say, 'I am not this. I am this Shuddhatma.' Then, does your obstinacy not go away? What do you think?

That is why this Akram Vignan (Science) has straightened out all the householders (*gruhasthis* - married people). In the traditional Kramic path, one has to become a *sadhu* (ascetic) in order to become straight. The householder who becomes straight has the solution at hand whereas otherwise in order to become straight, he has to become a *sadhu*. You become aware that this 'Chandulal' is obstinate and 'I' am straight. Therefore, you have become straight without becoming a *sadhu*, have you not? Is this Akram Vignan not wonderful!

Yet what do people tell me? 'This Chandulal is the way he always was', but 'we' are not concerned about that. In that situation what do 'we' tell them? 'We' tell them, 'The Chandulal that you see is different from the Chandulal 'we' see.' People see faults, do they not? Will someone not say to you, 'you run after 'Dada' but you are still just the way you were before?' There 'You' are not that obstinate 'one'. Nevertheless You should listen to what they tell you and then when you go home, 'You' have to tell Chandulal, 'People will tell you what they see and how they see you, so now you need to shape up. 'Dada' and 'I' are with you and so straighten up in our presence.' Then he (Chandulal) will straighten up but otherwise a person cannot shape up even if he wants to; he would not be able to do so on his own. Or else a guru can also straighten him up but that guru has to be straight himself. However, it is difficult to find such a guru!

### **This Akram Vignan is like that**

So, the one who was obstinate is not 'I'. This is how one vacates the whole place altogether. Then what else is left? The 'one' who was in guilt became free from the liability of that guilt. The original guilty 'one' is left right where he was. The main guilty one was indeed 'he' (Chandulal). But 'You' (the real self) had unnecessarily become a partner. Now You have become straight, have You not? Now that You have become straight, You will remove Chandulal's obstinacy. Chandulal's obstinacy will not leave as long as there is partnership with You. Now the partnership is broken and so You will remove Chandulal's obstinacy even through scolding, if necessary.

Therefore, the power of this Akram Vignan is such that it gives you the separation of: 'The one that is obstinate is not 'I'; I am a pure Soul (Shuddhatma).'

**Questioner:** So the one whom he is trying to improve does not improve even if he spends his entire life doing so, but that is not the Self to begin with. Is that how it is?

**Dadashri:** Yes, that is why there is no end to it. That is why one has to wander endlessly life after life.

That is why people said to the Tirthankara Lord, “Dear Lord, only the most fortunate attain the continuous link, which you also had received.” The continuous link means that from here on, one continues to find a path that progresses further and then a path that moves further from there and then a path even further from that, and on and on; such a link. It is an unbroken link. It leads to the end (final liberation)!

Whereas these people do not find such an unbroken link and they end up way off course.

I, too, had received this continuous link. I searched for myself trying to find out how all this came about. But that was because I had received a continuous link and that is why this whole Akram Vignan has manifested!

Therefore, the approach of ‘The one who is obstinate, is not ‘I’, is Akram Vignan and ‘I am obstinate and I have to straighten out,’ is the approach of the traditional Kramic path.

### **If you become upset and noncompliant, you will miss the train**

**Questioner:** Is getting upset and non-communicative (*risavu*) a form of obstinacy (*aadayee*)?

**Dadashri:** Then what else can you call it? Otherwise, where is the need to be upset and non-communicative (*risavu*)? A person cannot refrain from being obstinate. A slightest disagreement will result in him becoming obstinate (*aadayee*). All that is needed is a disagreement.

It is only when one becomes upset and non-communicative (*risavu*), that he becomes obstinate! A man’s wife becomes upset and non-communicative (*risavu*) at the railway station. The man pleads with her, ‘Get on the train, otherwise the train will leave and you will have to spend the night here.’ She would

not get on and she was stranded. When a person is upset and non-communicative (*risavu*), twelve trains will leave without him. Will the train come and pamper the one who is being upset in this manner? The world will continue to function; it is not going to wait for anyone, is it? If a groom's wedding party is ready to leave and you become upset and non-compliant, are they likely to wait for you a couple of days? No, they will not. That is how the world is.

**Questioner:** During a wedding one of the paternal uncles who becomes upset and non-communicative (*risavu*), will send a message that he will only come if someone comes to appease him.

**Dadashri:** Yes, he will come around when the train is ready to leave. He has already experienced that the train will leave without him. The world goes on. Why is one being obstinate needlessly?

If I am being upset and non-compliant (*risavu*) with a train guard or the engine driver, they will ask me, 'Why are you being confrontational? Please get on the train.' And if I remain stubborn and say, 'I am not going to get on the train.' Will they not just take off? Would the world wait for you? The world will go on. You have to adjust to it otherwise you will be stranded at the station. I have seen cases where the guard blows the whistle and the train leaves without the one who was being difficult!

**Questioner:** Then he comes to his senses that the train has left and he is the loser.

**Dadashri:** What he believes is 'I did the right thing.' If however, he realizes that he made a mistake in becoming upset and non-communicative (*risavu*), then he will not make that mistake again. However, one does not have that much understanding. Man does not have the understanding to see his own loss in this. He does not have that much ability. It requires



a lot of energy (*shakti*) to do that. Will a person not question his actions and second-guess himself when he misses his scheduled appearance in court that day, after the train has left? Will he not regret his actions? When you get into a confrontation, even if you are right and others are wrong, should you not settle the matter before the train leaves (before it is too late)? Are you not the greatest fool if you hang on to your side of the story even when they tell you, ‘Sir, please let go of it now, the other person made a mistake?’ Then the guard blows his whistle and the train leaves. This is how the world functions and the fools are left behind sitting on a bench!

**Questioner:** But then he also finds a few people who affirm his action and behavior by saying he did the right thing.

**Dadashri:** Yes, you will find such people who will say, ‘You said the right thing. Can I get you some tea and snacks?’ People will take away whatever little money you have left. In the final analysis, there is no joy in this.

If someone were to beat you and push you out of this Dada’s train, get back on it from the back door if you have to. Go into the next cabin if they throw you out of this one. If they throw you out of there, then go to the third cabin, then go to the fourth and so on. What is the nature of worldly people? They will remove you from this train, but you should get back into any other cabin and not miss the train.

### Who is the loser?

When I was young, I used to sulk a little once in a while. Even then, I concluded that there is complete loss in it. It is nothing but a business of loss. Therefore, I had decided never to sulk or upset and non-communicative (*risavu*) again, no matter what others do. So, I stopped getting upset and non-communicative (*risavu*) at a young age. I felt there was a huge loss in this.

One day when I behaved that way, I lost my share of milk

for that morning. So I checked further to see what I had lost during the day and discovered that at the end of the day I gained nothing and on the contrary I lost out. Later everyone in the house tried to appease me by giving me a lot of importance but I lost my morning milk nevertheless. As a child I saw what happens in becoming upset and non-communicative, and I concluded that I lost out in doing so; therefore I stopped it all together. Does a person not lose out?

**Questioner:** Yes he does.

**Dadashri:** Now we have become the Self, so this is not applicable to us anymore. Have you ever become upset and non-communicative (*risavu*)? Does anyone become upset and non-communicative at home?

**Questioner:** No.

**Dadashri:** That is good.

**Questioner:** You said you lost out in your morning milk because of your obstinacy (*aadayee*). How old were you?

**Dadashri:** I was about nine or ten then.

**Questioner:** But Dada, even we did the same thing. We too missed our share of milk at that age. We too were left hungry but we still continued the obstinacy, so how did you stop?

**Dadashri:** My morning milk and everything went. I concluded that all the loss was due to my obstinacy. Obstinacy is filled with losses, so stop it. One should not be obstinate.

Was all that not obstinacy on my part when I insisted questioning ‘Why do I get only this much milk?’ Why could I not just let go and drink it? I thought that maybe I will have my way the next time. Do you know what I used to tell my mother? ‘Why do you give me half a cup of milk when you give my sister-in-law half a cup also? Give her less.’ I was happy with

what I got, I did not want any more, but I wanted my sister-in-law to have less than me. So what did my mother tell me? ‘Your mother is here, her mother is not, is she? I have to give her the same otherwise the poor girl will feel bad.’ I was still not satisfied. My mother continued to explain things and reason with me; she kept patching up the situation. However, one day I became obstinate and lost out and so I decided never to do so again. Generally people would say, ‘Just let him be.’ Would that not happen?

### **Thereafter he never became upset and non-communicative**

**Questioner:** To instantly recognize a loss is *vaniya-buddhi* (the intellect of a *baniya*-business man), is it not?

**Dadashri:** It is nothing like that. *Vaniya-intellect* is *vanik-intellect*. *Vanik-intellect* means thoughtful intellect. It is wise intellect. Having understood the loss, one would never incur that loss again. Would he?

You lose when you become upset and non-communicative (*risavu*). What will others do if you do so, throw a tantrum and refuse to eat dinner? Will they all stay awake for you? They will go to sleep when it is time, so you will be the only loser.

What a cycle of becoming upset and non-communicative (*risavu*) and the appeasement that follows? And who would bother pampering and appeasing? When the dinner is ready, they will call out, ‘Uncle, please come down for dinner. It is ready and everyone is waiting for you.’ The uncle will say, ‘Go, I am not coming.’ Would everyone beg him over and over to come? Would they not start eating without him?

So I never became upset and non-communicative (*risavu*) again. Even now, I never become upset and non-communicative with anyone. Not even with ‘our’ business partner. He used to become so occasionally, but not seeing any reaction within ‘us’, he stopped being that way again.

## **Only the 'one' who reacts sees the one who is upset and non-communicative.**

One man told me, 'My wife repeatedly becomes very upset and non-communicative (*risavu*) with me and will not speak to me.' I told him, 'Who is the one saying 'she is upset and non-communicative'?' It is not 'You'. It is the *risad* within you, i.e. the 'one' who is inclined to become upset and non-communicative that is saying 'she is upset and non-communicative'; who is that? It is the 'one who is the *risad*' himself that is complaining. It is not You. So 'You' should 'know' (*janvoo*) that the 'one who has reacted and become upset (*risad*)' is seeing all this. The one who is apt to become upset and non-communicative (*risad*) is the one seeing the other person who is upset and non-communicative. The Self 'sees' only the Self. It does not see any other circumstance. Aggravated people see the one who is aggravated. So I told the man, 'It was the wife who was upset and non-communicative, it is not her Self (the Soul within). She is a woman. And the one who has become upset in reaction (*risad*) is not your Self (Atma). Who is the wife upset and non-communicative (*risavu*) with? You simply have to 'see' that she is upset and non-communicative towards the one who is himself apt to be sulking (*risad*). You simply have to see that! You simply have to keep 'seeing'.

This can bring a solution, can it not? How can you solve it otherwise? Some continue becoming upset and non-communicative (*risavu*) and others keep cursing. That is how it is. But the Soul is separate from all these phases; the Soul is not to be found in any of this. What is the basis on which everything is taking place? Everything occurs based on each individual's karma. A person keeps receiving the fruits of his karma, what do 'we' have to do with that? Each person is enjoying the fruits of his karma, what do 'we' have to do with them? That is how this is. If you want to attain the Self, then keep seeing the Self in others, and nothing else is worth seeing.

What is within 'our' understanding? Is there not a difference between your understanding and 'ours'? 'We' are not affected by any pain or misery; what is the reason behind this? It is because 'our' understanding is within 'us'. 'We' do not drag in any ignorance (*agnan*) from outside, whereas others drag in worldly understanding (*agnan*) from others. What do we have to do with others? Everything is under the control of vyavasthit (scientific circumstantial evidences). It is a karmic account. Nothing is going to be changed in this account. Can any changes in the 'book' of karmic accounts be made from the outside? Then what is all this fuss about? And if the wife is upset and non-communicative (*risavu*), only the one who reacts (the *risad*) to this can see her as being so. The Self would not see the one who becomes upset and non-communicative. Only the one prone to be upset in reaction (*risad*) will see it as such. The *risad* is the one seeing the one who is upset. Otherwise, how can one see the one who is upset? Do you think people who come to me do not become upset and non-communicative? But I do not see anyone as being upset. Will you not have to account and arrive at the correct understanding for all this? Do you not have to account for all this?

### **The unique method of vitaragata (the state of non-attachment)**

**Questioner:** How do you deal with someone who becomes upset and non-communicative (*risavu*) with you?

**Dadashri:** With complete vitarag-bhaav; complete non-attachment from within, along with the deep inner intent of salvation of that person. 'We' do not have any inner insistence of any kind. There is no intention of appeasing anyone either. If 'we' feel that in trying to appease the other person it will have a contrary effect, then 'we' would not say anything. If it is going to have a positive effect, then 'we' will say a few words to him, 'Sir, 'we' made a mistake, please be patient. We are all prone to mistakes.' 'We' would explain things to him in this way and

pacify him. However there would be no insistence on 'our' part, there is complete vitaragata within. Constant vitaragata (detachment)! There would not be the least bit of pull (*bhaav*) towards him or repulsion (*abhaav*) away from him. And then we have to tell 'Dada Bhagwan', 'Please grace this man.' Then, to the pure Soul, which is separate from 'Chandulal and 'Chandulal's' mind-body-speech, *bhaavkarma-dravyakarmamokarma*' 'we' request, 'please shower Your grace on 'Chandulal'. I make all these connections. Then I remain vitarag (detached). The other person continues to remain upset and non-communicative (*risavu*) and I remain straight. This worldly interaction continues. He becomes perplexed for a while and then it all goes away.

**Questioner:** Then, Dada, is it not true that a man who is apt to resorting to becoming upset and non-communicative (*risavu*), will automatically stop if he does not get any encouragement for such a behavior?

**Dadashri:** 'We' never encourage such people, not even a little. Encouragement has a negative effect on such individuals.

Even children will improve if you remain vitarag with them but by encouraging their upset and non-communicative behavior, they will get on the wrong path. You need vitaragata (detached interaction)! Treat them with tender care if they come to you and do not react if they do not. If they come, hug them gently and if they get agitated just leave them alone. Then if they come again, hug them again. You should not concern yourself with the way they are behaving; you simply have to remain vitarag. Whatever they do, you should not be concerned about it and neither should you make a deep mental note (*nondha*) of it.

**Questioner:** That is a tremendous thing, Dada.

**Dadashri:** There should be no deep mental note (*nondha*) whatsoever. *Nondha* creates conflicts. Do not make a mental note of anyone. We scold all these people but 'we' never make

any note of it. 'We' would go crazy if I were to make any note at all. 'We' got rid of the notebook altogether long ago!

### **Vitarag and yet meddling**

**Questioner:** Dada, is there any *nishkaran karuna* (expectation-free compassion; compassion of the Gnani Purush for us that has no 'personal gain' agenda behind it) in the eyes of the vitarag?

**Dadashri:** Yes, just that! What else? This is nothing but compassion without expectation (ultimate compassion)! Our vision is only on his Self (Soul) and not his non-Self complex (*pudgal*). Nevertheless, 'we' will preserve and promote a worldly relationship with him because he is beneficial to the satsang and therefore 'we' would say, 'welcome, please.' If there are certain people who are beneficial for others, 'we' will make it a point to welcome them and encourage them. That worldly dealing has to be taken care of and nurtured and 'we' would do that. The tirthankara Lords however, would not do such things. They do not meddle whatsoever, do they? And this is nothing but meddling (*khatpat*) on 'our' part.

**Questioner:** It is because the meddling part for the world's salvation that still remains in you, that we are able to come to you here.

**Dadashri:** Yes, that is it. That is why 'we' have halted 'our' progress towards final liberation. May others attain the salvation that 'we' have acquired and that is why 'we' meddle; 'we' meddle only for this reason. Everything 'we' do is simply so that people too may be blessed. People get to see vitaragata (the detached state) here.

**Questioner:** So far you mentioned obstinacy in your worldly interaction (*vyavahar*), where you became upset and non-communicative (*risavu*) over milk, but what kind of obstinacy is there on the path of moksha?

**Dadashri:** All this is nothing but obstinacy on the path to moksha and that is why the worldly life continues to perpetuate; that is why people cannot attain moksha. Otherwise, your liberation is at hand right here only! Obstinacy is the wall of obstruction to liberation. The obstinacy is still there; a bundle of sheer obstinacy; that is what he is! He will do only what he wants to.

### **That is called *tragu* - manipulative tantrum**

**Questioner:** Is making another person do what you want, considered part of obstinacy (*aadayee*)?

**Dadashri:** Then what else? If it is not obstinacy (*aadayee*) than what is it? One gets his way through becoming upset and noncompliant. If not then ultimately through a manipulative tantrum (*tragu*) one will have his or her way. One may even end up throwing a *tragu* to have his own way. Have you ever seen a *tragu*? You will get a fever if you saw one. If someone does a *tragu*, your temperature will rise three degrees even if you do not have a fever!

**Questioner:** What is a *tragu*?

**Dadashri:** *Tragu* means a person does whatever is necessary to scare you into accepting his or her own way. That person will do anything to make you accept his will. He will bang his head on the wall, hit this or that part on the wall, jump around, cry loudly, wail, throw a tantrum etc. That which completely scares us from all angles is a *tragu*.

**Questioner:** What is the difference between doing a *tragu* and pretending?

**Dadashri:** Whether one is pretending or throwing a manipulative tantrum (*tragu*), he is doing it in order to get his own way.

If everyone is sitting down for dinner and one person says, 'I am not going to eat' - he is an important person in the



party and his stance is one that creates apprehension in the party; that is called a *tragu*. The caring people around him will say, 'Please come and join us, we would like your company.' They will feed him. But if they were to ignore him, he would eat on his own. No one has starved to death.

### **That is not a *tragu* - manipulative tantrum**

**Questioner:** Someone locks himself in a room when he gets upset. Everyone else in the home becomes restless but he will not open the door. Is that a *tragu*?

**Dadashri:** That is not a *tragu*. That is obstinacy (*aadayee*); *tragu* is a different thing.

**Questioner:** Is it a *tragu* when one pounds his fists on his chest or bang his head on a wall?

**Dadashri:** When people bang their heads, some of it is *aadayee* and some of it is a *tragu*. The word *tragu* is something very different; in a *tragu* the one doing the *tragu* is not affected by it at all. In *aadayee*, that person continues to experience internal suffering. Simply put, *tragu* is pure acting! Locking one's self in a room is obstinacy. In a *tragu*, the person cries and shouts but remains unperturbed from within. Locking one's self in a room and scaring family members is all obstinacy. She suffers and makes others around her suffer too. In a *tragu*, she herself is not affected and yet she does a *tragu*; that is *tragu*! We need a definition, do we not? Surely you cannot label any action as a *tragu*, can you?

### **Keep your distance from manipulative tantrum (*tragu*)**

*Tragu* does tremendous damage.

**Questioner:** Can you explain *tragu* with an example?

**Dadashri:** Can you not tell when someone is doing a *tragu*? You may not know how to do a *tragu* but can you not tell when someone is doing it?

**Questioner:** Is insisting on the truth (*satyagraha*), a *ragu*?

**Dadashri:** That is one kind of a mild *ragu* for sure, but for that one can use words or terms that are more ornamental and suitable. People use the ornamental word ‘*satyagraha*’. But as far as a *ragu* (manipulative tantrum) is concerned, no one will call it *satyagraha*, will they?

In short, a *ragu* means to force others into doing what you want when they are not willing to do so. One resorts to *ragu* in order to scare and manipulate others into ultimately doing what he wants. He will invoke fear in others, he invokes fear by doing something one way or another; he resorts to emotional blackmail in this manipulative behavior to attain his calculated desired end.

**Questioner:** He will make one do what he wants, through using his charm, money, and punishment, even the fear of separation.

**Dadashri:** Yes, but he will not stop until he has his way; that is a *ragu*. I had witnessed such *ragu* several times but I paid my respect from afar, ‘Hey! *Tragu* may I never see you and the doer of the *ragu*, let me not see your face ever.’ *Tragu* is a learnt behavior. One will even find a guru to teach him. *Tragu* is not something one can learn on his own.

**Questioner:** So if a person insists on doing things his way, is that called *ragu*?

**Dadashri:** Insistence is not *ragu* but to scare others into doing what one wants, that is *ragu*. Don’t some people scare others by saying, ‘...or else I will commit suicide’ or ‘I’ll do this’ or ‘I’ll do that’?

**Questioner:** They threaten, they charm, and they incite pity or punishment; they do whatever it takes.

**Dadashri:** Yes, they resort to every trick. And what do

the poor straight people do? They will say, 'Let him have his way, whatever may become of us, so be it.' The poor wife will even give up all her jewelry.

**Questioner:** The one who does the *tragu*, does so with an understanding, does he not?

**Dadashri:** He understands everything. *Tragu* means to willfully and knowingly manipulate for one's own agenda.

### **Consequences of a *tragu***

**Questioner:** What are the consequences for doing *tragu*?

**Dadashri:** One completely bypasses the entire *Tiryancha Gati* (the animal life form), i.e. in the next life he will go directly to hell. Is it an ordinary feat to by-pass the entire subhuman life?!!

**Questioner:** Is that considered *raudradhyan* (adverse internal meditation that hurts the self as well as others)?

**Dadashri:** In many ways, *raudradhyan* is better. So if anyone here has made the mistake of doing a *tragu*, come and ask for forgiveness from 'us'. If you do this several times, you may erase one or so of this fault. It is considered a very grave wrongdoing. One bypasses the entire sub-human life form and goes straight to hell. What is more, it will not be the hell one is born into for doing *raudradhyan* either. Through *tragu*, people put others through living hell all the while getting what they want, at any cost. At all cost, meaning no matter what may happen, one will not rest until one gets what one wants.

### **In opposing the one doing a *tragu* (manipulative tantrum)**

**Questioner:** In the current time-cycle, such *tragas* are occurring everywhere.

**Dadashri:** No, not everywhere, those are smaller *tragas*.

These *tragas* on the other hand are very serious; they will even bang their heads in front of you. One person started such a *tragu* in my presence, so I told him, 'Go to Mahadevji (Lord Shiva) and offer your head as a sacrifice. Why are you doing it here? This 'Dada is the Mahadevji of Mahadevji i.e. Lord of the Lords. Even if you do million such *tragas* here, they will not have any effect, such is this man.' Even before Gnan I used to say, 'Even if you do a million *tragas* in front me, it will not move me a bit. I am such a man.'

This art of *tragu* (manipulative tantrum) is very distressing. 'We' keep away from it. 'We' are telling you so because 'we' have seen it.

**Questioner:** When two parties are resorting to manipulative tantrums, what should we do with reference to dispensing justice in the matter?

**Dadashri:** 'We' would not get involved in that. When it comes to a *tragu*, 'we' stay away.

**Questioner:** No, but if a question about making a judgment arises, then what should one do?

**Dadashri:** Arey! Even the one passing a judgment risks bypassing the subhuman life. If someone ever does a *tragu* in front of me, he will realize it was a mistake to do so; he will never do it again! He will realize that it is a liability to do a *tragu*.

Do you know what one lady who used to do *tragu*, told me? She told me that of all the people she had come across with whom she had had her way; I was the only one with whom she had not been able to have her own way. I told her that I have a thorough understanding of people like her.

**Questioner:** One has to learn to deal with an upper hand with a person doing a *tragu*, with a technique of remaining unaffected. That is an art too!

**Dadashri:** That ‘we’ know! But it is still not worth getting involved. ‘We’ get involved only when it is unavoidable. Otherwise, it is not worth initiating. ‘We’ have seen *tragas* in other places too. A husband would drag his wife by her hair and bring her to me looking for justice. The wife and the husband, both would do *tragas*, both were manipulative. Therefore, ‘we’ have seen a lot of this. It is a wide world. What colors have ‘we’ not seen in it?

It is a *tragu* when everyone around has been pressured to succumb against their wishes. Just as surrendering to officers of the law, people have to surrender there too; that is a *tragu*.

**Questioner:** Meaning one puts others in a tight grip, correct?

**Dadashri:** Yes, they put them in such a hold.

**Questioner:** How should we act towards the one doing a *tragu*?

**Dadashri:** You should ask him: Why he is doing it? For what happiness is he doing it? How long can happiness that has been stolen from others, remain with him?

**Questioner:** What should one do if he still does not understand?

**Dadashri:** Then move away from there.

**Questioner:** So give into him?

**Dadashri:** It is the same as giving in. It is a way of moving away from the situation, is it not? So move away from him. If a snake comes after you, who has to run away from the snake, you or the snake? You have to run away. What does the snake have to lose? If a bull chases you, are you going to say, ‘Why are you chasing me?’ Are you going to stand there and say, ‘I am a lawyer from Baroda’? The bull will chase even a king!

**Questioner:** But you did not give in to people who did

*tragu* and you told them that you have taken on many people like him without being affected. So how is that?

**Dadashri:** In some situations, ‘we’ have also given in, only because by doing so, that poor fellow will somehow get back on the right track. It is only with this intent that ‘we’ have done so.

### **That is shameless open blackmail (*naagai*)**

Lawyers too meet people who do *tragu*. Even lawyers will say, ‘Let me run away from him’, when they meet such people. What will the lawyer tell such a client? He will say, ‘I will fight your case. You don’t have to pay me.’ So there are all kinds of people.

**Questioner:** Many times even the lawyer does a *tragu*. He will tell you at the last minute to give him money or he will not appear in court.

**Dadashri:** No, that is not a *tragu*; it is an issue of mutual selfish needs.

**Questioner:** Even after he has been paid for his service he does it to extort more money.

**Dadashri:** Yes, he will do that too, still it is not a *tragu*. It is shamelessness and open blackmail (*naagai*). You can deal with shameless people and even win but dealing with those who do *tragu* will make you by-pass the subhuman life form and go directly into hell. Lawyers say shameless things and so do their clients. The client may say, ‘Sir I have paid your fees. I have not forgotten to pay. In fact you were standing with several people when I paid you.’ Now what can the lawyer do when the client counter attacks him in this way? What can the lawyer do, after all he is human too!

### **Dealing with *taipho***

One woman started a *tragu* when one of my relative was visiting me. He got very scared and told her, ‘Hey, hey! You

should not do that.' I told him, 'No, let her act up. Let us have our tea and you can watch her. It is something to watch. It is great!' The woman stopped immediately when I said this and asked me 'Are you doing my *taipho* (exposing me)?' I told her, 'You are doing a *taipho*, so we have to see the *taipho*, don't we? What else can we do?'

**Questioner:** If we use the word *taipho* to the one doing a *taipho*, then we will get double the beating.

**Dadashri:** If that is the case then you should not use the word *taipho*. You should take it a little slow at first. I too took things very slowly at first, and then I became increasingly stern. I tightened the screw as she started to say more unwarranted things and so she mellowed down later.

People can be saved from a *taipho* but not from a *ragu*. Many people have been destroyed because of *ragu*. Even some men do *ragu*.

### ***Tragu* for salvation of the world**

A person does *ragu* when he cannot have his way. Anything you do to make others do things your way is a *ragu*. When one resorts to whatever it takes, including scare tactics to achieve his will and desired result; is all *ragu*. Throwing things, creating a commotion, fighting and beating, is all *ragu*. The one who is meek and mild will get scared very easily and give in.

'We' did *ragu* once. Arey! I threw things on the floor; I threw utensils, containers of sugar, tea, cooking fuel etc. I made a big mess. There was a big mess on the floor.

**Questioner:** Was it to have your own way?

**Dadashri:** Yes, that was the only *ragu* I did in my whole life. It is called a *ragu*. It was done for asserting control. And it was done for others; it was done for the sake of *dharma*, not for me. It was done because 'we' had to convey to Hiraba, 'You should not act this way.'

This is what happened. After 'we' attained Gnan, young girls used to come to 'us' for vidhis (special spiritual blessing from the Gnani Purush by touching His feet) when we lived in Mamani Poda in Vadodara. Hiraba was innocent; she is a good person. But women in the house across from ours instigated her by telling her, 'Oh my goodness! Young girls come to Dada and touch his feet. It looks bad. It is not appropriate, is it? Dada is a good man, but this looks bad. What about Dada's reputation?' People made all kinds of innuendos and brainwashed Hiraba in this way. She worried that our reputation would be ruined. She is a good woman but people put 'salt' in her (they instilled suspicion in her mind). What happens to milk when you put salt in it?

**Questioner:** It will go bad.

**Dadashri:** I knew that people had started to add 'salt' in her and that one-day she would go 'bad', but I waited. One day when a young lady was doing vidhi, Hiraba deliberately hit the door as she was sweeping the floor. She had never done that before. There was no such practice in our home. She did it to scare the girl away; she did not do it to scare me. The girls became anxious that Hiraba would scold them. So this girl got scared. I immediately understood that there was some kind of mischief behind this act; can one not recognize the mischief behind it? Do you think that I was as naive back then as I am now? So then, I told Hiraba, 'From today onwards you and I have to separate. We cannot afford this. You go and live in Bhadran. I will arrange to send you seven hundred or so rupees every month for your expenses. We should no longer be staying together from now on.' Chandulal and five or six other people were sitting there at the time. Even they got the opportunity to learn from this scene! Hiraba then started to make tea and while doing so, she kept banging the stove. I said to myself 'I will have to tighten the screw before this gets out of control.' So I went into the kitchen and started to throw cans of tea, sugar, oil,



kerosene etc., on the floor. It was as if a 400-volt current had touched it all. I made a mess of everything. The women who had instigated Hiraba came to see what was going on. I asked them, ‘Who poisoned this Goddess of a woman?’ They responded, ‘You are a Gnani, you cannot become angry like this.’ Well only the anger of the Gnani Purush is worth seeing. I then told them, ‘It is your instigation that has created this situation. Why did you feed her all this? What have we done to you?’ They responded, ‘We did not feed her anything. We simply told her a few things.’ I asked them, ‘Why did you have to ruin her life?’ They replied, ‘How have we ruined her life?’ I told them, ‘Now she has to live alone. Hiraba has to live separate in a new home in Bhadrán. I will give her a monthly allowance.’ They said, ‘you cannot do that. How can you do that at this age?’ I asked them, ‘what good is a pot that has a crack in it? It will not hold water anymore; whatever you put in it will drain out. Can you keep a pot with a crack in it?’ The neighbors all got worried when they realized that Hiraba would have to go live separately. Yes, there should not be any negative effect on *dharma*; *Atma dharma* – in spiritual matters regarding the Soul.

That day tea, sugar and everything else were all mixed up. But that act was carried out without any attachment or abhorrence (*vitrag-bhaav*); or any inner reaction. I told Chandulal and the others sitting there, ‘go home and learn.’ What was the outcome of this act the next day? The women started telling Hiraba ‘Don’t do anything to cause problems. Let whoever wants to come and see Dada. You do not get involved in it.’ They started to tell her just the opposite because they got worried that they would be blamed if anything were to happen. They knew they had to be very careful. I had created that scene in order to ensure that they would never do what they did again. I have never had to repeat that act either. I had come up with that much remedy. They may still remember the incident. Hiraba too was swept up in the rut. She would have never behaved that

way on her own accord, it was the other women who led her to believe that if she behaved this way, the girls would go away and never return.

The presence of a Gnani is very rare in this world. Would the poor girls not come to do *darshan*? They come here because they do not find peace elsewhere. At least let them do *darshan* peacefully. Those women even told Hiraba that Dada would marry one of the girls! They also coached Hiraba that these young girls would take Dada away from her. Arey! How can that happen? I am an old man, what kind of nonsense were they teaching Hiraba? What fault is it of poor Hiraba? She too realized she was wrong. Although the girls used to come to satsang, she was one hundred percent convinced that I was morally upright and sincere, but she told me to stop because it looked bad to others. Is it possible to leave this role of the Gnani even if I wanted to? This is all vyavasthit and she said it out of lack of understanding. Is it even possible to do? Besides can this 'railway' line – this path of Akram Vignan - be just plucked up and removed? Therefore, I had to find a solution. An ordinary 'cork' would not have worked; I had to look for a 'cork' that could be screwed on so tight that it would never come off! (Dada had to resolve the situation once and for all).

**Questioner:** The acting you did, is that not considered deceit (*kapat*)?

**Dadashri:** No. There is no deceit (*kapat*) in it. There is no deceit in removing heat from under the milk when it is about to boil over. Is there deceit in that?

**Questioner:** But the aim was to do something good, is it not?

**Dadashri:** It was to cleanse her. Everyone sitting around were stunned. Besides I would only assail her reputation in the presence of others, otherwise I would not even attempt it; it would not have any affect on her. Otherwise she would swallow

the insult. She will think, 'Oh! No one was present!' She would have just swallowed it and my effort would have gone to waste.

Hiraba had the experience and knew that I was moral and sincere. It was only in this one case that her mind became poisoned and it became a little difficult to remove the impurity. The impurity did not come out by way of gentle words and so I had to resort to this other method. Further more this remedy was such that whenever Hiraba went to do something, she would say, 'Do not do that. We must not interfere in what he is doing. He is very strict. He is just like Mahadevji (referring to the angry form of Lord Shiva).' This big an impression I left on her. Hiraba says, 'Even now he is like a hot chili pepper!'

It is not easy to be a Gnani. If a sprout like this were to germinate in someone, the Gnani would remove that sprout from its very roots; otherwise it would grow into trees! The women then used to tell Hiraba, 'Do not say anything. You should not say anything.' I reassured Hiraba, 'I am not going to do anything. Who is going to do anything to Dada? What are these girls going to do?' Those women then realized, 'Why should we take on the quarrel unnecessarily. We will be held liable for it.' I told the women directly on their face they were responsible for creating the entire problem. What could be done now that the pot had a crack in it (a crack in the relation)? I told them I will patch the crack just this one time but I would not do it again and that the next time I would just leave Hiraba. I sealed the crack one time.

**Questioner:** Hiraba's banging on the door and slamming the stove, is that obstinacy (*aadayee*)?

**Dadashri:** Then what is it if not obstinacy? But it is actually a *ragu*. It was a *ragu* on a smaller level. I did the big, heavy one!

**Questioner:** So does one have to use force like that in order to be rid of the smaller *ragu*?

**Dadashri:** Yes, ‘we’ had deliberately done the *tragu* and she did the *tragu* according to her karma. ‘We’ did it on purpose, all the while remaining in the Gnan. There were five or ten *mahatmas* sitting there, one of them told me, ‘How can you do something like this?’ so ‘we’ replied, ‘Learn, Let me teach you. Just sit there quietly. ‘We’ are teaching you a lesson. What method will you employ when your wife causes problems for you at home?’

**Questioner:** You said that you did it while remaining in Gnan. Can you tell us how to remain in Gnan while doing it?

**Dadashri:** Just by this Gnan; the Gnan that ‘Ambalal is the doer’. Is the Gnan married to Hiraba? Besides, just look how we (Dada and Hiraba) spent all the years without *matbhed* (separation due to differences in opinion). Even now, ‘we’ stop any separation due to differences of opinion even before they arise. Later Hiraba even took Gnan again. Then ‘Dada’ came into her dream.

Otherwise, ‘we’ have not been ill-at-ease with anyone for the past forty years. ‘We’ have not raised our voice or been irritated with anyone for forty years! People too recognize and understood this. They even say that I am like God.

### ***Tragu, is an art too***

*Tragu* is an art; it is one of the seventy-two arts.

**Questioner:** Is stealing also not an art (*kada*)?

**Dadashri:** Yes, that is also an art but all these arts that one has acquired (from past life) are what create problems in this life.

**Questioner:** Where does one learn the art of *tragu*?

**Dadashri:** The soul has all kinds of energies. When a person decides, ‘I will get what I want through scaring others’,

then he will know how to do a *tragu*. He will then know how to get his way through *tragu*.

One needs a lot of cleverness (*akkal*) to do a *tragu*. Most people are not smart enough to understand or recognize a *tragu*. If someone is doing a *tragu*, 'we' would know it right away. It is no fun to deal with one who comes and does a *tragu* here.

**Questioner:** Can you recognize when one does *tragu*?

**Dadashri:** 'We' recognize it the moment one resorts to a *tragu* 'here comes *tragu*! He has started doing a *tragu*!'

### **Vigilance with understanding**

A ten-year-old son of one of our acquaintance would start crying and wailing as soon as his mother became free from her household chores. I had to sleep in the room next to his. He would do this every day, so one day, when he was alone, I went in his room and pinched him a few times and he started to scream. His mother became exasperated, 'This cry-baby harasses me everyday.' I said, 'No he is not harassing you. Just listen to the wonderful sound he is producing. This is music. Just listen. Call everyone to listen.' This went on for two or three more days and then it stopped.

We have to come up with some remedy, do we not? How long can this go on? People use *tragu* to scare others. Just one person with a *tragu* can scare and ruin hundred others.

They can do such a *tragu* that will take the wind out of you and drain you emotionally. Being a Gnani, Gnan helps 'us' realize that a person is doing *tragu*. Even when I did not have Gnan, I could assess a person from every angle and immediately tell why he is doing it and what his intent is behind his *tragu*. I would tell him right away 'Have a seat. We are having some tea right now.' By that time his mind would calm down and even he would get tense.

## ***Tragu* became a heavy liability for a lady**

There was a woman at my friend's home. She was either his relative or his elder sister. One day she used heavy deception (*kapat*) in order to bully my friend. When someone was visiting him, she became hysterical and started hitting herself. This scared my friend and the other man. My friend told me what had happened when he met me. I told him, 'I will come to your house next time this happens.' Then one day I went there and she performed the same 'show' (*taipho*; open exposition of *tragu*)! She did a *tragu*! She would jump and my friend would get scared. So I asked that lady, 'Do you enjoy all this? You jump very well. Why don't you jump some more? We enjoy it very much.' I said something like this and she started cursing at me, 'Why did you come to our house?'

Therefore, 'we' know such deceitful acts and 'we' have the keys to deal with them. Very few people do *tragu*; about two percent of men do *tragu* and in women it is about ten percent. *Tragu* is more prevalent in women.

Did you get the meaning of *tragu*? Only people in the old days knew how to do them. I feel the children of today do not know how to do them. How would they know? Their overall makeup is not strong enough; they are weaklings. Those who do *tragas* have a very aggressive constitution. Young people today get nervous at the slightest scare.

## **Ingrained in the *prakruti***

**Questioner:** Does the one doing a *tragu* realize that he is doing it?

**Dadashri:** Definitely! *Tragu* itself means to do according to one's wishes. It has become an ingrained part of one's *prakruti* and therefore the owner is not able to discern whether his action is beneficial to him or not. But she knows and understands everything. Why would she not? When one can understand even the smallest of things, *tragu* is a major thing.

## **Beware of those doing *ragu*!**

One lady came to me and started doing a *ragu*. She was a respectable lady, elder to me. I did not give into her *ragu*. Then she tells me, 'You are the only one who has not succumbed to me.' I told her, 'It is not that I do not yield. I would not yield to God either in such matters.' This is because whenever she initiated a *ragu*, I would know it immediately.

*Tragu* means to scare the other person to death. 'We' became a Gnani recently but prior to that I had an ego, did I not? At that time I would say, 'Go ahead and bang your head; let me see you do that. Are you trying to scare me? I sit here having scared the whole world.' I am such a man that I can get rid of the *ragus* of the whole world. I am such a magician! People doing *ragu* will not let you get ahead in life. To do *ragu* means to put a lot of pressure on others.

I was visiting a man when another man came to him. Do you know what he started to do in order to scare him? He started to bang his head on the ground and so I asked him, 'Hey Brother! What is the matter? What is wrong?' So the other man said, 'Look, he does this to scare me.' Soft and mild people get scared easily. If a person refuses to sign certain documents, then the other man will do *ragu* to scare him into signing them. The man will then say, 'Here, give the papers to me, I will sign them.' Therefore, a man doing *ragu* will bang his head on the wall in this way.

What is a bad quality in men? It is that of doing a *ragu*. Do not have any relation with a man who does *ragu*. Women by nature may do *ragu*, but some men do *ragu* too.

**Questioner:** You said that a bad quality in a man is that of *ragu* and that we should not interact with such a person?

**Dadashri:** No, you should not. He will scare you too. You too will get scared.

**Questioner:** How can one escape from such a man who is doing a *tragu*?

**Dadashri:** I know how to escape from a woman doing a *tragu*, but I do not know how to escape from a man doing one. I would make the woman doing a *tragu* jump all night long. But I too become startled when a man does *tragu*.

*Tragu* means to create a major uproar in order to attain something against the wishes of others. 'I am going to commit suicide; I am going to do this. I am going to do that.' One will get his way through whatever means necessary. He will do any kind of *tragu* to scare you. There are such men.

**Questioner:** If a man does a *tragu* by saying, 'I am going to run away, I am going to kill myself, I am going to do this', should we believe that he will really carry out his threats? Would he do that?

**Dadashri:** Do not get scared but remain vigilant. He may even proceed to do so. Most of it is just *tragu* and so he will not do anything; nevertheless it is still better to be vigilant.

There are many who do *tragu* in their worldly interactions. When it comes to interactions in the home, you should not let yourself be affected by anyone doing *tragu*, otherwise you will suffer heavily. My whole life I have avoided *tragas*. I had one such 'system' of not being affected; that always saved me from *tragas*. But on the most part, the world has been intimidated by and has yielded to *tragas*.

**Questioner:** How should one behave when a person is doing *tragu*?

**Dadashri:** How does it concern you in any way? Just continue 'seeing' it. You will get to see a new play. Otherwise, where can you get the opportunity to see such a play? If you ask an actor to do *tragu*, is he likely to do so? So, you should tell the person doing the *tragu*, 'go ahead and do as many *tragas* as you want!'



## **Adjustment to save yourself**

‘We’ have not seen many *tragas* but those that ‘we’ have were unpleasant and distressing for all those who were around.

**Questioner:** So how do you feel when someone does *tragu* in front of you?

**Dadashri:** ‘We’ would immediately recognize that she has started a *tragu*.

**Questioner:** What do you do at that time?

**Dadashri:** ‘We’ do not give into her. Even if all of you were to do a *tragu*, I would just sit here. You will get tired but not me. I have become an expert at it.

**Questioner:** What kind of adjustment do you take from within?

**Dadashri:** Unaffected! Without any effects whatsoever! Let her do a *tragu*, she will get tired and go to sleep!

**Questioner:** But would she not do more *tragu*, Dada? When she sees that you are unaffected, would she then not act up even more to affect you?

**Dadashri:** Yes and ‘our’ internal state of being unaffected will become even stronger! That is how much energy there is within ‘us’. In what situations would ‘we’ let go? In situations where the person is making a reasonable request or is having reasonable feeling and emotion, but if she does it as a scare tactic, then ‘we’ will not yield. Are you trying to scare me? Even God is not able to scare me. Are you not ashamed? Are you trying to scare the one who has pleased God in every way? Some people do *tragu* in front of me, but they are minor *tragas*.

**Questioner:** Then do you not say anything to her? Do you just remain silent and sit unaffected?

**Dadashri:** What else can ‘he (Ambalal)’ do? What can you tell the one doing a *ragu*?

**Questioner:** She will realize that nothing affects ‘Dada’.

**Dadashri:** She will realize everything. This ‘Dada’ is a very shrewd man. Otherwise, can he run such a large organization? There would be quarrels everyday. But just look! There are no rules here and the law here is one of ‘no law-law’; does everything still not run smoothly? If ‘we’ do not see ultimate humility (*param vinay*) in a person, ‘we’ will keep a stern watch over him and if he does not maintain humility (*vinay*), then ‘we’ will ask him to ‘get out’. But ‘we’ would not tell him in a manner that would create enmity. It would be done gently and with humility. Dada is happy only where there is ultimate humility.

‘We’ have come here to turn people around. ‘We’ do not need anything from this world. One goes through immense misery because he is on the wrong path. While taking the wrong path he incurs additional liability for his actions. It is a different matter if there was no suffering and he was enjoying it. But one goes through so much misery and on top of that he incurs tremendous liability for being on the wrong path. Therefore; out of compassion for him, ‘we’ ask, ‘why are you heading on the wrong path?’

\* \* \* \* \*

[2]

***Udvega* (emotional agitation) : *Shanka*  
(suspicion) : *Nondha* (making a deep intense  
mental note)**

**Against emotional agitation : *udvega***

So become straight (*sarad*) like a child if you want to attain moksha. A child does things without any understanding and the Gnani Purush does it with an understanding that is all. Both are childlike and innocent. Does the worldly life not continue for a child even though he has no worldly understanding? The child's life runs very well. In fact, his worldly life gets worse as he begins to understand. The Gnani Purush is straight (*sarad*) like a child. Obstinance (*aadayee*) is a form of ego; an ego that says I don't want to be straight and I want to do it my way. Obstinance is a result of wanting to have one's own way. Obstinance will go away in a person who does things according to the will of others.

**Questioner:** When events do not occur as one has planned and willed; he becomes agitated and emotional (*udvega*).

**Dadashri:** Events never occur as one wishes. Therefore, before throwing the dice just think that they are going to fall the wrong way. Thereafter, whichever dice falls the right way, is correct. But if we say that all four must fall my way, then that day will never come and there will be entanglements, uneasiness, and emotional agitation (*udvega*). Instead, by saying in advance, 'all four of you fall the wrong way' then when one or two fall the right way, you will be pleased with the results and feel easy. So the value is in making the right internal adjustments.

**Questioner:** Dada, it is a hundred percent fact that such an adjustment is only possible if one has this Akram Vignan. Otherwise it is impossible.

**Dadashri:** Yes, otherwise it is impossible; such adjustment would not remain, what support could it have? In those situations, whatever adjustment one takes will be blown away and he will become distraught and restless. Then he will walk around looking as if he just drank some castor oil!

**Questioner:** You just said for us to think that the dice should fall the wrong way, when we throw them. Why should one even have such expectation of a negative result?

**Dadashri:** Then what should you expect instead?

**Questioner:** We should not have any expectations; whatever comes is correct.

**Dadashri:** It is good if your mind agrees to 'whatever way the dice falls is correct' then it is a good thing. And when the mind is dissatisfied with the result, then you have to say, 'all of you fall the wrong way.' Then you will be content even when just two of the four fall the right way. So it all depends on the kind of mind you have.

### **Where there is no expectation, there is no emotional agitation**

If you make a deal on the phone with someone in Bombay and then two days later he changes his mind, you will experience emotional agitation (*udvega*) but the other person will not. Why should you be the one to experience emotional agitation (*udvega*)? You are in your *dharma* (keeping your side of the deal) and the other person is in *adharm*a (doing wrong) by changing his mind. Why should you be agitated when you have done nothing wrong? A person may argue, 'But I lost the profit, did I not?' You fool! You have never had a profit, so why not let it go? Just believe that you never made a deal in the first

place. But instead he becomes emotionally agitated and his wife will ask, 'What happened? Why are you like this?' There is nothing but *udvega*, *udvega*, *udvega*, *udvega*! That which was supposed to flow down towards calmness has gone up towards emotional agitation. If the other person backed out after making the deal, what is the harm? Just think that you never made the deal in the first place. Instead, one gets trapped in *udvega*.

What does everyone do? While sustaining one loss, they create two more. The Gnani Purush lets only one loss go.

**Questioner:** When a person experiences emotional agitation (*udvega*), is it not due to *moha* (attachment due to illusion)?

**Dadashri:** When one loses ten thousand rupees in a deal, there is *moha* behind it. He has already incurred one loss, why fret over it? Why double the loss? There was only one loss written in the effect of his karma, so why take another loss? Is it better to incur one or two losses? Just one, but every one incurs two losses and then he binds the same karma again for his next life.

Why should there be even a moment of *udvega*? *Udvega* binds much karma. 'We' have not experienced even a moment of emotional agitation (*udvega*) since 'we' attained this Gnan

### **Motion (*Vega*), emotion (*Aavega*) and emotional agitation (*udvega*)**

**Questioner:** Please explain *vega*, *aavega* and *udvega*?

**Dadashri:** *Vega* (motion) is a natural phenomenon and *aavega* is unnatural. When one becomes the 'doer' (I am Chandulal), he becomes emotional (*aavega*). Emotional agitation (*udvega*) occurs even when one does not want it to. Emotional agitation (*udvega*) occurs against one's wishes and it is strong enough to crack open his head! The head feels as if it is going to explode! Even the Gnani is subject to *vega*, however He does not have *aavega* and absolutely no *udvega*.

As long as one is a doer (of *aavega*), there is no telling when it will give rise to emotional agitation (*udvega*). Yes, once doer-ship leaves, emotional agitation (*udvega*) will leave for sure. *Udvega* will not occur once the belief of doer-ship is destroyed. Nevertheless, *udvega* is still a result of karmic account. When the sense of doer-ship is broken, the effect of emotional agitation (*udvega*) will not manifest as *udvega*. It will express in some other form as a minor entanglement or suffocation.

One man tells me, ‘Dada, I feel as if my head is going to explode.’ That verily is emotional agitation (*udvega*). What can one do? But you silly man, does the head ever explode? The skull is not likely to crack even with a hammer but just look at the difficulties of an *udvega*. It can be such that it will break open your blood vessels in the head. Emotional agitation (*udvega*) takes place even when one does not want it because *udvega* is bound to occur as long as one is a doer of *aavega*. After attaining our Gnan, doer-ship ceases and therefore *udvega* will not occur.

**Questioner:** But is *udvega* not the result of karma caused in the past life?

**Dadashri:** Yes, one will have to suffer the results of all past earnings! Does he not ‘enjoy’ the fruits of that *udvega*?

**Questioner:** Is there a relationship between anger and emotional agitation (*udvega*)?

**Dadashri:** Yes, *udvega* occurs only when there is anger. *Aavega* too occurs only in the presence of anger. Therefore, as long as one is a ‘doer’, there will be *krodha*, *maan*, *maya* and *lobh* (anger, pride, deceit and greed) and people continue doing what they do. As long as everything remains within normal limits, it is called *aavega* and when it goes out beyond one’s control it is called *udvega*.

**Questioner:** If one chants mantras with awareness when *udvega* arrives, will it make a difference?

**Dadashri:** There is no awareness during *udvega*. There will be some degree of awareness if it is a minor *udvega*, then that *udvega* could be stopped with chanting mantras but the awareness will not remain during a major *udvega*.

Did you understand the three words exactly, in their appropriate place?

**Questioner:** I would not understand these three words even if I read a book on them by some Ph.D. but I have understood them only because you explained them.

**Dadashri:** The correct meaning of words can only be arrived at if those words stand out and become effective in their right place, but not otherwise. They should fit appropriately in their place. What happens when you use the word *vega* in place of *udvega*? It would not be a suitable word in other places. People use words loosely; they do not care whether they fit or not.

Cunning people are suitable in their own places, pickpockets are suitable in their place and diamond merchants are suitable in their place. If a diamond merchant came together with a pickpocket, would that be suitable? He will be robbed from all directions; therefore, each has its own suitable place.

Our people reject and scorn the word *randapo* (widowhood; losing a spouse). This word *randapo* is appropriate in its place. *Mandapo* (marriage) and *randapo* (widowhood) are both exact.

### ***Udvega* - so many difficulties**

**Questioner:** *Udvega* can also occur because of separation due to difference of opinions, can it not?

**Dadashri:** Yes, *udvega* can also occur because of

separation due to difference of opinions. *Udvega* starts when everything becomes excessive; when things go beyond limits. When a man stabs someone, he does so when he experiences *udvega*.

**Questioner:** Can inner restlessness (*ajumpo*) be considered emotional agitation (*udvega*)?

**Dadashri:** Restlessness is much better. Restlessness occurs even when you break a glass. Restlessness is straight and simple. In *udvega* you feel as if someone is hitting sharp blows on your head. But inner restlessness (*ajumpo*) and outburst that hurts others (*kadhapo*) occurs even when you drop and break a glass. *Udvega* occurs when something major occurs. *Udvega* starts as soon as one becomes emotional; it does not even let one sleep.

**Questioner:** But do emotional people not worry more?

**Dadashri:** Emotional people experience more *udvega* not worries and with *udvega* they feel as if they are dying. Motion means *vega* and emotional means *udvega*.

**Questioner:** Now, is *vega* (that which is natural) also not in motion?

**Dadashri:** *Vega* (natural movement) is constantly present. *Vega* - motion, should always be there. Those who are living certainly have *vega* and they are in motion. All living entities that experience fear; that run away in fear if you touch them, all definitely have *vega*. But the single-sensory (*ekindriya*) beings like the trees and plants do not have *vega*. Their *vega* is of a different kind. But every creature has *vega*. They are always in *vega*, they are constantly in motion and when you disturb that motion, they become emotional and that is called *udvega*. What would happen if a train becomes emotional?

**Questioner:** There will be destruction. It will cause an accident and people will die.



**Dadashri:** That is what happens within the body. Many of the *jivas* (the living micro organisms) that live within the body are killed when you become emotional, and for that you incur a karmic liability and the second liability is the external problems (*upadhi*) that will be caused by the *udvega* itself.

What is *udvega* like? It makes one jump in front of a train, into a river or it makes one take an overdose. *Udvega* means the rising of motion leading to extreme emotional reactions in one's mind and then one tries to commit suicide. He will drink poison. 'You fool, you emptied the whole bottle?' He will say, 'Yes I drank it all.'

A man with *udvega* will not survive. When a person is in *udvega*, it will not let him come to do *darshan* here. *Udvega* is a big thing. Not everyone has seen *udvega*. Because of this Gnan, it will all pass in the form of a discharge. So tell the *udvega*, 'However many of you want to come, come on as long as this body is strong. Do not come when this body is old.' Let them come as long as you have the strength. You can fight them off now.

### **Move away from that aspect of your relationship which causes *udvega***

**Questioner:** So what is the solution for this *udvega*?

**Dadashri:** First, you have to find the instrument (*nimit*) behind it. Just thinking about a destructive person will give rise to *udvega*. In such cases, move away from the situation or get rid of anything that causes *udvega* even if it is made of gold. It is not your relative. Anything that causes emotional agitation in you cannot be related to you. The real thing is that which gives you peace. The slightest cause of *udvega* is not the path of liberation. You should remain only in *vega* – you should remain only in motion.

If something causes *udvega*, for example if your son is

not earning any money, then know that the situation causes you emotional agitation (*udvega*). You should then stop entering into any discussion about money with him. You should stop all interactions related to money. Just have a casual conversation with him, like, 'How are you? How are things?' Do you understand?

**Questioner:** We should let go of anything that causes *udvega*, but *udvega* is relative (temporary). *Udvega* is inevitable once all the evidences come together.

**Dadashri:** Yes, *udvega* will not refrain from occurring but there is always a cause behind the occurrence of *udvega*. So what should you do about *udvega*? You have to uproot it.

### **Intellect is what brings on *udvega***

**Questioner:** Does *ahambhav* (ego), *abhimaan* (ego with rich material, extra pride, bragging) cause *udvega*?

**Dadashri:** No *abhimaan* (ego of materialistic possessions) does not cause *udvega*; something else causes it. Say you have to sleep here with everyone else and the light overhead is dim. No one except you see a small snake come into the room. Will others who have not seen the snake sleep peacefully?

**Questioner:** Yes

**Dadashri:** How about the one who sees it?

**Questioner:** He will not be able to sleep.

**Dadashri:** Why is that? He has the knowledge about the snake coming into the room, others do not and so they are able to fall asleep. Now when will you be able to sleep? You will be able to sleep when you gain the knowledge that the snake has left. Now when will all this end? Therefore, everything becomes emotional because of all this. The intellect (*buddhi*) makes one emotional, not the ego. Ego is a good thing. All these tricks are of the *buddhi* (intellect); it is the intellect that causes all the

problems. It brings on *udvega*. It brings *udvega* from *vega* (motion).

### **The 'one' who experiences *udvega*, is not the Self**

**Questioner:** But even now residual feelings of *udvega* continue to arise within us, does it not?

**Dadashri:** *Udvega* and *vega* will both occur but they are occurring to 'Chandulal'. They are not occurring to You, the pure Self. 'You' will know that the *udvega* is occurring in 'Chandulal'. If Chandulal has done transaction of *udvega*, then 'Chandulal' will experience it, otherwise he will have *aavega* or *vega*. You (the real Self) can know all that.

**Questioner:** But we live trapped in *udvega*, do we not?

**Dadashri:** No it is not like that. Do you believe that the one who is trapped in *udvega* is 'Chandulal' or You?

**Questioner:** But 'Chandulal' remains trapped does he not?

**Dadashri:** He may be trapped but what does that have to do with You? Whatever has to discharge is going to discharge, there is no other way. You do not have any say in it. 'You' should not feel that You are trapped, because the pure Soul is the pure Soul. Shuddhatma is Shuddhatma. Nothing can affect it and that is Shuddhatma.

**Questioner:** But, I can see that 'I am pure Soul' and that 'Chandulal' still remains the same.

**Dadashri:** Whatever karmas that remain are the ones being discharged. If he makes a donation, you will say, 'Chandulal is a good man.' That too is 'he' (Chandulal), and if he does such an *udvega*, even then it is he, Chandulal. Both the situations are one; with the same nature (*swabhav*). It is the nature of a human being to scorn and repel from the bitter and

be attracted to the sweet and pleasant. The Lord has called them both one natured (*ek swabhavi*).

Shrimad Rajchandra has said :

“*Rajkan ke riddhi vaimanik devani  
Sarve maanya pudgal ek swabhav jo.*”

The smallest particle of dirt or the richness of Vaimanik Deva (the celestials) - both are considered *pudgal* nature (as being matter, non-Self).

There is only one type of non-Self complex (*pudgal*). Whether a person is a butcher or a philanthropist, both are non-Self complex (*pudgal*). The one who is neither contemptuous towards the butcher nor pleased with the philanthropist is a vitarag.

**Questioner:** Dada you are not going to let me stand at any location outside the Self.

**Dadashri:** But if you live in the external station, you will get a beating and suffer. You have suffered all this time, do you want to get more beatings and suffer again? That is why I am showing you a place where you will never have to suffer. Did you not suffer before attaining Gnan? Did you suffer a little bit? Everyone has become exhausted from the suffering of all the beatings.

So it is the *buddhi* (intellect) that causes all the trouble. *Buddhi* is the one that causes *udvega*; it turns *vega* into *udvega*. ‘We’ experience bliss because every bit of the intellect is gone from ‘us’. That is why ‘we’ have written in the books, ‘We are *abuddha* (without intellect).’ This is a good adjective, is it not? I saw that no one is even ready to accept this adjective. When ‘we’ tell people, ‘We’ give you the adjective of ‘*abuddha*,’ they will say, ‘No Sir, I want more *buddhi*.’ ‘We’ received the adjective of ‘*abuddha*’, and so ‘we’ never become emotional. ‘We’ are always in motion; whenever you see ‘us’.

## The root of suspicion (*shanka*)

**Questioner:** People say they want more intellect but is it not true that people with more intellect tend to be more suspicious?

**Dadashri:** Yes. Right now, there is an effect of *viparit buddhi* (*viparit* - wrong kind. *Buddhi* - intellect). It creates a lot of suspicion (*shanka*) in a person. Suspicion verily is tremendous ignorance. One cannot find the answers anywhere within, so suspicion (*shanka*) and uncertainty takes hold. A person will not become suspicious if he finds a solution. He applies his intellect and when he does not find any answers, he becomes suspicious. He would not become suspicious if he found a solution. Suspicion will not arise if *vyavasthit* is understood.

**Questioner:** So what is the root of all suspicion? Why does suspicion arise?

**Dadashri:** Suspicion is an interference of the *buddhi* (intellect). It is the interference of excessive *buddhi*. The intellect that creates suspicion will show one everything negative. It raises unnecessary and worthless suspicion. In all the worthless pursuits of the world, the greatest root cause is suspicion, and this includes doubt (*vahem*). Initially a suspicion arises. The intellect causes suspicions. Suspicion is a display of the intellect. That is why here 'we' say only one thing and that is, 'do not have any kind of suspicion.' And there is no reason to be suspicious about anything in this world. So the root of all suspicions is the *buddhi* (intellect).

**Questioner:** But this intellect will show both the good and the bad.

**Dadashri:** No. If a person has just the necessary amount of intellect then he will not even think (worry) about the welfare of his five daughters. Suspicion will arise only when thoughts come, will it not?

**Questioner:** So this interference occurs only if there is excessive intellect?

**Dadashri:** It is verily the excessive *buddhi* (intellect) that causes interference. This is because intellect of this era of the current time cycle is of the wrong kind (*viparit*). It is a misleading intellect (*vyabhicharini buddhi*) and therefore it subjects the doer to repeated beatings and suffering.

**Questioner:** So one with the necessary amount of intellect will not have unnecessary thoughts?

**Dadashri:** Yes. There are many people in India with a necessary amount of *buddhi* who do not have any other thoughts. Those laden with extra intellect (*akkal*) have more thoughts; they have excess unnecessary intellect, they think more, they suffer more. Therefore, when a person has to suffer real misery he will begin to have suspicions.

### Suspicion is constant death

**Questioner:** It is written in the Gita: “*Sanshay-atma vinashyati*”, meaning when one begins to have suspicion; one self-destructs. So is that suspicion referring to the soul or something else?

**Dadashri:** Everyone is prone to suspicion. There is not a single person who does not have suspicion at some time or other. But some people do not have *vishvas* (trust) i.e. they do not trust anything in the world. They will continue to be suspicious about everything and that kills them; such people are ‘dead’ anyway!

**Questioner:** Are we talking about suspicion in the worldly life or in matters related to the Self (*nischaya*)? Which suspicion are we talking about?

**Dadashri:** The whole world has suspicion (uncertainty) in matters of the Soul (*nischaya*). That happens as a rule. Lord Krishna has said, “*sanshay-atma vinashyati*,” for the worldly

life. Any man who has suspicions about anything or anyone, whether it is his wife, father, mother, brother or uncle; that man is as good as dead. How can a man who has suspicions about everything, live? The entire world is suspicious about the Soul and in this regards there is no death. But the one, who has suspicions in his worldly life, will die; he is dead for sure. Such a man will not trust anyone; he will continue to have suspicions. He would like to give goods on credit but keeps having suspicion about the borrower, such a man is dead for sure. When a young girl goes to college, her father will have suspicions about what she must be doing now that she is a grown woman. He will wonder about who her friends are. He will have such suspicions. So is he not dead?

Suspicion is of no use whatsoever. If a man goes out with a knife with the intention of attacking someone, he does not have any doubts about his actions and that is why he can do that. And the victim too will die only because he did not suspect anything. Nevertheless, they die only once whereas a person with suspicions is dying constantly.

### **Suspicion and inquisitiveness**

**Questioner:** What is the difference between suspicion (*shanka*) and inquisitiveness (*jignasa*)?

**Dadashri:** Suspicion and inquisitiveness have nothing in common. They are not of the same family; there is no relationship whatsoever between the two.

**Questioner:** When scientists do research, they proceed with uncertainty and suspicion.

**Dadashri:** There is not a single scientist who would indulge in doubt and suspicion for more than a minute, otherwise that science would collapse and cease. Suspicion is like suicide. Those who want to be suspicious can do so.

**Questioner:** Scientists do not accept anything without

suspecting. People make discoveries because they question and have suspicions.

**Dadashri:** That is not suspicion. It is eagerness to know. They do not have suspicions.

**Questioner:** Are you telling us not to be suspicious of anyone?

**Dadashri:** Not just people; do not be suspicious about anything. You are not to have suspicions about this book either. Suspicion means suicide!

**Questioner:** So do we have to believe everything that is written in books?

**Dadashri:** You do not have to believe everything. You can be suspicious for only a minute and then you should turn around. If you go beyond that, then suspicion is such that it will become a 'poison' and kill you.

**Questioner:** But what if everything that has been written is false?

**Dadashri:** It is never wrong or false. But when suspicion arises, you should stop after a minute.

### **For devotees...**

**Questioner:** Today in all the religions, the religious gurus say 'I verily am God.' Is that to be believed? Is that not worth suspecting?

**Dadashri:** So what if they write such things? There is no need for you to have suspicion. You will understand that it is wrong. Doubts or suspicion is a different thing. There is no need to have the kind of suspicion that you are talking about. There is no need to have suspicion there. For the time being the guru is God and the disciple is a devotee, and this is how people's lives go on. However when there is a breach of the contract of such a relationship, there is a possibility that suspicion may arise. Otherwise, there is no reason for suspicions.



**Questioner:** A devotee of every God claims that his God is the Supreme God.

**Dadashri:** That is exactly what should be said. If a devotee does not say that, then I tell him, ‘Consider him Supreme. He is higher than the one here.’ Then if he asks me, ‘Is the one here all right?’ I would reply, ‘That one is higher than the one here.’ I had told a few devotees of one saint, ‘Brother, go there because there it is higher than here.’ People will sit there only if they consider him the Supreme; otherwise do you think they will last there? They will keep having doubts and suspicions wondering, ‘Is it this one or is it that one...is it this one or is it that one?’

**Questioner:** So is he not likely to get hurt there? Surely, any form of investigation has suspicion at its root?

**Dadashri:** You may inquire, think on it and then move away. There is no need to bring suspicion into it. When does suspicion arise? It arises when there is a break in their mutual agreement resulting in a problem. Suspicion can never occur on its own.

So where do we find suspicion? When there is a connection between the two and when there is a deviation from what one had ‘decided’ in that agreement between the two, it gives rise to suspicion as to ‘what is all this?’ You should not be suspicious for more than a minute. After that he should decide, ‘such is my vyavasthit’. Thereafter, there must not be any suspicion. Suspicion means killing yourself.

### **Keep a medicine for suspicions**

**Questioner:** What is it called when a person develops a doubt (*vahem*) in his mind?

**Dadashri:** Where does it come from? Does it not have to be exported from somewhere? Only then can it be imported into us.

A man hears a story about someone being possessed by a ghost. His wife has gone to visit her parents and he is sleeping alone in his room at night. While he is asleep, around midnight, a mouse makes a noise in the kitchen. He hears the noise and remembers the story about the ghost, so with these two evidences coming together, he thinks something must be there to make such a loud noise. Therefore, the doubt (*vahem*) remains until he discovers the truth. He will remain in this state until he has knowledge, which is contrary to the knowledge he already has. Then when his friend comes around the next morning, he gets the courage and tells his friend about how scared he was the night before. When his friend tells him to check into the noise, he goes in the kitchen and finds that a mouse had dropped a tin can and a few other things. Then all his doubts (*vahem*) go away. Therefore, it is because of a wrong understanding that one is not able to sleep at night. But if he has a medicine to remove his doubt (*vahem*), would he not be able to sleep? So the man will become happy if he understands a little bit.

### **It all depends on the sub-atomic particles (*parmanus*)**

Suspicion that arises is a stock within. Suspicion is a feminine element (*streetatva*). In every human body there are three kinds of *parmanus* (subatomic particles); female (*stree*), male (*purush*) and bisexual (*napunsak*). The body is made up of these three types of *parmanus*. One is born a male when there is an aggregation of predominantly male *parmanus*. If there is a higher proportion of female *parmanus*, one is born a woman and neutral when there are more neutral *parmanus*. Within any body there are more or less these three types of *parmanus*. *Vahem* (doubt), *sandeha* (dubiousness), *shanka* (suspicion) etc. are all female *parmanus*. You have to tell them, 'Get out! I am a Purush (the Self)!' 'We' do not have such *parmanus* so 'we' never have any suspicion or become suspicious.

## Does suspicion result in prejudice?

You should never become suspicious even when you have witnessed something yourself. Nothing haunts a person as much as suspicion. You should never have suspicions. Uproot suspicion the moment it arises by saying, 'Dada has said 'no' to it'. Even if someone says, 'I have seen this man take money out of someone's pocket yesterday with my own eyes. He is back again today,' you should not be suspicious. Instead of becoming suspicious, create a safe side for yourself. Otherwise, it is a form of prejudice. Today that person may not be that way. Many will never steal again. Circumstances force some people to steal, they steal out of necessity and then you may not see them doing so even if you leave money around.

**Questioner:** And yet some are seasoned thieves! They have made a profession of stealing.

**Dadashri:** Such thieves are different altogether. When they are around, you have to hang your coat somewhere safe. Nevertheless, you must not call him a thief. Although you do not call him a thief to his face, you are calling him so in your mind, are you not? You incur a liability when you call him a thief in your mind but if you say it to his face, then you are not liable. If you call him a thief to his face, he will beat you up and that liability is a gross physical liability; an external liability. You are liable for saying it in your mind (liable in two ways; firstly for the adverse mediation and secondly for binding new karma). So then what should you do?

**Questioner:** One should not keep it in his mind, nor should he take the punishment.

**Dadashri:** Yes, or it is better to tell him on his face. He will curse you and go away. But there is a danger for what is kept in your mind. So what is best? The best thing is to neither keep it in your mind nor say it to his face. To keep it in your mind is what the Lord calls prejudice. A person steals due to

maturation of his karma and today that karma may not be there. Every living being in the world is dependent upon his karmas. So are such things not likely to happen?

**Question:** Yes they are.

**Dadashri:** Still, our people are experts at harboring suspicion, are they not? 'We' never have suspicions. 'We' stop them before they arise. The one who gets rid of all suspicions is a Gnani. The whole world is dying because of the ghosts of suspicions. Someone will say, 'Yesterday I saw that person stealing as he passed by this way. Today he has come again.' This is suspicion rising within.

**Questioner:** What happens if a suspicion of 'This man is interfering' arises within the mind?

**Dadashri:** No one is interfering. The one who has such suspicion is the guilty one and should be thrown in jail. Such a person will suffer. He is the one who will suffer. Nobody has to make him suffer; nature will do that.

How can the world remain calm even for a moment? How many kinds of suspicions are there? And how much suffering is there in being suspicious? All these sufferings of *taapa*, *santaap*, *prataap*, *uttaapa* (various forms of suffering) have arisen because of suspicion.

### **Solution for suspicion**

You never experience any doubts or suspicions, do you?

**Questioner:** It is bound to happen, is it not?

**Dadashri:** What do you do when suspicion arises within you?

**Questioner:** I will inspect it very closely!

**Dadashri:** You will create more doubts and suspicion by attempting to check out whether it is true or not. If there is one

thing in this world that is absolutely worth rejecting, it is suspicion. The root of all miseries is suspicion.

When someone tells 'us' that suspicion has arisen within him, I teach him to remove it instantly from its roots and throw it out. It is not worth having any suspicions. Suspicion destroys a person. Whatever may happen, under no circumstances should you have suspicion; because nothing is going to change by being suspicious. On the contrary, it gets worse. Suspicion, doubts and other such diseases then arise.

**Questioner:** Then how can suspicion be removed?

**Dadashri:** It can never be removed and therefore it is best not to let it enter the mind.

**Questioner:** But how can one get rid of suspicion that has already entered?

**Dadashri:** When a person comes to 'us' for the vidhi (special blessings), 'we' will remove it from him. But more important is to not let suspicion arise in the first place.

**Questioner:** But one needs a closure for his suspicion, does he not?

**Dadashri:** Yes, one will achieve something when his suspicions are removed. If you see a small snake going into your home, what will happen when you have to go to sleep? Will you not continue to have suspicions? That snake may have left the house but you may not have seen it leave, will you still not suspect that it is still there? What kind of a state will you be in? How well will you be able to sleep?

**Questioner:** I will lose my sleep.

**Dadashri:** Those who are unaware will sleep well and those who are aware will think, 'We will not be able to sleep now that we saw it, but at least let those other poor people sleep.' Those who are unaware will snore away. How can the

one who is aware, sleep? He knows that there is a snake there, so what can we do about that?

Therefore, what do the scriptures say? ‘You had the knowledge of the snake entering your home and now you will be free only when you attain the knowledge of the snake leaving your home.’ One will continue to be suspicious if he is not aware of the snake leaving and he will not be able to fall asleep. He will toss and turn whole nightlong. He will continue to wonder, ‘What if the snake comes here?’ What is the snake going to do? What is it going to take out of your pocket?

**Questioner:** What can it do with things in the pocket?

**Dadashri:** Then what is it going to do?

**Questioner:** It will bite.

**Dadashri:** For what? Will it be a lawful bite or an unlawful one? There is nothing in this world that is happening that is unlawful, not even for a moment. Everything that happens, happens within the laws of nature. So do not be mistaken. Whatever happens, or has happened, was within the dictates of nature’s law. What does our Gnan say? It says, ‘Forget about the snake entering the house; it is vyavasthit. Why don’t you go to sleep?’ Our Gnan will help him sleep without any suspicions.

‘We’ have slept in many such situations because most of ‘our’ business was in the jungles. A snake would be sleeping where I could see it. When ‘we’ woke up in the morning, ‘we’ would see the snake sleeping. The snake would sleep and so would ‘we’. Where else could that poor snake go in the jungle? Wherever it found a place to sleep, that place would be his. We can at least go to our in-laws for a couple of days but the snake has no in-laws to go to!

That is why ‘we’ have said ‘vyavasthit’. There is ‘exactness’. Not a grain worth of change can be made.

## Passing through every phase

‘We’ have analyzed all these things and this analysis is not of just one life. Can there be so many analyses in just one life? How many analyses can occur in eighty years? This analysis, which is coming forth today, is of many life times.

**Questioner:** In what way does the analysis of so many past lives, come together now, and present itself?

**Dadashri:** It is because the veils of ignorance have been destroyed. Knowledge (Gnan) is ready and present within but the veils over it have to be destroyed. The stock of Gnan is already there but it can only manifest if the veils of ignorance over it are destroyed.

I have discovered the knowledge (Gnan) of all phases. I have gone through all the phases and have brought about an ‘end’ to all those phases. Thereafter this Gnan manifested.

How many phases does the moon have? There are fifteen phases. Those fifteen phases have influenced the world since time immemorial. When people say it is the second day of the moon, they are referring to the same old moon. Then they will say it is the moon of the third day, or half moon, or full moon. If the moon itself were to say, ‘I am the third lunar moon. I am the third lunar moon’, people would comment, ‘Why do you say you are the third lunar moon? Are you not going to change tomorrow?’ The moon is one and the same all along. Its phases will change as the days go by. But people question even this, ‘Is it the second or the third lunar moon today? No it can’t be the third, it must be the second!’ And someone else will say, ‘It is the third.’ People have doubts even over such things. Does one even have to go looking for suspicions and doubts?

This is why people are miserable. Suspicion is the very cause of their misery. That is why I am asking you to understand what I am saying. You need to understand all the phases. Every

phase of the world has come to me. There is not a single phase of the world, which I have not traversed. I am aware of the phases of every lifetime and this talk is the experience of all those phases.

### **The 'one' who is beyond worldly interactions, 'settles' it**

The 'one' who is beyond worldly interactions (*vyavahar*) can 'settle' it for you. Otherwise, nothing can be settled in worldly interactions. The one who is involved in the worldly life can never have the awareness of the worldly life. He will insist on the worldly life and is absorbed in it, consequently he will not 'know' the worldly interaction. The Gnani Purush is beyond the worldly life and therefore His speech comes forth such that everything becomes 'exact' for us. Suspicion is something that will never go away, even if one tries to get rid of it. On the contrary, it increases. It leaves through the speech of the Gnani.

### **Suspicion leads to destruction**

Outside of this satsang, people are of the opinion, 'Suspensions occur when it is a fact. We are not humans if suspicions do not arise. Do animals have suspicions? We are humans and that is why we have suspicions about our daughters.' That is what they teach us. Why do 'we' get rid of your suspicions? It is because they do not help at all, not even a little bit, and it causes harm to no end. That is why. 'We' would not be able to say this if suspicion is helpful. Even if it helps ten percent and harms ninety percent, 'we' would not be able to speak this way. However, it does not help even in the slightest and it does tremendous damage.

### **The one who is suspicion-laden is a living dead**

Suspicion is the cause of destruction. That is what kills people. Once it starts, there is no end to it and that is why it destroys people.



On the most part, if women become suspicious, they will forget about it but if they remember; then it will destroy them. On the other hand, men will create suspicion even if there is no cause for it. When a woman becomes suspicious, she is called a witch. Meaning she is possessed by both a ghost and a witch. This will kill a human being. 'We' ask those who meet 'us', whom they become suspicious about, whether it is people in their home, the neighbors, brother, wife, or anyone else. 'We' encourage them to tell 'us' so that 'we' can repair it for them.

Suspicion is a very contagious disease; it has become very widespread. A person with suspicion becomes very unhappy. It is very difficult! Once a person is overcome with suspicion, he will be suspicious about everyone. In this world, a dead person and a suspicion-laden (*shankashil*) person are both the same. A man that becomes suspicion-laden is suspicious everywhere. Such a person is same as a dead person; he lives a life of the dead.

### **Why have suspicions where everything happens automatically?**

You must not have suspicion on anything. Suspicion is the greatest of miseries. There is no other misery like it.

At night when you eat your supper and go to sleep, do you check to see if all the digestive enzymes are released properly or not? Do you check to see how much digestive enzyme is released or how much bile is released? Did you ever look into this?

**Questioner:** All that occurs automatically. What is the need for us to verify all that?

**Dadashri:** So then, do things not occur automatically on the outside? It works wonderfully internally and like wise, nothing needs to be done on the outside either. How well the blood, urine and excreta are separated internally! Even milk for a newborn baby is made in a new mother. So much preparation

takes place! Yet, you sleep soundly. How much preparation is going on within while you sleep peacefully! Who does all that internally? Do you not have any suspicions about this?

**Questioner:** No.

**Dadashri:** Then you should not have any suspicions about the outside world either. Whatever is taking place within the inner complex of mind-intellect-chit and ego (*antahkaran*), the same is taking place on the outside, so why get upset over it? Why do you invite unnecessary external problems?

### **Suspicion is harmful at all times**

One becomes suspicious of his daughter when she goes to college. He will even suspect his wife. What a betrayal! In this era of Kaliyug, there is betrayal even amongst people in the same home. Kaliyug means an era of betrayal. There is nothing but deceit and betrayal, deceit and betrayal, deceit and betrayal. For what happiness does a person do this? And that too, one does it in complete unawareness. Intelligent people should not be doing this. People with clean intellect should not have deceit and betrayal; only the foolish do. Kaliyug means collection of foolish people.

**Questioner:** Does attachment and abhorrence not play a role in mistrust and betrayal?

**Dadashri:** Only in the presence of attachment and abhorrence (*raag-dwesh*) does all this take place. Otherwise, if a person does not have any *raag-dwesh*, he will not have these problems. It makes no difference if a person without *raag-dwesh* does good or bad, because although he plays with dirt, there is no oil on his body (nothing will stick to him i.e. he will not create any karma because he does not have *raag* or *dwesh*), while others have oil on their body!

**Questioner:** But does the *buddhi* (intellect) not take part in deceit (*kapat*) and betrayal?

**Dadashri:** No, good intellect will get rid of deceit and betrayal; it will maintain a safe-side. On the one hand, suspicion kills a person, then deceit and betrayal is inevitable, and everyone is caught up indulging in their worldly 'happiness'.

**Questioner:** But to remain in such happiness, does one not use deceit and betrayal with the help of the intellect?

**Dadashri:** There is no presence of good *buddhi* (intellect) when one is looking for his own happiness. Good *buddhi* looks for everyone's collective happiness in the home. But here, the son looks for his own happiness, the wife looks for her own happiness, the daughter looks for her own happiness, the father looks for his own happiness and so everyone looks for his or her own happiness. If these facts were exposed, then no family members would live with each other. But they all eat, drink and live together, so it is best left covered.

There is absolutely no need to be suspicious in any situation. Suspicion verily destroys a person. Everyone is dying because of his or her suspicions. The mightiest 'ghost' in this world is that of suspicion. The best of people have been destroyed by it; therefore do not let suspicion arise in the first place. Destroy it the moment it arises. Do not let it grow. Otherwise it will not let you live peacefully. Suspicion has killed and destroyed even the greatest of men like the powerful Chakravarti emperors.

### **The dangers are grave**

Even if people tell you, 'this man is worthless', you should call him worthy because at times he may not be worthless and if you call him worthless, you will incur a tremendous liability. If a woman is chaste and virtuous, it is a terrible sin to call her a prostitute. You incur such a liability that you will have to pay for it for many lives to come. Therefore, do not say anything that will violate someone's character because what if it is not true? What is your own worth if you say things about someone

because others say so? 'We' have never said anything about anybody and 'we' will never do so. 'We' do not interfere. Who would want to take on the liability? You should never be suspicious about anyone's character. It carries a great danger. 'We' never become suspicious. Why should 'we' take on the liability?

### **How much strain should you put on your eyes in the dark?**

**Questioner:** What adjustment should one take if he has developed a habit of viewing everything with suspicion (*shankashil*)?

**Dadashri:** When you see inappropriate conduct in someone, was it not there before? Do you think it has come about all of a sudden? So you should understand that this is what the world is all about. You should never judge anyone's character in these times of Kaliyug. It is like this everywhere in the current time cycle. It may not be clearly visible but the mind will become ruined for sure. In all this, a woman's character is a museum filled with illusion (*moha*) and deceit (*kapat*), and that is why they are born as women. The best way amidst all this is for one to become free from all sexuality.

**Questioner:** We realize that is the way it is in sexual conduct, nevertheless, when the mind becomes suspicious, one becomes engrossed (*tanmayakar*) in it. What adjustment should one take there?

**Dadashri:** After becoming the Self, do not get involved in anything. All that (suspicions etc.,) belongs to the 'foreign department'; to the non-Self. You should remain in the 'home department' (the Self). Stay in your real Self! You will not find Gnan such as this again so get your work done. One man constantly used to be suspicious about his wife. 'We' asked him why he was suspicious about his wife. Was he suspicious because he saw something? And if that was the case, was the

same thing not going on before he witnessed it? People call a person who gets caught stealing, a thief, but those who do not get caught are thieves from within, are they not? Here people only label the ones who get caught as thieves. Why are you calling them thieves? In fact they are trivial thieves because they get caught. Do you think those who steal on a regular basis are likely to get caught?

**Questioner:** But it is when one is caught stealing, that he is called a thief.

**Dadashri:** No, the ones who steal occasionally are the ones who get caught. And because they are caught, people call them thieves. The real thief is the one who does not get caught, but this is how the world is.

So this man understood ‘our’ whole Vignan. Then he tells me, ‘From now I will not be alarmed even when someone puts his arm around my wife.’ Yes that is how it should be if you want to go to moksha! Otherwise, you will keep quarreling with your wife. Your wife can never be your wife in this current time cycle of *dushamkaal* (aka as Kaliyug, this current time cycle is characterized as a time of lack of unity in people’s thoughts, speech and action; an era of moral and spiritual decline) and it is futile to even expect that. This is the *dushamkaal*, she is yours as long as she stays with you and cares for you otherwise she is someone else’s if she cares for another.

That is why ‘we’ have told all the *mahatmas*, not to harbor suspicions. ‘We’ also ask them why would they take things for granted and believe everything true just because they have not witnessed anything in this current time cycle. Everything is hollow and without substance to begin with. If ‘we’ were to describe to you what ‘we’ have seen, no man would be living. Therefore, in this time cycle, there is nothing better than to be alone and be pleasantly absorbed in living alone. Furthermore, if one has this Gnan, then there is nothing better.

Therefore, it is worth getting your work done and that is why 'we' repeatedly keep telling you, 'get your work done, get your work done, get your work done!' The intent behind it is that this Vignan, this Gnan has never manifested in any of the time cycles, therefore you should get your work done.

So do you understand? If you had not seen anything, nothing would have happened. All this is the poison of seeing.

**Questioner:** Yes, it happens only because I saw it.

**Dadashri:** So this whole world moves about in darkness and there is nothing but hollowness in it; there is no integrity or substance to this world. 'We' have seen all this in Gnan but you have not and that is why you get alarmed when you see something. Why do you get alarmed? Such things go on all the time, but you simply don't see it. What is there to be alarmed about when you are the Self? All it is, is simply a discharge of karma of all that was charged in the past life. The entire world is clearly in the form of discharge. The world is not outside of discharge. And that is why 'we' tell you, the world is in the form of a discharge and that is why no one is at fault.

**Questioner:** So does the principle of karma work here too?

**Dadashri:** Yes, purely the principle of karma is working here and nothing else. No individual is at fault. It is the poor man's karma that makes him go round and round. But if one has suspicion in all this, then he is doomed for no reason.

### **For those going to moksha**

Know that you are on your way to moksha when *dehadhyas* goes away. *Dehadhyas* means to believe 'I am the body'. You are on the path of the vitarag if you do not experience any attachment or abhorrence when someone curses you, beats you or takes your wife away from you before your very eyes. Men allow it to happen because of their

physical weakness. If the other man is strong, he will let him take his wife away.

So nothing belongs to you; everything is of the non-Self. If you want to live the worldly life, then become strong in it and if you want to go to moksha, then become worthy of it. When even your own body is not your own, how can the wife be yours? How can the daughter be yours? So you should think about all this in advance; think about what you should do if someone were to take your wife away from you.

Therefore, nothing that is destined to occur can be changed; such is vyavasthit. Therefore do not have any fear. That is why it has been said that it is vyavasthit. As long as one is spared of witnessing a scene of infidelity, one carries on saying, 'my wife...my wife'. And once he sees it, the inner turmoil begins. Look here you! It was like this all along. Do not look for anything new here.

**Questioner:** But Dada you are being very lenient here.

**Dadashri:** What 'we' are saying is that there is no sense in having unnecessary expectations in this era of the current time cycle (*dushamkaal*). Even the government has created divorce laws because it is aware that this will happen. That is why they created the law first. That is why always a medicinal plant will grow first and then will come the disease. Similarly, a law is created first and then the incidents take place.

### **'Safe-side' related marital conduct**

Therefore, any man who wants peace of mind with regards to his wife should marry an unattractive woman so that no other man will be interested in her. She herself will say, 'No one else will have me, only my husband keeps me.' She will remain very sincere to him. If she is good looking, other men will enjoy her by looking at her lustfully. They will have bad intentions towards her. When a man marries a good-looking girl,

‘we’ think about what is going to become of that poor man. There is a safe side only if she is not good-looking.

A man will forget God when his wife is beautiful and a woman too, will forget God when her husband is good looking. That is why it is good if everything is average. Our elders used to say, ‘Keep your farm barren and have an ugly wife.’ Why did they say that? If your wife is beautiful, some man will have bad intentions towards her and that is why it is better to have an ugly wife. They were saying this from a different perspective, not from a religious perspective. ‘We’ are telling you from the religious perspective. You do not have to worry about anything if your wife is ugly. If she goes out, no one will have bad intentions towards her. Our elders were very smart, but that is not what ‘we’ are telling you; it is quite different. If she is ugly, then it will not bother you; you will not be tormented and preoccupied by mistrust.

### **What a betrayal this is**

What kind of people do you find today? Wherever they see a ‘hotel’ (woman, sexual outlet), they will ‘dine’ (indulge in lustful fancy or more). Suspicion is the cause of all misery. Both men and women ‘dine’ wherever they see a ‘hotel’. A man does not think about what his wife is doing. He thinks she is a good woman, but he does not realize that she is cheating on him. Men cheat on their wives and the wives cheat on their husbands. Women however will win because men do not have as much *kapat* (deceit). That is why women easily deceive men.

This worldly life was worth enjoying when there was sincerity and morality in it. Nowadays there is tremendous betrayal. If ‘we’ were to tell men about their wives, they would not even go to them. ‘We’ know everything about everybody but ‘we’ would not do anything about it. Men are not angels either, but a woman is a factory of sheer deceit. A warehouse of deceit is not to be found anywhere except in a woman.



## How can there be *moha* (attachment due to illusion) towards such betrayal?

The toilets that we have, are they used by many or just one person?

**Questioner:** Everyone uses them.

**Dadashri:** So a place everyone goes to is called a toilet. A place where many people go is called a toilet. A relationship of fidelity to one man and one woman is a conduct of virtue. Till then a woman's conduct is considered virtuous otherwise it is considered a toilet. How many people use the toilet in your home?

**Questioner:** Everyone.

**Dadashri:** It is not used by just one person is it? So whether two people use it or everyone else does, then it is a toilet.

People will 'dine' when they come across a 'hotel'. Hey! They may even wine and dine! So get rid of any suspicion. With suspicion, you will lose the moksha that is in the palm of your hands. Therefore, you have to understand just this much that you are married and that she is your tenant! That is all you have to keep in your mind. Then whomever she goes out with, you should not harbor any suspicion. Your concern is only with your needs, is it not? When you need to use the toilet; go use it. That which cannot be refrained from visiting, is called a toilet. That is why the Gnanis have said that the worldly life is a betrayal.

**Questioner:** Why does it not appear as a betrayal?

**Dadashri:** Because of *moha* (illusionary attachment). And there has never been anyone to tell you so either. The train will stop only when someone waves a red flag, otherwise it will continue and become derailed.

## Solution for situations of extreme suspicion

This world exists because of suspicions. The very tree that needs to dry out is the tree people 'water' with suspicions and therefore it thrives even more. Therefore, it is not worth being suspicious in this world.

Do you now get suspicious about anything in this world? How would you feel if from a distance you see your wife sitting on a bench with some other man?

**Questioner:** Now nothing will happen. Initially I would be affected but then it would be fine. Then I would understand that it is vyavasthit and that it has to do with past karmic ties (*roonanubandha*).

**Dadashri:** How shrewd you are! What a tremendous calculation to clear out your karmic account. And you will not become suspicious will you?

**Questioner:** No Dada.

**Dadashri:** And these people start getting suspicious even when the wife comes home late. Suspicion is not worth getting into. Nothing is going to happen outside of your karmic account. If your wife comes home late, explain things to her and reason with her but do not become suspicious. Suspicion actually feeds the problem. Yes, you have to caution her, but do not be suspicious. Those who become suspicious miss moksha.

So if you want liberation, if you want to go to moksha, do not become suspicious. Just because you see your wife with another man's arm around her, does that mean you have to drink poison?

**Questioner:** No, why should I do that?

**Dadashri:** Then what should you do?

**Questioner:** Act up a little in a dramatic manner. Later, make her understand. If she still continues to do it, then it is vyavasthit.

**Dadashri:** Yes, that is right. Now you will not have any suspicions about your wife or anyone else in your home, will you? These are all ‘files’ and there is nothing to become suspicious about; is anything worth being suspicious about? Whatever is the karmic account, whatever the karmic connection, the ‘files’ will wander accordingly and your goal is to go to moksha.

### **That is a dangerous disease**

When doubt (*vahem*) enters in these matters, it will give you a lot of happiness, will it not?

**Questioner:** It gnaws away on the inside, like big ants!

**Dadashri:** Yes, all the waking hours it will eat you alive. It is like the disease of tuberculosis! In fact TB is better; it remains active only for a certain time. So suspicion is like the infection of TB. The one in whom suspicion arises, is in the same condition as the one who comes in contact with TB and becomes infected with it. Therefore suspicion does not help in any way. It only causes harm. It should be uprooted the moment it starts; otherwise it will grow into a tree!

### **Effects of suspicions**

What does suspicion mean? It is like putting a pound of salt in the milk pudding that is prepared for a large gathering. What happens if we do that? The milk will turn rancid. People do not realize the liability of doing this. ‘We’ stay far away from suspicion. ‘We’ do have thoughts, ‘we’ have a mind so thoughts are inevitable, but ‘we’ do not have any suspicions. If ever ‘we’ were to look at someone with a suspicious eye, his mind will become estranged from ‘us’ the next day; the next day he will begin to feel different about ‘us’.

Therefore, do not have suspicions about anyone or anything. You have to be alert (*jagrut*) but not suspicious towards the other people. Suspicions will destroy you. Whatever

is going to happen to the other person, will happen but suspicion will destroy you in the process. Suspicion will not leave a person until it destroys him. Do you think suspicion is healthy? With suspicion, a person lives like a corpse.

Therefore, it is best not to be suspicious about anything; it should be removed from its roots. Suspicion should also be removed from worldly interactions. Avoid any interaction that leads to the possibility of suspicion. Suspicion does not help; it destroys a person. Certain words only cause harm. This word *risavu* (being upset and non-communicative) is one such word. If there is benefit and a loss, it is acceptable but there is only harm in these words. It is better to get rid of them.

### **Intellect ruins the worldly life**

**Questioner:** Why does a man with lot of *buddhi* (intellect) have more suspicion?

**Dadashri:** He can see all the phases through his intellect. He can see, ‘it must be this way, this is how he must have put his arm around her etc.’ If some man were to put his arm around his wife, that would give rise to suspicions of all kind and all the phases (*paryaya*) of, ‘what must be going on?’ And that chain of phases initiated by the intellect will continue, whereas an *abuddha* person i.e. a person without excess *buddhi* (intellect) will not be concerned with it much. Actually, such a person is not truly *abuddha* i.e. he is not truly without intellect. The Gnani has gone beyond the intellect; he has enough intellect to run his daily life. He does not have any other unnecessary intellect with its other complications. Something will happen within and then it will stop. He will use whatever intellect is necessary and then stop.

**Questioner:** So are you talking about those who lack worldly intelligence; those whose intellect has not developed yet?

**Dadashri:** No there are very few such people; people like the laborers and such people.

**Questioner:** But do people not attain intellect first and then attain the state of *abuddha* (the state of being without excess intellect)?

**Dadashri:** That is a different thing altogether. That is a *parmatma* state – the state of the supreme Soul. After attaining intellect, when one becomes *abuddha*, that is the state of *parmatma* (the state of the absolute Self).

But this worldly life becomes very difficult for a person with intellect. If a man with excess intellect has five daughters, when the daughters grow up and start going out, he will start to recall all the phases. He can understand everything with his intellect. He can visualize everything and then he becomes very troubled and entangled. Nevertheless, he has no choice but send his daughters off to college and yet he has to see all the phases his intellect shows him. Whether something happens or not God only knows but he dies of suspicions.

He has no knowledge of events that are actually taking places and so he has no suspicions about them but he has endless suspicions where there is nothing going on. He is scorched by endless suspicions and he becomes fearful. So, the moment suspicion arises in a person, he is doomed.

### **Suspicion, continued suspicion and destructive suspicion**

**Questioner:** Please explain *shanka* (suspicion), *aashanka* (repeated suspicion), and *kushanka* (destructive suspicion)?

**Dadashri:** A father with intellect has a grown up daughter. He does not have a lot of attachment towards her, so he will automatically understand that he has to keep a suspicious eye (*shanka*) on his daughter. He will have to keep a careful eye on her. A man with awareness will always be alert. One can

keep a suspicious eye for one day but does it have to be everyday? To keep a suspicious eye the next day is *aashanka*. Should there not be an end to it? Whatever vision of suspicion was employed, should it not end? All that is *aashanka*. Now what is *kushanka*? If she is going out with a boy, the father will have all kinds of *kushanka* (negative phases in suspicion) in his mind. Now it may or may not be true. These kinds of suspicions make human beings miserable.

In this world it is not worth harboring suspicion (*shanka*); it is worth being aware (*jagruti*). Suspicion is taking on unnecessary misery upon one's self. It eats away a person on the inside, day and night. It is necessary to be aware. What is the point of fretting unnecessarily when it is not under your control? Or if you have any understanding in this regard, then stop the girls from going to college. To this statement, the father will claim, 'Who would marry her if she is not educated?' He is not happy this way and he is not happy the other way. Look here you! Take one position and come to a closure. Alternatively, yet another solution is to go around with the daughter day and night! Go with her to college and sit with her in the class. If the professor asks, 'Why do you accompany your daughter?' then tell him, 'Sir, I keep having suspicions about her and so if I stay with her, I will no longer have suspicions.' People will call him a stupid fool. The daughter herself will say he is a little crazy.

Therefore, I am telling you not to be suspicious of your daughters. There are people who are not suspicious about their daughter. Even if they have seven daughters, there is nothing of the sort. They are carefree.

They have other kinds of suspicions; 'My partner is definitely taking a few rupees home everyday from the business.' He has this kind of suspicion, it's because he loves money. Suspicion for one day is called *shanka* (suspicion) and suspicion that is done over and over again, is called *aashanka*.

## **The unawareness of *moha* (illusionary attachment)**

A person may not have suspicions towards his daughters because he has *moha* (attachment due to illusion; *moha* or *raag*) for them. One can never see a mistake or a wrongdoing where there is illusion (*moha*). The whole world takes a beating due to this *moha*. Every parent will say, 'My daughters are good girls.' So that must mean that the current cycle is that of Satyug (an era of virtue and morality)! Any parent you ask will say the same thing, so this must be Satyug, don't you think? And then they will say, 'Other people's daughters are unchaste.' They even say this.

**Questioner:** And nowadays if one says anything about his daughter, he will come down on you.

**Dadashri:** You can never say that. He will come down hard on you and curse you. You can never say anything to anyone. It is good that parents have attachment (*raag*) towards their children. They do not see any faults in their children because of their attachment and yet they will see faults in other people's children. It is good that they do not see faults in their daughters; it keeps them at peace for the time being, and they will worry about other things when the time comes.

### **Unconstructive criticism**

One man told me, 'My daughters are very sensible and wise.' I told him, 'That is very nice.' Then he started to criticize other girls so I told him, 'Why are you criticizing other girls? Other people will criticize you if you criticize them.' He told me there was nothing in him that warranted criticism. So I told him, 'I will show you something, but you must remain silent.' Then I showed him his daughter's books and everything in it. He was shocked and so I told him, 'Just keep quiet. Do not criticize anyone. I knew all this about you and yet why did I not say a word to you? Why do I remain quiet even when you are being

pompous about all this?’ I understood that he got satisfaction by being self-righteous; at least he felt at peace but when he started to criticize others, I had to tell him, ‘Do not criticize.’ It is wrong to criticize other people’s daughters when you have daughters of your own. People who do not have daughters of their own would not criticize this way but the ones with daughters criticize a lot. Being a father yourself, are you not ashamed of criticizing in this way? If you entertain such suspicion, where will it end?

Girls today are so naïve that they think their fathers will never read their personal diaries. They keep their personal letters in their schoolbooks. The fathers are naïve too; they trust their daughters. But I know everything and realize that the girl is mature and grown up. I would advise him to get his daughter married, what else can I say?

### **Beware! Parents of daughters**

One of my close relatives had four daughters. He was very aware in worldly matters. He tells me, ‘These girls are grown up and are going to college but I cannot trust them.’ I told him, ‘Then go to the college with them and follow them till they come home. You can do that for one day but what will you do the following day? Send your wife?’ He had no understanding of where he should place his trust and where not. You simply have to tell your daughter, ‘Dear daughter. Ours is a noble family and well respected in the community. Please take this into consideration as you interact with the world.’ You have to caution her this way and then whatever happens is correct. Do not have suspicions. How many parents will be suspicious? Those who have worldly awareness due to excessive intellect will keep having suspicions. The dumb ones will not.

Any suspicion that arises should be removed the moment it arises. One becomes suspicious even when his daughter goes out to play. Would he be happy once suspicion arises?



**Questioner:** No, then there is no point in having any suspicion about her.

**Dadashri:** Yes, that is it. Whatever the reason, one should not let suspicion arise. You should be vigilant and aware but do not become suspicious. The moment you allow suspicion to occur, realize that 'death' has come.

**Questioner:** But suspicion arises on its own does it not?

**Dadashri:** Yes, but it is a tremendously dangerous ignorance. It causes a lot of pain. When your daughter goes out and someone tells you that she has gone to meet her boyfriend, it will cause you to have suspicion on your daughter. How will you feel?

**Questioner:** That is it, after that the restlessness continues within.

**Dadashri:** Will your restlessness solve the problem on the outside? Is it going to stop her from going out with her boyfriend? Nothing is going to change and that suspicion will kill you. Therefore, the moment suspicion arises, instantly remember that Dada has said 'no' to it and that you are to stop it. Nevertheless, you should take the necessary precautions.

Do others not have daughters too? And do their daughters not go to college also? It is not like the old days when girls were kept at home, is it? So do you not have to act according to the current times? If other girls talk to their boy friends, then can your daughters not do the same with their boy friends?

It is no fun to see these parents when they become suspicious about their daughters because they either have seen or heard something about their daughters. When they come to me asking for help, I tell them to get rid of their suspicions. You are suspicious because you saw something, what if you had not seen it? Suspicion arose only from what you saw, so why don't

you correct it thus: just behave as if that you never saw anything in the first place? It is all already there 'underground', but the father worries, 'What if this were to happen?' He becomes possessed with ghosts of suspicion, which will not leave him alone, the whole nightlong. These ghosts will not let him go for months on end. Therefore, it is wrong to have suspicions.

### **Suspicion? No, take care of her**

A father of four girls had come to me for advice. He said, 'I have four daughters going to college and it is natural to be concerned. What should I do about it? What should I do about these four girls? What if they get on the wrong path?' I told him, 'But they will not improve by you being suspicious.' Do not be suspicious. When they come home, sit down with them and talk to them properly, be friends with them. Talk to them about their likes and dislikes. Do not be preoccupied with your job and making money. Take care of your daughters needs first. They love it when you eat, drink and talk with them. The love you have for them is superficial and that is why they seek love elsewhere.

Then I asked him if he would throw his daughter out of the house if she fell in love with someone and stayed out late at night? He tells me, 'Yes, I will tell her to get out. I would not let her come into the house.' I told him, 'Do not ever do that. Where would she go in the middle of the night? Where would she take shelter? You should tell her, 'Come. Sit. Go to sleep' There is a rule that you have already suffered damage but now just make sure that you do not suffer double the damage. The girl had already done harm by her actions but it would be a disaster if you were to throw her out of the house. When you have incurred a loss of a hundred thousand dollars, would you do something to reduce the loss or increase it? Should there not be a solution for the loss you are incurring? So do not incur any more loss. Let her go to sleep and the next day explain to her that she should come home on time and that it makes you very

anxious when she comes home late; it makes you so anxious that you may get a heart attack. You have to reason with her one way or another.’ He then realized the consequences of what would happen to her if he were to kick her out. Other people would take advantage of her and that would be the end. If you throw her out at one o’clock in the morning, how helpless would that poor girl become? Should you not think about what people of this time cycle are like?

So do not be suspicious even if your daughter ever comes home late. How much benefit is there in getting rid of your suspicions? What is the point of worrying unnecessarily? Nothing is going to change in one lifetime. Do not cause your sons and daughters any unnecessary misery. You have to tell them, ‘Daughter, you should not come late when you go out. Our family is very honorable so it does not suit us. So do not come home late.’ Talk to them and reason with them this way. But you cannot afford to worry about who she may be going out with and what she must be doing. And when she comes home at midnight you still have to tell her, ‘Daughter, this should not happen again.’ You do not know where she will go if you throw her out. Do you understand that? Where is the gain in it if you do? Is it not better to have the least amount of harm? That is why I have told everyone to let their daughters come into the house even if they come home late; do not throw them out. Strong headed people will throw them out, will they not? How strange is the current era! How anxiety filled this era is? This is the Kaliyug, so sit down with them and explain things to them.

### **Free from *kashayas* on the path of moksha**

So what ‘we’ tell you to do is settle your files with equanimity. These are all files. They are not your daughter or wife. These daughters and wives are all ‘files’. Settle matters with all your files with equanimity. When you become paralyzed, no one will stand by you. On the contrary, they will get irritated if it goes on for long time. Even the person with paralysis will

understand that everyone is irritated, but what can he do? The path that Dada has shown you is straight; it is *ekavtari* i.e. you can achieve liberation within one more lifetime. So remain in *saiyam* (without *kashayas*: anger-pride-deceit and greed) and settle your files with equanimity. Whether she is your daughter, your wife or anyone else, deal with her, with equanimity. No one is anyone's daughter or wife, in this world. Everything is dependant upon the fruition of one's own karma. However, we cannot make this statement to those who do not have Gnan. If you tell them this, they will fight with you.

Now when does your moksha become ruined? When you become *asaiyami* (with *kashayas*: anger-pride-deceit-greed). Our Gnan is not such that it will cause *asaiyam*. Gnan is constant *saiyam*. Externally induced troubles (*upadhi*) arise the moment suspicion arises.

Therefore, to have suspicion or to become laden with suspicion (*shankashil*) is a grave liability. I have seen a father of nine girls be free of suspicions, even in the worst of Kaliyug. And all the girls got married. How long would he have lived, had he lived in suspicion? So never become suspicious because you will be the greatest loser.

**Questioner:** What kind of a loss does one incur with suspicion? Please clarify this.

**Dadashri:** It is nothing but misery. Direct living misery! Is that a minor loss? If one goes deeper and becomes even more suspicious, it will cause him pain that is comparable to death.

**Questioner:** It will hurt like being struck with a spear.

**Dadashri:** A spear is better. There is greater pain and misery in suspicion. A spear just jabs but suspicion will kill a person. Do not be suspicious otherwise it will lead to more anguish and turmoil.

## Solution for suspicions

No man can be free from suspicion. When my mother was alive, there were moments when I would get off the train at Baroda station, I would have thoughts like, 'What if mother died suddenly today? How am I even going to enter the home?' I used to have such suspicions. All kinds of suspicions can arise in a man. But I studied all this from all the angles and concluded that it all mounted to nothing. This world is not such that one should have any suspicions.

**Questioner:** Even I become suspicious when I get a phone call from India, 'What if something happened to mother?'

**Dadashri:** But suspicion does not help at all. It causes misery. One never knows when an elderly person may die. Are you able to save them? If suspicion is going to arise, keep doing a vidhi (special inner spiritual adjustment) to the pure Soul of that person, as follows: 'Dear pure Soul within the (name of the person concerned), which is separate from his *dravya* (discharge) *karma*, *bhaav* (charge) *karma* and *nokarma* (neutral), please grant peace to him.' Do this vidhi before suspicion arises. If suspicion arises then change it around with this vidhi.

### Vyavasthit eliminates suspicion

The world is miserable from suspicions. Suspicions can take a human being to a lower life form. Nothing is to be gained from suspicions. According to the law of vyavasthit, no one can destroy anything so why are you meddling needlessly by becoming suspicious.

Vyavasthit means whatever 'is', is and whatever 'is not', is not. Whatever 'is', is not going to become 'is not' and what 'is not', is not going to become 'is'. Your meddling is not going to change anything. Therefore, become suspicious-less. After attaining this Gnan, you have become suspicious-free in matters of the Soul; the awareness that you have attained is verily the Soul and everything else is a discharge of past karmas.

If you were to use vyavasthit in this way, it will stop many suspicions from arising. You cannot say ‘whatever is going to happen will happen’. If you understand whatever is ‘is’ and whatever is not ‘is not’; then there will be no suspicions. And if suspicion does arise, you can erase it. What is there to be suspicious about when ‘what is’ is, and what ‘is not’ is not? Why fret over whether ‘will it happen or will it not? Will it happen or will it not? Will my losses come to an end?’ You fool, What ‘is not’, is not. If your loss is going to break, it will and if it is not meant to, then it will not. So why fret about it? Therefore, there is no reason to be suspicious of what is and what is not.

However, you cannot take the approach of vyavasthit by saying, ‘don’t worry. Whatever is going to happen, will happen.’ You cannot say, ‘Only that which is meant to happen, will happen.’ That is a one-track viewpoint. That is misuse of vyavasthit. This mind, *buddhi* (intellect) etc., is ignorant by nature and as long as there are such inner opponents, You should remain alert.

**Questioner:** We worry about the future, ‘this is going to happen’ or ‘it would be nice if this were to happen’. At such times, can we say, ‘Do not worry, whatever will be in vyavasthit, will happen?’

**Dadashri:** There is no need to say, ‘Whatever is in vyavasthit, will happen’, because whatever ‘is’ is, and whatever ‘is not’ is not. So there is no need to think about that. What ‘is not’ is not going to become ‘is’ and what ‘is’, is not going to become ‘is not’, so then you don’t have to think about anything. You become suspicion-free in that matter.

Besides, the future is under the control of vyavasthit. Is it under our control?

There is no need to say, ‘that it will happen if it is in vyavasthit’. But you can say, ‘what ‘is’ is and what is ‘is not’ is

not. If your finger is going to get hurt, then it will happen if that 'is' the case and it will not happen if that 'is not'. Therefore, if it 'is not' meant to happen, then it will not happen and if it does, then we do not have any objections. And even if the world raises objection, where will it go? You are not going to be able to change anything by thinking about it. So whatever 'is' is and that which 'is not' is not. However, if someone who does not have this Gnan takes the wrong meaning of this, then he will do a great deal of damage. This information is only for those who have this Gnan (those who have attained Self-realization).

Just as we accept the knowledge of the eternal elements which the Lord has said exists, and whatever He said is not there, we accept it as such, similarly here too, whatever there is; 'is'. Do you worry about what you will do if you do not find a barber? Now if you do not find a barber for two or three months, do you have to worry about whether you will find one for the rest of your life? Is there a need to have such multiplications (increase) in this way, by worrying about what will happen if your hair keeps growing longer and longer?

Therefore, you will not experience any misery if you do not have any suspicions or misgivings. What if you do not have any suspicions? Push aside any suspicion that does arise; tell the suspicions, 'Why do you come here? I am here, so who asked for your advice? Now I do not take advice from anyone, no lawyer or any one else. I take advice only from Dada; that is all. Whenever I have a problem, I tell Dada about it. I do not want to give advice to anyone. Let others give it to me.' And can anything be done outside the laws of vyavasthit? So are you now convinced that no one can do anything outside of vyavasthit?

### **If you want to go to moksha...**

So do not ever have suspicions about any one. Do not be suspicious if you come home and see your sister talking to some

man. Suspicion causes the greatest of miseries and will uproot your entire Gnan and throw it out. Nothing is going to happen outside of vyavasthit. What is; is and what is not; is not. Instead you can ask your sister to serve you your dinner and you can separate the two in this way but you should never become suspicious. Suspicion can only make you miserable. Whatever is in vyavasthit is, and what is not, is not. Do not become suspicious.

**Questioner:** But is suspicion not due to the fruition of karma?

**Dadashri:** To have suspicions is not considered fruition of karma. Suspicion is spoiling your inner intent; it means you are meddling and therefore it will give you misery. Never have any suspicions.

If someone is talking to your sister do not get suspicious because now you want to go to moksha, and besides nothing is going to happen outside of vyavasthit in one lifetime. It will happen regardless of whether you have awareness of Gnan or not. No change is going to occur whether you are a Gnani or *agnani*. So there is no reason to have suspicions.

**Questioner:** Because nothing is going to change.

**Dadashri:** Yes, nothing is going to change and there is great harm in suspicion.

**Questioner:** But there is no charging after this Gnan, is there?

**Dadashri:** There is no charging, but there is 'charging' if you harbor such suspicions for a very prolonged time to the extent that you become *shankashil* (obsessed) with suspicion. In this state your ego has arisen to the level of a worldly being, Chandulal. You cannot have suspicions if you want moksha. Still in the absence of Self-realization, that is exactly what happens. Whereas here, you get the benefit of Gnan, you get the benefit



of freedom and only that which is destined to occur, will occur. Therefore, there is no reason to have suspicions. You have to stop being suspicious. Dada has said 'no' to suspicions.

### **It is your own weakness**

**Questioner:** Suspicions first hurts one's own self, does it not?

**Dadashri:** Yes, suspicion destroys only the person who is being suspicious. The other person has nothing to do with it. What harm comes to the other person? He does not care, he will tell you, 'whatever is going to happen to me will happen, why you are being suspicious?'

Now if you have suspicions, it is your weakness. It is different if there is no weakness but there is always weakness in humans, it is naturally present, no matter how little. When that weakness goes away, you become God. There is only one thing; he, whose weaknesses go away, is God.

### **Dada listens to suspicions through the magic of Gnan**

If a person becomes suspicious of 'us', is he likely to be spared? It will haunt him even in sleep. Because of the purity within 'us', 'we' can make others pure (*shuddha*) too. 'We' do not have any problems even if someone has suspicions about 'us'. Suspicion is his own weakness.

That is why Kaviraj has written:

'Even though we are full of suspicions from a misguided intellect, He (the Gnani) observed with the profound magic of Gnan, And yet never punished us. And He did not differentiate between Him and us.'

What is Kaviraj trying to say? When does suspicion about Dada arise? It arises when there is wrong intellect.

This happened one time. 'We' had placed our hand on

one lady's head just like 'we' do on the men. Her husband became suspicious. Then 'we' may have unknowingly placed the hand on her shoulder. He became suspicious again. The suspicion of: 'Dada's intentions have turned bad' started to play on his mind. 'We' understood that this poor man had suspicions in his mind, what can anyone do? We knew he must be suffering.

So he wrote me a letter saying, 'Dadaji, I am hurting in this way so I would appreciate it if you do not do this anymore. You being a Gnani cannot do this.' Later when that man would meet 'us', he would look at 'us' and realize that 'Dada does not seem to be affected'. Then he met 'us' again a few days later. 'We' greeted him with 'Jai Sat Chit Anand' as if nothing had happened. This happened six or seven times and when he did not see any effect on 'us' he got tired. He became very confused from within, 'what is all this about? I wrote him a letter. He received it and read it and yet I cannot see an effect on him at all.'

You silly man! Only the guilty one will be affected. How can there be an effect on 'us' when 'we' are not guilty? No matter how many letters you write or do whatever you can, 'we' have no problem. 'We' do not have an answer for the letter. 'We' have vitaragata - 'we' are detached. It is you who believes otherwise. Then later he tells me, 'Did anything happen to you?' 'We' told him, 'What can happen to 'us'? You have the suspicion but 'we' are not involved in it and so 'we' do not have a problem.'

That is why Kavi wrote 'profound Gnan'. Other people would be affected if someone were to write them such a letter.

**Questioner:** Yes, any other person would be shaken up.

**Dadashri:** Then what would become of that disciple? Whereas this incident did not put a stain on his wife or me. The time passed without a dent on anyone. The moment of suspicion

will pass one day, will it not? Does it ever remain forever?

Has Kavi not written a powerful sentence about what suspicion is? This suspicion is of a misguided intellect. And I am a Gnani Purush and yet that man became suspicious of even the Gnani? Here the Gnani Purush makes you *nihshank* (free from all suspicion. The Gnani makes everyone *nihshank* through the knowledge of ‘my real Self is the Soul’), and still you have suspicions about *Him*? But this is how the world is, what will one not say? I would listen to such suspicions with the ‘magic’ of Gnan, and then I regard everything with vitaragata.

### **No separation between him and us, even when reprimanding**

Then what does Kavi go on to say?

“Even then He did not punish us by keeping a separation of ‘me’ and ‘you’.”

Yes I have never punished anyone and I have never maintained a separation of ‘you’ and ‘I’, or ‘you are like this, why do you do this, why do you become suspicious?’ There is nothing of the sort. I know that this is the way things always are and that he simply has a misunderstanding.

In our satsangs, there has never been a separation of ‘You’ and ‘I’. So far, over all these years, this separation (*bheda*) has never taken place. Man naturally makes a mistake because he is full of mistakes and so what can the poor man do? Yet, I have never said, ‘You are like this.’ When we say ‘you and I’, we create divisions. That is the end of it! And here there is complete oneness (*abheda*). Do you not feel this oneness? I do not have such a sense of separation. Otherwise, suspicion will create differences and divisions. And suspicion over these matters is a very grave mistake. Therefore, this statement is very significant. With the Gnani, there is no, ‘Why are you like this?’ or ‘Why did you do such a thing?’ or ‘You’ and ‘me’; there is

no separation like this here. Amongst fifty thousand people words such as ‘you’ and ‘I’, have never been used by ‘us’.

**Questioner:** But do we not see differences of ‘you’ and ‘I’ elsewhere in other religious gatherings?

**Dadashri:** That is all there is! What else can there be? As long as there exist the differences of ‘you’ and ‘I’, there is the presence of *jivaatma* (mortal state, non-Self-realized state). When such differences go away one becomes *parmatma* – the absolute Self. *Parmatma*, what else can there be? But if one does not wish to become *parmatma*, he will keep the differences of ‘you’ and ‘I’.

Even when a person may have had suspicion about ‘us’ through the wrong intellect, ‘we’ have never made the distinction of ‘you’ and ‘I’. Everywhere in the world, if this were the case, they will reprimand you to no end; ‘You are worthless!’ ‘You are like this!’ ‘You are like that!’ It is like this everywhere, except here. This path is a path of exception in every way. Everywhere else a distinction between ‘you’ and ‘I’ are made.

**Questioner:** Whenever we become suspicious about you, you are aware of that fact and yet why do you not keep any separation (*bheda*) between us?

**Dadashri:** ‘We’ have the knowledge of: ‘This is a radish and it has a certain distinct odor’ or ‘this is an onion and it has a specific odor’. Don’t ‘we’ understand that? So then is it not wrong to scold these ‘vegetables’ when they smell? An onion is an onion, what is there to scold about it? A radish smells as it is in its nature. If there is an onion over there, you will be able to smell it sitting here; that is the nature of the onion. ‘We’ will know such is its nature (*swabhav*).

If ‘we’ were to do anything wrong, then he (the one who has suspicions about Dada) will no longer have our grace and that will hurt him. ‘We’ will harm the very person ‘we’ have set

out to help. It is always 'our' deepest intent of 'our' life to never hurt anything, even if it interferes with 'our' plans. If 'we' plant a tree and later in planning for a road, that tree becomes an obstruction, even then 'we' will not cut it down. We have no choice but turn the direction of the road. 'We' will never uproot a tree that 'we' have planted, nurtured and watered. 'We' just have to circumvent that situation. All 'we' have to do is change 'our' plans.

This has been 'our' practice from the very beginning; anything sown with 'our' own hands will never be removed by the same hands. 'We' meet all kinds of human beings, do 'we' not?

One has endless suspicions. The world is such that there is suspicion every step of the way. A man becomes suspicious even if you accidentally put your hand on his wife. This will lead to endless quarrels at home even if the poor lady is innocent. Now how can you deal with such people? Therefore, should anyone's arm fall upon your wife, you should remove that suspicion. How can you destroy suspicion? You can destroy suspicion through the suspicion-less state (*nihshankpanu*). Tell people that your suspicion went away through Dada's state of *nihshankpanu*.

### **Instead of being suspicious...**

Suspicion is the gravest disease in this world.

**Questioner:** This is a great sentence of yours: 'This world is not worth becoming suspicious about.'

**Dadashri:** This world exists on suspicion; suspicion and vengeance. There are certain words, which perpetuate the worldly life; they keep people in bondage life after life. It is better to slap someone than to be suspicious about him. The consequences of a slap is realized when he slaps you back, but the consequences of your suspicions will be such that you dig a

deeper hole for yourself. They linger on for a much longer time. You will not be able to crawl out of it.

### **Even if it is true do not harbor suspicion**

All these miseries are caused by suspicions. Suspicion will show you all kinds of things about a person when it arises. It will say, 'He did such and such a thing.' That suspicion will then eat you away from the inside. Even if the other person has indeed done something wrong and suspicion (*shanka*) about him bothers you, just tell the suspicion, 'hey *shanka*, you leave. He is my brother.'

**Questioner:** If a man swears at me, how can I believe that he did not swear at me? How can I convince my mind of this?

**Dadashri:** You can never say that anyway! How can you when in fact he did swear at you. There is no question about it. But what am I saying? Do not be suspicious of him.

### **Suspicion even after entrusting someone?**

If you ask someone on the train to take care of five thousand rupees for you so that you can use the restroom, what should you do when a suspicion of 'what if he runs away with the money?' arises while you are in the restroom? You should tell the suspicion, 'Go away, I have given the five thousand rupees. What is done is done! If the money is meant to go, it will go and if it is meant to stay, it will.' Suspicion makes you create unnecessary bondage by seeing faults in the other person. And if a person were to give money to someone like me for safekeeping, what would become of him if he were to have suspicions about me? Therefore, this world is not worth being suspicious about, over anything.

### **When you remember what you loaned.**

When you are in bed and suddenly at eleven o'clock in

the night, you get a thought, 'I forgot to get an official document for the five lakh rupees I had loaned. What if he does not sign it tomorrow?' That is it! Then you become like a living corpse.

Say a man pays you interest of a thousand rupees every month on a principle of one hundred thousand he has borrowed from you. This man incurs a loss of two or three hundred thousand rupees in his business. Even though he sends you payment of interest this month, knowing that he has sustained a loss, if you suspect 'What if he does not pay back the hundred thousand? What will I do if he does not give me the money?' Once this suspicion takes hold in your mind, where will it end? A suspicion has no end, and it kills the one who suspects.

Suspicion will arise at odd times at night, what if he does not return the money? This suspicion did not arise during the day time and then it causes you misery when it arises at night. Was there no misery, during the entire daytime? When you have given the money, and if suspicion of, 'will he return it or not?' arises, then you will feel the pain, will you not? Why did you have the suspicion at night and not during the day?

**Questioner:** What is the reason?

**Dadashri:** It is our foolishness. If you are going to be suspicious, then be suspicious constantly. Be suspicious with so much awareness that you are suspicious from the time you lend the money.

So if you lend a hundred thousand rupees to someone and later at some point in time you feel that man is not reliable, even then you should not let suspicion arise. 'What is going to happen now?' is creating another suspicion. And what do you think is going to happen? This body is going to go away and so is the money. Is everything not going to go away eventually? Ultimately you will have to cry. Ultimately, it will all burn in a pyre, will it not? So then why are you killing yourself prematurely? Why not live peacefully?

What do I do when such things happen to me? I tell Ambalal, 'Ambalal, deposit it in your account. Your money has come!' Rather than incur a loss from suspicion, it is better to secretly deposit it in your account; do it discretely without the knowledge of the other person.

### **Suspicion and astrology**

Otherwise, people go to astrologers seeking help. An Astrologer may say, 'Look, how good all the stars are. Nothing is going to happen to you. You will get your money back.' And so he will believe him. When the astrologer is not stable himself, how is he going to predict the future for you? How is he going to look into your future, when he does not know how to look into his own future? When he wears worn out shoes, can you not realize that he cannot see into his own future so how is he going to look into your future? But they trap greedy people. Just look at the vast influence these astrologers have. Even powerful managers and CEOs believe in them. How can you believe in them? How can you let them into your home? If you let them enter your home, there will be grief, so you must not let them in. Yes, you can tell them they are welcome as any other guests but not in the capacity as astrologers. Come but do not start looking at horoscopes or do any fortune telling. Leave things the way they are. Do not adulterate what is going on. No one knows what is going to happen in the future, so how can he?

### ***Nihshankta*: total absence of suspicion**

Therefore when suspicion arises, you will experience misery. If a person does not know how to read account books, he may see a profit of six hundred thousand as a loss of four hundred thousand. Then would he not remain miserable as long as he does not know how to read the ledger book? His ignorance of how to read financial statements is the reason for his misery. That is how the world is. The pain and suffering is



from not being able to read the 'ledger book' (of karmic accounts). Otherwise, there is no pain or suffering in this world.

The whole world lives in the atmosphere of suspicion, 'this will happen and that will happen!' Why do you fret unnecessarily? Nothing is going to happen. Why not sleep peacefully instead of tossing and turning needlessly? The faith you have placed in yourself, 'I am this body', is one hundred percent wrong. Nothing is going to happen and yet just look at the amount of fear and anxiety people have; as if they are going to take something with them when they leave this world.

The whole daylong they fret; 'What is going to happen, what is going to happen?' Hey! What *is* going to happen? This world has never fallen off; when the world falls, so will God - and that is not going to happen.

What was that village in U.P. (the state of Uttar Pradesh) that we came to at midnight, on our way to the pilgrimage in Nepal?

**Questioner:** It was Bareli.

**Dadashri:** Yes. The police officers and other people of Bareli told us to stop the bus. I asked them, 'What is the problem?' They told us not to go any further and to spend the night there because people were being robbed in the fifty-mile radius. So I told them, 'Let them rob us if they want to but we are going forward.' Finally, they told us to take two police officers as escorts. I agreed and two police officers came with us with guns but nothing happened. It is very difficult for a circumstance of being robbed in a large group to occur and if it were meant to happen, then even if you make thousands of efforts to prevent it, your efforts would be in vain. So do not be fearful, do not become suspicious. No work can be successful until suspicions are removed. *Nihshankta* (absolute freedom from suspicion) is the state of the Self, and until that state is

attained, one cannot become fearless. There is always fear where there is suspicion.

### **No one will have suspicions of this kind**

Ask any man in Mumbai whether he has a suspicion that he is going to die. He will tell you no because that is one thought he will throw out; he will uproot it from its main trunk and throw it out. He knows that if such a suspicion arises, it will kill him. Similarly, suspicions of any other kind are not worth having. Pluck out all other suspicions that arise within; remove them the moment they sprout. Become suspicion-free everywhere else. However people will harbor all other suspicions from within but the moment they begin to have suspicions about death, they pluck it out; they will not let it sprout.

### **Solution from the Gnani Purush**

If the business is going down, the owner worries and suspects, 'What will happen if the business goes down? What will happen if the business goes in a loss?' You fool! Do not have suspicions. One will use the saying, 'Those who are successful will remain successful and those who are unsuccessful will remain unsuccessful. The unsuccessful one will never succeed and the successful one will never fail.' Look what a statement! But no, both positive and negative have to be there otherwise no electricity will be produced. Anything that goes up will come down and that which is down will go up. That is the natural law.

Now that you have attained the knowledge to go to moksha, make preparations for going there. Whenever any suspicion arises, come and tell me, 'Dadaji, I have such suspicions and I will find a solution for you.' Otherwise, suspicion is a very dangerous thing. It is like a ghost. It is better to be possessed by a ghost than by suspicion; at least someone will be able to exorcise the ghost for you. Possession by the ghost of suspicion cannot be removed.

## Then have suspicion all the way to the end

This is our Atma Gnan! It is not an ordinary thing. It is a wonderful thing that you have acquired! These (*bhaav*) feelings, which arise from the mind and from the intellect, are the ones, which create fear. You just have to know once, that these are the ones that create fear. *Buddhi* (intellect) will create interference as long as it is in operation. Does your intellect interfere?

**Questioner:** Sometimes it arises. The negative intellect arises.

**Dadashri:** But you have realized that it is a wrong thing, have you not?

**Questioner:** Yes, I have realized that much.

**Dadashri:** You have realized that it is wrong and all the mischief it creates is wrong; have you not? You have realized that it is not right. Yes when you realize all that, there is an effort to move towards the Self. Still if the power from the other side (intellect) is strong then it will destabilize you.

When you incur a loss in your business, you do not sit for hours worrying about it, do you? When that phase (thoughts of a loss) comes, you do not sit up for hours worrying, do you?

**Questioner:** Of course I do, but I get nowhere!

**Dadashri:** But it does stop, does it not?

**Questioner:** Then it stops.

**Dadashri:** Now when the worrying stops, is it because you recovered the loss you had incurred that the phase of worrying ends or is the loss still there and the phase of worrying just comes to an end? Say, this is triggered by a loss of five hundred rupees that you incurred. The worrying may go on for twelve hours or two days but it will eventually come to an end. So does the worrying stop after the amount of loss is recovered or does it stop even when the loss is still there?

**Questioner:** The loss remains the same.

**Dadashri:** Then what is the point of stopping the worrying? Should you not continue to worry until you recover the loss?

**Questioner:** But worrying starts again on its own and it stops on its own.

**Dadashri:** When it stops, you should again say, ‘Why have you stopped when the loss has not been recovered? Come back.’

There is no problem of thinking about the loss, but it is only worth thinking about it to the point where you sustain no personal inner loss. Otherwise if worrying and suspicion stop on their own, even if the loss is still at hand, then there is no point of worrying or having suspicion. It is best to stop worrying, right from the beginning.

People tend to forget all the phases. They forget the past as they proceed forward. ‘We’ do not forget even for a second, even if the incident occurred some forty years ago. But people forget. It is better to forget before nature forces you to do so. It is fruition of karma that reminds you and it is also fruition of karma that makes you forget. So ‘You’ should pat your relative-self on the back and tell your relative-self, Chandulal, ‘what is ‘is’ and what is ‘is not’ is not’, nothing is going to change that which is in vyavasthit.

Therefore if you are going to worry, worry your whole life otherwise do not. Worry about incurring a loss until it is recovered. But like a top (toy), we remain under control of other things and the worrying stops on its own, what is that all about? If your worrying stops on its own even before the loss is recovered, then why not put a stop to it from the beginning? Does it not stop before the loss ends?

**Questioner:** Yes.

**Dadashri:** Then you have to ask the ‘worrier’, ‘Why did you stop? Why did you start in the first place? Now that you have started, let it go till the loss is recovered.’

### **...otherwise do not harbor suspicions**

‘We’ had understood one thing even before attaining Gnan. Once I had become suspicious about one man. I felt that he was going to cheat me. Then I came to a decision that if I was going to be suspicious then I should be suspicious throughout my life otherwise I should not do it at all. If you are going to be suspicious, be that way throughout your life. That is what the Lord considers awareness. If suspicion is going to end once it starts, then do not even start it. If you leave Baroda to go to Kashi-Banaras but return home half way, from Mathura, it would have been better if you had never left. So from the day I became suspicious of that man, from that time onwards, I do not harbor any suspicions. Otherwise I would not have any more dealings with him. I would not be cheated anymore. If I wanted to continue being suspicious, then I would avoid worldly interaction with that person for the rest of my life.

### **Be cautious but not suspicious**

**Questioner:** We have to maintain awareness when we are driving, do we similarly not have to maintain awareness in our worldly dealings, such as ‘If I do it this way, will this man take advantage of me’? Do we not have to keep that in our awareness?

**Dadashri:** You have to be cautious and aware but do not have suspicions. You do not need to be preoccupied with the suspicion of ‘what if he takes advantage of me?’ Suspicion is very harmful. You just have to be cautious. Suspicion will cause you misery the moment it arises.

**Questioner:** Often problems arise at work and they are such that we begin to have suspicions about certain people and that causes continuous unhappiness within.

**Dadashri:** Yes, those are baseless suspicions. Two things happen in suspicions. First, it causes unhappiness and the other is that you bind a negative karma because of your suspicions. The law is that it takes one to a birth in the lower life form.

**Questioner:** But at work when we have to construct a road or a bridge, do we not have to account for all the safety factors? If we don't, the bridge may collapse. It is not acceptable for us to be unaware and build a bridge, is it?

**Dadashri:** That is correct. Keep all the safety factors but having done that, suspicions must not arise again. It will give rise to misery if they do.

**Questioner:** But in anything we do, do we not have to worry and think things through to ensure that the other person does not make any mistakes?

**Dadashri:** Yes, you have all the freedom to think but not to be suspicious. Think as much as you want, even if you want to spend the whole night thinking but do not become suspicious because there is no end to it. Suspicion is endless whereas thoughts will end. The mind becomes tired does it not? The mind gets tired from thinking too much and so it will stop on its own.

Suspicions do not get tired or exhausted. Suspicions will be about one person or another, so do not have any suspicions. There is no other misery like that of suspicion. Suspicion first harms the owner (the one who has suspicions) and then it harms others. I had discovered from the very beginning that having suspicion is very harmful.

### **Never have suspicions, even when knowing everything**

That is why 'we' have never had any suspicions towards anyone. 'We' will check everything out in minute details, but we never become suspicious. Those who have suspicions suffer.

‘We’ know everything but ‘we’ do not have any suspicions. You should not have the slightest of suspicions. ‘We’ have not had any suspicion about anybody. ‘We’ know everything; there is nothing ‘we’ do not know. ‘We’ know everything about everyone down to his or her deepest levels. ‘We’ can see everything but ‘we’ do not have any suspicions. What good is suspicion?

**Questioner:** It is very harmful.

**Dadashri:** What damage does it cause?

**Questioner:** Does it not harm one’s own self?

**Dadashri:** No, but how much happiness does it give? The moment suspicion enters one’s mind it is the same as becoming possessed; ‘he has taken my things for sure!’ enters your mind. Whatever is to become of the other person, let it be so, but you become possessed by suspicion in the process. This Dada is very particular; He will never have suspicions about anyone. He knows everything but He will not have any suspicions.

### **The ‘doer’ and the ‘sayer’ are separate**

You will incur a great liability, and hence it is a tremendous fault to have any kind of suspicions in this worldly life. Nothing is gained by suspicion. Now that you have attained this Gnan, why not continue doing your work with a mind free of suspicions! If you employ the intellect you will ruin the work at hand and if you let it occur naturally (*sahaj*) then everything will work out on its own. Instead of doing your work with suspicion, it will work out better if you leave it alone and let it happen naturally; let it happen without employing any *buddhi* (intellect). No work is done if there is the slightest of suspicion.

**Questioner:** Still what should one do if suspicions (*shanka*) and negative suspicions (*kushanka*) keep occurring in any work?

**Dadashri:** That verily is the one thing that is destructive, is it not? It can place you in difficulty.

**Questioner:** But what should we do?

**Dadashri:** What can you do? ‘You’ have to tell ‘Chandulal’, ‘do not be suspicious. Do whatever comes along.’ That is all. ‘You’ are there along with Chandulal to caution him. Before there was no one to guide Chandulal and that is why you were confused but now there is.

### **Fearlessness is required there**

Do not initiate any task that invites suspicion. Wherever suspicion occurs, do not proceed with that work or stop that work.

Say a group of pilgrims are leaving for Ahmedabad from here. Some in the group say, ‘We will not reach there if it rains.’ What do you have to do with such people who are inclined towards suspicion? If there are two or three such people, you have to send them back or else they will ruin the whole group. Nothing can be achieved as long as there is presence of suspicion. A person with suspicion will not be able to do any work. He may be able to turn around with a lot of effort, and if he does, that is good. Then everyone will be happy.

If a person is fearless, then if someday he decides to take matters in his own hands, he will be able to accomplish whatever he sets his mind to. Therefore, you should have fearlessness such that you are convinced that nothing can happen to you. If you want to take poison then you can but who is going to make you take it if you do not want to?

If your driver tells you, ‘What if we have an accident?’ You should tell him, ‘Stop the car and get out of the car.’ You should not let such a person even touch anything. Do not go around with such a person; he will ruin your mind. Why should there be any suspicion? The mind should be clear and without



suspicious. Any kind of thoughts may come but are we not the Purush (the Soul; the Self)? Man will die if he is not a Purush. Having become a Purush (attained the Self), how can you have suspicion in your *purusharth*? How can you have suspicion about your own Self? Why should you have any fear after becoming the Purush? For you the state of *swa-purusharth* and *swa-parakram* have arisen, i.e. for you, you have come into your own domain as the Soul; you are the 'Knower' and the 'Observer' and your energies of the Self have arisen, so why fear anything?

**Questioner:** Do we have to maintain fearlessness or does this state automatically remain?

**Dadashri:** You have to maintain it. Even if you do not think about the possibility of an accident, is it going to stop from occurring if it was meant to? And what about the person who thinks about it? It will occur for him too. But a person who sits in the car without having such thoughts is what we call fearless. Such people are likely to get less injured and will come out of the situation with minor injuries.

After sitting in a train, does a suspicion of 'two days ago there was a train accident, what if that happens today?' arise? Why does such suspicion not arise? Therefore do not have any suspicion in any work that you have to do and if you have suspicion, then do not attempt that work. Do either this or that. How can we accept such things? To anyone who talks this way with suspicion, tell him, 'Not here, go home.' We need talks of fearlessness (*shooraatan*) here.

You want to go home and if someone keeps saying, 'What happens if we have an accident on our way home?' Then what will become of everyone's minds? Do not allow such talks. Why should you have such suspicions?

If you are walking along a beach and someone says, 'what if a huge wave comes and washes us away?' Someone

may have told him about an incident where a person drowned in a big wave. So what happens if you start to become suspicious? These are all foolish talks. It is a fool's paradise!

So there should be no suspicion in the work you are doing and if suspicion does arise, then do not proceed with that work. Your work will not be successful from the moment you start to have suspicions about your work. Suspicion that prevails is a nuisance caused by the intellect (*buddhi*).

Besides, such things do not happen. Problems are created for those in whom suspicion arises. The rule of the 'king of karma' is that he will visit the one who has suspicions. He will not stay where there is no tuber of suspicion. Therefore, keep a strong mind.

### **Precaution is taken by the worldly self, not 'You' - the real Self**

Suspicion causes tremendous misery. When can you get rid of it? If you have been mugged and robbed of your expensive jewelry, then when you go out again wearing expensive jewelry, suspicion of 'what if I get robbed today?' will arise. Now what does nature's justice say? If you are going to encounter such a robber as a consequence of your karma from your past life, then you have no choice but to meet him, so why become suspicious needlessly?

**Questioner:** Should one not take precautions when such suspicion arises?

**Dadashri:** Everything gets ruined because of taking precautions. It is fine for someone who has not taken Gnan. If you want liberation then 'do' everything exactly for reaching that goal. If you want to remain in the worldly life then make the worldly adjustments (take precaution). If you want to harbor suspicions, then remain in the worldly life. Be on one side of the shore or the other, it is meaningless to be in the middle.

**Questioner:** But if there are signs of danger, I may not let suspicion arise but should I not take the necessary precaution against it?

**Dadashri:** You cannot take precautions. You do not have the energy or the power to take precautions. What is the point of trying to adopt the energy you do not have?

**Questioner:** Do we not have the power to take precautions?

**Dadashri:** Absolutely none! There is no point in believing in the power You do not possess. There is no power to take precaution or to do anything else in You, and besides the precautions are taken by ‘Chandulal’ anyway. You are meddling unnecessarily. Someone else does it and You take on the doership and that is why things get ruined.

**Questioner:** So if ‘Chandulal’ takes precautions, is there not a problem?

**Dadashri:** He will do so for sure. He will always take precautions. A man may be walking inattentively but if he sees a snake, he will immediately jump aside. What is the energy that makes him jump? Who makes him jump? Do people not jump in this manner? There is so much natural response (*sahajikata*) in this body. This ‘Chandulal’ has so much naturalness, that he will jump the moment he sees something.

**Questioner:** But such naturalness does not come in our business interactions and other worldly interactions.

**Dadashri:** That is because of Your meddling (*dakho*).

If you are going to have suspicion, then have suspicions of all kinds, like ‘Brother, what if I die tomorrow?’ Do people not die?

**Questioner:** They do.

**Dadashri:** So if you are going to have suspicion, then

have suspicions of all kinds. Why have suspicions of only one kind? What can you not have suspicions about in this world? What is not worth being suspicious about? There is no guarantee that you will reach home safely once you leave here. Why do you not have suspicion there? There should never be any suspicions whatsoever. Therefore, you should tell suspicions, 'Go away. I am *nihshank* – the suspicion-less Self.' How can the Self ever have any suspicion?

### From a seed to a jungle

What am I saying is that suspicion is like a ghost. You can let other 'witches' possess you if you want to, if you can afford to do so but what should You tell the ghost of suspicion that arise within you? Say to 'Chandulal', 'Why do you have such suspicions now that you are a Dada's follower? Are you not ashamed? Dada, at his age, does not have suspicions about anyone and you being so young, why do you keep any? Stop them!' Suspicions will cease when You talk like this.

'We' got rid of all suspicions in life. 'We' do not get suspicious towards anyone. Is that a safe side or not?

**Questioner:** A huge safe side!

**Dadashri:** Not a word of suspicion. Even when 'we' see someone take money from someone's pocket, 'we' will not have suspicion towards him. Even if someone does a lot of harm to 'us', 'we' will not have any suspicions. 'We' would know for sure; it would be in our Gnan, 'This is like this and this is like that,' but no suspicion.

Suspicion is a very harmful thing and it can give rise to a new kind of worldly life. Only a banyan tree will grow from a banyan seed and only an oak tree from a single oak seed. But a seed of suspicion will give rise to seventeen hundred types of 'vegetation'. How can you ever harbor such a seed? 'We' are the only one who has removed the seed of suspicion completely. But suspicions arise within you from time to time, does it not?

So be like 'us'. Remove suspicion, no matter what it is, even when you have seen something with your own eyes; You should simply know (*janvoo*) it all. There is nothing wrong in knowing and what you see with your eyes can sometimes be wrong. 'We' have experienced exactly that kind of problems. So can you believe other things? Therefore; do not become suspicious even when you see things with your own eyes. Just 'know' it. This is 'our' very deep and profound discovery. Only if 'we' talk about these things, will you experience them. Suspicion has not been removed from people of this world. Only a Gnani, having become absolutely suspicion-free, can help remove suspicion in others; no one else can do so. Man cannot remove suspicion by himself. It is the worst ghost. It is the biggest demon.

What happens if you see a man walking with his arm around a lady? That poor man is the only one who knows why his arm is around her. But what will you think? How many other seeds will sprout from that one seed of suspicion? Suspicion is worse than a demon. It is better to be possessed by a demon; at least an exorcist will be able to remove the demon but who can remove suspicions? 'We' can remove your suspicions for you, no one else can.

**Questioner:** Suspicion arises when we think about the past.

**Dadashri:** Do not think about the past. You should forget about the past. Even a Brahmin will not read old astrology calendars. If you ask a Brahmin, 'Was it fifteen days ago that our daughter became a widow?' he will reply, 'No one asks those kind of question. That is all past and gone.'

**Questioner:** But sometimes suspicion does arise.

**Dadashri:** Yes alas it does, but how many trees sprout from that? The seed is only one, but the vegetation that sprouts from it is of countless types.

**Questioner:** It becomes a jungle.

**Dadashri:** Yes, it will become a jungle. A garden becomes a jungle. Dada creates a garden with great difficulty and then it turns into a jungle. A huge garden like this and it turns into a jungle? Arey! Dada has become exhausted planting rose bushes one by one, so take care that you do not let it turn into a jungle. Do not let it turn into a jungle. You won't let it, will you?

**Questioner:** Dada, I do not like having suspicions at all, but it remains pending because it does not come to a closure.

**Dadashri:** Does it remain pending? Do you not bring an end to it? Just as in Algebra we do not leave any denominator with ' $a^2$ ,  $b^2$ ', this too is like that. Those who know algebra will know about all this.

All your troubles and miseries arise from your suspicions, and then does that ever ruin your sleep?

**Questioner:** It is not like that, but it comes back if it is not settled.

**Dadashri:** What will you do now? Why don't you 'roast' the seeds so they do not sprout again? A roasted seed will never sprout. Problems arise only when the seeds germinate, do they not?

So you should say to your relative self, 'Are you not ashamed being a follower of Dada?' or you should say, 'I will slap you, why are you being suspicious?' You should scold your relative self in this way. What is wrong in You doing the scolding rather than someone else doing it? Who would you prefer did the scolding, You or someone else?

**Questioner:** These suspicions do not leave even after we take a beating.

**Dadashri:** Yes, it will not go away even after you take a

beating. That is why this discussion came out. Such talk comes out when suspicion is ready to go away and not otherwise.

Do everything systematically but do not be suspicious. What would happen if you make a small mistake or invite trouble standing on the railway tracks?

**Questioner:** Everything will get cut up or torn up.

**Dadashri:** How well do people behave in that situation? Why do people behave in these situations? It is because their actions will give instant results (fruits) but the fruit of suspicion comes much later. One cannot see its results today and that is why he invites troubles. Is it an ordinary thing to invite trouble through suspicion?

**Questioner:** Does it not sow a seed for the future, Dada?

**Dadashri:** Why are you talking about the future? If you invite troubles through being suspicious today, it will multiply endlessly. Suspicion will show you negative things even about the Gnani Purush. Once this ‘witch of suspicion’ enters, what will it not show you?

**Questioner:** It will show us everything.

**Dadashri:** It will show you negative things about Dada too. Even a single suspicion towards Dada will send a person to a lower life form. You cannot afford to have even the slightest suspicion about this Dada; such a one He is. There can never be a suspicion-less (*nihshank*) person like Dada in this world.

**Questioner:** You say that suspicions merely arise and that no one does them deliberately.

**Dadashri:** That is a different thing. Why it happens is a different matter, but you cannot have suspicions towards this Dada. If you do, then you have to find a solution for it. I have given you the solution. I am saying that suspicions do occur but you have to solve them by saying, ‘Dada, I ask for your

forgiveness. I should not have any suspicion about you, but I still have them.’ Should there not be such a solution? Dada is an amazingly astonishing human being of this current time cycle. He is a wonder of all wonders.

Today would you be able to sell only pure ghee? What a strange and peculiar time this is. You will not be able to afford even the rent for your shop if you try to sell only pure ghee. They will sell a lot faster if the goods are adulterated. This religion, our Akram Vignan is real. People will be able to take advantage of it as the fruits of their good deeds mature. Their good deeds are going to mature; that is inevitable.

The world is roasting in a fire pit. How much ‘roasting’ does a person experience when suspicions arise?

**Questioner:** Too much.

**Dadashri:** Are they being roasted or being eaten alive?

**Questioner:** They are being eaten alive also.

**Dadashri:** So watch out! Do not have suspicions about any one. This world is not worth having suspicions at all. Suspicions occur when you look deep into something. Once suspicion enters, only when it leaves will there be any good for you. Now, it cannot leave on its own. You do not have the power to remove it. Only the Gnani Purush can remove it for you; no one else can. Those with lesser amount of *buddhi* (intellect) will not be bothered by suspicion. In whom does suspicion occur? It is a problem for those with excess *buddhi*. Before ‘we’ attained Gnan, I used to have suspicions every step of the way.

Therefore; there is less external suffering for those who do not have awareness and those who are very aware, due to their excess *buddhi*, have a lot of externally induced suffering (*upadhi*). Does awareness end up being beneficial or harmful?

**Questioner:** It is very beneficial but one should get rid of it if it causes suspicion.



**Dadashri:** Get rid of the awareness? Do you want to get rid of awareness or suspicion?

**Questioner:** Only the suspicion.

**Dadashri:** Yes, you want to keep the awareness, do you not? 'We' have removed all roots of suspicion. Have you removed it from its main root or have you kept some of it?

**Questioner:** A lot of introspection was going on about suspicion within.

**Dadashri:** But have you not uprooted it yet?

**Questioner:** Today, I found a *nimit* (external evidence) through Dada.

**Dadashri:** Yes that must be the case otherwise such talks would not surface. Besides, do I talk about this only at certain times? It comes out only when all the evidences come together. It comes out only when an end to it is approaching, both for you and for the other person. The time for you to have a closure must be here, only then would such talks come out.

Otherwise, suspicion will not let you sleep the whole nightlong.

**Questioner:** It eats away on the inside and even after all the suffering; it still does not go away.

**Dadashri:** What do you gain out of it?

**Questioner:** There is no gain.

**Dadashri:** Yet it still remains, does it not? Why did this discussion occur? 'We' did not realize how rampant suspicion is. Because of the Gnan 'we' have given you, you can get rid of little things yourself; whatever bites you, you can get rid of. Now that you have Gnan, would you not be able to tell when something is gnawing away at you? That which hurts and jabs you from within like a jagged pebble, would You not know about it? Would You not get rid of it? Would You allow it to stay?

**Questioner:** No, I will get rid of it.

**Dadashri:** It will not remain anymore, will it?

### **A suspicion-laden mind is separate and 'You' are separate**

**Questioner:** The effect of suspicion is felt instantly but will that effect take place in the next life too?

**Dadashri:** One reaps the fruits of the seeds he sows. Therefore destroy the seed altogether. If a seed of suspicion sprouts, you can recognize it and distinguish it from all other types of seeds. Uproot it and throw it away so that no new seeds come from it. Only when the fruit comes, will new seeds come.

**Questioner:** So then it will not create an effect in the next life?

**Dadashri:** There will be no effect in the next life if the seed is not sown (no cause). A seed was sown (cause was created) in your past life and that is why it gives rise to the effect of suspicion in this life. So do not allow any seed to be sown. This world is not worth having suspicion over, so go to sleep peacefully.

**Questioner:** It is not until one attains the vision free of suspicion (*nihshank drashti*) that he sees the world without any fault (*nirdosh*).

**Dadashri:** That is why I see people as flawless; without faults. Now that you have become Shuddhatma; the pure Soul, the mind will not change. The mind however, is in the form of a discharge. If the mind has become suspicion-laden (*shankashil*); it will be suspicious and if it shows you negative things, it is negative, but there is no need to be afraid. 'You' should just observe it. It will say, 'I will die.' So what? You should say, 'whatever happens, will happen and I don't have any problems with that either' – this is what You have to say.

## Purity through pratikraman

**Questioner:** But sometimes a knot of suspicion is formed in the *prakruti* itself, how can that be untangled?

**Dadashri:** What Dada is saying is not to have any suspicions, if however it arises, you have to say, 'Go to Dada!' Even when such circumstances arise, the circumstance and You are separate.

**Questioner:** Suspicions about someone will arise even when I don't want it to, so how can that suspicion be eliminated?

**Dadashri:** In that situation, you have to recall the other person's pure Self, and ask for His forgiveness and do pratikraman. This suspicion arises because of the mistake you made in your past life.

**Questioner:** Whatever consequences we have to suffer because of our past karmas, is the suffering reduced by repeated pratikraman?

**Dadashri:** Yes. And 'You' do not have to suffer it. 'You' tell 'Chandulal', 'Do pratikraman', and it will be reduced. The more pratikraman you do, the more it is reduced, until it is completely gone.

Everyone comes together as a consequence of their past karmas. Neither a Gnani nor an *agnani* can change anything, so why should you incur double the loss?

**Questioner:** Dada, you are right, you said that the world has been this way from the very beginning.

**Dadashri:** There is nothing else to it. It appears the way it does because it has been covered up, but really suspicion kills people. Therefore, do not allow suspicion to arise and do pratikraman. Do pratikraman for any suspicion that arises towards someone.

## Suspicion that never goes away charges new karma

**Questioner:** You have said that after Gnan all worldly interactions are a discharge; that is true. But when there is inappropriate conduct or interaction, where does the danger of charging anew lie in that?

**Dadashri:** There is nothing in the world that poses a danger of charging, but charging of a new karma can occur when suspicion arises. If suspicion takes hold, know that there is a danger of charging new karmas. Now what kind of suspicion are we talking about? It is suspicion that does not let you sleep. Those are not trivial suspicions, they are not suspicions that come and go. Suspicions that come and are forgotten have no significance.

**Questioner:** Does that mean we should remain carefree? Can we be fearless and careless?

**Dadashri:** No, if you become careless and carefree, you will suffer. Why do you not put your hands on burning charcoals?

**Questioner:** Then what kind of a remedial action should be taken there?

**Dadashri:** What other actions will you take? Repentance and pratikraman are the only 'actions' you can take.

**Questioner:** So what is the independent internal effort (*purusharth*) after attaining Gnan? Do we have to continue repenting or should we leave it to the charging mind (*bhaavmun*)?

**Dadashri:** The *bhaavmun* (charging mind) does not remain after Gnan. But people whose Gnan is weak do have a little of *bhaavmun* left, otherwise there is no *bhaavmun* after Gnan. If the result of Gnan is weak, if you did not hear the Gnan completely or properly or you did not speak the Gnan sentences completely during the Gnan Vidhi, then the Gnan is weak inside.

Sometimes even a brand new engine will not run, does that happen or not?

So repenting is all that is needed and You are not the one repenting. You have to make the non-self (Chandulal) do the repenting. Tell him, 'You must repent. You are like this and like that.' That is what You have to tell 'Chandulal'. Is anyone likely to complain about You if You scold Chandulal in this manner?

### **The non-Self was and is separate from the Self**

So suspicion will make everything cling to you, to your relative self. The internal enemies of anger, pride, attachment and greed within will surround you and imprison you. All those internal enemies are inanimate (*achetan bhaav, jada bhaav*). What can the inanimate, the non-Self, do to the animate (*chetan*, the Self)?

Unnecessary thoughts, which carry you away, will not come now that You have become the Self, and if they do, You do not have to listen to them. They are all related to the body complex (*pudgal*), they are the intent (*bhaav*) of the non-Self (*pudgal bhaav*). So do not submit to them. Nobody will bother You. It is just like a barking dog. An elephant will not turn around if a dog barks at it; it will realize that it is just a dog. If there are two hundred dogs barking behind an elephant, will the elephant turn around to see who is barking? That is how these *pudgal bhaavs* are. They will bother an *agnani* (those who do not have Self-realization) because he has not become an 'elephant' (the Self) yet. An *agnani* will get involved (affected) with them, immediately.

'No body has the power to do anything' to have this *bhaav* is fearlessness (*shoorvirata*). Everything else is matter (*jada*) and You are *chetan*, the Self. You are the one with infinite energy!

**Questioner:** We will tackle those thoughts when they come!

**Dadashri:** How will they come in the first place? You will not have to tackle them even if they come; You have nothing to do with them. They are of a different caste and so are You. Different caste and different lineage! So nothing can happen, in fact nothing really happens either. One has not even seen anything happen. All are just suspicions and that too it is merely a *pudgal bhaav* i.e. it is all inanimate and of the non-Self. Nothing happens to You and it is a waste of time and energy. Yes indeed if it were of the *chetan bhaav*; of the Self, it would overcome You but that is not so, so then? What can the inanimate do to the animate? It would be a different matter if it were *chetan*. The Gnan says that all that anoints, the anointing tendencies of the mind-speech-body are inanimate - '*man-vachan-kayana tammam lepaymaan bhaavo, ey jada na bhaavo chhe*' and the 'Self' is *nirleyp* i.e. it can never be affected; it can never be anointed. So what is going to anoint you? Do we not say that the inanimate *bhaav* are those of the *prakruti* (non-Self)?

**Questioner:** Yes we do.

**Dadashri:** Then the questions and the speculation of 'what could it be, what could it not be?' would never arise. All the anointing tendencies of the mind-body-speech are inanimate attributes, tendencies of matter (the non-Self); they are not of the Self. Their form, their caste and their guise are different. What do they have to do with You?

### **Awareness of Gnan against suspicion**

**Questioner:** Now after Gnan, what do we have to do, when suspicion arises?

**Dadashri:** You just have to continue to 'see' that suspicion has arisen.

**Questioner:** Should we not show our opposition towards the suspicion?

**Dadashri:** You don't have to do anything! The adjustments will be taken on their own. You just have to keep observing, 'Oh ho! Chandulal has suspicion.' When suspicion arises, he is always in serious torment (*santaap*). He is in tremendous misery. The Lord has said that suspicion is the biggest mistake that gives instant misery. That suspicion will give misery to the other person whenever it will, but before it does, it will cause tremendous misery to the one having suspicion. By retaliating (*pratibhav*), the pain of suspicion will increase.

**Questioner:** So do we have to remain separate with awareness at the time of suspicion?

**Dadashri:** You have to remain separate at that time but also you have to remain separate all other times too. Try to remain separate for one day; try to do it one day out of the week. Then you will realize that there is nothing to it if you have to do it the next day. You will not fall.

**Questioner:** The problem is not with the falling; it is with the entanglements it creates.

**Dadashri:** The entanglement is due to your prior practices and habits and that is why it does not go away. It does not leave. But there is no need for suspicion now.

**Questioner:** Does suspicion get destroyed when I remain separate?

**Dadashri:** Yes, suspicion dissipates on its own.

**Questioner:** So from now on all that is needed is for us to maintain this awakened awareness (*jagruti after Gnan*).

**Dadashri:** The 'seer' (*jonaar*) is always aware. If one is a 'seer' then he is *jagrut* (awake). One is knower-seer (*gnata-drashta*) only when he is aware or awake. Otherwise, the

suffering he has to endure is correspondingly proportionate to the lack of awareness (*ajagruti*).

### **Opposing suspicion about the other person**

**Questioner:** If someone is suspicious about me, how can I solve the problem?

**Dadashri:** If you have knowledge of his suspicion towards you then you should forget about that knowledge. That knowledge should be forgotten. How do you know whether he has suspicions about you or not?

**Questioner:** What if he tells me directly on my face that he has suspicions about certain things about me?

**Dadashri:** If he tells you on your face then tell him, 'You have the suspicion. You will suffer from it. If you keep suspecting, you will be the sufferer.' Just say this much and whatever happens after that, what can you do? No one will be suspicious of you if your conduct is good. That is the principle of the world. Your conduct had been inappropriate sometime or other in the past and that is why the suspicion is there. It is as if a person made a mistake when he was twenty-five years old but his case is heard in court when he is sixty. That is how everything is. Therefore, whenever a person has suspicion about you, it is your own fault.

**Questioner:** Do I have to ask him why he is suspecting me?

**Dadashri:** There is no joy in asking. You should not ask. You should immediately realize that it is your own fault. Otherwise, why would he have suspicion? Many people are suspected of stealing things even though they do not steal. Therefore, they must have been thieves in their past. Otherwise, suspicion would not arise.

**Questioner:** What can I do if the other person sees it that way?



**Dadashri:** No, the faulty vision is not of the other person. It is the result of your own mistake. The world is not so unjust that others will see you with suspicion if you are innocent. The world is absolutely just; it is just every second.

Applying the principle, 'Fault is of the sufferer' will solve this problem. You have to 'see' who is suffering: the one suspecting or the one being suspected.

**Questioner:** My understanding is that all these questions and suspicions arise because one is not following the five Agnas of Dada properly.

**Dadashri:** Yes, otherwise they will never arise. There is nothing if you practice the five Agnas. Any deficiency in practicing the Agnas will give rise to those things. Thousands of people who practice these Agnas live in internal and external harmony (*samadhi*).

### **The world remains suspicion less where suspicion is needed**

There is only one place where there is a need for suspicion and that is to question yourself 'Am I really Chandulal?' that is the only suspicion you need to continue to have. That is not suicide.

**Questioner:** Suspicion on, 'I am Chandulal' ...

**Dadashri:** Then your work is done. Nobody has this suspicion, even when I question them repeatedly about who they are, they just tell me, 'I am Chandulal.' This suspicion about their identity never arises, does it?

When I keep stirring this issue, then the suspicion arises and one starts to think, 'What Dada is saying is correct; there is some truth in it.' Otherwise, one will never begin to have suspicions about his real identity.

**Questioner:** Is it necessary for that suspicion to arise before one can progress further?

**Dadashri:** No, not like that. These words are specifically for that suspicion; the words ‘Am I Chandulal?’ is helpful to him. All other suspicion is suicide. If the suspicion, ‘Am I really Chandulal... am I really a son... a father... like the world says I am?’ arises, then it is worth it.

So which suspicion is worth having? Suspicion related to the self, ‘Is this the atma (soul, the real Self) or that is the atma?’ Until one realizes the Atma (the Self), he will continue to have suspicions, just as the world does.

All accusations are made because of the belief ‘I am Chandulal for sure. I am decidedly (*nischaya thi* - in reality) Chandulal. I am truly Chandulal.’ But now suspicion has arisen about this identity, has it not? A real doubt (*vahem*) has arisen in this matter, has it not? This suspicion will attain your work of Self-realization. No one gets doubts in this matter. No one will have suspicions in this matter even when one tries to.

How can such suspicion arise? Arey! Even the authorities, the government allows this blunder to continue. They will announce, ‘Is Chandulal present?’ and so Chandulal will stand up and the authorities will accept that. But he will never suspect that he is not Chandulal and that he is holding on to the wrong thing.

There is nothing in the outside world that will allow one to suspect one’s identity of, ‘Am I really Chandulal?’ Even legal documents endorse that he is Chandulal. When so many people accept this, how can he then have any suspicion about this?

### **Doubt over wrong knowledge**

The one who creates doubts about one’s own knowledge (of ‘I am Chandulal’) is a Gnani. Your own knowledge is never wrong, is it? But a Gnani can do everything and that is why you will have doubts within you; he will raise doubt about your own

knowledge (about your identity). Your work is done once that wrong belief is removed.

One man told me, 'I have never had any suspicions about my 'self'. Today I do.' I asked him, 'A real doubt has fallen today on your knowledge that you are Chandulal, has it not?' Doubt means a crack has occurred. So should a crack not appear in the knowledge of 'I am Chandulal'? This suspicion must arise. One has to be absolutely suspicion free (*nihshank*) about the real knowledge, of 'I am the Soul; that is my real Self'. People on the other hand, remain absolutely suspicion free about the wrong knowledge of, 'I am Chandulal.'

So when a doubt arises over the knowledge that has been known so far, then 'we' know that that knowledge is going to collapse. The knowledge in which doubt (*vahem*) and suspicion (*shanka*) falls, that knowledge is going to dissipate. There has to be knowledge that allows no suspicions. And that knowledge, which is real, will never have any suspicions. Sometimes, due to a veil of ignorance, one may not be able to understand, but that is a different matter altogether. Otherwise, no suspicion can ever occur in the knowledge that is real. This knowledge is Gnan, the Self. It is because therein lies the Self.

### **Doubt only over the ego**

There has never been doubt over the ego. Doubt occurs over everything but not over the ego. Doubt over the belief of, 'This Chandulal is I' is considered doubt over the ego.

And you are not to get rid of your doubt over Chandulal; you simply have to keep it 'dramatic'. A performer playing the role of King Bhartruhari is required to play his role very precisely. He will shout, he will renounce, he will cry, he will make all the gestures that will convince the audience of his sorrow. After the play if we ask him, 'were you very sad and hurting you a lot?' He will tell you, 'No! I am Laxmichand. I was simply playing the role of King Bhartruhari.' That is exactly

how you will have to play the role of 'Chandulal' in your worldly interactions. Your work is done when you realize the answer to, 'Who am I?'

### **Suspicion-free about 'I am Chandulal' for countless past lives**

No one has really any suspicions or doubts regarding the issue of, 'Who am I?' Even the greatest of ascetics and spiritual masters have never had suspicions over their identity with their name. If suspicions were to arise then we can know that they are approaching *samyak darshan* - the right vision. However, that suspicion does not arise in the first place! On the contrary, they strengthen their ignorance of their identity and because of that, anger-pride-attachment-greed remain intact. One has held on to the non-truth, this has caused an awareness of this non-truth to be the truth. If one hangs on to the non-truth for a long period of time, that non-truth becomes the truth for him. If the non-truth becomes deeply engrained in his belief, it becomes the truth and then he will never come to the realization that it is the non-truth; it will always be the truth for him.

Hence anger-pride-attachment-greed will go away if suspicions about one's true identity arises, but such suspicions never do. How would they? Who would help you in doing so? Man has been suspicion-free about his real identity for endless past lives, who can create suspicion in this matter? Whatever name one has been given in any life, he assumed it to be the truth. Suspicion has never arisen about it, has it? How tremendously difficult this is? And anger-pride-attachment-greed remains intact because of that. You do not need anger-pride-attachment-greed if you are the pure Soul and if you are Chandulal, then you need them. The 'solution' of all the scriptures comes from knowing only this – the knowledge of the Self. But how can one attain the knowledge of the Self? After attaining the knowledge of the Self, nothing more remains to be known, but how is one to know this?

## Suspicion-free in regards to the Soul

The Lord has said that one cannot become suspicion free regarding the Self. This had indeed happened for Lord Krishna. Otherwise, suspicion over what the Soul must be like will always remain: 'Is the Soul like this? What must the Soul be like? Surely there must be some doer-ship in the Soul?' Uncertainties such as these are bound to remain. Otherwise people will claim, 'How can everything function without doer-ship?' Alas only the Gnani Purush can know how everything works. The Gnani has come to know the Soul (the Self). The Gnani knows and experiences the Self and it is not the kind that is described in the scriptures. Nothing related to the Self is to be found in books.

No one has become suspicion free in matters of the Self. People claim, 'Surely the soul must have at least this much intent (*bhavna*)? Now the soul that people believe to be the Soul is the soul I call *nischetan-chetan* ('lifeless life' or the 'charged soul' or 'charged consciousness'). So how can anyone attain the Soul based on these beliefs? Suspicion is bound to remain here.

The whole world has suspicion in matters of the Soul. People tell me, 'the soul is doing anger-pride-attachment-greed' I respond, 'So then we don't have to worry about anything. The matter is over!' They go on to justify, 'because matter which is inanimate (*jada*) can never do anything.' I tell them, 'Yes, the inanimate cannot do anything but, how can the Soul? When the energy or the power to 'do' is not an inherent property of an entity, how can that entity do anything?' In fact, people do not have knowledge of the *vyatirek* (tertiary) property that arises when *jada* matter (inanimate) and *chetan* (Soul) the animate, come in close proximity with each other. They do not know that when these two elements come together, a third property arises spontaneously. Neither the Soul nor the matter loses its intrinsic (*anvaya*) property but a new, a third property (*vyatirek*) arises. However, only the Gnani can make one understand this.

## **One cannot waste this precious human life this way**

When a person starts thinking, 'I wonder what the Soul is like? Is it like this or like that?' the Lord called this state *samyaktva mohaniya* (delusional state of identity with ego which has understood the separate existence of the Real Self and strives to achieve that state; fascination of the real). People have not even come close to such an inquiry. This question has not even arisen. Currently everyone is in *mithyatva mohaniya* (delusional state of residing in, and identifying with, and existence as the ego) and *mishra mohaniya* (delusional state of existence which is a mixture of alternating state between *samyaktva* and *mithyatva*), both the states are that of being deluded by the illusion that this world is real. A man in whom *samyaktva mohaniya* arises, the Lord would call him a great soul. But here man considers himself something great if he has a house and some land; he considers himself so fortunate that he rubs his belly with contentment, belches with satisfaction and falls asleep.

Hey you foolish one! How can you sleep? You have slept for countless past lives in this way, rubbing your belly. Are you not ashamed? You rub your big belly this way and belch with contentment. How can you fall asleep? Is this world for sleeping away your life like this? How can you sleep when you have attained this precious human life? You have attained a human life form, you have all the conveniences, you have conveniences of reading all the great scriptures, you have attained a high level of devotion (*bhakti*), you have had *darshan* of the vitarag Lords in derasars and you go off to sleep feeling content like this?

And now people have created 'bedrooms'. You foolish ones, you cannot have bedrooms. Everyone should sleep together in one room. Bedrooms create worldly troubles! Bedrooms have caused people to become preoccupied with

that which perpetuate worldly troubles whole nightlong. So how can they even think about the Self? Can one have thoughts about the Self in his private bedroom?

I asked one person, 'What is your meditation (*dhyān*) before you go to sleep?' He replied, 'It is ten thirty now so should I not go to sleep?' Hey you!! You are going to sleep without earning anything? 'Tell me what you earned today?' I asked him and he replied, 'At least I do something, she does not do anything.' I asked her and she proceeded to tell me, 'He does not do anything either.' This is how people talk.

**Questioner:** Yes, that is how people look at things rather than looking at themselves.

**Dadashri:** All this is nothing but deceit!

The entire world lives in suspicion without exception. Their suspicions never ventures into 'what is the Soul?' They have uncertainties about, 'I wonder if the Soul is like this? Or maybe it is like that?' Uncertainty always remains and that gives rise to all kinds of suspicions and more suspicions.

### **That is when suspicions and uncertainties go away**

**Questioner:** I am not saying that I have become free from suspicions, but suspicion does not arise within.

**Dadashri:** Yes, they may not arise, that is a different matter. You will feel that way for a certain period of time. Then when difficulties come, suspicions will arise again. Does anything ever remain the same? Just as day and night keep changing, time keeps changing, circumstances will constantly change.

Therefore when will man's suspicions leave? They will leave when he becomes *vitaraḡ* (free from all attachments) and *nirbhay* (fearless). Otherwise, suspicions will not leave. As long as there is peace, it will appear to be comforting and easy. When external problems arise, turmoil and restlessness begins.

Then inner entanglements commence and these give rise to all kinds of suspicions.

### **Who has suspicion about the Atma?**

**Questioner:** Shrimad Rajchandraji has written in the Atma siddhi:

*‘Atma ni shanka kare Atma potey aap,  
Shanka no karnaar tey, acharaj eh amaap.’*

The existence of the soul is suspected by the soul itself,

This is verily a matter of immeasurable amazement.

Who has suspicions about the Soul, is it the soul or is it the (*buddhi*) intellect?

**Dadashri:** Suspicions about the Soul are done by the soul itself; the intellect is not the one doing the suspecting. By the soul, ‘we’ mean the soul that is in your belief or projection and not the main Soul; the two are completely separate. What you call the atma (soul), is the atma that is associated with the intellect and the ego. The ego, the intellect etc., collectively begin to have suspicions about the main Soul. What kind of suspicions do they have? ‘It does not seem like the main Soul. It does not feel like that.’ They have suspicions and uncertainties about what the Soul must be like.

**Questioner:** So besides the intellect, the atma is there too, is it associated with the intellect?

**Dadashri:** What do you or the world currently believe the soul to be? One believes ‘I am Chandulal. The intellect is mine. The ego is mine. I myself am the soul and I have to make the soul pure.’ That is what one believes. He does not realize that the main Soul is pure (*shuddha*) indeed and all other things that have a form are things that have been created. Therefore, the ego is in all this, the intellect is there too and that is what creates suspicions. The intellect (*buddhi*) alone does not create



suspicious; the intellect along with the ego creates suspicions. That is the one who does the suspecting.

“The existence of the Soul is suspected by the soul (i.e. the charged soul with ego and intellect) itself.”

One is the soul and he has suspicions about his own self. So besides ‘him’, who else would have suspicion? Neither the complex of anger-pride-attachment-greed nor the mind or the intellect does the suspecting. It is the soul (non-Self realized) that has suspicions about the Soul. It is a wonder it says. It suspects its own self. The ignorance in one has pervaded to such an extent that he begins to suspect his own existence: ‘do I or do I not exist?’ That is what he is trying to say. This is a beautiful quote from Krupadudev but only if one understands it.

**Questioner:** Is it the work of the *pratishthit atma* (the relative or the charged atma, the relative-self, ‘I am Chandulal’) to have suspicions?

**Dadashri:** The main Atma, the Self does not have suspicion. But the *pratishthit atma* is definitely laden with suspicions (*shankashil*). Depending on the kind of *pratishtha* (projections of one’s inner intent) you do of a *murti* (idol; your body; the one with a form), the fruits you reap from your *pratishtha* will be matching. Similarly, you have also done *pratishtha* in this *murti* (your body). There is no difference between this idol and that idol. Whatever *pratishtha* you have done in this body; whatever projections of belief you have instilled in this body is what you will receive. Good *pratishtha* will give you good fruits.

**Questioner:** So it is the *pratishthit atma* that has suspicion about the *shuddha atma* (pure atma; the main Soul)?

**Dadashri:** Yes, the *pratishthit atma*. I have referred to it as ‘*pratishthit atma*’ but people call it ‘*vyavahar atma*’ (the worldly soul). What you currently believe as the atma is really

the *vyavahar atma* – the relative self. But people do not understand what goes on within the relative self. You have no understanding about the *vyavahar atma*; the creator of another (new) *pratishthit atma* is ‘you’ yourself. Because you do *pratishtha*, it gives rise to the *pratishthit atma*. By having the belief of ‘I am Chandulal’ and being Chandulal, your (new) *pratishthit atma* arises again; another *pratishtha* is being formed within. Because you believe in the one with a form, you are doing *pratishtha* in the form and that is why the one with a form will be born. With the belief ‘I am a pure Soul’ everything will fall away.

***Pragnya* (the direct light of the Self) is  
biased only towards the Self**

**Questioner:** Does not the intellect (*buddhi*) also say, ‘I am Shuddhatma (pure Soul) and not the body?’

**Dadashri:** Here it is not the *buddhi* that says so. The *buddhi* will not allow you to say, ‘I am Shuddhatma.’ It is self-destruction for the intellect to say so. It will lose its own existence. Therefore the intellect will never side with the Shuddhatma. If it says, ‘I am Shuddhatma,’ then the mind, body, chit and ego will lose their existence; so even the mind will not accept this. They understand it but they will not accept it. The intellect will always side with the worldly life and the worldly soul; it will never side with the pure Soul. It will always oppose the pure Soul. Now there is an energy within you called ‘*pragnya shakti*’; it has become separated from the Self. As long as it is involved in the worldly life, the Self does not have to do anything. This energy of the Self, called *pragnya shakti*, does the ‘work’ on behalf of the Self. What is its function? Day and night, it will keep guiding the relative-self towards the Self. The whole day it is constantly working to take the self towards the Self. And the energy called *agnya shakti* (ignorance of the Self) which is what we call *buddhi* (intellect), works day and night to take the relative self towards the worldly life. There is

a constant and an on going tug of war within, between the two. *Agya* is the intellect (*buddhi*) and *pragnya* is the main thing, the real thing. *Pragnya* always cautions and alerts You, the awakened Self inside and it is always trying to take You towards moksha. This *pragnya shakti* has arisen within You. The spiritual level of *pragnya shakti* in Akram Vignan is much higher than the level of *sthita pragnya*. In the state of *sthita pragnya* one is an expert of the worldly interaction and will not criticize anyone. He will consider himself to be the state of *sthita pragnya* because his intellect has become still. But this *pragnya shakti* is the energy that will take You to moksha, whereas the one who has *sthita pragnya* will need to find a path further ahead to go to moksha.

When suspicions about the Soul goes away completely, then know that you have attained moksha. When one is convinced, ‘This verily is the Self’, then the work is attained.

***Nihshankta* (suspicion-less-ness): *Nirbhayta* (fear-less-ness): *Asangata* (a state of being free from all association): Moksha**

Wherever there is suspicion, there is misery. And ‘I am pure Soul’, is the state of suspicion-less-ness (*nihshankta*). *Nihshankta* is moksha. One’s spiritual work will be done only when one becomes without any suspicion whatsoever. So you can ask anything you want here. This Gnani Purush is here to get rid of all your suspicions. The Gnani can make you *nihshank* when all kinds of suspicions arise. Suspicion-less state gives rise to fearlessness (*nirbhayta*). Fearlessness then leads to the state of being *asang*. The one who is *asang* is not associated whatsoever with any activities of thoughts speech or actions, even as they are being carried out. *Asangata* verily is moksha.

What has Krupadudev said?

‘Suspicion less state (*nihshankta*) gives rise to fearlessness

(*nirbhayta*) and because of that one attains the state without any association (*nisangata*).’

Now the suspicion referred to here is different from worldly suspicion. It means suspicion that occurs starting point of gnan, the pursuit of spiritual knowledge, the entry into path of liberation to the final liberation. All this suspicion is regarding the Self. Up to what point is it considered suspicion? To the point where one no longer has suspicions about the Self; to the point where there are no suspicions or uncertainties about what the Soul is and what it may not be. Until then one will not attain the state devoid of suspicions (*nihshankta*). When one attains the state free of suspicions, then no energy in this world can create fear. Absolute fearlessness is *nirbhayta*. And when one attains the state of fearlessness, then despite all company and associations, he is *nisang* - meaning he is aloof, without association (independent). Despite grave and threatening associations and connections, there prevails a state of absolute freedom and that is moksha. That is what Krupadudev is saying.

There is not a single person in this world that has become completely free from suspicions about the Soul. Had anyone attained this state, he would have found liberation and he would have helped another five people or more achieve the same. But instead people are wandering aimlessly and so is he.

### **This is what happens in the Gnan Vidhi**

Otherwise, man has not become suspicion-free in any of his past lives, and especially in matters of the Soul, no one has become suspicion-free (*nihshankta*). It is not easy to be suspicion-free about the Soul.

This Gnan makes you suspicion-free (*nihshank*). How does it happen? When the component of mind-intellect-chit-ego (*antahkaran*), the sense organs (*gnanendriyas*), organs of action (*karmendriyas*) all become unanimously accepting (*ekmata*) that is when one becomes suspicion-free (*nihshank*).

When everything of the body becomes unified in agreement (*ekmata*), when the Gnan that is spoken by 'Dada' becomes one voice, all accept it, then one becomes suspicion-free (*nihshank*).

You no longer have suspicions within, do you? Otherwise, one cannot go even one hour without having suspicions; there is such a 'big crowd' within. There is no knowledge which all (the aforementioned components of the *antahkaran*, *gnanendriyas* etc.) within will accept. Either the mind will 'shout and complain', or the chit will 'shout'. One entity or other within will be upset and find faults. Therefore, they are such that they will not become unanimous. There is a densely 'packed' 'community' within. Even if one entity within questions, 'What if this happens?' it will give rise to suspicion. And for You (the one who has taken the Gnan in the Gnan Vidhi), there is no uprising within anymore, is there? They are all united and present, are they not? So it is only when everything within is uniformly unanimous, that one becomes suspicion-free.

Never before have all entities within the body become unanimous and uniformly united. It is a different thing when one becomes focused in a deluded state (*moorchha*) in worldly matters. This worldly state is like the state of one intoxicated with alcohol. Once you give them some 'alcohol', all within fall under the spell of worldly fun (*masti*); whereas this Gnan is without such *moorchha* (delusion). This Gnan is such that even if one is intoxicated with a little delusion, it will bring it down.

So wherever you go, everyone has suspicions about the Soul and because of that they remain here caught up in the worldly life. They do not become suspicion-free and they do not achieve anything. Without a Gnani Purush, not a single person has ever become suspicion-free, in matters of the Self. People are looking for knowledge that removes all suspicion, it is not to be found anywhere in anyone. It is not to be found even in the Kramic path. It is only possible here because of Akram Vignan.

One can only get his work done if the suspicion, regarding the Self, leaves.

Here one attains the Self in an hour and therefore becomes suspicion-free (*nihshank*). This is no ordinary state of worldly ease and splendor. This is the luxury and the splendor of Akram Vignan but human beings do not understand it. Otherwise one can never become suspicion-free regarding the Soul, even in a million life times and one can never attain the Self.

One cannot get rid of suspicions about the Soul without a Gnani Purush and one's suspicions in the worldly life will never go away until he becomes suspicion-free about the Soul. When one becomes suspicion-free about the Soul, all other suspicions become exposed and are seen as they are. Here in Akram Vignan, no suspicions about the Soul remain at all.

### **The Science of Separation through Akram**

You should not have any suspicions anywhere. In this world, there is no misery like suspicion. I have given you the suspicion-free Self. That Self is such that suspicion will never arise. So all suspicions of, 'is it like this?' or 'is it like that?'; are gone. This is Akram Vignan and therefore the pure Soul has been attained.

There are two parts in this body. One is the Self, which is Your own 'home' and the other is the non-Self, which is 'foreign' to You. As long as one does not have knowledge of these two parts, one keeps saying, 'I am Chandulal'.

The Gnan 'we' give you here is Akram Vignan. What is Akram Vignan? In it, the Self and the non-Self are exposed as they are and they become separate. The Self sits in the place of the Self (*swakshetra*) and the non-Self is the *parkshetra* the 'foreign' location. This separation occurs in the Gnan Vidhi. Therefore, a line of demarcation falls between the Self and the non-Self, and then everything falls in its regular course.

And the soul (atma) that is out there is an adulterated soul. Its worth is the same as adulterated goods you get for eight pennies in the market. It is a tasteless mixture, whereas you can 'taste' this One (Self) here, immediately. One's freedom has expressed. Now only the 'files' (the pending karmic effects) need to be settled with equanimity. Until then there will be an 'interim government' and when all the files have been settled with equanimity, the 'full government' will arrive.

### **Then there is no liability**

Do you now have suspicion about the knowledge of 'I am Chandulal' or do you not have any such suspicions?

**Questioner:** That specific suspicion has arisen. So now I am the Self and Chandulal is the non-Self, under the influence of other forces (*parsatta*). He is the neighbor.

**Dadashri:** Yes, Chandulal is the neighbor. Suppose there are two brothers jointly own a piece of land. Both have to share losses that incur from that property. Later, when the land is divided between the two, each will own the property separately. So then, one brother is not responsible for the other brother's portion and his liability. That is how a division is made between the 'Self' and the 'non-Self'. 'We' have put an exact line of demarcation between the two. This is the science, the Akram Vignan that has arisen in this time cycle and so You have to take advantage of it.

With the line of demarcation placed between the Self and the non-Self, Your relation with Chandulal now is that of a neighbor. You are not responsible for any wrong doings of the neighbor. There is no ownership of the non-Self, so You are not guilty. Only the owner is guilty. Once the ownership leaves, there is no guilt or liability.

If we ask someone, 'Why do you look down when you walk?' he will reply, 'If I don't then I will accidentally walk over the insects' So 'we' ask him, 'Why? Are these legs yours?' and

he will say, 'Of course they are mine!' Will he not say that? Therefore, if the legs belong to you, then you are responsible for all the insects that get crushed beneath them. After Gnan, the awareness of, 'This body is not mine,' (I am not the body) remains for You. Therefore, You have to let go of the ownership of the body. 'We' take away the ownership when 'we' give you the Gnan. Now, if you take back that ownership, it will be your responsibility. Otherwise, everything will remain exact. This Vignan is such that it will keep You in a state similar to that of Lord Mahavir!

Therefore, You should not interfere with whatever this external part, is doing. Then, You are not responsible at all. And, You are not able to do anything at all. The belief 'I can do something' is verily the wrong understanding. This belief ruins the next life.

When dust is flying all around, one cannot see clearly what is on the other side. Similarly, the entanglements of karmas prevent you from seeing clearly and thus you get confused. But those entanglements will go away if there is the awareness of 'I am Shuddhatma'. That is why 'we' have given you the five sentences (Five Agnas) so that you can remain in the same state as that of Lord Mahavir.

The path to moksha is straight (*sarad*), easy (*sahelo*) and natural (*sahaj*); but its attainment is very difficult. It is very rare to come into contact with a Gnani Purush and if and when you do, it is very difficult to attain Gnan from him. Some people have been trying for several years to attain this Gnan without success. Then, there are those who attain it within an hour! Everyone's circumstances are different are they not?

### **Suspicion does not depart through reading books**

**Questioner:** But Dada, actions occur through human beings. It is only when God manifests in a human being that one



becomes free of suspicions. The final suspicion would not go away simply from reading books, would it?

**Dadashri:** There is nothing in the books and you will not get anything out of them in this regard. Can you taste sweetness by merely reading the sentence, ‘Sugar is sweet,’ in a book? What good does it do for you? Would the experience of sweetness not come only when you put sugar in your mouth?

**Questioner:** So one cannot find a human being in whom God has manifested and the scriptures do not work. Does that mean that one has to wander around life after life?

**Dadashri:** Yes, one has to wander, that is all.

**Questioner:** From one shop to another, and from that one to another.

**Dadashri:** Yes, one has to wander around, shop after shop.

**Questioner:** And the more shops we wander, the more the stock that is filled from other shops.

**Dadashri:** Yes, that increases. And suspicions like, ‘Will I get it from here or will I get it from there?’ keep on increasing. Only when one finds the ultimate shop, will he find the solution. In that shop, all suspicions about everything will depart.

### **Knowing causes suspicion**

When does suspicion arise? If a person reads too much, it creates projections of intellect, which leads to entanglements and confusion. That confusion leads to suspicions and they will not let him come out of the worldly life. Suspicions arise from the familiarity of reading scriptures for many life times. Therefore the more one reads, the more it troubles him. This kind of knowing, the Lord has referred to as ‘overwiseness’.

If you are a lawyer, then the overwiseness of being a lawyer will bother you. If your wife buys sugar in the black

market, even then your mind you will say, ‘Don’t do that...don’t do that.’ So if a lawyer wants to do anything, suspicions will first arise in him saying, ‘If I do that, such and such a law will apply to me,’ and so he will miss the target and he will end up somewhere else.

Such is the evident problem of the excessive knowledge that you have attained. That is why it continues to push and prod you. One continues to suffer because of this ‘knowing’. That is why ‘we’ say to you to say, ‘I do not know anything.’ Destroy all the ‘goods’ within you by doing this. They are like chewed pieces of sugarcane which have been discarded. It has not helped you at all. You simply believe it has, but it has not been of any help at all. Your worries have not decreased, your ego has not gone down and neither have your anger-pride-deceit-greed. So just get rid of all the ‘quarrelsome goods’ within you that have accumulated from your countless past lives. That is why ‘we’ tell you to keep the intent (*bhaav*) of, ‘I do not know anything.’ All the knowledge you have makes you suffer; it has not reduced your *kashayas* of anger-pride-deceit-pride, has it? So, that means that you have not really known anything. If you had, then your *kashayas* would not be so evident to others. Nevertheless, even in the situation where your *kashayas* are not evident on the outside, you do not achieve anything because you never know when the not-so-evident *kashayas*, will erupt again. You keep feeding them through your intellect but that has led you to suffer in countless past lives. That is why, you will find a solution if you have the inner intent of, ‘I do not know anything.’

One seeker had read many scriptures. When he came to receive this Gnan, I told him, ‘Can you show me the clay container that holds your *doodhpaak* (a delicacy of sweet milk)?’ When he showed me what he had, I told to him, ‘If you take this to a vendor who sells hot peppers and you ask him if it was okay for you to put his hot peppers in it, he will tell you,

you can put a little in it, because he wants to sell his goods to you. Then if you go to the salt merchant and ask him the same, he will tell you that you can. If you go and ask any vendors, they will tell you it is okay for you to add whatever they are selling to your sweet dish. In this way, your precious sweet dish will become ruined; it will ruin the taste in your mouth.

That is why 'we' make you throw away the sweet dish along with the container. We do not want even the smell of it. So, everything that you have known so far is wrong. What is the point of knowing something that did not help you, it did not destroy your anger-pride-deceit-greed and it did not help you attain the Self? And after attaining the knowledge of the Self, there is no need to know anything more. If someone feels that he has attained the Self from what he knows, then there is no need for him to know this Akram Vignan. This is the science of Akram Vignan and the other is the Kramic path. So if a person feels he has attained the Self, then there is no need for him to mix the two. He will not gain anything from mixing the two. He has to continue taking the medicine he normally takes. On the contrary, he may create some other problems by mixing the two medicines. So why would you want to mix the two? Krupadudev has said to follow the path that removes impurities within. Because all we want to see and need is to remove the impurities, what else do we need?

So this worldly life does not let go of those who have suspicions. This world will not let go of anyone who has the slightest of doubt, delusion, or suspicion. That is exactly why one remains bound to the worldly life. Your work will not be accomplished successfully if suspicions arise. Instead uneducated people are better off. These so-called experts of scriptures are all engrossed in their suspicions. Suspicion has not arisen for our *mahatmas* who have attained Gnan. Suspicion will arise if you have read a lot, will it not? For the one who becomes suspicion-free, his Self is there with eternal bliss.

This world is trapped because of suspicions. Very rarely will the *mahatma* who has taken Gnan, have suspicion even for a fraction of a second about the Self. This has not happened; it has never been heard of to occur. Here ‘we’ have not heard of anything like suspicion.

**Questioner:** Those who have not heard of the Self before would not have any suspicions but those who have heard of Atma repeatedly, will wonder, which is true, this or that?

**Dadashri:** What is the reason when a person does not have suspicion about the Self after having heard about it? After attaining this Gnan, one attains the experience that he indeed is the Self, and this experience never leaves; it is present even when he wakes up at two in the morning. Such a phenomenon as this, where the Self presents automatically, can never occur anywhere in the world. This is what we call the experience (*anubhav*). Attaining the Self is considered the experience. The awareness (*laksha*) of the Self is considered the experience (*anubhav*) because the Self is present even before he wakes up.

So, the one whose suspicion is gone has attained the absolute Self. Otherwise, no one’s suspicions of, ‘What is the Soul like?’ are likely to go away. The suspicion and uncertainty of ‘there is Atma’ may go away on occasion, but not the suspicion over ‘What is the Atma like?’ This is deeply entrenched.

Turmoil and anguish will occur wherever there is suspicion. When there is no suspicion, not even for a fraction of a second; that is where the Self is. Then there is no suspicion left.

### **After Gnan, there is no one left to suspect**

Once suspicions depart, everything falls into place. However, the fact you are rid of your suspicion is dependant

upon your karmic account, is it not? Just because someone else has been able to get rid of it, does that mean that you too will be able to do so? Not everyone has the same suspicions. So You have to ask within, 'What are you suspicious about? What kinds of suspicions remain?' One may reply, 'No, I do not have any suspicions left any more.' Those who do will remain here for a while and by asking me questions, their suspicions will go away and their problems will be solved.

**Questioner:** When you ask me who I am, I have suspicions about saying, 'I am Shuddhatma.'

**Dadashri:** The one who has this suspicion 'I am Shuddhatma' is verily the Shuddhatma. So 'You' are not sitting in the right seat. Take the correct seat, that seat will let You see who is having the suspicion.

### **Gnan shows its presence, where such a suspicion arises**

Now, after attaining this Gnan when you do something and have a suspicion of 'will I be bound by my mistake?' at this time because of the presence of the Self, that suspicion will fade away. Otherwise, who would have such suspicions? Do people of this world have such suspicions? Why not? It is because the Self is not present there.

So who experiences suspicions over doer-ship, over the belief, 'I am the doer'? Whenever you have such a suspicion, know that the Self is present there and that is why that suspicion fades away.

**Questioner:** As long as the light of Gnan is burning that is when suspicions arise. How can there be suspicion when there is no such light?

**Dadashri:** Yes. You can see insects being crushed by a car only if the car's headlights are on but what if there is no light? There will be no suspicion at all.

You do not become *tanmayakar* i.e. you do not become engrossed or become one with your relative self because of the Gnan 'we' have given you. But You may feel and wonder, 'Did I become *tanmayakar*?' But no You do not, it is merely a suspicion. The Lord says the fact that you have suspicion means you are in Gnan, because others (people without Gnan) will not have such suspicions as to whether they become *tanmayakar* (become one with the self). In fact they are always *tanmayakar*. You have this Gnan and so you will have the suspicions of, 'Did I become *tanmayakar* or not?' and that is the suspicion! Still the Lord says, 'I forgive You for that suspicion.' One may ask, 'Lord! Why are you so forgiving?' He will tell you, 'You did not become *tanmayakar*; there is a misunderstanding on your part.'

You do not become *tanmayakar*; it is merely your suspicion. Why do others not have such suspicions? Do other people have suspicions like that? No. they have never even had a thought of 'I am separate and free'. Therefore, You are definitely separate. The Lord even pardons your suspicions of, 'Did I become *tanmayakar* or not?' But the Lord also says that even such suspicion should not arise with gradual practice.

### **Suspicion-free as to the purity of the Self**

In reality the Soul is like the space, and 'Shuddhatma' is a *sangnya* (an understanding through association), a symbol or a sign of sort. What is that *sangnya*?

**Questioner:** In order to understand the soul.

**Dadashri:** No. No matter what kind of deeds, good or bad, are done by this body, You are pure (*shuddha*). One may say, 'Dear Lord, I am pure but what about this body that does negative things?' The Lord still says, 'Those deeds are not Yours. You are pure (*shuddha*) but if You believe those deeds to be yours, then you are bound by them.' That is why the word Shuddhatma is written as a symbol association (*sangnya*).

And why do ‘we’ call it the pure Soul (Shuddhatma)? It is because it is not affected by any impurities (*ashuddhatma*), despite going through the entire worldly life. But the belief ‘I am Shuddhatma (I am a pure Soul)’ does not become established, does it? ‘How can I be pure? I do so many bad deeds, I do this and I do that, etc.’ So the belief ‘I am pure’ does not become established, and the suspicion, ‘How can you say ‘I am a pure Soul’?’ continues.

After attaining this Gnan, You have an established awareness (*laksha*) of ‘I am a pure Soul’. Therefore, regardless of whether you do good deeds or bad deeds, You are not the doer of those deeds. You are pure. You will not become tainted by the good deeds or the bad deeds and therefore you are verily pure (*shuddha*). ‘We’ tell You that nothing is going to touch You, when ‘we’ give you Gnan. You will progress once You become suspicion-free (*nihshank*) about this. If you become suspicious, then you will be bound by it but if you do not become suspicious, then You are free. It will not affect You if you remain in Dada’s Agnas.

The main fact is that it is not worth having any suspicion. Really, You are not doing anything. You are not doing any such actions. It is merely a delusion; it is a twisted perception. Therefore, the word ‘Shuddhatma’ is the *sangnya* (a symbol) to understand that the Soul is pure, has been pure and it always will be pure. So it becomes unshakably established if You remain in that understanding. After that the Self attains the Absolute state, full enlightenment as the Self, called *kevalgnan*.

The original Self is the absolute Self (*kevalgnan swaroop*). So then, what is the difference between You and ‘us’? ‘We’ remain as ‘*kevalgnan swaroop*’ as the absolute Self and You, the *mahatmas* remain as Shuddhatma (the pure Self). The suspicions You have about the original Self are gone, so all other suspicions have gone away. Still some, who by their old ways

and nature are prone to use excessive intellect, will continue to have suspicions about this.

### **Where is the basis for suspicion?**

**Questioner:** Now through your grace, finally we feel and are convinced that no suspicions remain.

**Dadashri:** Yes, no suspicions can remain here. And this world is not worth having any suspicions over. I would not tell you not to have suspicions in my absence if there were any merit in it. On the contrary, I have told you to eat, drink and be merry and I have also told you not to have suspicions because I have seen the suspicion-free world. That is why I am telling you. I have seen a suspicion-free world on the one side and a world with suspicions on the other. Once I show you the direction of the suspicion-free world, there will be no problem.

Can You function without suspicion?

**Questioner:** We can function very well! But that should (suspicion-free state) occur, should it not?

**Dadashri:** That will happen. People of India have been destroyed by doubts, suspicion and fear. So I am trying to get rid of the word suspicion from this world. That word is worth getting rid of. There is no ghost worse than that in the world. That is why many people are in misery: misery caused by suspicion.

Why do they have doubts (*vahem*)? It is not worth having doubts (*vahem*) of any kind. It is not a problem that helps; it is harmful. It makes worse, whatever bad situation that already exists. And whatever damage is going to occur – there will not be any problems in that. So let go of any doubts. That is what I have been telling you all along and I have helped many get rid of it.

Now all this Gnan is based on my own experiences. I am



giving you my own experiences and they are appropriate. They are experiences of my awareness (*jagruti*) which prevails every second; they are not just of this life but also of countless past lives. What is more, they are original. There is no problem if you do not find this knowledge in any scripture but it is original, coming out for the first time in this world.

### **Dealings are of the *pudgal* (the relative-Self) and the Self is *vitrag***

**Questioner:** I have read in the scriptures about the *vitrag* (the detached One) and the description about their state of being *vitrag*, but I have never seen a living *vitrag*.

**Dadashri:** You will not find one. You will not be able to do *darshan* of a *vitrag*. I failed in this time cycle and that is why I am still wandering. However, that is also why all of you are able to do the *darshan*. Otherwise, you will not even get to do *darshan* of the one who is very close to the Absolute state of full enlightenment (*kevalgnan*)! It is because you are able to do the *darshan* of the *vitrag* that you can understand *vitrag*. That is how 'we' remain.

See, do 'we' have any differences of opinion (*matbhed*) or problems with anyone even when they say negative things? 'We' know how to deal with such people. 'We' know how to remain 'vitrag' (detached) and deal with them at the same time. The *pudgal*, the non-Self complex, does the dealing and 'we' remain *vitrag*. So people have a chance to see a *vitrag* in this time cycle; that is if they understand this. You will be able to see pure *vitrag* if You delve deeper. 'We' never keep a mental note of any events that transpire. Once an incident takes place, it is over; 'we' never keep a mental note of it. 'We' got rid of our 'notebook' a long time ago.

**Questioner:** You do not make note of any compliments or praises given, or being showered with flower garlands or someone hurling insults or stones at You!

**Dadashri:** Yes otherwise, the notebook will eventually fill up resulting in negativity and then it will change the inner vision (*drashti*) towards the other person. When the other person sees you, he will be able to sense it in the way you look at him. Will the other person not know about the note you have made about him? He will immediately know that you have made a note of something he said to you a while ago. These people may not know how to see anything else but they do know how to look in your eyes about the notes you make. But in 'our' eyes they see *vitaraagata* (the detached state) and immediately realize that Dada is the same as he was. They see *vitaraagata* in 'our' eyes. Just as you can recognize a man's immoral intent from his eyes or recognize a greedy person from his eyes, similarly you can recognize a *vitaraag* from his eyes. When there is no agitation, fidgety sign in the eyes it means that nothing has been noted within.

### **Where there is love, there is no *nondha* (intense mental note)**

The love that arises should be such that it neither increases nor decreases; you need that kind of love. Real love is love that will not decrease for the person who insults you or curses you. The love that increases or decreases is really an infatuation (*aasakti*). If any love begins to increase or decrease, then it becomes an infatuation (*aasakti*). In health too, when health goes up or down, it is referred to as disease. When the son comes home from earning good money, he is praised, 'Hey son, you did a great job!' and when he loses money a few years later, the father will say, 'He is crazy. I have told him so many times that I am tired of telling him. It has given me a headache!' This is *aasakti*! Instead, the opinion that we have in 'our college (Akram Vignan)' is preferable. It remains with us, forever the same.

**Questioner:** It is the same between a husband and a

wife. They say, 'I love you. I need you' and then they fight.

**Dadashri:** That is *aasakti*. There is no telling where it is and where it will end up. Oho ho! The great lovers! A man with true love will not let go of her until she dies. There cannot be deep mental notes (*nondha*) where there is love. It is not possible to have both love and a 'mental notebook'. When you make a note of, 'You did this... You did that', there is no love there any more.

'We' have so many *mahatmas* here but 'we' do not make a note of anybody, even when they do distressful things. There is neither an external note nor an internal one. If an inner mental note (*nondha*) is made then, tension will arise even when there is no cause for it. You will see 'us' tension free, no matter when you see 'us', day or night. And that is why there is no hassle anywhere. Even when 'our' health is not good they all say, 'Dada is smiling.' There is a smile because there is no tension! So do not get involved with anyone's affairs. Tension will arise even if you become concerned about your physical health, 'I have this problem and that problem', will it not?

**Questioner:** 'Where there is love there is no *nondha* (intense mental note),' this is an important statement.

**Dadashri:** Yes, love that keeps mental notes is not love. The love of this world is one which has mental notes. A woman will make a note of, 'He said this to me today.' Now how can you call that love? There is no need to make any notes if it is love, otherwise it will become infatuation (attraction-repulsion). Love that increases or decreases is not love. The world will not refrain from making notes. They may not tell you on your face but in their mind they will say, 'he told me off a few days ago.' Would she not keep that on her mind? Therefore, does she not keep a note? The one who does not keep notes has real love. I do not have a notebook, how can

there even be such a book? There can be a notebook only if you make a mental note. Now you must throw away your mental notes. They are not worth keeping. Give away your notebook to some other businessman. It is not something worth keeping.

**Questioner:** When someone makes an intense mental note, 'You said this to me and you said that', then that love is broken.

**Dadashri:** Yes, but one cannot refrain from making an intense mental note. Would even the wife not do that? Will your wife not be doing that?

**Questioner:** Dada everyone does it, but can we not erase it through Gnan and pratikraman?

**Dadashri:** No matter how much you try to erase it, you will not succeed. Once you make an intense mental note (*nondha*), you cannot get rid of it by attempting to erase it. The intense mental note will weaken a little but one cannot refrain from making a comment, can one? Whatever this gentleman here may do, or whatever changes may occur in you, 'we' will not make any note. Therefore, there is no interference or its effects from 'us' at all. Have you ever seen Dada making a note about you?

**Questioner:** Never.

**Dadashri:** Yes, there is no note on anyone.

**Questioner:** So is that pure love?

**Dadashri:** Yes, it is pure love. So you will never be unloved by 'us', you will always be dear to 'us'. 'We' have no concern with what you said to 'us' two days ago. If 'we' keep mental notes, then 'we' would have problems, right? 'We' understand that your weakness has not gone away and so mistakes are bound to occur.

**Questioner:** But I have a habit of making intense mental notes.

**Dadashri:** That habit will now go down now that you have heard this satsang. Do you not understand all this? From the moment you hear this; you will start making fewer notes. You keep an intense mental note of your wife too, do you not?

**Questioner:** Yes.

**Dadashri:** The ‘wife’ whom you call your own! You keep a note even about her? And she does the same about you. If you say something to her, she will say to herself, ‘Wait till I have my moment.’ That is not true love; it is *aasakti* (infatuation). True love will lessen or change. ‘Our’ love is true love. ‘We’ never make a note of anything.

**Questioner:** With your grace (*krupa*) this can happen fast.

**Dadashri:** ‘Our’ grace and blessing is always there but what can anyone do when you do not want to get rid of it yourself? ‘My wife did this, she did that,’ do you not do the same, so why are you accusing your wife? She will make an intense mental note when you make an intense mental note. ‘We’ do not make a note of anyone and so no one makes a note of ‘us’. They do not make a note even when ‘we’ scold them. Why do you have to make a note when ‘we’ have stopped doing so? Is your wife going to leave you alone when you make notes of her? It is good that this man here is not married, otherwise would he not start making notes of his wife? ‘We’ never make any note about anyone. Also ‘we’ do not talk about one person to another.

### **Destroy mistakes scientifically**

**Questioner:** Dada what is the reason behind one making intense mental notes?

**Dadashri:** One does not realize the harm it causes and

that is why he continues to do so. Now that he understands this, he will tend to do less of it.

You are now convinced (*pratiti*) that it is wrong to keep intense mental notes. Now you will experience (*anubhav*) the benefits of not doing so. You will gradually taste the benefits of this and then it will manifest in your conduct (*charitra*). This is how it works.

So if one wants to be free of such conduct (*acharan*), one must first have a conviction (*pratiti*) of it, then he will come to experience (*anubhav*) it and then the negative conduct (*charitra*) will go away. So everything happens through a scientific process and hence the results are scientific. If you want to climb stairs, can you do it in one leap? You can only do it step by step. You cannot do it in one leap.

You have never heard this word *nondha* (keeping mental notes), before, have you? Is this not the first time?

### **Making intense mental notes increases enmity**

So do not keep an intense mental note of anything. What have you gained so far by keeping such notes? On the contrary, miseries have increased. So do not keep intense mental notes. Have you not observed that Dada does not keep any notes?

**Questioner:** I experienced that today. Otherwise, we would not know that you do not make mental notes.

**Dadashri:** But you must be seeing that Dada does not keep a note, do you not?

**Questioner:** Yes, you do not keep notes but you remember everything, do you not?

**Dadashri:** Yes, I remember but I do not keep notes.

**Questioner:** What is the difference between the two, Dada?

**Dadashri:** When an intense mental note (*nondha*) is made on someone, it means that you are harboring vengeance within towards him. And to remember (*yaad*) means it is merely related to ‘this man has certain weakness in him’, that is all. I remember that he has certain weakness within him so that I can bless him; that is the reason for remembering. Otherwise, I do not make a note of anything. If I made a note (*nondha*) of something then I would have a tendency to take revenge. So ‘we’ do not make notes. And that is why you do not make notes against ‘us’, even when ‘Dadaji’ scolds you.

**Questioner:** There is love from Dadaji, even when he scolds us.

**Dadashri:** Yes, so you should not make a note. Half your miseries will go away if you stop making and keeping such notes.

Do people in the world keep intense mental notes?

It is their business to keep intense mental notes. They will say, ‘He did this to me and he did that to me.’

It is because I do not keep notes that you do not keep notes on me. People will definitely keep intense mental notes on you if you keep intense mental notes on them. If you take something from my shop, I will keep a note of it. So then will you refrain from keeping a note in your own shop? If I do not make a note to begin with, then the other person will not do so either. Who will keep notes when dealing with me? Even when I tell them off or do anything to them! Everything will be fine if you do not keep intense mental notes. It is not worth keeping such notes.

### **Vyavasthit eliminates intense mental notes**

The relative knowledge is illusionary knowledge. So then what is the use of keeping intense mental notes about anyone in this world? You should not make an intense mental note even if

your wife says, 'Your nature is bad. I am going to my parents' home and I am not coming back,' because everything is under the control of vyavasthit. Is it under her control? Is it under her control or in the control of vyavasthit? So then what happens if you make an intense mental note in response of, 'Is that so? What arrogance on her part! Who the hell does she think she is? Let her try it!?' What will happen then? A war will break out!

**Questioner:** If she talks like that, the mind will go berserk. One will get very excited.

**Dadashri:** Yes, he will get all excited and a mental war will break out. That mental war will lead to a verbal one. It may even turn into a physical war. What if you remove the cause of all this from its very root? Everything will clear when you remove it from its root. So it is not worth getting into all these problems.

Therefore, it is not worth keeping an intense mental note of anything. What is vyavasthit? Vyavasthit is when you do not keep a note of anything; that is vyavasthit. How can you call it vyavasthit when you make notes and keep them?

### **Being exact in worldly life will impede your liberation**

If you do not make an intense mental note in the first place, then where is the problem? Wanting moksha and making an intense mental note; both these cannot occur together. Do people refrain from keeping an intense mental note? You have to stop making notes if you desire moksha. You have to get rid of such a notebook.

In our business naïve that I was, I was not concerned with making notes of everything, if things become documented, it was fine and if it did not, that was fine too. I do not want such an 'account' at all; people like me do not keep notes even if they



have a shop. Otherwise, people keep a note of everything: 'Chandulal took one pair...Chaturbhai took one pair'. They write everything down, but they also make an intense mental note.

We used to keep one notebook in the shop but we would forget to write in it and so the business suffered. Therefore making notes improves efficiency of business and brings precision to worldly interaction, but it will not let you get out of your worldly life. And now, 'we' do not have to trouble 'ourselves' by making notes of anything; 'We' do not even have to carry a notebook. What is the point of picking up a pen? It is good that 'we' are so naïve that 'we' do not keep any notes. And therefore, no one keeps any notes about 'us'. So 'our' problem is solved and 'we' are free. No note and no problems! Is that not helpful towards your goal?

### **Intense mental notes perpetuates the worldly life**

**Questioner:** It is important Dada but in the worldly life we have been taught to keep notes.

**Dadashri:** You need such teachings as long as you want to remain in the worldly life but if you want to go to moksha, you need to learn not to keep notes (*nondha*).

**Questioner:** In the worldly life one is taught to keep precise notes of, 'what he did, what the other person did, and what I have to do.'

**Dadashri:** When you keep such notes you become deeply entrenched in the worldly life (*sansari*) and the world will not let you go as long as you maintain such notes. The worldly life ends when you cease to keep notes.

**Questioner:** In the worldly life, I am in the habit of making notes like, 'this man is very careful and well organized' or 'this is what happens when one is careless and disorganized'.

**Dadashri:** The fact that you see disorganization and carelessness is the same as saying that the support of the worldly life is now disintegrating. Would the worldly life remain when that happens? Once the support of the worldly life collapses, can the worldly life continue to exist? People will begin to wonder ‘what’s happening here?’ But it is when one becomes carefree and disorganized, without any mental notes that he goes to moksha. Otherwise, the same old clothes and guise, being particular about this and particular about that, particular about money; how can one achieve anything this way? There should not be any note taking. Here you keep a note of everything someone told you yesterday.

What do people assert? They say ‘Only this man can go to moksha. Only when one is so particular and alert will he go to moksha.’ Whereas I say that only a carefree and disorganized person will go to moksha. The solution will arise when you become bankrupt in the worldly shop. So you will have to bankrupt this worldly shop (*sansar*) if you want moksha. You want to be careful, exact and organized and at the same time you want to go to moksha, both are not possible. How many persons amongst all these seekers of moksha are there who are without intense mental notes?

**Questioner:** The desire of moksha is only in words, is it not?

**Dadashri:** That is why I am asking who has come into spiritualism? Who has come closer to the Self? When one becomes desire-less and keeps no note of anything, then he comes closer to the Self. It is not possible to be careful, exact and precise in the worldly life and come closer to the Self at the same time. That is why the Lord had said that one will have to leave home and come to Him if he wants moksha. Why is that? That is because it will not happen by remaining at home.

For us here in Akram Vignan however, we have to

achieve all that while living at home. So what do 'we' make people do? 'We' make them stop making intense mental notes. Remain at home but without keeping intense mental notes. What you need to 'keep' in the worldly life is not to be kept here and what is to be kept here is not to be kept there.

### **Intense mental note taker is not You: Do not agree with him**

**Questioner:** What should one who is desirous of liberation do if making intense mental notes (*nondha*) has become part of his *prakruti*?

**Dadashri:** You have to tell Chandulal (the relative self), 'Now stop making notes'.

**Questioner:** But what should he do about this *prakruti* that is bent on keeping intense mental notes?

**Dadashri:** 'We' (the Self and the awakened Lord within) do not have a problem with the *prakruti* doing it, do we? In fact 'we' are doing it in collaboration with the *prakruti*. There will not be any note if 'our' collaboration (agreement) goes away. The *prakruti* will not even do it; it will get tired of it. If you do not make a note then the other person will not do it either. If I do not make a note of what you take from my shop then you will not do it either. You yourself will say, 'He does not make a note so why should I?' Is that not the rule?

**Questioner:** Does the making of notes stop naturally and spontaneously or does it occur when one gets to taste the sweet bliss of Your Gnan, Dada?

**Dadashri:** Yes, otherwise such habits do not leave.

**Questioner:** Otherwise and until then, it is very difficult to let go of making intense mental notes.

**Dadashri:** Arey! A person will say, 'I would rather die than let go of the note. I would rather throw myself off the cliff

than forget.’ It is because he feels that, it is his basis for living. Then if you ask him, ‘will it work if we take away your food?’ He will say, ‘No, I do need the food.’ And yet keeping notes keeps him going. Keeping intense mental notes will not let go of anything.

### **‘We’ are separate from the one making the note**

An intense mental note (*nondha*) is made because there remains a *tanto* (*tanto* is a link connected to a specific incident, internal or external.) If a person continues to be upset and non-communicative (*risavu*); that is a *tanto* within him. One cannot see the *tanto* (link); it is not evident. But when one makes a *nondha*, then know that the link (*tanto*) exists there.

If someone insulted you yesterday and you make an intense mental note of it, then I will know that you have a *tanto*. This *tanto* – this link is a very dangerous thing to have. There should not be any *nondha* (intense mental note), at all. The essence of all this is that nothing happens on its own; everything is vyavasthit. How can there be a *nondha* in the face of vyavasthit? A link of intense mental note is a *tanto*.

**Questioner:** Even when we do not have a habit of doing so, we end up making an intense mental note.

**Dadashri:** Yes, that will happen but you have to erase it later by saying, ‘making an intense mental note was a mistake’. Just by saying this, it will be erased. You should be of the opinion that You are separate from the one taking the note. Then You are not one (in agreement) with the one making that note. Therefore, You are not of that vote and opinion. If You do not ‘say anything’ from within then it implies that You are in agreement with the opinion of the note. This note-making is an age-old habit but this Gnan is such that no note will remain. All your current problems are due to the intense mental notes.

**Questioner:** We have made a habit of making intense mental notes only.

**Dadashri:** Yes, but that habit will have to be broken, will it not? Until now you were ‘Chandulal’ and now You have become ‘Shuddhatma’. So if that has changed, should this not change too? Will You not have to let go of the intense mental notes? How long can you keep making such notes? ‘We’ do not have any kind of notes, no matter what anyone might say. From the very beginning, ‘we’ have not kept any notes. What do worldly people call that? They call it dissipation of previously held opinions (*purvagraha*). Call it what you will, call it prejudice or anything else, but keeping intense mental notes is harmful. Intense mental note itself is a *tanto*. How can there be even the slightest of misery? If there is any misery, it is due to *nondha* (mental notes). How can there be any misery in the ocean of bliss? Is this Gnan not the ocean of bliss?

**Questioner:** It is Dada, it is.

**Dadashri:** But do you still not make intense mental notes?

**Questioner:** Dada, they linger on.

**Dadashri:** Do not harbor them anymore and if that happens, erase them. To keep a *tanto* means to be obstinate. It means to insist! Don’t you think that people come and say things to ‘us’ too?

**Questioner:** But what is the reason to keep a *tanto* (link of intense mental note) now?

**Dadashri:** Yes, keeping a *tanto* has not helped; it has only caused the account of karma to fill up.

### **Why keep a note of changing karmas?**

What is the justice of nature when someone insults you? That person insults you due to the fruition of your karma. The time of expression of that karma is over for him, and it is over

for you too. Now, you are done with it, you have nothing to do with it anymore. But now, you are seeing it again through the link (*tanto*) that you have maintained, and are bringing back the fruition (*udaya*) of the very karma that has passed and creating an entanglement. Now, that other person is in some other karma all together at this time. Is this not worth understanding? This is very subtle.

There is no closure in this matter of keeping a link (*tanto*) is there? And it is verily those who keep such links (*tantos*) that look for closure and justice! Where and how can all this end?

So if someone were to insult 'us' yesterday and 'we' see him again today, he would appear as a new person to 'us'; and he is new indeed. Not seeing this is verily our own mistake. We are seeing him in the older form. He is indeed in the new form. One karma is over, and therefore now he is in another karma. Will he be in a new karma or will he be in the same old karma?

**Questioner:** He will be in another karma.

**Dadashri:** And we are still in the same old karma. Now how much garbage is that? Do you ever make such mistakes? Do you keep intense mental notes?

**Questioner:** I had a habit of making intense mental notes, but I do not have it anymore.

**Dadashri:** So you do not do it anymore, do you? Why waste a notebook unnecessarily? People keep notebooks.

One man tells this person, sitting here, 'You dance according to your *prakruti*. You are like a top.' But even then, 'we' did not make a note of it. Later, 'we' scolded him, 'What kind of a man are you? How can you say that to someone like her?' Yes, she did not make a note of it either. 'We' do not make notes. 'We' will tell the person directly to his face but then

‘we’ will not make a note of it. It is a grave mistake to make intense mental notes.

Therefore, pay no attention to anyone, nor complain about anyone, do nothing. If someone has insulted you, even then you do not have to come complaining to me or seek justice. Whatever happens is correct, is that not justice? There is no question about it, is there? That is how this Vignan (science) is; it is exact and clear.

### **The likes and dislikes make one take *nondha***

**Questioner:** Can you give an example how an intense mental note (*nondha*) is made?

**Dadashri:** If you are out walking and someone says to you, ‘You don’t have to follow this Dada, things will be fine. You are needlessly creating difficulties for yourself.’ He may use a few words that you do not appreciate, and so you make an intense mental note of, ‘Why did I have to meet such a worthless person?’ Otherwise one would make a note of something that he likes. So people make intense mental notes of things they do not like as well as things they do like.

The slightest dislike arises and one will make an intense mental note of it. If you do not make *nondha* of your dislikes, you will achieve moksha. If you do not make a note when someone does you wrong, you will achieve moksha. That is the step to moksha and it is the same step that one uses to go down. The steps that take you up is the same step that takes you down.

### **Authority to give opinion?**

**Questioner:** What is wrong in giving an opinion (*abhipraya*) about something exactly the way it is, if we do not have a negative intent behind it?

**Dadashri:** Do you have any authority to say it as it is? You do not have that vision. You cannot say anything without the

exact vision. The word opinion is completely unnecessary for You. You should have only one opinion and that is, 'There is the Self and five other eternal elements.' There is no other opinion. That is how it should be.

Opinions means there is some attachment (*raag*) or abhorrence (*dwesh*), otherwise opinions will not be there. Opinions are formed when there is like and dislike.

If you did not like the tea you drank, you will give an opinion that the tea was not good. So you cannot refrain from criticizing the tea. Not only that, but you will also make an intense mental note of it. And in doing so, you also criticize the one who made the tea. It is because you have criticized the tea, that you are now 'married' to it. So are you likely to stop drinking tea? No. It is better to have less attachment to anything. I am not asking you to let go of the tea or the existing attachments that you have. I am simply saying 'no' to opinions (*abhipraya*) and the intense mental note (*nondha*) making. You can eat and drink and do whatever you like. 'We' do not keep notes of such things. 'We' do not have a problem there. Our Vignan does not raise objections with anything else. There is a tremendous consequence for making intense mental notes (*nondha*). One has to understand this.

### **The authority of the non-Self reigns where there is *nondha***

One cannot refrain from making intense mental notes. What is the greatest sign of ignorance? It is that of making intense mental note (*nondha*). After attaining Gnan, *nondha* should not remain. Making intense mental notes and the non-Self (*pudgal*) stand together. The non-Self remains as long as there is *nondha*; during that time, the non-Self is the authority and not the Self.

That is why 'we' have to say something about *nondha*



every fortnight or so. 'We' have to keep warning everyone. By making intense mental notes, the non-Self comes in power and not the Self. There the Self is powerless.

### **Intense mental notes and opinion**

**Questioner:** What is the difference between *nondha* (intense mental note) and (*abhipraya*) opinion?

**Dadashri:** There is a difference. *Nondha* gives rise to the worldly life and opinions give rise to the mind. Intense mental notes give rise to the entire worldly life, the way it was; it rejuvenates the whole tree, all over again.

**Questioner:** But it is because we make notes that we form opinions, is that not so?

**Dadashri:** That is true but a *nondha* is not the same thing as opinion. Opinion is something we give after a *nondha* is made. We may give opinion of good or bad, but only if we make an intense mental note (*nondha*) of something. But making a *nondha* is the biggest mistake. We can deal with opinions.

Opinions give rise to the mind, which you yourself will have to deal with later on. But making *nondha* gives rise to the worldly life all over again. The one who does not make intense mental notes, will not have to come back to the worldly life.

**Questioner:** Is the intense mental note made first and then the opinion is the verbal expression of it?

**Dadashri:** Once a note is made it all falls on the side of the non-Self (the *pudgal*). The non-Self side starts working and on the other side the Self comes to a halt. The Self is not to be found there.

**Questioner:** So when we make notes (*nondha*), is there an opinion that...

**Dadashri:** There is no problem with an opinion. It is not

as harmful. Opinion creates a new mind. The harm is entirely in making intense mental notes.

**Questioner:** Please explain the difference between opinions and intense mental note, in detail.

**Dadashri:** There is no problem if a little of an opinion remains but there should not be even a fraction of a *nondha*. *Nondha* means the non-Self (*pudgal*); *nondha* is exclusively biased towards the non-Self. When a person makes a *nondha*, he reverts to the way he was before. When one who has taken Gnan makes a *nondha*, he is no different from a person who has not taken Gnan.

**Questioner:** But is opinion not formed only when one makes a *nondha* of something?

**Dadashri:** There is always an opinion behind it. We can accept an opinion but there should not be any *nondha*. When one gives an opinion, that opinion creates a new mind. When you give an opinion like ‘the soup is salty’ then you give rise to the mind. But when you make an intense mental note, then the one who made the soup is made to be the guilty party.

**Questioner:** What kind of an intense mental note is made at that time?

**Dadashri:** Many notes such as, ‘He said this to me...he said that to me...he spoke in this manner...he spoke in that manner etc.’ When I make an intense mental note that Chandulal went to a hotel, whose side am I on? On the side of the *pudgal*. There is grave danger in making a *nondha*.

**Questioner:** How is an intense mental note of, ‘This soup is very salty’ made?

**Dadashri:** Such an intense mental note, ‘the soup is salty’, immediately places the blame on the doer, the person who made it. The *nondha* sees the other person as a doer and opinion sees only the item.

## **You need awareness, not an intense mental note**

**Questioner:** In short, the machinery of intense mental note will not remain if there is awareness (*jagruti*).

**Dadashri:** It will not remain. The problem lies in the awareness becoming dim. You have to bring on the awareness, and not keep any intense mental note. If one does this, then he becomes that much aware. Or you can increase awareness by watching 'us'. A person may say anything to this 'Dadaji' and yet he will not see a single change in expression on 'our' face. Why is that so? Hey you! What kind of results are you looking for here? 'We' have not written an essay on it, an essay starts from a note, and for a note you need a notebook, and we never even keep a notebook! Many such people come and go. Regardless of what 'we' tell them on their face, that is not what 'we' believe. He is a Shuddhatma. He is not at all at fault! He is completely faultless (*nirdosh*) on the outside and he is a Shuddhatma within. That is 'our' vision when 'we' speak. As it is, this is 'our' colloquial Patidar language and language cannot go away, can it? However, 'we' do not keep a note.

So all this has to be understood. Making intense mental notes (*nondha*) is what causes more damage. Especially these *vaniks* (those who make a living through their speech and intellect, mostly businessman in India), they keep a notebook of intense mental notes. Women also keep large notebooks. 'Dad said this and mom was saying this.' So everyone keeps notes; they do not let go of these notebooks. They have still kept the notebooks, just the way they were before attaining this Gnan. They have let go of the rest of the things.

## **Where there is an intense mental note there is the sting**

Some human beings do not keep opinions about others but they keep more intense mental notes. They keep only the

intense mental notes. What do these mental notes (*nondha*) do? They make the mind carry vengeance; a poisonous sting and thus it becomes inclined to sting and attack. If someone ‘stings’ you, your mind will become inclined to sting back, so do not keep intense mental notes. These things go on but do not keep intense mental notes. He is the victim of the fruition of his karma. *Nondha* creates a worldly life for the next life. *Nondha* does not exercise its superiority over the mind, nor does it create another mind in the next life. *Nondha* is a ‘poisonous’ sting, and one keeps the ‘poison’ within. When there is too much poison of the *nondha* within, it will not refrain from avenging by ‘stinging’.

**Questioner:** Who makes the intense mental notes and who forms the opinion?

**Dadashri:** The ego does both.

**Questioner:** Does the intellect make a note?

**Dadashri:** It has nothing to do with the intellect. To give and take is job of the ego.

### **Absolute *darshan* of The Gnani**

Making an intense mental note is something very different. I can understand what I am saying but it is little difficult to show others. I tell many people not to keep *nondha*, they even understand that it is due to their *nondha* that they are in certain predicaments.

‘We’ do not keep any note. All circumstances arise, but ‘we’ do not make any *nondha*.

**Questioner:** What do you see at that time?

**Dadashri:** ‘We’ look at the whole picture and not just the isolated note like, ‘he was the only one running.’

**Questioner:** But even in the whole picture, he is the one running, is he not?

**Dadashri:** He is part of the picture but I look at the whole picture.

### **Along the path of the vitarag...**

One becomes a vitarag if he does not make intense mental notes. One is considered a vitarag if he does not make *nondha*. 'We' are not saying do not make any notes whatsoever. It is more than enough if your note making decreases so that 'we' can realize that you have become somewhat of a vitarag. Nevertheless, 'we' cannot truly use the word vitarag in this situation.

Now when you keep listening to such talks, things will automatically begin to release their grip over you. You do not have to perform any rituals or fast or anything like that. You only need to understand this.

\* \* \* \* \*

[3]

## **Commonsense : Welding**

### **Deficiency in commonsense**

This speech is without attachment or abhorrence. It is vitarag speech. If a person hears, beholds and absorbs this speech he will attain salvation. Holding and absorbing this speech will cleanse all the ‘diseases’ within. It will flush out all the bad attributes and their *parmanus* (atoms).

I am giving you the essence of all the talks; this is the complete and ultimate extract. This is the essence of my experiences. Otherwise, do you think I can write in a book ‘nobody has commonsense today’? If people read this, they would immediately come here to complain that they do have commonsense. If someone were to come to me and tell me so, I would tell him, ‘Come let’s see. I will come to your house and stay with you for fifteen days.’ People think they have commonsense!

If I do not say this people will arrogantly walk around thinking there is no one like them around.

### **‘Everywhere applicable’**

What is commonsense? It is that which is “everywhere applicable, theoretical as well as practical”. I have not seen such commonsense in anyone. Commonsense is such a key that it is applicable anywhere, it can unlock even the ‘rustiest of locks’ (solve the most difficult of problems). Otherwise, even a new and the best of locks will sometimes not open. If you can deal with the worst of men, then realize that you have commonsense.

Otherwise, people talk without commonsense; they have no understanding at all.

Have you ever seen a man with commonsense? I have not seen a single man with commonsense as yet. Big officials ask me, 'Have you never seen commonsense in anyone?' I have to tell them, 'From where will they get commonsense? Men fight with their wives so how can they have commonsense?' How can a man with commonsense fight with his wife? How can you fight with the person you eat, drink and live with? Can you call that commonsense? Where did you get such commonsense? People walk around with undue arrogance of, 'I know something'. What do they know? And yet men have no idea of what commonsense is. Everything happens as a result of fruition of one's karma.

Even a person the world fears will not refrain from bickering with his wife. Why does he bicker with his wife? Does he not quarrel at least three or four times in a twelve-year span?

**Questioner:** He bickers everyday.

**Dadashri:** Everyday! So how can you consider him a man? And then he claims he has sense. Where is the sense? If he had any sense, he would not fight with his wife. When he has separation due to difference of opinion with his wife, do you not realize he lacks commonsense?

**Questioner:** How can we tell who of the two has less commonsense?

**Dadashri:** Can you not know who creates the separation due to differences in opinion (*matbhed*) first? Will you not need some sense?

A man with commonsense will adjust everywhere. He will adjust even with the person that abuses him, he will say, 'No problem, come and sit down.' So commonsense is required. But generally one will walk around with a sulking (*risavu*; upset and

non-communicative) face if someone tells him, 'You do not have any sense.' Hey! Do you not have commonsense? Why do you have a sulking face just because someone tells you this? You think to yourself 'I have a lot of sense', don't you? Just look at you! You are nothing but a 'sack of sense'! No one will give you a dime for your 'sack of commonsense' and yet you needlessly fret over this. A sensible man will adjust everywhere. There is a shortage of commonsense in the current time cycle.

Have they defined 'commonsense' properly? Is this an old meaning or a new one?

**Questioner:** Original, it is a new meaning.

**Dadashri:** It is original, is it not? Has anyone defined it before? People get excited when I tell them that the meaning of commonsense is that it is applicable everywhere, theoretically as well as practically. They tell me that I have defined it very nicely. So I tell them, 'this verily is the sign of my failing matriculation!'

### **The Yard stick of commonsense**

You have a degree of C.A. (Chartered Accountant) but you still have roles to play. You will have to act accordingly; the roles of a C.A., then the role of a husband to your wife; will you not have to know all that? Otherwise, your wife will give you trouble. Is that not so, because you do not know how to deal with her? She would not give you any trouble if you did. And your wife has not come to give you trouble; she has come to make a home for you. But when one of you falls short in your role, the other party will start to nag; the nagging will start. Yes, it is because you do not have the know-how!

What do young women say when I ask them for their opinions about the young men of today? They tell me, "They are stupid." Is that not something to be ashamed of, when they say this?

It is natural for a ten-year old girl to have the maturity and worldly knowledge a fifteen-year-old boy would have. She may



be ten years old but she has foresight. Therefore women have greater foresight, home administration skill etc.

### **Lack of practical understanding**

I asked one lady, ‘Why do you not get along with your husband?’ She told me, ‘He is so smart and intelligent; you cannot even begin to talk about it.’ I said to her, ‘It is good for you if your husband is smart.’ She then says, ‘But he is not practical.’ So what she is saying is that he does not have commonsense and so he fights over the most trivial things. Then she tells me, ‘What should I do, he does not have any commonsense?’ I told her, ‘I understand everything; you don’t have to say any more.’ How can one have reconciliation here! Should a person not have at least some commonsense for worldly interaction? Should a person not be practical?

So what do I tell the women? I tell them, ‘Listen dear. What will become of you if your husband turns out to be someone without practical commonsense? Will you like living a “nonsense life” with someone like that? Nevertheless, you will not be able to escape your *prarabdha* (the effect of past karma; one’s destiny; karma effect), and yet you cannot do as you wish either. Such is this world, so if you get a husband without commonsense, come and tell me immediately and I will ‘repair’ him and give you the keys to have a harmonious life.’ This is how I solved that woman’s problem.

### **Your worldly interactions are at their best when your ego is down**

A man without commonsense will not have even an hour of harmony with his wife! Problems arise because there is no commonsense. What happens when such a man gets married? Today he will get a wife; they get together at night and separate within an hour. To begin with they do not know how to deal with each other. They do not even know where to begin. Should one not have the art of how to live in harmony?

**Questioner:** One definitely has to have that. He cannot do without it.

**Dadashri:** The husband should have commonsense, should he not? If the wife makes a mistake, he starts fighting with her. You fool, that mistake did not occur so that you could have a fight.

A man with commonsense is able to understand and settle differences even with a street vendor. What kind of people get into fights? A person who has no sense ruins things everywhere he goes. Is there any benefit in fighting with someone without knowing the facts; without knowing the circumstances that caused the poor person to make a mistake?

**Questioner:** No it does not, it causes harm.

**Dadashri:** So those who do not have commonsense, fight. And when they fight, that is the end. It brings an end to the relationship between the two.

So decrease your ego to such an extent that you can get along with everyone. Does the ego have threads that you can turn or twist in order to reduce it? So is this something you do with or without an understanding? There is no problem with the ego that has understanding but what good is the ego that lacks understanding?

### **Commonsense increases with a mixing nature (to be social)**

That is why I tell you that if you spend time with people, if you get acquainted with them, it will create affection in their hearts for you. When you discuss things you can pick up on people's experiences and in doing so, your commonsense will increase. By mixing with people and moving around with them, your commonsense will increase.

**Questioner:** You have said that one should live in harmony with others, but I experience contempt and scorn in such situations.

**Dadashri:** It happens because there is a presence of contempt. So if you get rid of contempt and live in harmony with others then your commonsense will increase. When one cannot have contempt even towards animals, how can one have it towards human beings? One would understand if you showed contempt if you had a certain social status, but that is not so. You cannot be contemptuous.

What do we mean by sense? It is when one gets married but has only a few conflicts with his wife throughout his life, they do not have conflicts everyday; that is sensible living. But if a man is without this sensibility, he brings home a wife, she sulks, she becomes upset and non-communicative with him and he does not know how to deal with her; he does not know how to open the 'lock' (solve problems). So what is to become of the wife?

### **'Singing' in harmony is the key**

A husband will not speak with his wife for five days after they have a row. He does not know what to do there, so how can he get beyond the stage of being non-communicative? That relationship will then begin to rust. If this were the case with a Muslim man, he would immediately know how to appease his wife and live in harmony with her. Commonsense means to 'sing' in harmony with the right 'note'.

**Questioner:** What does 'singing in harmony with the right note' mean?

**Dadashri:** It means that his method is similar to 'ours'. It means to handle matters the way I do. What would a Muslim gentleman say? 'I will never fight with my wife. She will fight with me but I will not fight with her.'

A man with commonsense will not say, 'such is my predicament, what should I do?' If it is not applicable, then it is not commonsense.

## **Commonsense avoids conflicts**

**Questioner:** If a person had commonsense, would he not find solutions to everything?

**Dadashri:** He would solve all kinds of problems; he would solve all worldly entanglements.

**Questioner:** Does he have any conflicts?

**Dadashri:** There will be less conflict. Commonsense reduces conflicts.

**Questioner:** Does that mean where there is conflicts, there is no commonsense?

**Dadashri:** Not like that, but there is less commonsense there.

**Questioner:** But who, with the exception of a Gnani, can stay away from conflicts?

**Dadashri:** There will not be any conflict where there is commonsense. A man with commonsense will fix relationships immediately; even when something goes wrong he will turn things around. It will not take him long to do so. That is commonsense. It is “everywhere applicable”.

**Questioner:** But is commonsense not pushed aside whenever attachment or abhorrence occurs?

**Dadashri:** Commonsense is a matter of experience. It has nothing to do with attachment or abhorrence. Commonsense is the net experience of the worldly life.

### **How to stop *swachhand* (to act according to one's own will and intellect)**

**Questioner:** Is insight (*sooj*) helpful in making decisions about worldly affairs?

**Dadashri:** Yes, insight (*sooj*) is helpful. Where can a person get such insight if he does not have it? In that case he

should consult someone he trusts for guidance. In this world, there is nothing better than to ask for advice before you do anything. If you ask your boss, 'Can I go to the rest room?' and he says 'Go', then it does not matter even if you smoke for ten minutes while you are there. But if you go without asking him you will be caught. He will ask, 'Why did you go to smoke?' So ask before you go.

**Questioner:** Does *swachhand* (acting according to one's will and intellect), get destroyed if one asks for permission?

**Dadashri:** Yes, that is precisely why one needs to ask for permission - to get rid of his *swachhand*. That is why you are told to make a guru. That way you will not be driven by your own intellect (*dahapan*)! And whatever the guru says goes one hundred percent.

If 'we' tell this man, 'go run in this direction', and he does not stop to question why, that is defined as him not having any *swachhand*. That is when we can say his *swachhand* is gone. But if he stops to ask someone, 'Should I run in the direction Dada has told me to or not?' then it is called *swachhand*.

Yes, there is no need to ask me anything about worldly matters. For that you can ask your father or your elders or anyone who has experience in such matters. Ask them, they will explain everything to you.

**Questioner:** But during the time of worldly interactions, it is the commonsense that is applicable, is it not?

**Dadashri:** But where will he get commonsense? If he reads our books, he will attain some insight (*sooj*) but where will he get commonsense? Is it anything cheap or worthless?

### **Straightness increases commonsense**

**Questioner:** Does commonsense increase when one becomes straight (*sarad*)?

**Dadashri:** Yes, it increases lot. Straight people are easily deceived, but their commonsense will also increase a great deal in the process. Someone may cheat a straight person by charging him more money but in return his commonsense will increase. Nothing in this world happens without an exchange of give and take. An exchange of one kind or another will inevitably take place.

**Questioner:** Commonsense is applicable everywhere, right? So then, how does one get cheated?

**Dadashri:** A person gets cheated because of his straightness and lack of excess intellect. He may not get cheated often but he will get cheated one or two times. However, his commonsense will blossom when he gets cheated. He will realize that he gets cheated in certain circumstances and so his commonsense will continue to increase.

### **Solution with commonsense**

Commonsense is a tremendous thing. One man went to his boss and started to say all kinds of things to him. Because the boss had commonsense, he was not affected at all. So we can see a practical application of commonsense here. Any other person will get discouraged and get very depressed. But I did not see any depression in this boss. I was observing him to see whether he would become depressed or not. Despite all the insults, he did not get depressed at all.

So what do I tell everyone? Solve all your problems with commonsense. No matter what the other person says, it is all dependant upon that person's mind. And it is only because of your own *punya* (merit karma) (!) that he speaks that way to you! No one will say anything to you without your *punya*(!)

### **Selfishness prevents full commonsense**

**Questioner:** A person with commonsense may not get affected but can he become instrumental (*nimit*) in causing hurt to someone else?

**Dadashri:** Yes, it may happen. It will happen if the other person is weak, he will be hurt. In this world the weak person will become miserable. Misery is proportional to one's inner weakness. What can a stronger person do if a weaker person feels miserable? What can a big scary looking man do if people run away from him in fear the moment they see him? Where is his fault?

**Questioner:** A person may have the art of pleasing others with his words and actions and with such a gift; he is able to accomplish his work through others, is he not?

**Dadashri:** All that may be there, but deep within, all those gifts are the result of selfish intents, and they are not good. Such gifts prevent the expression of complete commonsense. Commonsense does not become complete where the slightest selfish motive exists. Only commonsense without selfishness is worthy. Thereafter, pleasing others without any selfish motives is done with the aim of not hurting them. Worldly people on the other hand, please others for selfish reasons; for fulfilling their own selfish goals and desires, and therefore such people never develop full commonsense. This is because commonsense gets used up in their selfish aim and intent.

### **Insight (*sooj*) is a different thing altogether**

**Questioner:** Is it commonsense that in order to quickly accomplish any worldly task, a person reduces conflicts with others?

**Dadashri:** That which accomplishes any kind of work fast is really insight (*sooj*). Commonsense is different, it is applicable everywhere, it will open any 'locks' that one cannot normally open (It can solve problems that otherwise cannot be).

**Questioner:** Some people get confused when they have to make a decision while others make decisions very fast, is that insight (*sooj*)?

**Dadashri:** No, to make a decision is intellect, but to accomplish an hours worth of work in fifteen minutes is insight (*sooj*).

**Questioner:** Is that what we call practicality?

**Dadashri:** No, it is called insight (*sooj*). Many have intellect and insight. Their intellect allows them to make quick decisions. Insight is *darshan* (vision) and intellect is *gnan* (knowledge), but they are *viparit gnan* and *darshan* i.e. they are deluded knowledge and vision. Meaning it is worldly knowledge and vision; it is *mithya* (wrong) knowledge and vision.

### **Selflessness leads to full commonsense**

**Questioner:** The one who has become an expert in worldly interaction is the true expert, is he not?

**Dadashri:** Yes, the world considers such a person an expert. But the one who has developed commonsense to its fullest is even higher than the expert in worldly interactions. In the expert the commonsense is one sided whereas in the other individual (*vyavaharikta*), the commonsense is all embracing. Commonsense is from all perspectives and is fully developed. When one tries to be an expert in one thing, he shuts himself off from other things. The expert becomes inadequate in situations that are beyond his expertise.

**Questioner:** One can be expert only in a limited field.

**Dadashri:** Yes, he is expert only in certain matters and he becomes weak and inadequate in others.

**Questioner:** When one sees the worldly interactions through commonsense, it is all a calculated approach meaning it is through the medium of the intellect. And when he sees it through Gnan, that is when he sees through the enlightened worldview, he never sees others as 'doer'; he sees all under the realm of *vyavasthit* (scientific circumstantial evidences). What is



the difference between the two solutions that have been used in the worldly interactions?

**Dadashri:** Solution through our Gnan is different.

**Questioner:** Of the two, which is superior?

**Dadashri:** The solution through commonsense is superior. Gnan does not have the level of the specific solution.

**Questioner:** Solution achieved through Gnan will stop all inner burning and turmoil.

**Dadashri:** Yes, it does, but the external worldly work still remains, does it not? In this respect our *mahatmas* fall short; Gnan is not useful in bringing solutions to the worldly tasks at hand. Our *mahatmas* lack this commonsense. He (*mahatma*, one who has received the knowledge of the Self) marries a young woman, but does not know how to interact with her and settle the relationship with equanimity. Even the *sadhus* and *acharyas* (spiritual masters of the traditional Kramic path) would run away on the third day, if they were made to marry a woman! Why? They simply have no knowledge of how to deal with such a life.

**Questioner:** A person with commonsense will not benefit as much from this Gnan, will he? That is because his vision is also directed towards the worldly life.

**Dadashri:** That is not considered commonsense. Those are all results of self-interest, they are one sided. Commonsense is that which is applicable everywhere; it has 360° of applicability. Such a person is not an expert in any specific task or matter.

**Questioner:** But the expert's expertise is in worldly interactions (*vyavaharikta*), is it not?

**Dadashri:** An expert's involvement is only in one or two worldly tasks. In other matters he has no expertise. In other matters he may have zero expertise. The one with commonsense does not have a zero in any matter.

**Questioner:** Dada, is there any connection between commonsense and Gnan?

**Dadashri:** The only connection is that Gnan is selfless. The one who is going to attain Gnan has arrived at the stage of selflessness. After attaining Gnan, both Gnan and commonsense, blossom. Otherwise there is no connection between Gnan and commonsense. All of you here (*mahatmas*) have Gnan, do you not? It is because of the lack of any selfish intent; it is because of selflessness that both commonsense and Gnan continue to bloom in you. And the one who is selfish, his commonsense becomes one sided and the Gnan will not blossom at all.

**Questioner:** But the one who has a selfish interest, his ability of worldly interactions (*vyavaharika*) will improve, will it not?

**Dadashri:** It will but it will be only one sided; it will be only in specific matters. That which is one sided, focused, and unilateral is not considered commonsense. Commonsense is applicable everywhere. That is why I have used the English term 'everywhere applicable,' so that people will not make their own 'convenient' meaning in their own language.

**Questioner:** But Dada, a person may or may not have any internal attachment (*raag*) or abhorrence (*dwesh*), in this.

**Dadashri:** Attachment and abhorrence will keep decreasing if one proceeds selflessly. Only the selfish one has all the attachment and abhorrence.

**Questioner:** And does the one with commonsense have attachment and abhorrence?

**Dadashri:** His attachment and abhorrence keeps decreasing day by day, the Gnan keeps increasing and the commonsense keeps blossoming, everything blooms.

**Questioner:** Does commonsense increase from all the clashes that occur if a person knows how to extract the essence

(*taaran* – a quick internal assessment, the bottom line of any situations) of the event of the clash?

**Dadashri:** Such a person comes to a quick critical assessment because of selflessness. The selfish person will have no clue at all and he will not be able to evaluate it at all. So many such events will occur that will give him the opportunity to evaluate critically and increase spiritually within, but alas all the situations go away ‘free of cost’ (wasted). Many such events occur, but the world forgets, whereas, the one who is selfless is able to learn very quickly from the ability to see and conclude decisively through quick critical internal assessment. The ‘*taaran*’ simply happens.

**Questioner:** The ‘*taaran*’ simply happens? He does not have to do anything?

**Dadashri:** No, nothing at all. The ‘*taaran*’ simply happens for the one with commonsense. And the one with Gnan simply applies the Gnan for the ‘*taaran*’ and thereby Gnan expresses even further.

**Questioner:** In Gnan one ‘sees’ within that ‘this is real and this is relative,’ ‘who is the doer?’ ‘Who is this?’ etc. Similarly, the one with commonsense will have some kind of a ‘light’ that lets him ‘see’, will he not?

**Dadashri:** The person with commonsense will be able to open all the ‘locks’ (solve all worldly problems and obstructions) that are difficult to open otherwise.

**Questioner:** With what solution, with what keys does he open these locks?

**Dadashri:** No, it comes naturally to him; it is part of his nature (*swabhavik*) and experience. These are the keys that he has gained as he passed through the experiences of all the events that have unfolded in front of him. The experience of an event leaves within him a key that he uses to get the work done with

ease. However, an 'expert' may get cheated; he too would get cheated.

**Questioner:** The one with commonsense will not become entangled (confused in the task), will he?

**Dadashri:** He will not become entangled, but he may allow himself to be deceived (taken advantage of). He may allow himself to be cheated in order to get himself out of a trap or a situation of entanglement. These lawyers are all experts. There are all kinds of experts. They are experts in their own field, but they also get cheated. The more trusting one is, the more his commonsense blooms and expresses. The more he allows himself to be deceived, the more the commonsense expresses; selflessness also increases.

**Questioner:** You also say that the one with commonsense never gets confused and entangled. Then why would he get deceived?

**Dadashri:** He will not get confused or entangled once his commonsense has expressed; once it has blossomed. But he is bound to become entangled as it is developing, is he not? Also in the process of gaining the experience of commonsense, one is likely to be deceived, is he not? His commonsense increases as a result of being cheated by others.

**Questioner:** Now when he assesses the situation (*taaran*), and searches for his own fault, he is only able to see his gross, overt (*sthoor*) mistakes, is he not?

**Dadashri:** No, no. He is not able to see the gross mistakes, but he gains a lot of experience and knowledge of the types and nature of people who deceive him.

**Questioner:** Should the one with commonsense not have a good study of the *prakruti* (nature or characteristics) of the other person?

**Dadashri:** He has that for sure. That is called

commonsense. Then only he will be able to open that (*prakruti*) lock.

**Questioner:** Say we want to mend a relationship with someone that has turned bad but whenever we approach that person, his behavior towards us gets worse. In that case should we just maintain our distance and try to work things out?

**Dadashri:** You have to employ some special techniques and skills there.

**Questioner:** Is that considered commonsense?

**Dadashri:** Yes, that falls under commonsense.

**Questioner:** In that respect Dada, your commonsense is of the highest order.

**Dadashri:** My commonsense is of a different kind all together. I have traversed through all these experiences selflessly. I can ‘see’ them all. It is because of selfishness that one is not able to see them. One has married a woman for infinite life times, yet is anyone able to get rid of his attachment (*moha*) for the woman? And he suffers so much too.

**Questioner:** And one is not able to get the ‘*taaran*’ of that, is he?

**Dadashri:** No, he is not. *Taaran* cannot be made because of self-interest (attachment for a woman). The ascetics and the *acharyas* who have made the inner intent of, ‘from now on I do not want to get married’, is because they have made the *taaran* (in their past life).

### ***Buddhi* (intellect), *Sooj* (insight) and *Pragnya* (energy of the Soul)**

**Questioner:** Is commonsense based on intellect or is it based on insight?

**Dadashri:** Commonsense is based on insight (*sooj*).

*Sooj* is a different thing. It is a natural gift. Everyone has inner *sooj*; everyone has insight that helps them do everything.

**Questioner:** But is insight (*sooj*) the direct light of the Soul?

**Dadashri:** No, it is not a direct light but inner insight (*antarsooj*) is a natural gift. Insight helps one to get work accomplished in the worldly life. It also shows one what to do and what to avoid.

**Questioner:** Is intellect not involved in insight?

**Dadashri:** No, the intellect merely shows profit and loss and nothing else.

**Questioner:** So what is the difference between *pragnya* and *sooj*?

**Dadashri:** Everyone has insight (*sooj*), even the animals. A young child runs around according his *sooj*. Even a puppy has *sooj* but it does not have *pragnya*. *Pragnya* is the energy and the light that arises after one attains Gnan.

**Questioner:** Are all the tasks accomplished through *sooj* (insight), good?

**Dadashri:** Anything achieved through *sooj* is done well.

**Questioner:** What is a difference between commonsense and *pragnya*?

**Dadashri:** Commonsense helps solve all worldly problems; it helps you open all the 'locks'. However, nothing opens the lock of moksha. *Pragnya* does not arise until one attains Gnan; otherwise *pragnya* begins upon attaining *samkit* – the right understanding, right belief.

### **Only one key to open all the locks**

Having attained this Gnan now, what should You do for *shuddha vyavahar* (for pure worldly interactions)? You need

complete commonsense. You need steadiness (*sthirata*) and serenity (*gambhirata*). Should all attributes not manifest? It will not do if one of them is lacking and people will not accept it either. Do you not have to use a key to open a lock? You need one key that will open all the locks. You cannot afford to have a large bunch of keys.

Therefore commonsense is to keep the worldly interactions pure (*shuddha vyavahar*). And when will *shuddha nischaya* (determination to remain as the real Self) remain continuously? It will when your worldly interactions become pure. And when will your worldly interaction become pure? It will occur when commonsense will be ‘applicable everywhere’.

### **Learn only this in the worldly life**

No one has ever ‘disadjusted’ (become estranged) with me. Whereas here, even four people, cannot adjust with each other within a family. Can you not learn to adjust by observing me? Is that possible or not? Will you not learn from what you see? The law of this world is that you will definitely learn from observing. No one has to teach you that. What will you not learn? You will not learn by me giving lectures (*updesh*) and preaching. But you will learn with a natural ease if you -observe my conduct.

It is fine if you do not know anything in this world but you must know how to adjust in this world. It is fine if you do not know anything else; you will get by even if you do not know much about running your business but you should know how to adjust. One must know how to adjust in all circumstances. You will suffer if you do not know how to adjust in this time cycle.

### **Complaint? No just adjust!**

You should also know how to adjust at home. What will your family say if you go home late from satsang? They will tell you, ‘Should you not come home on time at least?’ So what is wrong with going home early? A bullock has to be poked with

a prodder (a stick with a nail at the end) in order to make him walk, instead would it not be better for him to walk without being prodded? Otherwise, the farmer will poke him and he will have to start walking. The bullock is going to walk anyway. Have you ever seen this? They dig the nail into the bullock to make him walk. What can the poor dumb animal say? Whom will it complain to? If you were to prod a person, some other person will come to his rescue. But to whom can the poor animal complain? Now why do these animals have to suffer this way? Their suffering is the result of too much complaining and accusations in their past life. When they had the power and the energy to do anything, they kept complaining and now that they have no power, they simply have to suffer everything silently. So now you simply have to do 'plus-minus', i.e. adjust to everything. Instead why not stop complaining in the first place? It is only when you complain that you become the accused. You should be neither the accuser nor the accused. Credit your karmic account with any abuse people give you. Do not become a complainer. What do you think? Is it better to be a complainer? Then what is wrong with adjusting from the start?

### **Coming down to the level of others**

**Questioner:** We have to deal with many who are not at the same level as our self and so often it does not work.

**Dadashri:** It will not work but you have to adjust and that is why I have told you do settle with equanimity.

You can make your bright light dimmer, but you cannot make a dim light brighter. Therefore dim your bright light and then deal with the other person. When your light increases, do you adjust it so that it 'fits' the person you are dealing with? You should make it fit that way. You have endless energy and power; you have to make it fit this way. Take Dada's name and say, 'Dada, help me make it fit,' and it will happen immediately. Besides you already have decided with your inner intent that you do not want to hurt anyone even in the slightest degree. If you



have made that decision, the other person will not be hurt. Therefore, you have to make that decision first.

### **This is how you attain oneness**

One man asked me, 'How can we get rid of *matbhed* (separation due to differences in opinions) that constantly exists in our home? Show me a way.' I told him, 'Adults have the *matbhed*, not the children. Those who have ego and awareness have *matbhed*. Therefore, the one whose ego has been awakened has to say the following, five times every morning, 'We are all one; there is no separation amongst us.' Then oneness will prevail the whole day if you make a decision in this way and say it out loud together in the home. You have to repeat it everyday; otherwise the energy of what you have charged will run down. If there are three people in the home, all three have to say the same thing.

**Questioner:** How can those who have differences (*matbhed*) come to agree on this subject? What if they have differences about this suggestion of yours too?

**Dadashri:** No. It is not like that. No, that is why you say it if you want to avoid separation due to difference in opinions. If you do not like the sense of separation, then you should all get together and do what Dada has said. If anyone asks, simply tell them, 'Dada has told us to repeat this sentence five times everyday, 'We are all one; there is no separation amongst us.' Say it five times. When you say it five times, it is possible for that charge to remain for twenty-four hours. You have to repeat the same thing the next day otherwise the energy will go down. When you keep doing this, it will eventually materialize.

### **Do not encourage negative talk by listening to others**

Otherwise, the world is very different. Even when you want to avoid separation due to differences at home, outsiders will drive a wedge between you.

If someone comes to me and complains about someone else, I would question him and take him to task first: 'Why did you come to tell me this? You came to complain, so you are the guilty one.' Write-off everyone who comes complaining in this manner; such people are called busybodies. You should not even go near such people. No one has carried on a useless discussion with me. Even if such a person were to come to me, he will not be able to say a word. In fact, you should not believe what people tell you in matters of religion. I would not listen to anyone regarding even worldly matters. If someone were to say, 'Hiraba was saying this,' then I would say, 'Why did you have to come and tell me this? What do you gain by telling me what she said?'

Even in our satsang, you have to find the busybody and warn others about him. We do not have any attachment or abhorrence towards such a person but we do have to warn others.

How dare someone come to us and tell us things? Some people will come and tell you things as if they are your well-wishers. You should not listen to them when they are talking about someone else. You should know how to recognize such people and ask them 'Why have you come to tell me this? What kind of commission do you make from doing this? What do you gain by telling me all this?'

In fact, you should not listen to talks about anyone. But people's minds have become weak today. You should not listen to talks that are destructive or talks that sabotage others; the reason being if you do, your mind will become adulterated towards that person and it will affect that person too. Man has no capacity to understand all this. The other person may be saying something indirectly and vaguely but the person listening takes it directly.

And to say anything that will cause difficulties for another

human being is the biggest crime and yet people do this, don't they? A noble human being will cover up anything negative he hears about anyone. If someone says things in the heat of the moment, you should cover it up.

### **'Welding': Settling disputes and reuniting**

Even before 'we' attained Gnan, I would not listen to talks that created a wedge between people. On the contrary, I would help mend other people's break up; I would do the 'welding' for them, but I encountered many difficulties when I tried to patch things up because I did not have Gnan.

**Questioner:** You say that you had many difficulties when you helped people reunite because of absence of Gnan, how is that?

**Dadashri:** I met with many obstacles. From a very young age, my nature was to 'weld' relationships. I would 'weld' wherever there were disputes. 'Welding' is the greatest attribute a person can have. No one will object to it, will they? I had lot of difficulties while welding but I still persisted.

**Questioner:** Did it ever occur to you that in trying to weld people together, one of them did not appreciate it?

**Dadashri:** No it was not like that. I made sure that both the parties were in agreement with my welding. The welding would not occur if it were not acceptable to both the parties. Welding is a special energy (*siddhi*). I would bring both the ends (people) together and then I would weld. But I subjected myself to a lot of harm in the process. Every time there was nothing but harm to me.

**Questioner:** In what way? Can you give us an example?

**Dadashri:** If two brothers had been fighting constantly, what would I do? I would do the welding for both of them. Now how long would my friendship be valuable to them? They both would value my friendship as long as they were fighting

with each other. But in many cases, I actually lost money in these welding. I would have recovered the money had I not done the welding. After the welding, the two would become one and I became the outsider. But nature watches all this, does it not? So I continued doing what I did. But I did have many bitter experiences. I left it to nature. Had the welding not been done, even the other person's wife would tell him, 'Why don't you return his money?' But after the welding, the wife would not say anything.

Did you understand this example? Would there not be many such incidents?

### **To the Welder...**

And what do people generally do? Once they get burnt, they stop welding and start driving a wedge between the two. This way at least they maintain their importance and reputation (*rof*).

Many people will not cause a rift between two people but where a rift exists, they would not help mend it either and all because of their own self-importance (*rof*). There are also people who will create rifts between people, but these are few in numbers. Some will not help mend the rift because it works out to their advantage. Only a few would make the mistakes I made! But I used to patch things up everywhere, not just in certain instances because my desire was to fix, not destroy.

**Questioner:** Dada this is a great science, the science of welding.

**Dadashri:** Yes, it is a great science but the world does not find it acceptable. Generally, in this world, when two people meet, one of them will start complaining about someone and the other person will join in.

Should one not understand what I am saying?

It happened in our family too. The one who tries to patch

things up takes a beating and the one who does not weld, they give him a lot of importance, 'Welcome uncle. Welcome. Come in uncle.' But the welding begets one a lot of beating which leads to *vairagya* (dispassion towards the worldly life), will it not? What is the end result? One is overcome with *vairagya*; otherwise there is no way to attain *vairagya*. How is it possible to attain dispassion in this world? Do you ever feel like renouncing even a little of it? And if you try to do this kind of welding, you will always take a beating. In this world, only the one doing the welding will take a beating. And in the end he is filled with dispassion; 'I did it all for their happiness but even then I end up with all the beating!' I have taken so much beating; I have paid a tremendous price in this process.

### **Do not let your *bhaav* turn into *abhaav***

**Questioner:** Welding was in my *prakruti* from the very beginning but I stopped after I got a beating.

**Dadashri:** It will stop! It is the same for the whole world. Those raised in a noble home will have the intent of welding. Then they will stop after they get hurt. They cannot deal with that. You will get hurt so get involved only if you have the energy and the strength to take the punishment!

**Questioner:** As it is, the beating is inevitable. Why ruin our spiritual progress by getting hurt, instead why not try to improve things for our atma (soul), for our own inner growth?

**Dadashri:** Because, when you call someone 'donkey', the Self within understands, 'He called me a donkey! He called me names'; there are consequences for that. The Self also recognizes when the 'welding (patching up) is being done by 'him' (welder). So then, one has come towards the Self and in the relative realm (*pudgal*) there is the beating.

**Questioner:** But there is nothing wrong in it if it increases dispassion towards the worldly life (*vairagya*) in this manner.

**Dadashri:** Yes *vairagya* will increase tremendously but what will happen if you start to dislike (*abhaav*) the other person? What happens if the ego arises, 'I tried to help those people but look how they turned out!' So what will happen if you start to detest (*abhaav*) them?

**Questioner:** That is another hole. Instead of this hole, that is another hole.

**Dadashri:** One will dig another hole. 'We' did not fall in that hole despite the big ego. 'We' did not have any negative feelings towards anyone, even while experiencing difficulties.

### **Insight of welding from the beginning**

**Questioner:** How did you weld? How did you not let difficulties bother you and still manage to keep your ego from arising while 'welding'?

**Dadashri:** It must be that kind of ego.

**Questioner:** How can we do the same, now that we have Gnan?

**Dadashri:** You will be able to do that when you decide ahead of time 'I want to take a beating in the process.' Either way, the beating is inevitable. Who does not suffer in this world? So, why not suffer in the right way?

**Questioner:** That is true. Otherwise, we take a beating and we also ruin things in regards to the progress towards the Self.

**Dadashri:** No. Now the inner suffering has stopped and you have to take the beatings, whereas previously you had to take the beatings as well as endure internal suffering. As long as there is a body, the suffering will be there. After becoming a Gnani, 'we' have not had to suffer. After Gnan, 'we' can see whose karma is bearing the fruit and how it came about. 'We' must have had a part in it, which is why 'we' have to suffer the

beatings now. 'We' can see everything. Even then nothing of the sort comes to 'us' now. I had experienced my share of the beatings before Gnan. How many of these beatings can there be? Surely, there must be some kind of calculation for this in the world, should there not? After having united (welded) a father and son who were at odds with each other, they would become one, then they no longer had any need for me.

**Questioner:** Does it ever happen that in trying to weld, one of the parties will point the finger at you and accuse you of siding with the other person?

**Dadashri:** No. It is not like that. I did not have any such thing within me that they could accuse me of doing that. Even in my ignorant pre-Gnan state I did not have any such thing that could become a basis for others to point a finger at me. This is why I did not have to face such a dilemma. Both the parties became obliged and were appreciative of my efforts. They would dine together and do things together and this reinforced their unity. The problems would arise afterwards.

### **Welding is an art!**

**Questioner:** But we do not know how to weld and so it may even go wrong.

**Dadashri:** That happens because one does not have the qualifications. That never happened to me. It can only happen when the person is deficient in his qualifications. However, that was not the case with me. Everyone accepts what I say; if I tell them 'this is how it is', everyone will accept it. Your state is on the deficient side.

The state of deficiency in this regard is such that, to begin with, one is weak and then when he tries to 'patch and weld others' or tries to mend other people's problems, and so he 'breaks' down with others in the process. All these are weak states. I will never break down. I have never broken down with

anyone. As long as there is weakness in me, the other person can never benefit. It is a different matter if someone breaks it and makes it strong, however I will not break it. If I do not smoke myself and tell the other person to stop smoking, he may accept my advice. Surely, one should have this energy to begin with. If your own friendship with someone is broken and you try to weld other people's friendship, the energy within will not work.

**Questioner:** What should we do when we are not able to weld successfully?

**Dadashri:** If you are not qualified to weld, then what is the use of trying? Try and do as much as you can and then leave the rest alone. Your inner intent should be that it would be nice if they make up. If the welding does not take place methodically and systematically, then at least keep this your inner intent. You should not let it destroy your inner intent. You should never think, 'It will be good if they separate.' As it is, there is misery even in being together! They too are thinking to themselves, 'Why did I get into this mess?' but even so it is wrong to separate them.

**Questioner:** But Dada, we cannot maintain equanimity at that moment. At that moment we feel, 'Why is he doing this?'

**Dadashri:** There is so much weakness. Is that not a weakness? That is exactly what will happen when the time comes. You nourish and nurture a snake and then one day hit that snake and see what happens? Just test it out, 'I have fed it milk for so many days. Now I will hit it'. What will the snake do?

**Questioner:** Now if the person we are 'welding' turns against us and we feel 'Why is he doing this?' is it because we had set out to do so through the ego?

**Dadashri:** Yes it was done through the ego. It was done to taste the sweetness in it.



**Questioner:** The inner intent is to weld but we are not able to do so. At first we feel good and then we let go because we cannot deal with it anymore.

**Dadashri:** You should continue to maintain your intent. Then if the welding is successful, it is good. Have the understanding that everything that happens, welding or separation, 'it was their lot and that is why it happened to them.' This is what You have to maintain.

### **Happiness everywhere with welding**

The person who knows the answers to, 'how can these two people get back together; how can their problems be solved?' etc., is the one qualified to be called a 'welder'.

**Questioner:** Dada, your welding takes place at a subtle level whereas welding done by others is at a gross level.

**Dadashri:** Yes, but there are many at the gross level.

**Questioner:** I like this quality of yours very much. You do the welding by making people understand and in the end they are very happy.

**Dadashri:** And when they are happy, I am happy too. If someone is upset and non-communicative (*risavu*), I will first ask, 'is something wrong? What is making you so unhappy? We all have to die one day so why not live in happiness? And we will worry about dying when the day comes, but for the time being at least live happily!'

They will be happy for a year or two but then they will be back to being unhappy. This body is such that it will bring unhappiness. Does the body not bring suffering when you get a headache? So if you experience unhappiness from your own body, can your husband not bring unhappiness too? Still there is great fun when husband and wife are united after their 'welding'.

## Gnani's original talk

**Questioner:** The word 'welding' is Dada's original and unprecedented talk!

**Dadashri:** 'Welding' is itself Dada's word! If someone says, 'I did welding between two people', that confirms that they are definitely using Dada's word. This 'welding' is an original thing. Currently many people use this word 'welding'.

**Questioner:** How immense is this science (*Vignan*)!

**Dadashri:** I have many such sciences.

**Questioner:** Why don't you bring them out Dada?

**Dadashri:** They will only come out when the circumstances arise.

### Everyone breaks but rare is the One who patches up

Did you not know that this Dada would not break anything that has been fixed?

**Questioner:** I know that but I also know that he patches whatever is broken.

**Dadashri:** People come to drive in a wedge. Many raise objections, directly or indirectly. 'We' let go of the ones who are not in front of me but those who are; 'we' will deal with them directly to their face. 'We' have not allowed anyone to get away. If impediments continue, then they do so for a while because of past accounts. And if a person does get away with it, we simply have to understand that there is a fault from the past, which is now being corrected.

'We' are here to solve problems in whatever way 'we' can. I have been solving problems all my life.

[4]

***Mamata* (Attachment – my-ness) : *Lalacha*  
(Covetousness)**

**Better to stay away from sticky wet mud**

Everyone is a guest in this ‘home’; the world. One is a guest as long as he stays and then one day he will leave. Have you not seen them leave? Those with attachment (*mamata*) and those without attachment eventually leave, do they not?

Therefore, do not waste even a minute. Why would you want to waste even a minute of the five or fifty years you are going to stay? You will pick up ‘stains’ (bind karma). The clothes (body) will remain here and the stain (karma) will stick to you and go with you to the next life. So why would you allow yourself to pick up any stain? Now (after Gnan) you do not pick up stain everywhere. All you have to do is to be careful while walking close to ‘sticky wet mud’ (grave circumstances or incidents that pull you away from Gnan). We are not concerned about all the ‘flying dust’ (trivial incidents) that dust will fall off on its own but the mud will stick to you. You can easily shake the dust off your clothes but you cannot remove the mud so easily and it will stain your cloth. Therefore, stay away from wet sticky mud.

**The Gnani is without any expectations**

Absolute purity (*shuddhata*) is rare in this world because the lives of *agnanis* (worldly people) are relative and are filled with expectations (*sapeksha*). Even the lives of the Gnanis of the Kramic path (traditional religious path) are filled with

expectations. The Lord has made 'us' the only exception. He has made 'us' 'the one with a life free from all expectations (*nirpeksha*)'. There is complete purity here. There are no stains of any kind here.

### **Not even a hint of *mamata* (attachment; 'my-ness')**

People of this world cannot be free from expectations; there is always some expectation. This Gnani is without any expectation (*nirpeksha*). He has no attachments (*mamata* or *mamatva*) such as 'this is my body, my mind, my chit, this is mine or that is mine'. He has no such attachments (*mamata*) and that is why this is a wonderful Vignan.

'We' had gone to Surat. There 'we' met an ascetic who was a great renunciant. He practiced renunciation with strict discipline. Many people would come to do his *darshan*; that was the kind of man he was. He told everyone, 'Come look! Look! Who is this Dada? If ever I have seen a man completely free of all attachment (*mamata*), He is the one. He is completely free from expectations. I have met some two hundred or so saints and very religious men but I have not seen a single saint who is without any expectations. Everyone I met had at least some expectation or the other, whereas this Dada is the only man without any expectation that I have seen in my life.' 'We' understood that this ascetic was truly blessed that he could see this and he knew how to test this criteria in the spiritual path. I can say this because I knew that there was absolutely no attachment (*mamatva*; 'my-ness') in me; I did not have such attachment from a very young age. Therefore, there is no one in this world without any *mamata*. Without attachment (*mamata*) means a person without ego. You do not have to look for ego where there is no attachment. A person without *mamata* means a person without ego. You don't have to look for ego there.

So what is a Gnani Purush like? He is without any attachment and He is ego-less. He lives the way nature keeps him. He does not have any 'I-ness' (*potapanu*).

### **Where there is no 'my-ness' there exists the supreme Self**

Where one has any selfish interest, where there is even a trace of my-ness (*mamata*), there cannot be any salvation. God manifests where there is no my-ness. Ego exists only due to attachment (this is mine; *mamata*).

**Questioner:** Is it possible that *mamata* gives rise to the ego, which in turn gives rise to *raag* (attachment)?

**Dadashri:** No, it is *mamata* which gives rise to everything. Why does the 'I' exist? It exists because of 'my'. Otherwise, the 'I' is the absolute Self (*parmatma*). 'My' means *mamata*. Once there is a separation between the 'I' and the 'my', then what is left? The 'I' and that 'I' verily is the pure Soul.

**Questioner:** Would everyone become a Gnani if they became free from *mamata*?

**Dadashri:** Yes. A person will become a Gnani if he becomes free of *mamata*. All those who became tirthankaras, they were all free from *mamata*. *Mamata* can never exist there.

**Questioner:** What gives rise to this 'my-ness' (*mamatva*)?

**Dadashri:** It arises out of greed (*lalacha*); greed of any kind.

**Questioner:** Is it because of what had been done in the past life?

**Dadashri:** It is only because you have come into this Gnan that you are able to understand that everything one

experiences is due to his actions of the past life. But other people will not understand this. This is all due to their *lalacha* (greed). Their greed is very obvious and visible and wherever there is greed, *mamata* is bound to be there without fail. 'We' had lot of pride (*maan*) but 'we' did not have any *mamata* at all.

**Questioner:** So does the ego exist because of greed (*lalacha*) and my-ness (*mamata*)?

**Dadashri:** 'I' exists because of 'my'. Otherwise, the 'I' part is the pure Soul if you get rid of the 'my' part. The ego will exist as long as 'my' is associated with the 'I'. He whose 'my' is gone, loses his ego and becomes the supreme Soul (*parmatma*)! This is as clear as daylight!

### The nature of *mamata*

That in which 'my-ness', enters; that wherein one projects the self, is what we call *mamata*. For example, when you say, 'this teacup is mine', you give 'my-ness' to it and so what happens when it breaks? There is problem even when your teacup breaks! In fact, if I tell this child to throw away this teacup, he will shrug his shoulders and say, 'How can I throw it away?' Can you not understand the *mamata* in this? Why does he shrug his shoulders right away? Then if you tell him, 'throw out Dadaji's shoes' he will say, 'I cannot do that.' Look how particular those who have understanding can be, it is only because of the ego that everything has gone wrong. The ego of '*Hum, hum, hum!* Hum means 'I'.

**Questioner:** Does the ego dissolve through Gnan?

**Dadashri:** Ego means ignorance. And Gnan means absence of ego; an egoless state. So there is no ego that cannot be dissolved through Gnan. Gnan is the egoless state and ignorance is a state with ego; there are only these two states.

### The extent of *mamata* (my-ness)

The world keeps nurturing and watering the plant of *mamata*. One keeps nurturing it by projecting, 'This is mine' ... 'this is mine.' If you ask them what is not theirs, they will tell you 'this is not ours. This is my brother's' Then a few years later they tell you, 'My brother has taken away some of our things', and then they will go to court. Then they die and their children will fight complaining about the same thing. Now will you not call such a person 'a sack of misguided intellect'? If he tries to sell this 'sack of intellect', no one will pay even a dime for it, will they?

Their *mamata*; their 'my-ness' goes even as far as, 'This country of India, is ours.' Then what do they claim about the state of Gujarat? They will say, 'Gujarat is ours.' And in Gujarat some will say, 'Our district of Charotar is very good.' One becomes the owner of entire Charotar! Then in Charotar, a person from the town of Anand will say, 'We the people of Anand are like this' and a person from the town of Bhadran will say, 'Our Bhadran people are like this.' He becomes the owner of the whole village. Then people from two different streets from the same village will argue, 'Our street is better than yours.' Then two families from the same street argue about their families. This goes down all the way to two brothers arguing about who is better. So it is the same everywhere and people try to protect their little ownerships. They try to protect (own) the whole country, and the whole state of Gujarat. What is the point of spreading ownership all throughout India? One has not done anything for his own salvation and yet he is busy claiming and spreading ownership all around.

Now who creates this *drashtibhed* (a vision of division)? The intellect (*buddhi*) creates it. It will be so divisive that it will make one say, 'I have nothing to do with those other people.' 'This is our home, this is ours and that is ours. We do not have anything to do with anyone else,' this is how divisive it is; these

are the kind of divisiveness it creates. If you were to ask someone, ‘Since you claim this is your home; then you must not have any separation due to differences in your home.’ He will tell you, ‘No there is no *matbhed* (separation due to differences) in our home.’ But what do they do when they fight with each other in the home? Do two people not fight with each other in the home?

**Questioner:** Yes they do.

**Dadashri:** What do they do at that time? Will they not say, ‘You are like this’, and she will say, ‘You are like that.’ Where do these differences end up? It all comes down to, ‘From now on, I am all alone. No one is mine. No one else is mine.’ This same old divisive vision of ‘yours and mine, yours and mine’ continues over and over again.

### **The boundary of *mamata* (my-ness)**

One man tells me, ‘I cannot get rid of my *mamata*.’ I told him, ‘How can you get rid of it? As far as you know, whatever falls within the boundary of your property is yours, is that correct? Or do you claim you own things beyond that boundary? You are able to define certain boundaries, are you not? So can you show me the boundary of *mamata*? What is the boundary of *mamata*? Other people too can show you the boundary of your house but do you not need to define the boundary of *mamata* as well?’

People have not seen the boundary of *mamata*. Everything looks good with a boundary. Do you look beyond the boundaries of your home and say that the house next door is also yours?

**Questioner:** No.

**Dadashri:** Does the house not have a boundary too? You don’t claim the neighbor’s house as yours do you? So, what I am saying is let *mamata* be but it should be within a boundary.



So what should be the boundary of *mamata*? Your boundary is: whatever you have *mamata* for will come with you when you die; that is the boundary of *mamata*. So what does the boundary of *mamata* mean? It means that as long as you are living, it will remain yours and not after you die. The Lord has said to have *mamata* towards your finger; according to the Lord you may say, 'this is 'my' finger', but He has said that we should not have *mamata* for the ring on the finger. Why, because the ring will be taken away; it will be left behind. Will they not take away the ring? And sometimes if the ring does not come out, they will even break the finger in order to take it out! So do not have *mamata* there.

So that which no longer exists after one leaves this world is the limit for one's *mamata*. *Mamata* beyond this boundary should be removed. So what kind of *mamata* should go away? The *mamata*, (my-ness) towards your one and only son should go away and similarly any other such *mamata* elsewhere should also go away. This is not just mere talk. Elsewhere people can multiply the non-truth with non-truth and still pass the exam. But one cannot pass the examination of the Gnani. Here one cannot get by with just idle talks. With the Gnani you need 'exactness'.

### ***Mamata of the Insurance Agent***

If a ship is sinking and the insurance agent is watching, will it have an effect on him? If the ship ends up sinking, will he not have to pay money?

**Questioner:** Yes, he has to pay.

**Dadashri:** But will he be affected by it personally?

**Questioner:** He will not be affected personally.

**Dadashri:** Why is that? So if something belonging to a business is lost, who will worry about it? Everyone claims, 'this is our', but do they have any *mamata*?

So there should be two kinds of *mamata*. You should have full *mamata* over your body. And *mamata* that has spread towards external things should be like this *mamata*.

‘This house is mine, this watch is mine, this ring is mine,’ all this is extended *mamata*. But really, they will remove all your jewelry and everything else when you leave (die).

There should be a boundary (limitations) for *mamata*. Should there not be a boundary for everything? So should there not be a boundary for *mamata* too?

**Questioner:** So does that mean one should not have *raag-dwesh* towards things of extended *mamata*?

**Dadashri:** You should be like the insurance agent who does not become affected by any losses.

### **You can have *mamata* for this body only**

So have *mamata* for only those things that will come with you. Otherwise, is there anything that will no longer be there after one leaves? ‘This leg is mine, this arm is mine, this nose is mine, ear is mine, this eye is mine, this finger is mine, all the thirty-two teeth are mine...’ - there are many such things in the body. This much *mamata* is more than enough. Then there is no interference. There is no need for external and extended *mamata*. People have mistakenly created the extended *mamata*. It has come about because of a lack of understanding. Otherwise, *mamata* should not be extended externally.

**Questioner:** Does that mean *mamata* should be for only the body?

**Dadashri:** Only for this body and you should have full *mamata* for it. You should give it food and drink; there is great happiness in such *mamata*. But people do not enjoy that happiness and instead they take pleasure of, ‘This house is mine...that is mine...this is my wife, etc.’ No body is going to be yours! Whatever you believe to be ‘yours’, will not come

with you. 'You' are permanent. Temporary things will not suit you.

Ultimately when even your own body is not going to be yours, then how can the wife be yours? Is the wife going to be yours? What if you keep having *mamata* towards the wife and one day she divorces you? There is no such problem with this body, is there?

**Questioner:** But what is there in this body that merits having unnecessary *mamata*?

**Dadashri:** Then what on the outside is worth having more *mamata* for? So there is nothing that is yours. Whatever is yours, will come with you; that is the principle. And anything that is not yours is not going to. So is it not meaningless to have *mamata* for anything that is not yours?

**Questioner:** But how much *mamata* can there be towards the body?

**Dadashri:** There are many things in the body. There are thirty-two teeth and a tongue that work the whole day but does not get crushed between the teeth. So it is more than enough if you increase this much *mamata* towards the body.

**Questioner:** What is the benefit in keeping this much *mamata*?

**Dadashri:** When you keep this much *mamata* for the body, there is an adjustment for the body. There is arrangement for everything the body needs. Everything is orderly. What the eyes need, what the ears need, what the stomach needs, everything will get what is needed.

**Questioner:** What if the *mamata* gets focused exclusively on the body?

**Dadashri:** When that happens, just relax and go to sleep peacefully! But people do not even sleep peacefully.

**Questioner:** But people's *mamata* is spread out is it not?

**Dadashri:** But at whose expense are they extending it? Everyone has desires, do they not? How much land does a farmer desire? And there is a limit on the amount of available land, is there not? People's desire for land is endless. One person will say, 'I want five-hundred acres.' Another will say, 'I want one hundred acres,' and a third person will say, 'I want hundred acres.' How can this be possible? People suffer miserably in the process but achieve nothing.

### **Remove *mamata* through understanding**

One man had a beautiful bungalow. He started to cry when talks about selling it came up. He said, 'Do not sell this bungalow, no matter what.' He had to sell it anyway because of financial problems. After the transfer of papers, the bungalow burnt down. Someone asked him, 'Hey did your bungalow burn down?' He replied, 'What do I have to do with it?' The young man replied, 'But that was your bungalow!' so the older man says, 'But I had sold it.' Now it was such a wonderful bungalow when he lived in it, so why did his *mamata* towards it go away a day later?

**Questioner:** Because he sold it.

**Dadashri:** But how can his *mamata* go away?

**Questioner:** His *mamata* went away because he let go of it.

**Dadashri:** He did not let go of it but he was forced to let go, was he not? On the contrary, when the bungalow burnt down, he was relieved. So, did his 'my-ness' not go away on the same day when he sold his property? And what did he get in return? Papers? Will one's 'my-ness' go away with papers? Yes it will; did you not see that? And will papers go away or not? Yes, they will too. So if a mere paper can remove the

feelings of 'my-ness', then what is wrong in you removing it by way of understanding? And can it not be removed through understanding? Then one would not cry even if his home were to burn down, would he?

**Questioner:** But if the court rules that the transfer of papers was invalid, then he will start crying again.

**Dadashri:** Yes, he will start crying again.

**Questioner:** So why did his *mamata* not go away till today?

**Dadashri:** It will not until he finds a way to do so. And eventually what does the bungalow of a half million say? It says, 'Hey! Nagindas sheth, either you will have to leave me or I will have to leave you.' So Nagindas sheth says, 'Where are you going to go?' And the bungalow says, 'I will have to go when you file bankruptcy. Or else, you are going to go away anyway (die) and I will remain standing here.' Now when the bungalow says this, would one not feel ashamed?

So, people have needlessly extended their *mamata*. Why do houses and bungalows not extend their *mamata* by claiming, 'only this owner is mine?' and yet man extends his *mamata* towards the whole world.

**Questioner:** But in the eyes of the world, a man is considered big if his *mamata* is well extended.

**Dadashri:** Yes, he is considered big, but he is just as miserable. People have needlessly extended their *mamata*.

### The rules in a museum

What causes one to have *mamata*? It is caused by the tendency to be worldly (*sansari swabhav*). This tendency to be worldly is binding. This binding, the feeling of 'my-ness' is *mamata*. For that matter has the intellect (*buddhi*) done anything less? The world has been made wonderful through the

intellect and I am telling you not to get trapped; not to become attached to it. You may eat, drink and enjoy but do not get trapped and yet people get attached. Do not get attached. Enjoy it and go to sleep!

What is this world? It is the largest museum! It is a museum just like the one we have in Baroda. What are the rules when you enter a museum with your ticket? The conditions are 'Go in, take your time and observe; and enjoy as much and for as long as you want to. Eat and drink as much as you want to, if and when you want. You can enjoy doing all that in the museum. But you cannot take anything with you when you leave. If you do, you will be guilty and incur a liability.' Then why would you want to mess with anything once you enter in? Just enjoy the different collections in the museum. You cannot take anything with you when you leave. This world is a museum that you have entered. There is a problem only if you touch things or try to take things out of it. Then one will say, 'Sir, the problem is only when I carry it out physically, is it not?' No, the law says, you cannot carry it out even in your mind and not with your speech either. Do not take anything out. Yet, you are free to enjoy it all. Is there anything wrong with this law?

**Questioner:** That is true.

**Dadashri:** Now is it not possible to leave the world in this same way? But people keep taking things, some even put things in their pockets and walk out but then they get caught there, in the next life. And people take many things in their mind, 'Ah! There is no one like the girl I saw,' and she will say, 'I have never seen anyone like him in my entire life.' Hey, you!! What are you going to do with them now?

**Questioner:** But this 'museum' is such that it gives rise to all kinds of covetousness (*lalacha*).

**Dadashri:** Museums are always like that. But when the law is such that you cannot take anything with you, then what?

Do you have a custom of taking things away with you in your town?

**Questioner:** No.

**Dadashri:** Then why do you fret and worry in this way? Simply 'see' and 'know' (*joovo ane jaano*)! When the Alphanso mango arrives, enjoy it at leisure. Enjoy them. There is no problem. Turn on the fan, turn on the air conditioner, sit peacefully and enjoy your mangos. But you cannot take them with you and you must not worry about anything. So the whole world is a museum where you can eat, drink and enjoy. People do not know how to enjoy. They eat as if there is a dagger hanging over their head (under stress). Darn your eating! The heck with it all! If you are afraid of the dagger, before you sit down to eat, tell the dagger, 'fall whenever you want to. I am sitting here to eat.' Such is the state of everyone; they sit to dine with the weight of a dagger hanging overhead. And you can see it on their faces. Do you not see their castor-oil-ingested faces?

**Questioner:** Yes.

**Dadashri:** So eat and drink whatever you like. Enjoy your comforts. Women are not the problem, either. Do not get married if possible, but if you do, keep it as a worldly relation; understand that it is a temporary state. Do not get married thinking and believing she is yours forever. People marry as if the relationship is going to last forever. Do they not?

**Questioner:** Yes they do!

**Dadashri:** Now, You (*mahatma*, the one who has taken Gnan) get married and so do others. Others say 'my wife, my wife, my wife...' whereas You understand that You are settling the account of that file (of the wife) with equanimity, because You have taken the Gnan. But are you able to take anything with you even though you have claimed it as yours by saying, 'mine...mine?' Has anyone been able to do so?

**Questioner:** No, no one has so far.

**Dadashri:** So if there is no allowance and agreement of taking anything with you, then why this unnecessary hassle? So do not take anything from this 'museum of the world' even if you like it a lot. If you do, you will have to suffer the consequences. But instead people put things in their pockets and they try to sneak out from the other side. Then they have to face the consequences of their actions when they are caught in their next life. So do not take anything; enjoy everything but do not make it 'mine'. Can you say 'this is mine' to anything in the museum? What do you think?

**Questioner:** That is true.

**Dadashri:** Wherever there is quarrel, there verily is my-ness within (*mamata*). There is no quarrel with anyone on the outside. Then he will say, 'my wife is no good.' You fool, why do you say, 'my'? He still does not let go of his 'my-ness'. He would not let go of that, would he?

**Questioner:** These words 'my' and 'no-good' are being used at the same time; such a thought never occurs to anyone!

**Dadashri:** Yes, he will even say, 'my wife is no good. She is worth divorcing.' Spoken words have an effect. Every spoken word will have an effect. The effect of, 'She is not mine' remains and the effect of 'she is mine,' remains.

**Saying, 'mine' makes it stick; saying 'not mine' makes it leave**

A friend of ours was married for ten years and then his wife died leaving behind three young children. He used to cry and so I had gone to console him, as did many others. I asked him, 'Why are you crying? What is the point of it now?' he told me, 'But what about these three children? I am lost without her.' I asked him, 'but what will you do? Is she going to come back?'



he replied, 'But I do not like it without her, what should I do about that?' I told him, 'You do not like being without your wife now but what if the two of you had met on a train eleven years ago? You would have shoved past her. You married her ten years ago but is it possible that even ten days prior to your marriage, you would have ignored her? Is that possible or not?' he said, 'But I did not know her then, did I?' I told him, 'Would you not have insisted that she vacate your reserved seat on the train had you met her prior to your marriage?' He asked me what my point was. I told him that when he sat across from her under their wedding canopy and looked at her; that was when he twisted the first knot of 'my-ness' with her. The knot of *mamata* with her was tied by saying 'this is my wife' and she did the same by saying 'this is my husband'. I told him, 'neither of you had the *mamata* prior to your wedding day. From the time you got married, up until now, you have continuously twisted and tightened the knots of attachment of 'my, my, my...' This created a mental effect; it has created a psychological effect. You will create a psychological effect even by saying it just once, whereas this is an effect of ten years worth.' He replied, 'Yes I do agree that a psychological effect has taken over me. How can I get rid of it now?' I told him, 'Now keep saying, 'not mine...not mine...not mine...' and thus unwind the knots exactly the way you had wound them! This is the only solution.'

In reality there is no bondage. It is merely a psychological effect that takes place; then when the wife dies leaving three children behind, the poor man cries. He became happy after I explained things to him this way. As such there is no relation. It is all because one believes 'she is my wife...she is mine...mine' that the attachment and my-ness (*mamata*) takes hold. And this effect will go away simply by saying, 'she is not mine, not mine....' This 'we' guarantee you!

Anything that you get attached to by saying 'my or mine,'

can be removed by saying 'Not mine, not mine.' And if you want to get attached again, then instead of saying 'not mine', say 'mine' and you will get attached. Do you understand that? You do not need any glue for this; it will stick without glue!

### **Achieve everything even without *mamata***

This is just a ghost of *mamata* (my-ness) that has possessed you. It will go away if I remove it for you. *Mamata* is the demon witch and I am the exorcist for it. So if you move around in this world without *mamata*, you will get a lot of respect. But no one lets go of his or her my-ness. I ask people, 'what do you want?' 'What do you crave for?' and they say, 'I have a craving for respect (*maan*).' 'What else?' Then they will say, 'Something to eat and drink.' So then let go of this my-ness (*mamata*) and you will get whatever you need. But people tell me, 'If I let go, I will lose whatever I do have.' And so they will not let go.

### **Entrapment is the consequence of greed (*lalacha*)**

Greed (*lalacha*) makes a monkey force his hand through the narrow opening of a pot, thinking 'I will take out some nuts'. He forces his hand through, grabs the nuts in a fist but cannot pull his hand out because his fist is too wide. He starts screaming because he cannot pull his hand out. Now why won't he let go of what is inside his fist? All he understands is 'since I was able to put my hand in, I should be able to pull it out, but why I can't? Maybe somebody has grabbed hold of me from the inside!' But he will not let go of the nuts in his fist, and he keeps on screaming. In trying to free himself he tries to pick up the pot but he cannot because it is stuck in the ground. Then people will gather around and catch him. This is how people catch monkeys. People are clever too because they have been there. They know their 'relatives'! Don't they catch monkeys this way? You will have to understand all this, won't you?

## Subtle observation of one's own nature

In the old days, people used to make yogurt in small clay pots. Cats have a habit of drinking milk and yogurt so what do they do? They stick their heads in the pot to taste the yogurt because they can smell it. They will not leave the pot alone. When no one is around, the cat will force its head inside the pot. It has the strength to force its head in but not to pull it out. So then, it walks around with the pot around its head! I have seen cats do this. Have you not seen such a thing? I used to be very mischievous so I would find ways of playing tricks. If I could not then others would teach me. You have to be mischievous in order to play games like this. It was because of my nature that I found such tricks.

**Questioner:** All of us are walking around with our heads in a pot, Dada.

**Dadashri:** Arey! People walk around doing just that, don't they? I see them all the time. I have broken the pots for many people, what can the poor people do? How long can they go around with their heads in a pot? Poor fellows, they cannot even see.

**Questioner:** How many such 'pots' have you broken?

**Dadashri:** I will not tell you the number but I have broken the pots for sure. Now that they can see, they say, 'I will not stick my head in the pot again!' They learn from their experiences. Having learnt from their experience, they will not repeat the mistake again.

## Belief that creates *mamata* (my-ness)

There is nothing in the worldly life that hinders you. What is there in the world to hinder you? Where nothing is truly yours, you believe it to be yours. Have you made a decision that nothing is yours? What kind of belief is this? Say if you believe a certain bank to be yours. And one day when you go there and

tell the manager, 'This bank is mine so why don't you leave?' What will he tell you? So everything that you believe to be yours will one day put you in 'jail' (causes bondage). So then why would you want to believe this? Besides what good does simply 'believing' do? There should be a firm decision about what is exact and precise; beliefs have no basis. On the contrary, you will be ridiculed and thrown in jail.

Everything binds you because you created my-ness towards it. Nothing belongs to you, not even the body. It would be your friend if it were truly yours. But look how much pain and suffering it gives you before it leaves and 'You' have to vacate the 'home'. In which past life have you departed without my-ness (*mamata*)? You have died as an uncle, you have died as a father; you have done all this. Dying without my-ness is the entrance to liberation. And if you die with *mamata* then this world is always there for you to come back to. You have died in every past life but that *mamata* has not gone, has it? It still remains. Now you have also attained the knowledge that this *mamata* is not real and yet it has not gone. It is very difficult to attain the knowledge that teaches you 'mamata is not real'; it is extremely rare and difficult.

### **The one with *mamata* is not the Self**

I have made you without *mamata*; attachment or my-ness and you still do not validate this by saying so. I have made you without *mamata* but you still do not say, 'I too am without *mamata*.'

**Questioner:** But how can *mamata* go away?

**Dadashri:** Your *mamata* is gone after attaining this Gnan. So now why would you want to remove it again? Your 'shop' was a partnership between you and Chandulal and now it is divided. Chandulal is the one with *mamata* and there is no problem with that, but You are without *mamata*, now. The partnership in the shop has been divided so with whom does the

*mamata* go with? It goes with 'Chandulal'. It did not come with You, so Your problem is solved.

This is a museum. It is like a hotel so we drink tea and so do others. But what do other people do in the museum? They give all kinds of opinions 'This tea is very good, the other one was not. This tea is strong, the other was weak.' We (the Gnani and His *mahatmas*) on the other hand, do not do this. We deal with whatever comes our way, with equanimity.

### ***Mamata* (my-ness) such as the one in a drama**

The Lord has not forbidden one to keep *mamata*; you can have *mamata* but it should be like the one played out in a drama; it should be perfunctory. Just like the *mamata* an actor would show in a play. Do actors in a play not show *mamata* (attachment or my-ness)? In the play, King Bhartruhari will come and then Queen Pingda will come. King Bhartruhari will cry, but it is all a drama (for the sake of the play). So there is no bondage or liability from that *mamata*. Similarly; you should carry out your part of 'acting'; eat, drink and enjoy yourself but do it dramatically. 'We' too do the 'drama', do 'we' not?

**Questioner:** Can you find anyone with 'dramatic *mamata*' in this day and age?

**Dadashri:** There cannot be any dramatic *mamata*. But I do the drama. How I inquire about Hiraba's (Dadashri's wife) welfare! Once a fortnight she would tell my nephew, 'Please ask Dada to come and have dinner today.' And so 'we' have to go, 'we' have to make the time, no matter how busy 'we' are and go there for dinner. 'We' have to please her. 'We' would lose whatever little respect there was, if she were to get upset. But 'we' make sure she never gets upset. So 'we' go to Hiraba's home for dinner. If Hiraba tells 'us' 'Come tomorrow', then 'we' would go again. Everyone will also comment, 'Dada

had come today to eat.’ But what a drama ‘we’ play, even Hiraba would not realize ‘we’ are acting. ‘We’ would even tell her, ‘I do not like it if you are not with me.’ She would not know that ‘we’ are saying it ‘dramatically’. I am telling you this.

### **Enjoying without my-ness**

When you come here to stay for a few days, you can enjoy the comforts of a bed, mattress, chair, etc.; there is no problem with that, but do so without any *mamata* towards it. That is called ‘enjoying’, so you have to experience everything without *mamata*, enjoy with an understanding of ‘this is not mine’. Now if the head of the house understands that although he is the landlord but nothing belongs to him even though he is the landlord, then how well he would enjoy everything in a *mamata*-free state. Then even if children were to jump on his bed and break it, he would not be affected because he does not have any *mamata*; attachment through ownership of that bed.

Therefore, it is worth knowing all this from the Gnani Purush. Otherwise you have done nothing but wander for countless past lives, you have not left any place to wander and yet the ‘Central station’ (for liberation) has not arrived. Here, when you meet the Gnani Purush, you have finally arrived at your destination.

### **He attains liberation**

Now this – liberation through Akram Vignan – is the Central Station. You do not have to go any further from this point; your journey ends here. There are no mental difficulties (*adhi*), physical difficulties (*vyadhi*) or externally induced difficulties (*upadhi*). Otherwise there is nothing but wandering at every station anyway and people do exactly just that. People wander from here to there and from there to here because of their intense greed (*lalacha*) of ‘I want this and I want that’. The

Lord says, 'Once you fulfill your intense greed (*lalacha*), come take my shelter. Then, you and I are one.' But people have intense unsatisfied greed for so many things that their wanderings never cease.

A person can attain liberation on his own if he did not harbor any intense greed (*lalacha*). He can discover liberation if he is not bound by his *lalacha*. But people keep wandering (caught up in the life-death cycle) as a result of their intense greed and they suffer tremendously in the process.

I asked one man who had come here, 'Do you have any intense greed (*lalacha*)?' he replied, 'I do not harbor any greed whatsoever!' I told him, 'That is a great adjustment.' The one who has never had intense greed can reach the Self.

### **One loses all sense in intense inner greed (*lalacha*)**

**Questioner:** Is there just one kind of *lalacha* or are there many?

**Dadashri:** There is no problem if there were just one kind. Then it is called greed of one kind.

**Questioner:** But the intense greed you are talking about is that of one kind?

**Dadashri:** No there are all kinds of intense greed (*lalacha*). People want to extract happiness from wherever they can.

**Questioner:** Is it an illusionary happiness?

**Dadashri:** Yes, that is it. What else? There is no limit to it. It is fine if there is *lalacha* for only sex. Then it is considered *lobh* (just greed). Then he would not have an intense greed (*lalacha*) for anything else, would he? No. But a person with intense greed will have all kinds of intense greed (*lalacha*) he will be absorbed in all kinds of *lalacha*.

## **Gluttonous greed for pleasure makes one miss the goal of liberation**

If you show a piece of *poori* (fried Indian flat bread) to a dog, he will forget his entire family. He will forget everyone, his puppies, his territory where he lives, the general vicinity of his residence and he will stray far away from his location. He wags his tail from *lalacha* for a single *poori*! I am a strong opponent of such *lalacha* (addictive avarice). I am amazed when I see this in people, what kind of greed! It is open poison! One should eat what comes in front, but such addictive greed must not exist.

**Questioner:** One's needs are satisfied without having to resort to such covetousness.

**Dadashri:** Therefore, the trouble is for only the covetous people. Otherwise everything is available right at home. I do not have any desire for anything and yet I get everything. There is no desire for anything let alone any avarice.

**Questioner:** What is the difference between avarice and desire?

**Dadashri:** Everyone is free to harbor desire, of any kind. There is no problem in having desire, but there is with avarice (*lalacha*). If you dangle a piece of bread in front of a dog, he will run from anywhere to anywhere because a gluttonous greed has taken hold.

**Questioner:** So with such addictive avarice one loses sense of what is right and what is wrong?

**Dadashri:** Insatiable avarice (gluttonous greed; *lalacha*), it gives you the right to label a man as an animal! It is an animal roaming around in the human form.

**Questioner:** What are the consequences if we perform religious activities in a gluttonous greed for prestige and fame?



**Dadashri:** That is not gluttonous greed (*lalacha*). It is natural for one to seek recognition. As long as there is the worldly life, there will always be a desire to make a name for oneself; there will be other desires too. That is not considered gluttonous greed (*lalacha*). The kind of *lalacha* I am talking about is the kind in the example of the dog. If a dog sees a poori, he will keep hovering around it. He will lose awareness that he has strayed far away from his location and family. He loses all awareness.

Everyone has at least some element of such gluttonous avarice but the term *lalachu* (the addicted glutton) is reserved for the one who behaves like an animal in human form.

Say a man brings home some wonderful sweets and another man (visiting him) loves those sweets. He will sit around for hours, because of his avarice and greed, hoping he will be offered some of it. He will leave only when you give him some. He sits for a long time because of his insatiable greed within. On the other hand an egoistic person—one who is heavily laden with the sense of the self—will say, ‘the heck with it, I would rather go home.’ He will take off. He does not covet. Therefore this world is bound by such *lalacha* (excessive greed or gluttonous avarice) and promise of pleasure. Hey, the dogs and donkeys have such *lalacha*, not humans! How dare we humans have such avarice?

When does a mouse enter a cage? When does it get trapped in the cage?

**Questioner:** When there is excessive greed (*lalacha*).

**Dadashri:** Yes, it smells a *dhebru* (small spicy deep-fried bread) and when it goes to eat it, it gets trapped. When it sees the *dhebru* in the cage, it sits outside impatiently thinking, ‘When shall I go in? When shall I go in?’ and once it enters, the cage door shuts behind him automatically. Therefore insatiable greed for pleasure (*lalacha*) is the cause of all misery.

## Which is harmful, *lobh* (greed) or *lalacha* (covetousness or intense greed)?

**Questioner:** What makes one intensely greedy and covetous? Is it the mind?

**Dadashri:** It is the mind but it is one of the main attributes of the ego, is it not? Intense greed (*lalacha*) of past life are expressed through the mind in this life, and because of the ego, one will continue to have on going *lalacha* (intense greed).

**Questioner:** Which *kashayas* (anger, pride, deceit and greed) does intense greed (*lalacha*) fall under?

**Dadashri:** *Lalacha* is a *raag kashaya* i.e. it is a *kashaya* of attachment. When attachment and deceit (*raag* and *kapat* respectively) come together, they give rise to intense greed *lalacha*.

**Questioner:** Does it not come under illusion (*moha*) as well, Dada?

**Dadashri:** You can call it whatever you want, but intense greed (*lalacha*) is different.

**Questioner:** Is deceit (*kapat*) like intense greed?

**Dadashri:** This is not even deceit (*kapat*). This is all intense greed. Even you would know how to deceive. This is intense greed. The main thing in intense greed (*lalacha*) is greed (*lobh*).

**Questioner:** Does that greed (*lobh*) gradually change to intense greed (*lalacha*)?

**Dadashri:** No. Greed (*lobh*) arises only after intense greed (*lalacha*) arises. There is no problem with being greedy (*lobhi*). At least a person with greed will win some day but not the person with intense greed (*lalacha*).

A man with intense (*lalacha*) greed is worse than a man

with greed (*lobh*). At least a greedy person will not let swindlers or con artists starve. Who will make the swindlers go hungry? Everyone except a man with greed (*lobh*). A person's greed is food for the con artist.

**Questioner:** Then what is the difference between a greedy man (*lobhi*) and a man with intense greed (*lalacha*)?

**Dadashri:** A man with intense greed (*lalacha*) will be tempted by anything that promises pleasure whereas a greedy man is greedy about only one thing, for example, his greed maybe only for money. He will have greed for anything that will help him get money. Whereas a man with intense greed (*lalacha*) will go after whatever he can. He will go for anything that will give him pleasure. When such a man gets upset, he will throw a tantrum (*ragu*). He will try to get what he wants by scaring people; he will make statements like, 'I will kill myself. I will commit suicide.'

**Questioner:** What kind of intense greed (*lalacha*) does he have that he would do that?

**Dadashri:** He wants pleasure out of something and when he is denied that pleasure, he throws tantrums like, 'I will do this...I will commit suicide.'

**Questioner:** Usually the intense greed is for sex, is it not?

**Dadashri:** For sex as well as everything else.

**Questioner:** So does that include other things like pride or the need to be worshipped and respected, etc.?

**Dadashri:** Yes, that too. He will do the same if he is denied alcohol.

**Questioner:** Is the intense greed *lalacha* for the material thing itself or is it for the pleasure derived from those material things?

**Dadashri:** It is all about pleasure; it is not for the actual

material thing. What is he going to do with things? The intense greed (*lalacha*) is for what is derived from such things.

**Questioner:** Is it not the same for a greedy (*lobhi*) person?

**Dadashri:** A greedy person is better because he has greed for only certain things. He does not worry about anything else. Sometimes he does not even care about women or other things. The only problem he has is with his greed (*lobh*).

**Questioner:** Which is worse, greed or intense greed?

**Dadashri:** Intense greed (*lalacha*)! A person with intense greed will not get the opportunity for liberation. Straight people do not have any such difficulties. The life of a person with intense greed (*lalacha*) will remain full of insults and difficulties.

**Questioner:** But does he feel hurt by the insults?

**Dadashri:** If that were the case, his inclination towards intense greed (*lalacha*) would subside. A person with too much intense greed (*lalacha*) is openly shameless (*naffat*).

**Questioner:** So the one who has pride (*maan*) and wants respect, does not care about intense greed (*lalacha*)?

**Dadashri:** The one who is concerned about his pride and status is not likely to give into other weaknesses. This is because he is afraid of being insulted.

**Questioner:** But what if intense greed for pride enters into it?

**Dadashri:** Yes, that intense greed is there too. That is the intense greed (*lalacha*)! We call that beggary (*bheekh*) for respect (*maan*).

**Questioner:** But can a greedy (*lobhi*) person also be a (*lalachu*) (one with intense greed)?

**Dadashri:** No, there is a big difference between the two.

Greedy means greedy and intensely greedy (*lalachu*) means intensely greedy and covetous. A greedy person has awareness but a person with intense greed (*lalacha*) and avarice moves about without any care or awareness (*bebhaan*) of what is beneficial or harmful to him; he is constantly harming himself.

**Questioner:** Does he realize he is harming himself?

**Dadashri:** No, he does not. He is not aware of it at all.

That is why a person with greed (*lobh*) can become free some day. Which kind of person becomes free first? It is a *maani* (one with a lot of pride; one who wants a lot of importance) and a *krodhi* (someone with anger). These people are naïve and are easily deceived. Others can see their shortcomings and will point them out to them however; greed (*lobh*) cannot be seen. The one with greed cannot see his own greed. Greed can be so deep that even the owner cannot see it. ‘We’ have to point it out to him!

**Questioner:** Greed will not go away, is it because it is so deep?

**Dadashri:** Yes, it will not go away that easily, it will work a person to death. Nevertheless, a greedy person has some principles. A person with avarice and intense greed (*lalacha*) on the other hand, has no principles. A person with *lalacha* will not abide by or practice the Gnani’s Agnas at all. He would not be able to do so even if he wants to.

**Questioner:** But what if he has good inner intent and feelings for the Gnani Purush?

**Dadashri:** He would not be able to attain anything even if he has good intentions. So a *lobhi* (greedy person) can be freed but not a *lalachu* – one with avarice and intense greed.

After this Gnan, a little of greed remains somewhat alive whereas *lalacha* (intense greed) remains completely alive. But the greedy person has a ‘safe-side’ (his liberation will occur at

sometime in future) whereas the person with *lalacha* does not have a 'safe-side'. I have seen this in many places.

A person with greed, most of the time will not be able to abide by the Gnani's Agnas, although at times he will be able to. A person with intense greed (*lalacha*) will not be able to follow the Agnas at all. This is the difference between a greedy person and a covetous (*lalachu*) one. A *lalachu* commits spiritual suicide; he is constantly killing the self.

### **The craving for pleasure from every which way**

**Questioner:** What other things are included in this *lalacha* (gluttonous greed for pleasure)?

**Dadashri:** Everything falls into it.

**Questioner:** Yes, but what type of greed is included in it?

**Dadashri:** Greed for all kinds of pleasure. Nothing is left out!

**Questioner:** Please, explain it to us with some examples.

**Dadashri:** Everyone understands this. Would anyone have *lalacha* for getting beaten? Would anyone have any *lalacha* for verbal abuse? Can people not understand what kind of *lalacha* there is? It is *lalacha* of 'let me enjoy this, let me enjoy that; let me enjoy everything'; that verily is *lalacha* (the insatiable greed).

**Questioner:** But on what basis is such *lalacha* maintained and sustained?

**Dadashri:** On the basis of enjoying pleasure. Such a person wants to experience pleasure from whatever and whichever source available. There is no meaningful goal in life. Such a person does not care for public recognition or respect and is impervious to defamation and insults. He runs after pleasure in a shameless manner. There is no respect for any man made laws or discipline.

**Questioner:** So what is the cause of this kind of gluttony? How do these avarices originate?

**Dadashri:** It is to enjoy pleasure from wherever and by whatever means, to snatch away from whomever he can. There is no law or principle to what he does. He is not concerned about how shameful his conduct is in the eye of the society and much of his gluttony for pleasure is along the lines of public censure (*loknindya*) and disgrace. Therefore such gluttony leads a person into disgraceful acts and does not let him remain human.

**Questioner:** So what kinds of *bhaav* (intents) arise within such a state of gluttony?

**Dadashri:** One is driven towards experiencing pleasure from anything that comes in front of him. *Lalacha* means to intensely seek pleasure from the physical and the relative world all day long.

**Questioner:** Meaning he wants to experience pleasure at any cost?

**Dadashri:** Yes, correct. Our *mahatmas* who have attained this Gnan do not seek such pleasures. They settle their 'files' (a term used by Dadashri for all non-Self karmic accounts that come forth in this life after Self-Realization) with equanimity. Whatever comes his way, he settles with equanimity, he does not go looking for it.

This intense greed has never been purged in any previous life and that is why all these miseries exist now. One will find misery in endless lives but he will not find happiness in any life. This *lalacha* is the very cause for all miseries in life. This intense greed has existed not only in the past life but also in many previous lives. Now if one were to fracture it in this life, then everything will be fine and smooth from hereon. As long as it exists, the danger remains.

What does our Gnan (Self-knowledge) say? What is in this world worth enjoying? You are needlessly struggling in pursuit of these pleasures. The bliss of the Self is the only experience worth pursuing.

**Questioner:** The bliss that exists in the Self does not exist anywhere else.

**Dadashri:** Where else can bliss exist? All those pleasures are imaginary. If you imagine happiness (project happiness in something), you feel happy. One person says, 'I like *jalebee* (crisp fried sweet soaked in sugar syrup) very much,' and another person says, 'when I see *jalebee* I feel like throwing up.' So these pleasures are imagined, not real.

The whole world accepts gold as something precious and pleasing but the Gnani Purush does not. Even the Jain saints reject it. The world has imagined pleasure to exist in sex. Sexual interaction is nothing but sheer filth. How can bliss exist there?

### ***Lalacha* for sex; what a demeaning state**

**Questioner:** Are all conflicts and quarrels results of one taking pleasure from sex?

**Dadashri:** All this has arisen from sex and there is no pleasure in it. In the morning, these people's faces look like they just took some castor oil!

**Questioner:** It sends shivers through my body to see people go through so much suffering just for such a momentary pleasure.

**Dadashri:** That is *lalacha*; intense greed (*lalacha*) of enjoying sex. Then when he experiences the miseries of a life in hell, he comes to the realization of 'what is there to enjoy in it?' You can call a man having *lalacha* for sex, an animal. Sex will stop only when one shudders with horror at the thought of it. How can it stop otherwise? That is why Krupadudev has said that one would not like to even spit at it.



**Questioner:** Is it because of lack of awareness (*jagriti*) that these faults in matters of sexuality arise?

**Dadashri:** Awareness cannot remain where there is intense greed (*lalacha*). The root cause is intense greed for pleasure.

**Questioner:** So how does one get rid of his intense greed (*lalacha*)? Does he do it by saying, 'I do not want sex'?

**Dadashri:** He has to understand facts about sexuality. He has to understand everything about it very clearly. Sex is something that does not appeal to any of the senses; the eyes do not like it, the ears do not like to hear it, the nose does not like to smell it, the tongue does not like to taste it. It does not appeal to any of the five senses; he has to understand all this. 'We' find it hard to understand why one is stuck with this intense greed for sex when even the mind, the intellect and the ego do not like it.

**Questioner:** One experiences momentary pleasure in it.

**Dadashri:** No, it is not a question of momentary pleasure. Everyone is stuck in it because the world indulges in it and finds it pleasurable.

It is something even the sense organs do not accept. There is no problem with eating *jalebee*. *Jalebee* too is a *vishaya* (object of pleasure) but there is no problem with it. It looks appealing to the eyes and when you break it, you can hear it crack. It smells fragrant and it appeals to the taste buds. Even the fingers like to touch it. So, what 'we' are saying is that if your senses accept it, eat the *jalebee*. But with sex, the sense of smell finds it so repugnant that one will not feel like eating for three days!

A *lalachu* man will beg and bow down to a woman for sex. That is how unaware a man can become. What I am saying is that, what is the need for seeking any other pleasure after experiencing the bliss of the Self?

Sex is nothing but filth! It is covered up filth. One would

realize it when it is exposed. It is all filth covered with a 'silk cloth'. It is a betrayal. One does not remember all this and that is why he finds himself in this predicament. And what will a covetous man do? In his intense greed (*lalacha*), if the woman tells him to lick the pus coming out of a boil on her arm, he will do it! Even dogs would not lick in this way! That is avarice and intense greed (*lalacha*). His ego will not bother him there; it will not arise to question, 'How can I do this? The hell with it, I do not want this.' Intense greed (*lalacha*) can kill a person. The rule is that if a person eats a lot of onions, he will not be able to smell onions even if he is sitting next to them. And the person who does not eat them will be able to smell it even if he is sitting three rooms away. Similarly, a covetous person is completely impervious and unaware.

Sex means bestiality! It is a sign of animalistic behavior. Is it a human behavior? Sex should only be for having two or three children. After that, is sex even meant for humans?

### **Conflicts because of it**

**Questioner:** When a person is not successful in his intense greed (*lalacha*) for sex, does he not start becoming suspicious?

**Dadashri:** He will do everything when he does not succeed. He will become suspicious and have negative thoughts disguised in many ways. After that, may the Lord have mercy on him! It will give rise to further avarice but on top of that, it will disgrace him. Once it takes control over him, it will disgrace him without fail.

There is absolutely no relation with the 'wife' through the mind, body, thoughts or speech and so a man should not behave like he owns her or try to boss her around (do *dhanipanu*; dominate as a husband). What is considered *dhanipanu*? It is considered *dhanipanu*, as long as he maintains a bestial relationship through his mind, speech and body.

**Questioner:** But he exercises his dominance (*dhanipanu*) and bosses her around only when sex is involved, is that not so?

**Dadashri:** Bossiness as a husband means to threaten the wife into having sex. But then he will pay the price for it in his next life.

**Questioner:** What will happen?

**Dadashri:** It binds vengeance (*vair*). Is any soul likely to remain suppressed?

When husband and wife have a lot of conflicts, he will say to her, 'Why do you walk around sulking?' She will sulk even more and she will keep that disdain on her mind. She will say to herself, 'I will take care of him when the time comes.' She will not refrain from remembering and avenging her disdain. Every living being will do the same; every living being harbors this inner grudge of vengeance (*rees*); all it takes is a little prodding and teasing and it will express. No one will remain suppressed by anyone. Each and every soul lives independently and they have no real connections with one another. It is only through illusion that everything appears as 'mine' and 'yours'.

Women remain suppressed under societal pressure against their will and they take revenge in their next life. They may even bite back as a snake in the next life.

### **From intense greed (*lalacha*) to helplessness and humiliation**

One woman used to make her husband prostrate in front of her four times before she would even let him touch her. The fool! Instead it would be better for him to jump in the sea and kill himself! For what do you prostrate four times before her?

**Questioner:** Why does a woman do that?

**Dadashri:** That is one kind of ego.

**Questioner:** But what does she get out of it?

**Dadashri:** She does not gain anything; it is the ego that claims ‘See how I straightened him out?’ And that poor man out of intense greed *lalacha* will do whatever she asks. But then she will pay the price later, will she not?

**Questioner:** Is she protecting her womanhood (*prakruti nature* as a woman - *streepanu*) by doing that?

**Dadashri:** No, it is not protection of *streepanu*. It is a show of the ego. She treats him like a little monkey. Would there not be a reaction to that later? He too will remember what she put him through. He will remember, ‘You took advantage of me and disgraced me when I was under your control. Wait until you come under my control.’ Then he will disgrace her and destroy her in no time.

### **The touch of a *lalachu* person will ruin *samskar* (moral values)**

An avaricious (*lalachu*) person should not even touch young boys and girls. His influence will corrupt their values. So it is better if he does not even touch them. A covetous man will entice young girls and play with them for his own pleasure; he will not do that with unattractive children. He will play with children that look like beautiful rosebuds; that too for his own pleasure. Now there is no sex involved in this, is there? But still it is better if he does not touch the children. It is because the mind of an avaricious person will keep going there over and over again. Sex is not the only thing that attracts. And in this case there is no sex, but the attraction is there all the same. Instead it is better if nothing becomes defiled.

### **That is *purusharth***

Is there intense greed only for sex? No, there are all kinds of intense greed. Eating and drinking, are all these not intense greed (*lalacha*)? There is nothing wrong in eating but there should not be any intense greed for it.

**Questioner:** Does intense greed (*lalacha*) mean that one gets excited at the mere sight of something?

**Dadashri:** He will get very excited. But it is good if he recognizes it as intense greed.

The moment a covetous person sees someone he knows, he thinks, 'We will go eat together.' What should one do for such an intense greed? He should tell himself 'I just had something to eat. I am not interested.' Should there not be some self-respect and dignity? People will take you out for dinner and that impression will remain in your mind, will it not? Does it get erased from your mind? So when you see that person again, you will immediately have the thought, 'it will be nice if he takes me out again,' will you not? It is Your job to turn such thoughts around. That is called *purusharth*. And you are at risk for not turning that around - if you don't, that risk remains.

**Questioner:** If we decline his invitation to eat out are we not insulting and rejecting (*tarchhod*) him?

**Dadashri:** How can that be rejecting him? What if someone tells you, 'Let us go out for a drink?' where is the rejection in that? Why are you looking for sorry excuses like that? If he invites you, you should go and if you do not like the food, take it and put it aside. Surely, you should know how to handle yourself in such situations!

If one eats only one thing, even then there is no problem. He does not have any other intense greed (*lalacha*). If he has intense greed for just one thing, even then there is no problem; at least he will be preoccupied with just one thing. But avaricious people are tempted by anything and everything. So wherever thieving tendencies of intense greed (*lalacha*) creep in, a person has to create a safe-side for himself. Intense greed is very poisonous. There is no problem if *lalacha* is limited to only one thing.

## **Covetous people take on a liability**

**Questioner:** Is it just one intense greed that is to the extreme, which traps a person?

**Dadashri:** Yes, that is what happens. If he has an important date at the court and he is tempted by something, he will not show up at the court; by doing this he makes his problems worse.

**Questioner:** Such a person is considered very irresponsible.

**Dadashri:** Leave alone irresponsibility but he is taking on tremendous liabilities. He remains undaunted because of his intense greed (*lalacha*) and so he takes on tremendous liability.

## **A covetous person is always seeking pleasure**

But a covetous person (*lalachu*) is the owner of every 'port'. His ship will stop at every port. And the rule is that a merchant will always find customers.

**Questioner:** But that is what he is looking for, is he not?

**Dadashri:** No, not because he is looking for it, but that is the law. Because when you take some medicine, where does it go? It goes where there is a problem. How does the medicine you take through your mouth go to where the problem is? That is the law; it is attracted there. So what am I saying? Pain attracts the medicine; it is not the medicine that traps the pain. So it is the pain that attracts the medicine. You may not be able to find your medicine anywhere in the stores but your friend comes along saying, 'I could not find this medicine anywhere. I found just this one bottle. The man I bought it from had only one', I would tell him 'Yes, I understand. I understand without you even telling me!'

## **Why has intense greed (*lalacha*) for this?**

**Questioner:** Is it possible for an avaricious person (*lalachu*) to not like working because of his intense greed?

**Dadashri:** He will not find a job and neither does he like working.

Now people will tempt you with all kinds of new things and you will start to wonder, 'should I take one or the whole bunch?' You will come across something to tempt you when you are about to lose your hard earned money. People will tempt you but if your intense greed (*lalacha*) arises, you will find yourself in a predicament. You should do business that will help you. You will be successful only if you do business that suits your *prakruti*. If you try to do any business that is merely castles in the air, then you are doomed. One's own *prakruti* too is gullible to such 'castles in the air' businesses. The moment a con artist comes with a proposal, one becomes tempted and goes for it. It is all 'castles in the air'. This had happened to 'us' also. 'We' have seen all such fake businesses.

Whether you harbor simple expectations, intense greed (*lalacha*) or no greed at all in this world, you will reap the same fruits. Why then should you have intense greed (*lalacha*)? These are perishable, temporary things. They will come back even if you were to kick them out and on the other hand no matter how much you beg for them to come, they will not because it is all mechanical, scientific circumstantial evidence.

## ***Swachhand* (intense inner impediment of doing things according to self-guided ego) and *lalacha* (intense greed)**

This intense greed that still remains within will kill you. That is why 'we' keep cautioning you repeatedly. Otherwise, even a very strong person will not make any progress.

**Questioner:** But can he not progress if his intense greed (*lalacha*) goes away or is overcome?

**Dadashri:** But alas! The *lalacha* does not go away. It takes a long time to get rid of intense greed (*lalacha*).

**Questioner:** What is the difference between an avaricious person (*lalachu*) and the one who proceeds according to his will and intellect (*swachhandi*)?

**Dadashri:** There is no problem with being *swachhandi* but there is a big problem with being a *lalachu*.

**Questioner:** What is the difference between *atkan* (intense inner obstruction) that impedes one's spiritual progress and intense greed (*lalacha*)?

**Dadashri:** *Atkan* is a different thing. It is possible to get rid of *atkan*; everyone has intense inner obstacle (*atkan*) for sure, but it can be removed. There are many who have *atkan* and yet they are also able to abide by 'our' Agnas. *Atkan* is not the problem. But an avaricious person (*lalachu*) will not be able to follow 'our' Agnas because when he is faced with situations that create *lalacha* within him, he becomes deluded. He will not be able to maintain awareness.

### **The tubers of intense greed (*lalacha*)**

**Questioner:** Is a person born with intense greed (*lalacha*) or does it arise through mixing in the wrong company?

**Dadashri:** One is born with tubers of intense greed (*lalacha*).

**Questioner:** So is the intense greed *lalacha* from this life or is it from the previous one?

**Dadashri:** It is from one's previous life but in this life he becomes deluded. If he did not become deluded at the critical times, then the *lalacha* can depart. But it is not possible for him to not fall under delusion.



Intense greed (*lalacha*) is the worst thing. It will go away only when one dies. But because there is the presence of the seed of *lalacha* (intense greed), it will arise again in his next life. Intense greed will not go away and it kills people. Intense greed is the sign of ignorance (*agnan*).

### **Such resolution can make you free from *lalacha***

The gluttonous intense greed (*lalacha*) will disappear once he makes a resolution, 'I do not want any temporary things of this world.' Otherwise this intense greed in itself is a risk, is it not? Action is not the risk; avarice and gluttony are. It is a different thing when you say, 'I do not want anything temporary in this world', and then you accept it if it comes to you naturally. Excess gluttonous greed is rare amongst 'us' (Dadashri's *mahatmas*). Such greed can drag you to hell and will not let you progress in the Gnan.

**Questioner:** Will this intense greed (*lalacha*) persist even after one attains this Gnan?

**Dadashri:** It may persist in a rare individual.

**Questioner:** How can one become free from these avarices (*lalacha*) if he wants to?

**Dadashri:** If he resolves to be rid of it, then it will leave. One should become free from *lalacha*, should one not? It is for one's own benefit, isn't it? Once you make a firm decision (*nischaya*) that you want to be free from *lalacha*, you will become free and you will experience happiness. One has fear of losing happiness. On the contrary, you will become even happier and experience bliss once you are free of *lalacha*.

**Questioner:** But a person cannot get that benefit until the fear of losing the pleasure leaves, can he? As long as the fear exists, it will not allow him to make that resolution (*nischaya*), will it? He will not be inclined to leave the greed will he?

**Dadashri:** So the intense greed will not leave because of fear. And he has fear, 'This pleasure of mine will go away.' Why don't you let it go? Only then will that bliss arrive.

### Removing *lalacha* through the ego

**Questioner:** In a sense, is intense greed (*lalacha*) not the fruition of one's karma; is it not the effect of one's karma?

**Dadashri:** Yes it is, but it is wrong, is it not?

**Questioner:** So then what causes it to arise?

**Dadashri:** When the right circumstances arise, intense greed will arise.

**Questioner:** Will it go away if he scornfully rejects (*tiraskar*) the things he has an intense greed for?

**Dadashri:** Scorn or not but when he rejects one thing, there will arise intense greed for another. And there are many things out there, which create an intense greed within. Just as there are many things in a grocery store, similarly there are many things within a *lalachu*. The problem is solved only when he gets rid of everything, the whole entire stock all at once! Otherwise, rejection with scorn (*tiraskar*) for one thing will cause him to sink deeper into another. One day, by sitting in our satsangs, it will go away, but it will not go away suddenly; *lalacha* is not easy to get rid of.

There is no way to get rid of intense greed unless you do it through the ego. You have to have tremendous ego in order to get rid of it. It can be done; ask Dada for the strength and then awaken the ego, then you will be able to get rid of it through the ego. It cannot be rid of otherwise. How can you get rid of that which has become natural to one's daily life (*sahaj*)? You can get rid of it through your ego, but then you have to get rid of that ego later. First, you have to get rid of the intense greed (*lalacha*) and then the ego.

So you can also get rid of it through the ego. Then 'we' can get rid of the ego for you. Otherwise, how long will it take to remove this disease of countless past lives? If it is going to come out, it will come out in the presence of someone like 'us' otherwise you can forget about it!

### **That is when intense greed (*lalacha*) goes away**

**Questioner:** Are there any other solutions for one to become free from his *lalacha*?

**Dadashri:** *Lalacha* will only go away if he lets go of it himself. If he destroys it completely in every way, then only will it happen. Otherwise, it is suicidal by nature. Intense greed (*lalacha*) means to commit suicide. There is no written solution for it.

**Questioner:** How can one get rid of it completely if he wants to?

**Dadashri:** No it will not go away completely. If he stops everything that tempts him, if he does not indulge in his intense greed (*lalacha*) for twelve months, then he will be able to forget it. He needs to remove himself from indulging in experiencing the pleasure. The *lalachu* will be ready even if the temptation arises at two in the morning. He does not even care for sleep.

If he puts aside everything that tempts him and does not even think about it and does pratikraman when he happens to think about it, then he can be free. Otherwise, even writers of scriptures do not have any solution for it. Everything has a solution, but there is no solution for *lalacha*. There is a solution for *lobh* (greed). When a greedy person incurs a heavy loss, his greed (*lobh*) will go away in a hurry.

### **A person hurts others because of his intense greed (*lalacha*)**

He runs around whole day in intense greed. Intense greed

causes inner turmoil. As long as he is in satsang, he feels at peace and that is why he comes here. Otherwise, he spends his whole day in intense greed (*lalacha*).

Even the Gnani Purush's grace does not work for him. Even the Gnani's grace will be defeated there. *Lalacha* means deceit. He would not even follow the Gnani's Agnas, so how can he be blessed with the Gnani's grace? He never gives anyone any happiness and on the contrary because of his intense greed, he hurts people. All other *kashayas* (inner enemies of anger, pride, deceit and greed) face only one death but *lalacha* faces the death of countless lives.

### **Make sure you do not abuse it in this way**

**Questioner:** He will pay for his intense greed (*lalacha*), will he not?

**Dadashri:** He will pay very dearly.

**Questioner:** Will he not turn it around?

**Dadashri:** When one's intense greed (*lalacha*) hurts him, he will indulge in another to heal the wound from the previous one.

**Questioner:** So he has many ways to heal his problems!

**Dadashri:** Yes. Still if he remains as the Self, abides by the Agnas and lets go of everything else, then he will be fine. However, he is oblivious to the fact that he has intense greed (*lalacha*). He is not even aware of it. Would he not free himself if he were? It is only when 'we' point out his intense greed to him that he becomes aware of it. He believes he is dealing with everything, with equanimity. How can one be dealing with equanimity when his behavior is socially unacceptable? How is that possible? There is no problem if he is intimate with his own wife, but if his conduct is not socially acceptable and then he believes he is abiding by Dada's Agnas, then it is a serious misuse of the Agnas. It is the ultimate misuse of the Agnas. Even

an ordinary person misuses the Gnani's Agnas, but a covetous person (*lalachu*) commits suicide when he does; he is destroying himself. If he has the merit karma (*punya*), he will become aware of his *lalacha* but not otherwise. How can he possibly become aware? As long as he has interest in it, he is likely to lose himself in it.

Therefore the seed of *lalacha* is not destroyed and so it will sprout if it is 'watered'. It has not 'sprouted' because the circumstances have not been right for it to do so. However the moment the right circumstances arise, it will sprout immediately. We may not see any roots or tubers there, but the tubers are hidden beneath for sure. They will sprout the moment they get water. So you should not be of the opinion that it is gone. The intense greed (*lalacha*) does not decrease that way, how can it?

An end will come for everyone but not for the *lalachu*.

### **Effect of bad company**

For countless lives, only this has been ruined; the ruin is internal, due to the *kashaya* of intense greed. Man ruins his life as well as of those around him.

This happens because of bad company (*kusang*). These 'tubers' will not go away once they become established. These tubers become huge. They would go away if they were small. If a magnet is large, it will attract and pull a small needle. But what happens if you try to pull a large piece of iron? Even the magnet will be pulled towards it. Even if you try to hang on to the magnet, your hand will get pulled away. That is what bad company (*kusang*) is like.

That is why writers of scriptures have said it is better to take poison and die than be affected by the influence of bad company (*kusang*).

### **Veils over *lalacha* are very heavy**

It is not possible for one to be free from any intense greed

(*lalacha*). So when a person with intense greed comes here, I tell him directly, ‘Shape up here! You have taken a lot of beating and suffered for countless lives and yet the intense greed (*lalacha*) within has not gone. If after coming here to the Gnani Purush you cannot take care of this problem, what good is it?’

The speech of the Gnani Purush is vitarag (speech free from all attachment). So the lashings one gets from this vitarag speech will hurt a lot, nevertheless these lashings are very effective. It brings about a tremendous change from within, however it is not evident externally.

The main attribute of intense greed at work is such that it will completely disregard even the words of the Gnani Purush. It will crush the Gnani’s words and discard them. Intense greed - *lalacha*! The ego in the form of intense greed in a person will not break. When ‘we’ give Gnan, this particular ego does not break; this part remains alive. That is what puts people in such a grave danger life after life.

### **The ultimate solution is to follow Agnas**

**Questioner:** Does intense greed (*lalacha*) not go away after attaining this Gnan?

**Dadashri:** It remains alive.

**Questioner:** So does that mean the Gnan does not have the desired result for him?

**Dadashri:** Certain portion of Gnan has given results but the intense greed (*lalacha*) is still alive.

**Questioner:** So does that mean that Gnan has not produced the kind of results one needs and is that why this happens?

**Dadashri:** No. The Gnan cannot give results because one is a *lalachu*. Intense greed (*lalacha*) is at the core; there

is a tuber of intense greed within! This intense greed (*lalacha*) will not allow the Gnan to give result. That is why the scriptures say a covetous person (*lalachu*) gradually works his way down to hell. He will not leave anything alone.

**Questioner:** Is it possible to remain as the knower-seer (*gnata-drashta*) of intense greed (*lalacha*) after attaining Gnan?

**Dadashri:** No. When the time comes, temptation arises and the intense greed (*lalacha*) will drag him there and make him slip. The place where he 'slips' is where he loses awareness. In all other matters he remains very aware, but during situations, which cause him to slip, he is not able to maintain awareness.

**Questioner:** But Dada, he has attained the state of Shuddhatma. So does He (the Self), not keep 'seeing' that?

**Dadashri:** But he is not able to 'see' in situations where he slips. He sees everywhere else but not there. And he slips because of intense greed *lalacha*.

**Questioner:** Does he slip because he does not remain in the Gnani's Agnas at that time?

**Dadashri:** It is because of intense greed that he cannot remain in the Gnani's Agnas. Because of the *lalacha* he becomes the self, i.e. he becomes absorbed with the relative-self (Chandulal). Therefore, he needs to make a great *purusharth* (effort) there.

**Questioner:** Will his intense greed (*lalacha*) go if he takes Gnan again?

**Dadashri:** No it will not. Is it going to go away just by sitting in the Gnan Vidhi? It will happen only when he makes an effort to abide by the Agnas and he makes a firm decision to constantly abide by them. If he breaches the Agna then he must do pratikraman for it, then he will make progress.

If he is going to turn around, he will do so by being close to the Gnani. There, he can turn around if he remains strong through unity of his mind, body and speech and speaks with a pure chit; then something can be done and he can turn around. But intense greed will not allow the chit to become pure (*shuddha*). His decision cannot remain firm. Intense greed (*lalacha*) will break that determination.

**Questioner:** But does he not feel on occasion, that he wants to get out of that trap?

**Dadashri:** Of course, that may be there, but intense greed is such that it has to go first, then he can get out.

**Questioner:** Will it not come to an end if he remains in the Gnani Purush's Agnas?

**Dadashri:** It will come to an end if he gets rid of his intense greed (*lalacha*). If he makes an effort and determination that he absolutely wants to remain in the Gnani's Agnas and does pratikraman when he cannot, then he will make progress. Then he must become 'regular'; be without conflict with everyone at home. If he abides by the Agna in order to deal with equanimity with all his files, then he will become 'regular' will he not? Then he should continue to observe the 'real-relative'; he will have to abide by the Agnas.

Even then 'we' have to ask him whether he has 'seen' everything according to the Agnas. This would not be the outcome if he had, would it? The result of 'seeing' through Agna would be instant. This is all done through the intellect (*buddhi*), which does not help at all. All the talks here in this regard are also through the intellect.

**Questioner:** So does he adjust to all the Agnas through the intellect (*buddhi*)?

**Dadashri:** Yes, through the intellect; not through Gnan.

**Questioner:** So what kinds of result will that produce?



**Dadashri:** Nothing at all. The intellect actually destroys everything. The intellect is temporary and therefore whatever happens through the intellect is also temporary.

**Questioner:** No, but how is it with Gnan? What is the difference between practicing the Agna through the intellect or through the Gnan?

**Dadashri:** Agna practiced through Gnan will give results everywhere whereas application of Agna through the intellect will not produce any results.

**Questioner:** What lies where there is such result?

**Dadashri:** Everything will be settled when it is done with equanimity.

**Questioner:** So the results become evident?

**Dadashri:** It definitely will. He will pass. However nothing has ever been settled, if you really look. Not even for a day or an hour for that matter.

**Questioner:** So the belief, 'I am abiding by the Agnas. I have attained everything' was all wrong?

**Dadashri:** It is all wrong, what else? It is all a play of the intellect (*buddhi*). Anything he says to anyone, whenever he talks to others, it is all through his intellect. It does not have any effect but the other person will think, 'what a great man'. 'We' have to tell the other person that truly there is nothing there.

Otherwise, you can easily see the results; you will experience the 'fragrance'.

**Questioner:** So does that mean that one is practicing the Agnas through the intellect if it does not produce visible results? I am asking this question for other *mahatmas*.

**Dadashri:** No, not for others, it does not affect other *mahatmas*. I am talking about those who have intense greed

(*lalacha*); if a person is avaricious and covetous, then Gnan has not really given results in him.

The entire Gnan of 'ours' will be present in a *lalachu* person; but it will be through the medium of the intellect. Therefore, it abandons him in the moment of need. It will not help him during the time of need, it will move aside. It will appear to look just like this Gnan; one cannot tell the difference. But in a person with intense greed, the Gnan will slip away at the crucial moment, but not so for others.

**Questioner:** Does Gnan through the intellect mean he has understood this Gnan through the intellect?

**Dadashri:** For him, this knowledge has manifested through the intellect (*buddhi gnan*). Because of the impurity of intense greed (*lalacha*) Gnan will not arise. It is a huge problem for the poor man. He repents a lot but what can he do? There is not a minute of bliss for him.

**Questioner:** What if he confesses and repents; does pratikraman in front of the Gnani for all the mistakes he has made and then again he follows, with firm determination (*nischaya*) what the Gnani shows him?

**Dadashri:** How can he do pratikraman when he cannot even see his mistakes? He will be able to see his mistakes gradually as he progresses forward according to my instructions. Right now, he cannot even see the mistakes he has already made.

Therefore, when he starts to abide by 'our' Agnas, and then as he takes care of those in his home and everyone around him, he will begin to see all his own faults and mistakes. And when he reaches a certain stage of seeing his own faults, then even 'we' will pave the way for him. But what happens is that when any intense greed (*lalacha*) arises, he gets sucked into it, so all his energies get used up in that. The energies that 'we' bestow upon him become exhausted in his intense greed (*lalacha*). The liability of this falls on 'our' shoulders. After

some positive result, when 'we' are convinced, then 'we' will place 'our' energies behind him otherwise those energies are used up in this *lalacha* and then they become a tonic for wrong use.

Therefore, it is worth instilling some energy when I can see he has attained some level of freedom from his *kashaya* (*saiyam*). Otherwise his current predicament is because he has been getting all the energies, is it not? I have come to this conclusion.

**Questioner:** But then you will tell him the ways by which he can benefit, will you not?

**Dadashri:** Yes, I will tell him the ways he can benefit. But if he ever does what I tell him, if he changes his ways with everyone at home, then he will benefit. Furthermore, he will not even have any shortage of money.

So first he has to realize and be convinced about his mistakes. Then his mistake will begin to be destroyed. Then intense inner spiritual endeavor (*purusharth*) of a focused nature has to be made. This mistake is not such that it will go away without *purusharth*. It needs tremendous inner spiritual endeavor (*purusharth*). Then this will give rise to an energy that is say twenty-fold. This twenty-fold energy is applied exclusively to remove this mistake. Then the inner energy will rise forty-fold, this is the benefit. Tremendous energy will arise in this manner.

**Questioner:** If he makes an inner intent (*bhavna*) that he definitely wants to stay in the Agna, will that give result?

**Dadashri:** One should remain in the Agnas, should one not? So he should deal with everything, with equanimity. Then everyone at home will say, 'Dadaji, we do not have any complaints about him.' Will it not show results within a month? The correct remedy will always give results. False remedy will have a result too. Therefore, 'we' say take care of those at home first; bring about some solution right there.

Only if he brings forth results, will he benefit, right? If he brings forth a little result, by that I mean if he brings resolution for ten things, he will get the energy to resolve twenty. Then spending the energy for twenty will bring forth the energy of forty. That energy will double again. Then only one will realize that his energy has increased, otherwise all the energy is 'dissolved' and wasted.

Until now he has not been in Agna even for a minute. Would people at home be hurt if he was abiding by the Agna? How wonderfully he would win the love of his family by dealing with them with equanimity. But he does not remain in the Agnas; he does not even know what the Agnas are. He knows the Agnas only through the medium of his intellect or words but he does not understand what it really means. Those abiding by the Agnas may have some separation due to differences of opinions (*matbhed*) but they do not have quarrels. People at home will not get fed up with him.

**Questioner:** So in practical terms one has to remain as the pure Self, do pratikraman and stay away from that which makes him slip?

**Dadashri:** Yes, and he should be able to adjust with his family members. 'Settling files with equanimity', is the main Agna, is it not? And should he not see the pure Soul in everyone at home? But he does not even think that way; he does not even have this much awareness.

The solution for this is to make a firm decision that you want to remain in Dada's Agnas and then start practicing it from the next day. Then do pratikraman for the times you did not remain in the Agna. Please everyone at home by dealing with them, with equanimity. Despite doing all this, if anyone in the family gets upset, just 'see' that incident and continue 'seeing' it. They are acting that way because of the past karmic account. It is only today that you have made the decision to abide by the Agnas, so

win the family over with love. Then, you will notice that things are beginning to settle down. But you can only believe this if your family members agree that things are changing and settling down for the better. Eventually the family will always be there for the one who has overcome this disastrous *kashaya* of *lalacha*.

Then you should not dominate and boss your wife around (*dhanipanu*). You are not her boss or her owner (*dhani*), so why behave like one? You are a husband in name only so why behave as an owner (*dhani*)? There is no problem if you really were her *dhani*. Would problems not arise if you try to boss her around when you are not even her boss? Therefore, you should not be bossy. When she bosses you around, accept it with a smile and tell yourself, 'Oh ho ho! Even you made me pay up a pending account!' Isn't it good that she is making you pay off your accounts?

There is no problem if you constantly remain in Dada's Agnas. Do pratikraman if you cannot remain in His Agnas.

### **Intense greed (*lalacha*) for wanting reverence**

There is no telling when intense greed (*lalacha*) to be worshipped and revered will sprout within. All one needs is five to seven people. That is all. These five to seven will tell the entire city of Mumbai that a 'Gnani' has come to town; they will even make all the arrangements. They will go to the extent of propping him up, making him presentable, giving him a wig if he is bald!

Alas, one has done only this for countless lives. These verily are the attributes of it; all the misery and the obstacles are the consequences of doing just that, this is all one has done. All he needs is a handful of people to blow the horn, create publicity and things will start to roll. A person does not realize the consequences of doing this. It will be great if he becomes free in this life but that only happens if he understands all this. Otherwise, intense greed (*lalacha*) to be worshipped and revered will not allow him to attain liberation.

**Questioner:** But what are the consequences of gathering people and ‘blowing your own horn’ (preaching Gnan) and becoming a ‘Gnani’?

**Dadashri:** That is nothing but a ravaging fire! A life in hell! He will experience a life in hell and then return here to the same old thing. Intense greed (*lalacha*) that exists within will not go away, will it? He will change a little in the presence of a Gnani Purush.

Not even a moth will hover (bother) around you if you have no intense greed (*lalacha*). A man without *lalacha* for reverence is the king of the world. And the one with such greed will achieve nothing, no matter how hard he tries.

Intense greed can stay alive and get stronger only if you give it a cause to. Then you have to do pratikraman. You should say to the relative self, ‘Chandulal, you should not go there again.’

You may have a *lalacha* (strong desire) to become free from the need to be worshipped and respected, but this *lalacha* will obstruct you. If you keep this in mind to eradicate it, just as one keeps in mind an external enemy, then you will be able to do so. Otherwise it is not easy to get rid of this desire to be worshipped.

**Questioner:** This intense greed (*lalacha*) is a dangerous disease!

**Dadashri:** It is a disease that has prevailed from countless past lives. This disease makes him want others to listen to him and follow him. He is preoccupied with, ‘how can I make them listen and follow me?’ The moment one sees a mango dangling on the tree, something within starts stirring too. Just the mere site of a mango stirring in the wind will cause stirring within him. The *lalacha* within will take over the minute he encounters the right circumstances.

**Questioner:** Some people are such that they want to be

the center of attention in a group of a hundred, no matter what it takes.

**Dadashri:** That is because he has a habit of being a guru of five or ten. He does not even know how to be a disciple and he wants to be a guru. Such a person will sit down wherever he finds a ‘customer’ (anyone who would listen to him). It is all because of his intense greed (*lalacha*) to enjoy everything. He does not want to leave out a single thing.

### **Live one life by surrendering to the Gnani**

That is why I have told you not to leave the oneness of this satsang. Otherwise one would want to start something on his own. But he will not know anything. People will throw him out. This is not acceptable, how can it be? For how long can a fake tiger last? Would it work if one disguises himself as a tiger? That is why I have told you so that you do not let any such root grow here. You have to spend this life of yours in surrender, do not let go of your dependency on the Gnani Purush. You will be able to form your own group or crowd if you try, you will have one, but it will harm you as well as others.

One man had gone off and started a ‘business’ of his own in the name of Dada. He attracted large crowds and conducted satsang. I told him, ‘You will pay a heavy price eventually. How long will you be able to hide under covers?’ He would return to us on and off. He was not obstinate. But his intense greed (*lalacha*) would lead him astray again and he would say, ‘Now I will go and do something’, and he was capable of doing that. One time he managed to gather over a thousand people. He could do that because his face was attractive and he had an aura about him. But I cautioned him, ‘If you fail in your obedience to Dada, you will go to hell. Where are you going to get the words? You will have to use my words for people. If you try to use new words, you will spend a life in hell.’

Therefore, I have to caution you. There is this intense

greed (*lalacha*) to move away from Dada in an independent direction. You have now become independent; you are not dependent are you? It would be a different matter if you were suppressed or controlled by me. It is a different matter if you were under the control of those other gurus and you tried to be independent. Here no one is suppressed, there is no control over you and I even say, 'I am everyone's disciple', so where is the problem? But because of the habit of endless past lives, one has fun in being independent; there is interest in that. Let go of this interest! Why don't you remain only in this satsang?

**Questioner:** But Dada, rather than independence, it is to show off to people 'I know something'.

**Dadashri:** That is the problem, he believes 'I know everything' and yet he knows nothing.

Now spend one life in total surrender (*adheenta*) to the Gnani.

**Questioner:** It is better to remain surrendered; at least we will not have any externally induced problems (*upadhi*).

**Dadashri:** Yes, no *upadhi*. Everyone has surrendered and is free from *upadhi*. But if someone has a root that is crooked, it will not refrain from playing its part. He will start a different group. He will dance to a different tune.

### **Life surrender to gnan**

There are many who tell me, 'Do you not hold back some 'keys' with you?' Why would I hang on to some keys? I would do that only if I want to remain as a guru and show my superiority. But I neither want to be anyone's guru nor do I want to be a superior. To me, you are the guru now. Those who want to be gurus will not bestow their full knowledge (gnan) on to others. They do that so that their disciples will not run away and their 'business' can remain in operation.

And here, everyone has freedom. I tell those who live



here that they are free to leave whenever they like. I will not stop them even if they were to put me in a difficulty. So then where is the problem? Why would I want to take on their responsibility? The gurus who have intense greed (*lalacha*) for reverence will resort to doing such things.

Even the Lord would not question the one who has no intense greed (*lalacha*). Because if the Lord were to question him 'where have you been?' then the Lord would be in trouble. How can he question the one who has no *lalacha* at all? It would be a mistake on His part. No one has the right to question the one who is free from all intense greed (*lalacha*), not even God! Once a person lets go of intense greed (*lalacha*), he has attained everything.

### **Your intention should be for the absolute state**

Have you seen excessive intense greed (*lalacha*)?

**Questioner:** You know what Dada? I myself was very covetous and greedy.

**Dadashri:** Is that so? In what matters?

**Questioner:** Oh! In everything; I was excessively greedy about satsang too!

**Dadashri:** Greed for me (Dada, the Gnani purush) is not considered greed but it is considered greed if it is for all other things. Greed for satsang is not called greed. Selfishness is not considered selfishness if it is for me; it is considered the ultimate aim (*paramarth*).

**Questioner:** Now we are greedy for Dada.

**Dadashri:** No, with me it is not considered greed. With me it is not considered selfishness. With me if you become selfish it is for the ultimate good (*paramarth*). With the world even if you try to do the ultimate good it becomes a selfish

interest. There, even if you try to do the ultimate good, it will become your selfish interest. People wonder and ask, ‘How can we be selfish for you Dada?’ Hey, go ahead and be selfish about me. It will be for your ultimate good—*paramarth*.

**Questioner:** I came here because I was attracted but I have come for the *lalacha* (greed) to attain Gnan, is that not so?

**Dadashri:** That is the best *lalacha* (greed). That is the highest kind of *lalacha* worth having. If one does not have such a *lalacha*, I would tell him, ‘You are not very shrewd, you have a deficiency in this area.’ There is nothing in this worldly life that merits having greed (*lalacha*) for. Greed (*lalacha*) for this; the Gnani and the Gnan is greed worth having. It is great that you have greed for this.

**Questioner:** But is this not greed for Gnan?

**Dadashri:** It is the intention behind the greed that is taken into consideration, because greed does great work if the intention is good.

**Questioner:** This can be considered greed for a good cause, can it not?

**Dadashri:** It is not greed for a good (*shubha*) cause but it is for the absolute (*shuddha*) cause. Even giving to charity or doing something similar is considered an auspicious cause. Then comes the inauspicious (*ashubha*) intent. But wherever there is pure (*shuddha*) intention, where the ultimate is to be gained; that is the pure intention.

**It is not found in scriptures, it has not even been heard of...**

**Questioner:** Now who besides a Gnani would clarify things in this way? Otherwise it is so difficult to become liberated from this world.

**Dadashri:** There is no such awareness, is there? It will be very good even if a person were to recognize that he is in

bondage. However, because he is in bondage, he feels, 'Everyone else is doing it' and so he finds an excuse to do the same. You fool! Everyone will jump in a well, but does that mean you have to do the same?

A person becomes 'fragrant' if his intense greed (*lalacha*) goes away!

**Questioner:** I have never heard the word *lalacha* with reference to spirituality.

**Dadashri:** No one would make such a distinction, would they? Who would do that? 'We' explain to you things in details. Those who have read the scriptures will tell you that they speak about the four *kashayas*: anger-pride-deceit-greed! So someone may claim, 'Sir, but that is in the scriptures too. Tell us something new.' Therefore, this has been going on from time immemorial. When the scriptures were created it was written, 'It is an illusion when one sees a snake in a charred rope. Similarly, this world appears as an illusion.' Until today there has been no one to change or alter these words. Everything has been going on based on these words. This is a simile. They do not know any other simile. The greatest of men have given the same simile. Another simile is, 'One sees silver in a shell'. These two similes have been used from the time scriptures were written. So why not say something new? Go ahead and say something new! The words should be new or they should be with a new effective design (designed to be effective), and they should be practical. They should bring about a meaningful change in human beings. Otherwise, of what good is anything that has been carrying on for a long time? I too would have found that simile if I were to read!

That is why Krupadudev has said that it is not to be found in the scriptures, it has not been heard before and yet the one whose speech gives you the experience, is considered a Gnani. Otherwise, he cannot be called a Gnani.

[5]

***Maan* (False pride, self-importance, the need to be recognized and respected) : *Garva* (Ego of doer-ship) : *Garavata* (Wallowing in worldly pleasures)**

***Maan* without *mamata* :  
pride without 'my-ness'**

You can ask the Gnani Purush anything. This Akram Vignan is such that you can ask anything. You ask anything about the forty-five Agamas (Scriptures of Jain religion) or the Vedantas (the end of the Vedas, ancient scriptures of the Hindu teachings). This Akram Vignan is considered one of the greatest wonder; it is the eleventh wonder (spiritual) that has occurred naturally. Here, all your work is attained within an hour.

**Questioner:** When you had so many good karmas from your past life, why did Gnan manifest in you at such an old age? Why not earlier?

**Dadashri:** It is like this, the *gnan-avarniya* karma i.e. knowledge obscuring karma can only break once the *mohaniya karma* - karma that is delusive and causes attachment, comes to an end. When is the knowledge-obscuring veil (*gnan-avarniya karma*) destroyed? It is when the *mohaniya karma* comes to an end. What *moha* (attachment due to illusion) was there within 'us'? 'We' did not have *moha* for anything, not for money, sex or anything. The only *moha* was that for *maan* (pride, the need to be recognized and respected).

**Questioner:** Yes, can you explain that to us please?

Please explain in detail, your inner state prior to Gnan manifesting within you in 1958.

**Dadashri:** Yes, before Gnan manifested in me amidst the *kashayas* of *krodha-maan-maya-lobh* and *raag-dwesh* (the inner enemies of anger-pride-attachment-greed and attachment-abhorrence respectively), the force of *maan* was the most dominant. The rest of the *kashayas* were alive under the reign and domain of *maan* (pride). It was the reign of the *maan* and not of *abhimaan* (excessive pride). *Abhimaan* is *maan* with *mamata*, i.e. this excessive pride is associated with a sense of ‘my-ness’. The pride that I had was without *mamata* (my-ness).

**Questioner:** What is pride without my-ness (*mamata*) like?

**Dadashri:** ‘I only’ ‘I am something’ ‘I am something!’ that is what it is.

**Questioner:** That is called *mamata* (my-ness).

**Dadashri:** No *mamata* is something different. ‘This is mine’ is extra pride (*abhimaan*). ‘This is mine. What do you think of it? It is mine,’ that is extra pride. The extra weight that is given to the ‘I’ is pride *maan*. It is natural to have pride; there is nothing wrong with that. Extra pride (*abhimaan*) indicates attachment. Extra pride is the display of my-ness (*mamata*). Extra pride will be there only if there is my-ness (*mamata*). My-ness was hardly existent in me. Only this pride of ‘I am something’ was there and it was all wrong. One does not gain or attain anything from it. He simply has the belief of ‘I am something’.

I am talking about my life before attaining Gnan. The other *kashayas* of anger-deceit-greed were subservient to this pride. There was no trace of *mamata* from the very beginning.

### **The pride was a belief only in the mind**

So he (Ambalal) used to think a lot of himself, ‘there is no

one like me in the entire world.’ Behold! What he thought about himself! He had nothing to speak of; no wealth, only ten-*vigha* land (four acres) and a home. Besides these, he had nothing but he went around in arrogance thinking he was the king of the Charotar villages (northern Gujarat). This is because people of the surrounding six villages had put me on a pedestal as a ‘bachelor-with-dowry’. Pay the dowry and the bachelor would agree to marry! A bachelor from these six villages could demand any amount of dowry before he would agree to marry. These kinds of comments had fed much arrogance in this mind. And something in addition, was brought forth from the past life, which supported such arrogance in the mind.

My elder brother was a very proud man. I used to call my elder brother a *maani* (one laden with heavy self importance and pride) and he accused me of the same. So one day do you know what he told me? ‘I have never seen a *maani* like you.’ I asked him, ‘Where do you see the *maan* (self-importance) in me?’ and he replied, ‘in everything you do.’

So then I investigated within and I could see that my *maan* surfaced everywhere and that was the very thing that had gnawed away at me. Let me tell you what I did to gain respect. Everyone used to address me as, ‘Amba-lal-bhai’ (*the term ‘bhai’ is a form of respect, similar to Mr. or sir*); no one would call me just ‘Ambalal’. And so I became accustomed to being addressed as ‘Ambalal-bhai’. Now because I had a lot of pride, I protected that pride. If someone was in a hurry and failed to call me by my full name, was it such a terrible thing to do? How can a person say such a long name in a hurry?

**Questioner:** But you have that expectation, don’t you?

**Dadashri:** Then I weighed the incident in my mind. ‘He called me Ambalal? Who does he think he is? Could he not say Ambalal-bhai?’ Now he (Ambalal) had some land in the village and nothing else but what did he think of himself? ‘I am an

‘Amin’ from the six-village of Vakad—rightful demanders of dowry from the bride’s parents.’ Don’t we also have ‘Desais’ of Vakad? Even they think a fat lot of themselves, too!

Now if someone failed to address me as ‘Ambalal-bhai’, I would not be able to sleep. I would be restless the whole night. What was I going to get out of that? Was it going to sweeten my mouth? How selfish can a man be? Such selfishness has no taste, yet one assumes it and takes it on due to societal influence (*lokasangnya*). People elevated him - Ambalal; they put him on a pedestal and they believed he was praiseworthy too. Hey! What are you going to do with what people think and believe?

Just because the cows and the buffalos look at you and wag their ears back and forth, does it mean they are looking upon you with respect or they are admiring you? This is how everything is. You might think they are watching you with respect. It is simply in your head. But really everyone is caught up in his own miseries; everyone is caught up in his own worries. No one has time for you.

### **It was all for *maan***

I had told everyone, ‘Come and get your work done from me, whatever it may be; whether it is advice, consolation or whatever else. I will also give you money if I have some. You do not have to do my work but I will do yours. This way you will not have any fear or uncertainties from my end because you do not have to do anything for me. If I am going home after a late night movie and happen to stop by your house, you might think, ‘He has never done this before, he must want something and that is why he is here.’ On the contrary, thinking this way about me is the same as looking lustfully at a *sati* (chaste woman). I do not need anything and when others look at me negatively and get worried that I may ask them for something; that was not acceptable. Therefore, I told everyone, ‘These

hands are not for taking, they are for giving; you can ask me for anything you need.’ And this is how everyone stopped having any kind of fear about me.

Everyday there would be several cars parked in front of my home in Mamani Poda in Baroda. I used to pay fifteen rupees rent for that house in a well-respected area. How many people lived in bungalows some forty-four years ago? Mamani Poda was considered a very good location. People normally lived in homes paying seven rupees for rent and I was paying fifteen rupees for our home. I was looked upon as a very successful contractor. So those who lived in that area would drive their cars to my home whenever they had any difficulties. They would come to me having done something illegal and yet I would help them escape through a ‘back-door’ (find an underhanded solution or a loop-hole for them) solution for them. I would show them the ‘back door’ and tell them to ‘leave’ from there. Now they were the ones who committed the crime and I would find a way for them to escape. So I took the responsibility (karmic) of their crime upon myself. Why is that? It was to feed my *maan*! Is it not a crime to find a ‘back-door’ for others? I would use my good judgment to show them the way out and help them escape. So they would treat me with respect, but I was the one left to face the consequences; I took on the liability of facing the consequences. Later I realized that it was sheer unawareness on my part that led me to take on the liability of such consequences and all because of *maan*. That was when I recognized the *maan* within. What worries it had caused me!! What anxieties I had for just wanting *maan* (respect)!

**Questioner:** How did you destroy that *maan* once you ‘caught’ it?

**Dadashri:** *Maan* cannot be destroyed; it can be covered (*upsham*) so that it does not hurt so much but it cannot be



destroyed. How can it be destroyed when the one who is destroying it will be destroyed? How can one kill one's own self? Do you understand that? So I covered that *maan* and dealt with it as much as I could and let the days pass.

### **Frightful heat of anger in reaction to obstruction of pride**

I did not have any greed from my very childhood. But I had tremendous *maan* and therefore the anger that comes along with it.

**Questioner:** Does that mean that you would get very angry at the slightest interference if your *maan* was hurt, restricted or obstructed?

**Dadashri:** Even the slightest of agitation in that respect would incite such anger in me that people around me would tremble with fear. That anger was so intense that it would cause the other person to 'burn' also! The anger was that bad, because there was no other greed, only the greed for this respect (*maan*). Prior to Gnan, if the anger ever erupted, it would 'kill' the victim on the spot. One Sikh almost died; I had to go and pacify him in order to turn things around.

So that was the state 'we' were in. At home there was hardly any money, only this superficial pompousness. And because of that, there were endless difficulties and worries.

### **The Ego before and after Gnan**

What would people around me say? 'He is a very happy man!' I had a contract business; money flowed in and out. I had lot of love towards people and people could see it in my eyes; they said I was God-like. They said I was very happy! People thought I was a happy man but I used to worry incessantly. One day I could not sleep because I could not stop worrying. So I 'wrapped' my worries in a 'package', did a vidhi on it with some *mantras* and placed it between two pillows and went off

to sleep and I had a good night sleep. Next morning I put that 'package' in the Vishvamitri River and then my worries started to decrease. But when Gnan manifested, 'I' 'saw-understood' (*joyu*) and 'knew-experienced' (*jaanyu*) the entire world as it is.

**Questioner:** But even before Gnan you had the awareness that it was the ego, did you not?

**Dadashri:** Yes, I did have that awareness. I also knew that it was the ego, but I liked it. But it was when it bothered me so much that I realized there was no fun in it; it was then that I realized that the ego was not my friend but rather, my foe.

**Questioner:** When did you begin to recognize the ego to be a foe?

**Dadashri:** When I could not sleep at night, I realized then what kind of an ego it was. That is why that night I 'wrapped the worries in a package' and dropped it off in the Vishvamitri River the next morning. What else could I do?

**Questioner:** So what did you place in the package?

**Dadashri:** The entire ego! The heck with it! What good was it for me? What was it for? I had nothing to gain from it. People would make comments about me such as, 'there is no end to his happiness' whereas I could not see even a drop of happiness in me. The ego caused me continued worries and problems within.

The slightest jolt to the ego and I would be up all night, unable to sleep. I would not sleep the whole nightlong. Before when I attended weddings, if someone greeted me but I did not see them do so, it would create chaos within me. I thought myself to be so great! And yet there was nothing there. It would have been different if I had some wealth in estates, but I did not have anything. I just had pomp without the wealth. That is what pompous people are like. And the clothes I wore, as if I was

a great paternal relative of the Gayakvad of the Royal Family! Now what can be gained from all this? It eventually came ‘down to earth’.

**Questioner:** Did you remain separate from the ego at that time? Was it something like that?

**Dadashri:** No. This state of worries occurred because there was no separation. That is why I could not sleep. If I were separate at that time, would I not have been able to shut the ego, right away?

But the ego was the only thing that was being nurtured. Except for the ego, there was absolutely no deceit (*kapat*) within; no my-ness (*mamata*) either. There was no *mamata* for money. I did not know anything and yet I had an enormous ego. All I knew was how to help others.

### **Ego of a noble man**

So, I had tremendous *maan*. I believed myself to be somebody great because I was born in a Kshatriya family (warrior class family). Patels are Kshatriya, so people give them dowries. So from the time one is born, people around him talk about the ‘check’ (dowry) that will be forthcoming. I had worthy attributes too. People don’t just pay dowries without a reason. They pay for the attributes of the family lineage; they pay for the social status. The lineage alone would not suffice, they also look at the family and its prestige and honorable upstanding. Would they give dowries otherwise? What is a person from an honorable family like? He is noble. Noble means he has some good family qualities. He does not cheat anyone; he has no attributes of deceit within him. When he is from an honorable family and good caste, then he is worthy of a good dowry.

Now what is the definition of a noble (*khandaan*) person? It is someone who ‘sheds’ readily i.e. someone who

gives readily when it comes to giving or taking. Like a piece of log; it sheds wood when you pull the saw and also when you push it. So, a noble man is very humble - he gives even in the act of receiving; he allows himself to be cheated when he gives to others. He gives more than he should so that the other person does not feel hurt. So he allows himself to lose when giving and also when he receives. Such a man is a noble (*khandaan*) man.

And there is no problem with the ego of such nobility. Such an ego will preserve nobility; one loses his nobility and becomes morally bankrupt if such an ego is not present.

My elder brother lives here in Baroda so whenever I visited him, his friends would ask me, 'Bring back a pair of pants', or 'bring me a vest' or 'bring me a shirt'. Friends do this don't they? And what was my nature? I would buy from the first vendor I stopped at to inquire about the goods. Then I would accept his prices whether they were high or low. I would buy from him so that he would not feel hurt. Therefore, I knew my nature and I also knew the nature of the people who asked me to buy things for them. They would go to seven different shops, insult the vendors while bargaining with them and then they would make their purchases. I knew these people would buy things even two *aanaas* cheaper than what I would buy for. Therefore, I would automatically deduct two *aanaas* and then one extra *aanaa* from the price I paid for their goods. If I paid twelve *aanaas*, I would tell them I paid nine. This way they could not accuse me of charging them a 'commission'. They would say, 'I paid ten *aanaas* for the same thing and you are taking your commission by charging me twelve *aanaas*?' I have never taken any commission. I have not learnt to charge any commission.

I have never taken commission in my life. If someone asked me for a favor - 'Can you make arrangements for them

to release my goods, when you go there?’ Now that person may have goods worth twenty-five thousand rupees. What if I were to charge a commission of three hundred rupees or so in that? Would he even think that I would charge a commission? Is that why he asked me for help? No. He asked me because he trusts me, so would I violate his trust in this way? This did not suit me.

**Questioner:** But this is all natural, is it not?

**Dadashri:** What is natural? Can you take money this way? Not to do so is nobility. If one does not try to preserve this ego of nobility, in the absence of Gnan, then he will become completely bankrupt. We are noble people! Noble people cannot do anything wrong. Nobility is to not do anything that is socially unacceptable. A noble person cannot do anything that people will criticize him for. It is false nobility if a person claims to be noble when he carries out deeds that are socially unacceptable. No one will accept that. There is contradiction in a situation when one claims to be noble but others criticize him; this equation does not work.

If you do something and then say, ‘I did it,’ then the nobility (*khandaan*) goes away. A noble man will give both the times, when he comes and also when he goes. He is like the sawdust that sheds whether you pull on the saw or you push on it; he gives when he gives but he also gives when he takes.

### **Craving for respect**

Now if a person was given a lot of respect (*maan*) when he was growing up, he will not be hungry for it when he grows up. If his hunger for respect (*maan*) has been satisfied in his childhood, then he has no hunger for it later on. A human life can be destroyed if one has been scarred with contempt in his childhood. If a person is subject to repeated insults in his childhood to the point where his need for respect was rejected,

then he makes a firm inner resolution (*niyanu*) exclusively for earning *maan* (respect). Such a person grows to be a big *maani* (one perpetually hungry for respect and recognition). From a very young age he makes a decision of, 'now I want to get ahead of everybody and be successful'. So he makes this his main goal. He will say, 'I will prove that I am better than everybody and will go farther than everyone', and he will accomplish this too. Yes, he will do whatever it takes; give his all for it and will progress further ahead. A person who has been given a lot of *maan* growing up will not have this extra drive.

Now if one receives lots of respect then his appetite for it would be satisfied. If a person gets excessive, then his hunger for it is fulfilled. He will then begin to dislike respect people give him. Do you think people don't give me enough respect? If you too were to get such abundant respect, your appetite for it will be finished, too.

### **'Tasting' respect releases one from having greed for it**

Do you like respect?

**Questioner:** Dada, up until today, I used to be intimidated by the fear of being insulted or by losing respect. Because of this fear I would not take part in any activities and I used to be depressed. But now all that has gone away. As I got respect and recognition (*maan*) I began to feel free.

**Dadashri:** No, that is *lobh-granthi* - a 'tuber' of greed (*lobh* - greed. *Granthi* or *gaanth* - tuber). That is why when one gets respect and the taste he gets out of it, will break his tuber of greed. As he gets to taste respect, his tuber of greed will begin to dissolve very fast.

Now if a person has a tuber of pride (*maan*), it will make him run around for respect and recognition. Wherever he gets

respect he will be there. If they tell him, 'We will hang a plaque with your name on the wall', he will say, 'Put me down for fifty thousand rupees.' When a *maani* person gets respect he will let go of his greed, whereas a greedy (*lobhi*) person will not let go of his greed even for million times the respect. It is very difficult to find such greedy people in this current time cycle. There is no one as such. Such greedy people were to be found during the third and the fourth *Ara* (past eras of the present cosmic time cycle). They were very greedy. In the current time cycle there is no telling where pride (*maan*) lies or where greed (*lobh*) lies.

### The beggary for respect

He who says, 'I do not want anything', his work gets done. Even when things come before him naturally, there is no want in him. And you, you still have needs and wants, do you not? What do you want?

**Questioner:** I recognize that I want respect (*maan*).

**Dadashri:** There is no problem with wanting respect, but are you preoccupied with attaining it? Are you caught up with 'how can I get respect'?

**Questioner:** No, not that kind of preoccupation.

**Dadashri:** Then what if you do not get any respect?

**Questioner:** Then there is no problem.

**Dadashri:** Then there is no problem with that. If you have an intense desire (*kaamna*) for respect, it is considered beggary (*bheekh*). An intense desire for anything is called beggary. Intense desire or beggary is not a (karmic) discharge. Words like *kaamna* and *bheekh* (intense desire and beggary) are very similar. But nothing will affect You if Your *upayog*, meaning applied awareness as the Self is maintained. Therefore, our spiritual path is not obstructed by simple pride. But it can be

said that the one who has beggary for respect, has deviated from the path.

**Questioner:** Is it considered beggary for respect when we feel good when someone gives us respect?

**Dadashri:** No. It is natural to feel good. Do you like tea with or without sugar? It is natural to like tea with sugar. But if someone insists, 'I only like tea without sugar, so there!' then I would say that is an ego. Why don't you quietly drink the tea with sugar? It is tasty. Is that true or not?

**Questioner:** What is it called if someone likes respect?

**Dadashri:** There is nothing wrong in liking respect. One is bound to like it, is one not? Go ahead and let respect be fun. There is nothing wrong there. If someone says, 'I cannot get rid of my pride and need for respect', then I will tell him, 'If you cannot get rid of it in this life, you can do it in the next life.' But enjoy your respect with leisure!

### **Enjoy the respect people give you but...**

Enjoy the respect people give you but you should not have any desire for it. When someone respects you, when it lands in your plate, enjoy it. Enjoy it leisurely. But you should not harbor a desire for it.

**Questioner:** But when he 'cashes in' the respect, will he not have problems?

**Dadashri:** What is wrong with cashing in the respect? You can cash it in, it will get used up, but the desire for it does not arise again, does it? Enjoy the respect, I am telling you to enjoy it. Are you going to enjoy it 'there'? Are you going to receive any respect in the Siddha gati (abode of the completely liberated Souls)? So, whatever you receive here, enjoy it as much as you can, but do not make a habit of it. Do not become habituated.



**Questioner:** Does respect not make a person fall?

**Dadashri:** Rather it is the *abhimaan* (extra or excessive pride) that makes one fall. So there is nothing wrong with enjoying *maan* (respect) others give you, however at the same time you should maintain the awareness of ‘this should not be so.’ Now, ‘we’ have given you the freedom to accept respect but you should not become attached (have *raag*) to those who give you respect. There is no restriction on accepting respect but you should not have any attachment (*raag*) for the one who gives you respect.

### **Deceit in pride (*kapat in maan*): Distortion of pride (*vikruti of maan*)**

**Questioner:** Does enjoying respect not weaken the awareness (*jagruti*) Dada?

**Dadashri:** It will definitely reduce the awareness (*jagruti*). Awareness will not arise where there is deceit in pride – where there is *kapat in maan*. When one’s deceit is operational in his pride, he cannot see his pride.

### **Distortion of pride: Intoxication of ego (*keyf*)**

**Questioner:** There is no problem in enjoying respect (*maan*) that comes spontaneously and naturally. But then there is a possibility of it becoming complex and distorted (*vikruti*), and then will arise the desire for respect. Is this likely to happen?

**Dadashri:** Something of the sort happens but there should not be any desire (*ichchha*) at all. Desire is harmful.

**Questioner:** What kinds of distortion (*vikruti*) of pride and how far does it stretch?

**Dadashri:** There are many kinds of distortions of pride and that is what makes one fall. There is nothing wrong in enjoying respect. If someone tells you, ‘Welcome sir...welcome’, then enjoy that respect. You will feel good inside; enjoy it with

leisure, but do not become intoxicated (*keyf*) with it. The intoxication of pride will make it ugly. One appears ugly and unattractive when there is such an intoxicated ego for pride. Even a handsome face will appear ugly.

Why does pride or the need for importance exist? It exists because one sees others as inferior. Therefore do not see others as inferior and tell yourself that they are superior to you. Then that pride will disappear.

### **You should be indebted to the one insulting you**

**Questioner:** Respects-insults are very bothersome, how can I be free from them?

**Dadashri:** What bothers you, is it the insult (*upmaan*) or the respect (*maan*)?

**Questioner:** Actually, it is the insult.

**Dadashri:** Even respect can be very bothersome! A man will get up immediately if someone gives him too much respect. If a man gets too much respect, he will run away from there. If everyday people keep giving him a lot of respect, he will get tired and run away from there, whereas he would not be able to tolerate insults even for a short time. He will like respect even for a short time. Nevertheless man can tolerate insult but he will not be able to tolerate respect (excessive). Yes, to tolerate respect is like swallowing lead. When a newly married man bows at his father's feet for blessings, the father immediately gets up from his seat. If you ask him, 'Why did you get up?' He will tell you he cannot handle it.

**Questioner:** And yet he does not like insult, what is that?

**Dadashri:** It is very wrong not to like insults. No body likes insults. The *shakti* (the energy or the ability) to like insult has not arisen in anyone. People should hire someone to insult them, but no one does! And when people are truly insulted, they

get hurt and feel let down. One should be thankful to the person insulting him but instead he feels hurt and let down. He should not feel hurt and let down after an insult, but should feel obliged to the person hurling the insult. If someone truly insults you, consider him your *upkari* i.e. someone who does you a great favor. You should think, 'it would be great if he is around me all the time.'

### Love for insults

When a person insults you, he is simply a *nimit* (instrumental in the process of your unfolding karmas; an apparent doer) in the fruition of your past karma. How can that poor man be the guilty one when you have to endure the fruits of your own karma? So try looking at it this way. Understand that it is a fruition of your own karma when someone insults you. What would you do if a piece of rock were to fall from a hill and hit you on the head?

**Questioner:** I would get hurt if it were in my fate.

**Dadashri:** No, not so. When the rock comes tumbling down and hits you, you look up to see who threw it and when you find no one up there, you do not get upset; you do not do *kashaya* with anyone. But if someone throws a stone at you, you will do *kashaya*, you get angry with him. What is the reason behind this? It is because there is a difference in your understanding. In the former case, the hill threw the stone at you and in the latter, it also a 'hill' that throws the stone. There is no pure consciousness (*shuddha chetan*) in a person; it is *mishrchetan* (a mixture of the non-Self and the Self; the worldly being). He too is a 'rock'; he is a 'hill', the poor fellow! If you 'see' and 'understand' it this way, then it is more than enough.

You cannot love insults, can you? You cannot love insults as much as respect, can you? Can a person like losses as much as he likes profits?

## Education and wisdom

What would you do if someone were to insult you? What 'we' are saying is where you do not have any authority and the power (*satta*) to change anything; you simply have to say 'I like it'. What do you have to do when you have no energy (*shakti*) or control? If you say 'I do not like it', it will gnaw away at you from within. It will eat away at you all nightlong, do you understand? Has this ever happened to you?

**Questioner:** It will bite and bother me the whole nightlong; it feels like I am being beaten!

**Dadashri:** Alas! Just look at the way people spend their days! Education is *bhanatar*. Reasoning ability, wisdom is *ganatar*. Educated people will reduce their *upadhi* (externally induced difficulties and pains). If they can, they will completely get rid of their difficulties (*upadhis*); they will leave nothing pending. But if a person is not able to do anything, he becomes entangled. Educated people who do not have a reasoning power (*ganatar*) will get entangled; they have education (*bhanatar*) but they do not have the wisdom of reasoning (*ganatar*). Reasoning is a different thing. I have not learnt education (*bhanatar*) but I did learn very good reasoning (*ganatar*). I failed my matriculation grade but I have tremendous reasoning energy and wisdom (*ganatar*).

## Pratikraman for the attack

**Questioner:** What should I do when I do not like being insulted?

**Dadashri:** No problem with that, but you do not attack (*humlo*) the person who insults you, do you?

**Questioner:** Attacking speech does come out; the attack is done through words.

**Dadashri:** But that is not your inner intent (*bhaav*), is it?

**Questioner:** Absolutely not! I feel bad after speaking

such words. But when such words do come out, does it not mean both internal and external *asaiyam* (expression of *kashaya*) has occurred? There is no benefit in that is there?

**Dadashri:** The first *saiyam* (absence of *kashayas*) within is, 'No. This should not be so. Why does this happen?' That is the first *saiyam*. However, this *saiyam* must commence. This verily is the true *saiyam*. Then the last *saiyam* will come gradually.

**Questioner:** Sometimes when I am insulted in such a manner, the attack of the mind continues, although it may not manifest in speech.

**Dadashri:** We are not concerned with whatever happens at that time. Even if it ends up in a physical attack, the worldly interaction (*vyavahar*) is dependant upon whatever energy (*shakti*) exists within. The one in whom the *shakti* has manifested completely, his attack from even the mind will cease. Still what do 'we' say? You simply have to do *pratikraman* if an attack from the mind or speech occurs, or even if a physical attack occurs. Do *pratikraman* if the weakness of all three kinds of attacks arises.

**Questioner:** Say if someone insults me and my pride is hurt so badly that a *tragu* (state of severe obstinacy) arises within me, but only against myself, how far will I fall? In other words, I do not follow your instructions about how to deal with the insult.

**Dadashri:** One has already fallen, has he not? The fact that obstinacy arises is the fall in itself. Severe obstinacy (*tragu*) is the greatest danger. One has fallen completely; he cannot go down any further.

**The fear of being insulted is beggary  
(*bheekh*) of pride**

What do 'we' say? It is not a problem if you do not like

being insulted but you should not harbor beggary or a desire for respect.

**Questioner:** But do we not have to get rid of this weakness of fearing insults?

**Dadashri:** That will go down, as you get insulted. Whatever you have dished out will be returned. The problem lies in being a beggar for respect.

**Questioner:** What does it mean to be constantly preoccupied (*laksha*) with the feeling of not wanting to be insulted?

**Dadashri:** Such a *laksha* where one is constantly concerned about not being insulted is verily beggary for respect. Otherwise, *charitra mohaniya* (conduct with moha; attachment to the relative self) is a discharge *moha*; it will come and go. The Self has nothing to do with it.

### The Soul and respect or insult

Therefore, respect and disrespect is all the beggary of the *pudgal* – the physical or the relative self. If someone were to slap ‘us’, ‘we’ do not have any problem with that.

**Questioner:** All these talks about respect and insults, who is the one that becomes aware of it; it is not the body, it is the soul, the self, is it not?

**Dadashri:** The Atma (the Self) does not have respect or disrespect. The Self is not a beggar that it has anything to do with respect or disrespect. The Self is the King of the entire universe; it is the Lord of the Universe.

**Questioner:** But when that reaches within, is it not the soul that gets hurt?

**Dadashri:** No, it does not hurt the Soul (Atma); it does not touch the Soul, the Self at all.

**Questioner:** The body is the non-Self (*anatma*), what effects do respect-insults have on the non-Self?

**Dadashri:** What happens when you touch a block of ice with a flame? Will the flame scorch the ice?

**Questioner:** It will not scorch it, but it will melt the ice.

**Dadashri:** On the contrary, its cooling attribute cools that flame. Similarly, pain and misery do not touch the Self. They do not affect even the body or the Self.

**Questioner:** Then what does it affect?

**Dadashri:** Who is the one that endures the suffering? It is the ego! It is the ego that suffers. Nothing touches the Self. The Self does not accept anything that is not of its own.

### **How can anyone insult You when he does not even know You?**

What happens if someone were to insult Chandulal? He will not be able to sleep at night, will he? It will keep bothering him from within. The person who insulted him sleeps peacefully while Chandulal feels the hurt and will not be able to sleep. What kind of weakness is it that does not let you sleep when someone insults you? Why should You not sleep just because someone insulted you? And besides, it is not You that was insulted, it is someone else. If they insulted You, you should not tolerate it, but he did not insult 'You', so why fret over it? Someone else is being insulted and You take it personally. You should not take it as 'I am being insulted', should You? Yes, nobody should insult You, but no one will insult You either. How can they when they do not even know You? They know Chandulal but not You.

When you regard the person insulting you as someone who obliges you; then your desire for respect (*maan*) will end. Who is to be insulted? 'Ambalal Muljibhai' (reader to insert

their names here – the relative self); ‘Insult him as much as you want. What relation do I have with him? He is ‘our’ neighbor.’ If he is hurt and cries, I will pacify him.

But the poor man will not get any sleep because he believes ‘I am insulted’. Otherwise, there is tremendous energy (*shakti*) in each and every Indian. All they need is someone to awaken it for them. Still, look at how helpless people have become? Wherever you look, you see them standing in queues. That is how helpless they have become. Otherwise, what were these people like? If they felt a slightest shun in an invitation, they would refuse to go. But look at them now! They drag themselves everywhere and stand in lines. If you ask them, ‘Why are you waiting in a line?’ They will say, ‘We have to take a bus.’ Why do you have to go by bus everyday? Do you not know how to find an alternative and an independent way of going? They will ask, ‘What other way can I find when I have to work?’ So the whole life is fractured. Otherwise, in the past they would not go to anyone’s home for dinner if they felt the slightest of insult. They paid too much importance to insults.

So ‘our’ intention is to give people such knowledge that wherever they go, whichever countries they visit, no one can depress them; no one will be able to depress them. Any one who causes depression to others will become depressed himself. This is for sure. No matter how important the other person is or even the whole world for that matter, how can anyone shake us?

Nevertheless, if the fear of being insulted goes away in a person, who is not Self-realized, then that person will become shameless (*naffat*). People have some sense of shame due to this fear of being insulted. Would they have any bounds otherwise? And for the one who is Self-realized, when the fear of being insulted goes away, he becomes liberated. Here, in our satsang, you will be liberated if your fear of insult goes away.



## **Maya: the illusion and her progeny of six sons**

Is everyone not concerned about respect and disrespect?

**Questioner:** But Dada, has this not been the case from the very beginning?

**Dadashri:** This is the same old stock from endless time. The phenomenon of respect and insults begins from the time one enters the human life form. There is nothing like this in other life forms; it is only here in the human life form and the celestial life form that there is a lot of it.

**Questioner:** Does one forget about respect-insult when he goes into another life form?

**Dadashri:** He forgets. He forgets the moment he leaves from here, he does not remember. Do you remember what you ate four days ago?

**Questioner:** No. Why does an embodied soul (*jiva*) ‘remember’ vengeance-enmity (*vair-zair*), respect-insults (*maan-upmaan*) and forgets all this?

**Dadashri:** No, he does not remember even that. He only ‘remembers’ anger-pride-deceit-greed. These four remain constantly as *sangnya* (subtle inner association). Vengeance and enmity occur later on. That does not come into one’s memory (*yaad*). The moment one is insulted, he starts yelling. What do you call those sweets children eat?

**Questioner:** Peppermint.

**Dadashri:** Now if this young girl and boy were to take some peppermint from here, the greedy one (*lobhio*) of the two will take more. From that we will know which of the two is greedy. A greedy person will be recognized. A greedy person is always the first one in line.

**Questioner:** Man should confront all his difficulties peacefully, but that does not happen. So what should he do?

**Dadashri:** How can he confront his problems when there is weakness of anger-pride-deceit-greed within him? Anger does not stand-alone. It always accompanies the enemy called pride (*maan*). Anger is there to protect *maan*. Therefore, as long as there is a presence of pride there will also be a presence of its bodyguard, anger, for sure.

**Questioner:** So does that mean that one has to learn to tolerate insults?

**Dadashri:** The energy (*shakti*) to tolerate will come when one's pride (*maan*) goes away; anger is the bodyguard of pride. Pride has employed a bodyguard and told him to teach a lesson to anyone who comes to insult. Greed (*lobh*) also has employed a bodyguard; it is deceit (*kapat*) – that verily is *maya* itself. That *maya* will go away when greed (*lobh*) goes away. Anger is the bodyguard of pride. If someone tells you, 'Are you a fool? Don't you have any sense?' you should tell him, 'Sir, this is not something new; I have always been like this.'

People try to fight their anger do they not? Some try to fight their pride. But what does *maya* (illusion) say? It says, 'I have six sons: *krodha-maan-maya (kapat)-lobh-raag and dwesh* (anger-pride-deceit-greed-attachment and abhorrence) and I am the seventh. No one except a Gnani Purush has been able to wipe out my family till today. No matter how much you destroy my anger and greed, as long as my son, pride (*maan*) is alive; everyone will become alive again.'

The Gnani Purush kills *maya's* (illusion's) son named pride (*maan*); He does not actually kill him, he does not even evict him from his seat. He simply changes the seat for him. If the Gnani were to kill pride, then he would be guilty of *himsa* (violence). The word 'kill' implies *himsa*. There cannot be any *himsa*. He will not beat the ego.

## The growing pride gives rise to greed

**Questioner:** From the *kashayas* of sexuality-anger-illusion-greed and pride (*kaam-krodha-moha-lobh* and *mada* or *maan* respectively), which one is the worst?

**Dadashri:** Pride (*mada*) is the worst.

**Questioner:** Why is pride the worst? Is greed not the worst?

**Dadashri:** Should we not look at what supports all the other *kashayas*? It is based on pride (*mada, maan*). Nothing would stick around if that support were not there.

**Questioner:** Then what is *mada*?

**Dadashri:** What do they call a baby elephant?

**Questioner:** *Madaniyu* (*mada-niyu*).

**Dadashri:** That is it.

**Questioner:** All these things can be brought under control, but not greed (*lobh*), correct?

**Dadashri:** But if the one having greed is brought under control, then everything will automatically come under control, will it not? Have I ever told anyone to get rid of his greed? I catch the one responsible for greed and throw him off his throne and then everything collapses! As soon as the king is killed, his army scatters away. When there is talk amongst the soldiers about the king dying, none of them will stay to fight. Therefore, the king has to be captured, that is all. If there is *mada* (pride) then there will be greed (*lobh*), otherwise there will not be any greed, will there? Greed will not remain if *mada* (pride) leaves. Those who are poor do not have any greed do they? There is no pride so where is the greed?

**Pride, verily is *himsak-bhaav***

Anger-pride-deceit-greed (*krodha-maan-maya-lobh*) are

verily *himsak-bhaav* (violent intent); it is all considered *himsa* indeed. Deceit (*kapat*) is a major *himsa*. *Maya* here means deceit (*kapat*). *Maya* is also used for illusion as well; it is that which veils the Soul (the Self). Anger is overt *himsa*; it is open violence.

**Questioner:** You said that there is *himsak bhaav* (violent intent) in *kashaya* (anger-pride-deceit-greed), so please explain what kind of *himsak bhaav* is inherent in pride (*maan*)?

**Dadashri:** Pride itself is *himsak bhaav* (violent intent). The one with pride does *himsa* towards others, however, if that other person has any self-interest or feels he may benefit or gain personally, then he will put up with the person who has pride. But how does one generally feel about proud people? Anger is always associated with pride; there is always contempt in it. Pride means contempt (*tiraskar*)! The aura of ‘I am something!’ leads to contempt (*tiraskar*) for others. Pride is verily contempt. An *abhimaani* - a person that has pride with ‘my-ness’ (*mamata*), will be even more contemptuous.

A man with pride (*maani*) is different. A person with pride with ‘my-ness’ (*abhimaan*) is different. A *tundmijaji* is different and a *ghemraji* is different.

### **There are countless phases of pride**

There are many phases of pride and there are words for each phase of *maan*.

**Questioner:** *Tundmijaji*, *ghamand*, are these some of the phases?

**Dadashri:** Yes. Those are all different words. People have their own understanding and meaning of different words. For example, people have their own understanding of the words *garva* (doer-ship) and *garavata* (to wallow in worldly indulgence). Some people even refer to *abhimaan* (pride with ‘my-ness’), as *garva*. What is the definition of *ahamkar* (ego),

what is *abhimaan*, what is *maan* (pride), what is *garva* and what is *tumakhi*?

**Questioner:** What is the meaning of *khumari*?

**Dadashri:** *Khumari* is a kind of *abhimaan* – excessive pride. These are different types of *abhimaan*. Then there is the word *ghamandi*! A *ghamandi* is someone who has no substance but will make claims such as ‘I can defeat even the lawyer’s father!’ You should realize that he is a *ghamandi* – a fake show-off. There are all kinds of people with all kinds of baggage. Then a *machharayelo* is someone whose bite stings like a mosquito. Then people also say, ‘that man has a lot of *ghemraji*.’ These are all different phases of pride and that is why they have been given different names.

**Questioner:** But all these different phases of pride such as *abhimaan*, *ghamand* etc., do they not manifest after a certain age? A young child does not have any of these *kashayas*.

**Dadashri:** A child does not have them at all. But as the intellect increases, so do the *kashayas* and their consequences.

So the phases of these words are very immense. It is very difficult to understand these phases. You can only know them from a Gnani Purush.

**Questioner:** Please explain them individually.

**Dadashri:** If you call out to a laborer passing by, ‘Hey you! What is your name?’ he will reply, ‘Lalvo’. Now he did not call himself, ‘Lallubhai’, so you should realize that he has only the ego (*ahamkar*). (‘Lalvo’ is a nickname for Lallu and ‘-bhai’ is a formality like ‘Mr.’)

If we ask another person his name and he says ‘Lallubhai’, you should realize that, he is also a *maani* (he has an ego as well as pride. He called himself Lallu with ‘bhai’ attached at the end).

If he answers, 'I am Lallubhai, the lawyer, did you not recognize me?' you can say he also has *abhimaan* (pride with 'my-ness').

So these are all its traits.

*Abhimaan* arises when *ahamkar* associates with *mamata*, i.e. when the ego associates with 'my-ness'. This 'my-ness' can be of any kind. When the ego is by itself, without 'my-ness' (*mamata*), it is called simply ego (*ahamkar*).

**Questioner:** Then there is the word *tundmijaji*? What is the definition of that?

**Dadashri:** *Tundmijaji!* This is a person who does not have any understanding or money and yet he has endless arrogance (*mijaj*). He cannot even get married (no body will have him!) 'Why are you being so arrogant when you can't even get married?' That is called *tundmijaji*.

Then we have a *tumakhi*. Some seventy-five years ago the collectors, police, D.S.P. (District Superintendent of Police) all had *tumakhi* - as if they were God. They used to beat up prominent businessmen. What *tumakhi!* I witnessed that not too long ago. Because of my business as a contractor, I had to meet with these officers and so I have seen these traits in them. In a train, a person could not sit in front of a collector in the first class. They were honest and disciplined but they had infinite *tumakhi*. What *tumakhi!* They petrified people. An executive engineer, who used to come to our business, would create a very intense situation. He would do as he pleased because he had authority.

I have seen such *tumakhi*, but now it makes me laugh when I look at these collectors. In the past they displayed such authority with arrogance, as if they were God visiting offices. But today these very people walk around with slippers and if you accidentally step on their toes, they say 'please! please!'

whereas before if someone were to do the same to them, they would hit that person with a 'hunter' (leather cane), but today they are reduced to being subservient. They have straightened up after a lot of beating. Their arrogance- *tumakhi* has gone down. Before a person could not utter even a word to these collectors on the train but look how they have mellowed from all the beatings. Now they will tell you, 'Yes, it is fine. It will do.' They even succumb to their wives, 'Yes, yes it will do.' Before they would never say, 'It will do' and now?

They have calmed down considerably. Today people can criticize prominent people without any repercussions. See how they have mellowed and straightened up. They are going to straighten up more with further beating.

**Questioner:** Next, what are the qualities of a *ghemraji*?

**Dadashri:** What does *ghemraji* mean?

**Questioner:** Does it mean *ghamand*?

**Dadashri:** No, *ghamand* is different and *ghemraji* is different. People are very shrewd. Up to a certain point there is *ghamand* and if it goes beyond this point then we call it *ghemraji*. It becomes distinctive the moment there is a change in intensity. People are very smart.

*Ghemraji* is someone who boasts and brags. He will say, 'I can go all over the world,' when he can't even travel three miles. People needlessly walk around boasting and bragging like this. It is all in their mind but there are people who bring them down to earth. People will openly make comments about them 'he is a *ghamandi* or *ghemraji*.' 'He has *abhimaan*.' People will comment this way.

What is a *ghemraji*? A *ghemraji* is someone who snubs people wherever he goes, 'move away from here!' We can tell him, 'Arey! Let me sit for a while!' but he will not let you sit; he will ask you to move. Such people do not value anyone. To

them everyone appears to be like animals. Now tell me, such are the *ghemrajis*. Where do you think this word came from? Is it a Persian word?

**Questioner:** This is the vintage native Charotari (district in the state of Gujarat) language.

**Dadashri:** Yes, Charotari (Gujarati dialect) language-*bhasha*. People will comment, ‘so and so is very *ghemraji*. He has nothing and yet he is a *ghemraji*.’ Is this not in our Gujarati language? Now where did this word come from? What is its root cause? I am looking but I cannot find it. I can find the root cause of *abhimaan* and all that.

**Questioner:** So these words are not as simple as they seem. There is a deep hidden meaning in them.

**Dadashri:** Yes. These words are full of meanings. One should not define them superficially. There is an absolute meaning (*paramarth*) within but this can only be realized when many layers are discarded.

**Questioner:** You said, ‘There was a lot of ego (Dada had a lot of ego before Gnan)’, so did you experience all these phases through that ego?

**Dadashri:** Yes. I experienced them from all the sides. I also saw their ‘perspective view’ (three dimensional) too. I could ‘see’ what the ‘perspective’ ego looks like.

**Questioner:** What does it look like?

**Dadashri:** I recognize it. I recognize its front elevation, back elevation; a perspective view. I would know from all these views. I can see what ‘Dada’ looks like in back elevation, in front elevation and from the perspective view. I can see and know what the nose looks like.

**Questioner:** The nose is part of the body but what do the phases of the ego look like?



**Dadashri:** I can see the ego in the same way too. Once you see that perspective of the body, then you will see that of the ego too. The ego will melt but these are ‘body parts’ and they are dependent upon the body.

**Questioner:** What do you mean by ‘body parts’?

**Dadashri:** If a person has a small nose, his ego is small too and if his nose is big, his ego is big. Therefore, however it is with the body, it is the same with the ego.

### **‘Hum’ (‘I-ness’ with ego) is an obstacle on the path to moksha**

**Questioner:** What is the difference between *ahamkar* and ego?

**Dadashri:** They are the same thing.

**Questioner:** When one says, ‘*Hum*’, is that also an ego (*ahamkar*)?

**Dadashri:** ‘*Hum*’ is different and ego is different.

Generally it is considered that wife and children are major obstacles in attaining liberation. Are these the only things that hinder liberation? There are many other things that hinder one’s liberation. How do the poor wife and children hinder him? They sleep in their own beds so how are they a hindrance to you? Do they get inside your stomach and go to sleep? If they did then you can consider them a hindrance, but is that what they do? Each sleeps in his or her own bed, so where is the problem for you?

But this ‘*hum*’ ego gets into your stomach and hinders by saying, ‘*hum, hum, hum?*’ This ‘I am something, I am something,’ does not go away, it will go wherever one goes. Have you ever seen this ‘*hum*’? It is not visible. But from its trait you will know, ‘here comes the ‘*hum*’; you can see it in the eyes.’

One is free from everything except the '*hum*', and this '*hum*' is very wrong. Instead it would be better to have two wives; at least his 'I am something' (the *hum*) would go away. Would that not happen when the wife curses or insults him? But who will curse this useless bull-like man when he lives by himself? When he does not have a wife and never comes under anyone's control, the '*hum*' will increase. In addition he has countless inner spiritual blocks (*atkan*).

One does not create ego; it is something that is natural to one's being. It is there. One is caught in the forces of circumstances. Ego is nothing but a wrong belief and so one can become free from it. Whereas this '*hum*-I am something' is a different thing. I have seen all those '*hums*'. When one keeps saying, '*hum*' '*hum*'. I know what is going to become of him. I will immediately know what seat he has reserved for himself (rebirth in a lower life form). Would I not know that?

**Questioner:** So is this '*hum*-I am someone great' a strong ego?

**Dadashri:** No, '*hum*' does not touch the ego. The ego may subside but the '*hum*' will not.

'*Hum*' will do whatever it chooses. These poor policemen do not have '*hum*' of this kind. The ego will subside if you reason with it or coax it, but this '*hum*' is a completely different thing. The '*hum*' of worldly people will leave after it takes a beating.

**Questioner:** Is this '*hum*' connected with *adhyas* (the constant belief of I am the body)?

**Dadashri:** *Adhyas*? No. This is all considered *adhyas* but '*hum*' surpasses even *adhyas*. The belief of 'I am the body,' is a different thing. But you cannot deal with the belief of '*hum*'. The poor body is naïve and so is anger-pride-deceit-greed. But there is nothing like '*hum*' in this world because it is automatically born on its own when there is nothing there.

I would recognize a person with 'hum'. He has a certain sound just as a counterfeit coin has a certain sound. Have you ever seen a counterfeit coin?

**Questioner:** Certain people with 'hum-I am something great' that walk around are recognizable, are they not?

**Dadashri:** No. 'I am something' is a different thing. Those people around you with 'I am something' are people living a worldly life. Their 'hum' will go away sooner or later. As soon as they experience any suffering, their 'hum' goes away. But who will get rid of 'hum' in those others (so called ascetics)? That 'hum' is then taken into 'sohum' (I am that)!

**Questioner:** Does a person have some quality in order for this 'hum' to arise? Does he have any substance?

**Dadashri:** What substance? They have nothing. *Hum* arises because how is one to live otherwise? What is the basis of his existence? He exists on this 'hum'. Before his living was based on material things and now he lives on 'hum'. Even though he is alone, he gets food to eat and water to drink because of his merit karma (*punya*). He gets to eat and drink and his 'hum' will continue to increase. He claims, 'Just look what I get! I get everything. There is nothing that I cannot get.' Yes! We agree that you get everything you want, but how can you know where you are getting them from? Then when your 'hum' gets bigger and stronger, who will remove it for you?

**Questioner:** So how can one get rid of the 'hum'?

**Dadashri:** Is 'hum' ever likely to go away? How can 'hum' go away? How can that which one created himself ever go away? The ego will go but not the 'hum'. The definition of ego (*ahamkar*) is to claim to be at a place where one is not. Such ego can go away. One does not do anything and yet he claims to be the doer; that is *ahamkar*. Whereas, he himself has given birth to 'hum', so how can it leave? The 'hum...hum' continues.

**Questioner:** Does that ‘*hum*’ ever go away; is there any solution for it?

**Dadashri:** There is no solution for it. He will go to a lower life form and take continuous beating there. That is where the ‘*hum*’ will be crushed.

When does ‘*hum*’ sprout? It starts when he becomes bankrupt everywhere. What then does he live on? Then comes this *hum* of ‘my Grandfather was so and so...’ Thus begins the *hum*.

*Hum*—‘I am something great’ is born when there is nothing there. Whereas the condition that gave rise to the ego is still there. Now, when does the ego go down? It goes down when a thug mugs him and takes away his clothes, that is when his ego will go away!

**Questioner:** Is this discussion for those who are not Self-realized?

**Dadashri:** It is for the one who is not Self-realized. In Gnan, there is no ego. The ego does not decrease or leave in the one who has ego (those who are not Self-realized). Such a person will encounter people who will increase his ego. The ego will decrease from incidents such as if someone were to rob him or beat him up or even if he incurs a loss of 1.5 million rupees when his income is only a million rupees.

**Questioner:** But then the ego will go in another corner, will it not?

**Dadashri:** No, it will go down; it will not increase. Ego and *mamata* (‘my-ness’) are naturally attained things; they are not created. This *hum* of ‘I am something great’ is a created thing.

**Ego, pride and pride with ‘my-ness’**  
(*ahamkar, maan and abhimaan*)

**Questioner:** What is the difference between ego

(*ahamkar*), pride (*maan*) and pride with 'my-ness' (*abhimaan*)?

**Dadashri:** The extended form of ego is called pride (*maan*) and if it is associated with 'my-ness' (*mamata*), then it is called *abhimaan*. When there is even the slightest of *mamata*, one will say things like, 'this is my car.' Why does a person show people his car? It is because of his *abhimaan*. If he has good-looking children, he will say, 'Wait till I show you my four children.' That is *mamata* and *abhimaan*. So where there is *abhimaan* he will keep showing you such things. And pride (*maan*) is an extended form of the ego.

**Questioner:** Is *abhimaan* born out of *maan*?

**Dadashri:** No. When is *abhimaan* born? It is born when 'my-ness' (*mamata*) is present.

Ego (*ahamkar*) is a different state and *abhimaan* is a different state. People have no awareness of this whatsoever and yet they go around using inappropriate words; they say whatever comes to their mind. They will say, 'He is an *abhimaani* man, he is *ahamkari* man.' Every human being is *ahamkari*; there is not a single person who is not. Only the Gnani and his followers are not *ahamkari*, everyone else is.

What is ego (*ahamkar*)? It is to claim to be something you are not. One does not know who he really is and he claims to be what he is not. That is ego. So to whom does this statement apply? It applies to everyone; everyone is considered *ahamkari*. Ego implies independence. It does not depend on any other thing. What is his belief? He believes to be what he is not. The 'I' (the real Self) is not Chandulal but he believes 'I am Chandulal' and that is ego (*ahamkar*)! Therefore, if one is 'Shuddhatma (the pure soul)', then there is no ego. There is ego in 'I am Chandulal'. Then, 'I am this lady's husband', is another ego. Then, 'I am this child's father', is a third ego. So how many different forms of egos are there? Then even if he does not have

*abhimaan* (ego with ‘my-ness’) about his home, people will still say that this is his ego.

It is not wrong to have an ego. Ego is just to claim to be what one is not. That is the only error of the ego, nothing more.

Now what is *maan* (pride)? It is when one wears nice clothes but rolls up his sleeves so that people can see a three-thousand-rupee watch on his wrist. Then when someone asks, ‘How are you sheth?’ you can clearly see his pride. *Maan* is “ego with rich materials”. He will wear expensive clothes, jewels, etc. That is *maan*.

**Questioner:** What is the difference between an *ahamkari* and a *maani* person?

**Dadashri:** An *ahamkari* (egotistic) person does not have any fear of being insulted (*upmaan*) whereas a *maani* (person with pride) does. If a person has pride (*maan*) then he will be affected by insults (*upmaan*), but what if he has no pride?

**Questioner:** But when his ego is broken, will he not feel insulted?

**Dadashri:** No that is simply called breaking the ego. But only if there is *maan*, there will be *upmaan*.

What is *abhimaan* (pride with ‘my-ness’)? If a person has possessions, he will tell others about them; that is what we call *abhimaan*. Everyone does this; people cannot refrain from telling others about their possessions. But when is it considered *abhimaan*? The ego is there for sure but suppose you are going to a shop and you are in hurry, someone you know stops you, you ask him, ‘What is it? I am in a hurry’, he will say, ‘These are my homes, these two buildings and those two buildings are mine.’ That is called *abhimaan*. ‘Why are you telling me now, I have to go. Why are you bothering me?’ But he is showing *abhimaan*. He will tell you how good something is even when

you do not ask. What is the reason behind it? He has that *abhimaan*. It is a different matter if you had asked him, but if he tells you without being asked, it is *abhimaan*. When he is itching to tell you, it is *abhimaan*.

**Questioner:** Is it because of *abhimaan* one says, ‘Mine is higher (better) than his?’

**Dadashri:** Yes, it is because of *abhimaan*. *Abhimaan* means he gives examples of ‘this is better, this is mine’. This is my property; that is my property, this is my car etc.’ so based on this he is trying to say that his is better than others’. He does not say it directly. *Abhimaan* is when one has more than what is necessary and makes a show of it. He believes, ‘How happy I am.’ Thus he tries to make others feel inferior. This is *abhimaan*.

So an *abhimaani* will show off all his possessions, he will even show you his expensive eyeglasses he bought. He will say, ‘Did you see my glasses?’ What am I going to do with your glasses that you keep showing them to me? But he does it to feed his *abhimaan*. He will also show off his clothes or the shoes he bought. That is *abhimaan*.

He will go so far as to show off his son-in-law if he is educated and good-looking. He will tell you, ‘Come and see my son-in-law.’ What is so special about your son-in-law? Everyone has one, what is there to see? But he will say, ‘No, you have to meet my son-in-law.’ Then when you tell him ‘you have found yourself a good son-in-law. What a good looking man!’ he is satisfied. Then he will also take you out to dinner. He will say, ‘You have to dine with us today. You cannot leave without having something to eat.’

*Abhimaan* means to exhibit pride (*maan*) wherever one can. Even if his brother’s house is small, he will show it to you, ‘This is my brother’s house, this is my uncle’s house and that is my house.’ Whenever he tries to show anything big, that is

*abhimaan*. His *abhimaan* (pride with ‘my-ness’) is at work there. *Abhimaan* is to show off your possession in order to impress others. Why does he show off? For pride - *maan*! When he goes beyond *maan*, he will not be satisfied even with *abhimaan*. Nature will sort him out by punishing him and then he will get back on track. Just because you have four cars, you should not have any ego or *abhimaan* about it. If one exhibits *abhimaan*, it is the beginning of departure of the very things he has *abhimaan* over. One should maintain humbleness. As you begin to acquire worldly comforts, you should maintain humility.

When a man claims ‘I have four sons, this son is a Chartered Accountant, etc.,’ it is all *abhimaan*. ‘I am fair skinned, I am slim..., all that is *abhimaan* too. ‘I am fairer than other people; they have a dark complexion’, all that is *abhimaan*. Do people not have pride (*mada*) because of their looks?

**Questioner:** Yes they do.

**Dadashri:** If someone has a beautiful wife, he has *mada* (pride) of, ‘There is no one like my wife.’ Does that happen or not?

**Questioner:** Yes it does.

**Dadashri:** Now, this beauty is not going to remain the same. It does not take long for this beauty to become ugly. What will happen to that beauty when the face becomes covered with small pox blisters? Would the beauty remain with the scars of pockmarks even if the face used to be very beautiful? Is any of this under our control? Therefore, one should not have an ego about beauty. ‘There is no one better looking than me,’ is *abhimaan*—pride with ‘my-ness’. So when someone says, ‘I am fair’ it is not considered ego. It is *abhimaan*. People have no understanding at all of what ego is. A person with *abhimaan* is easily recognized.



**Questioner:** This *abhimaan* is clearly visible when they take a group picture.

**Dadashri:** Yes. The photographer can also see that a person is affected with the *abhimaan*. But photographers will take my pictures the moment they see me because they do not see any *abhimaan* (ego) in me. A person with the *abhimaan* will stiffen up this way or that way, whereas I remain natural.

**Questioner:** Is *abhimaan* not like the ego (*ahamkar*)?

**Dadashri:** No, ego is better. It can be removed. However, *abhimaan* causes tremendous misery. What is the job of nature? Nature's job is to reduce *abhimaan*. As soon as *abhimaan* increases in a person, he will be brought down with a beating. There is no problem with ego (*ahamkar*).

What is the difference between *abhimaan* and ego? 'I am Chandulal', is ego (*ahamkar*). To claim to be where one is not, is ego and to show off, 'this is my bungalow, this is my car etc.' is *abhimaan*. If that is the case, then why don't you show people your grey hair? 'Look I have grey hair' but nowadays people dye their hair black instead. Ego has arisen out of ignorance and *abhimaan* has arisen with understanding. When a person takes *garva* (pride here), 'Look at this, look at my estate,' we should recognize that *abhimaan* is rising.

If someone here were to sing a song and it pleases everyone and so he sings two or three more songs; that is *abhimaan*.

Do you understand now what *abhimaan* is? It is to believe the weight of the non-Self (*pudgal*) to be 'your own' weight. You have gold, jewelry, expensive watches, house, car etc., these are all non-Self weights and to believe those weights to be your own weight is *abhimaan*. A person may believe the weight of his bungalow to be his weight. People consider it an ego when someone brags about his home, they will call him *ahamkari*, but it is not ego; it is *abhimaan*. The material

possessions are there, but to claim them as yours and to enjoy the taste that results from displaying them, is *abhimaan*. The taste of *abhimaan* can be very sweet. Pleasure arises within, the moment he says, 'These are my homes.' Then it becomes a habit for him, like going to the Havmor ice cream parlor.

**Questioner:** You had once said that the whole world is trapped in 'Havmor' (brand name for ice-cream).

**Dadashri:** In 'Havmor'! I do not need this Havmor and therefore I am not trapped by it, nevertheless I will eat ice-cream if someone offers me some. That (the pursuit of pleasure) is the aim of worldly people and for me such aim is meaningless. My goal is different.

Havmor becomes a habit for people because of *ajagruti* (unawareness); they do not have the awareness of its benefits versus harm. When can one become habituated? When he is not aware of what is right and what is wrong. If someone feeds me ice-cream everyday, I would not even remember (think of) it the next day. I would not miss it for a second, even if he feeds me ice cream everyday for months and then stops suddenly. I would give compliments and say, 'the ice-cream is very good' I would say this, but superfluously! If the ice cream were to continue giving its sweet taste after it is gone, then I would accept that it is a good thing. After we finish eating it, no matter how much we say, 'give me more taste', it will not, will it? So what is the use of such a taste? Many people become so engrossed in the taste that as their portion of the ice cream gets smaller; they leave it longer in their mouth and savor it for as long as they can. What happens when only the last bite is left? After you swallow it, the taste will no longer be there.

Do you now understand what *abhimaan* is and what *ahamkar* is?

**Questioner:** And when one attains *saiyam*, (absence of *kashaya*) will his *abhimaan* not increase too?

**Dadashri:** There is no *abhimaan* where there is *saiyam* (absence of *kashaya*). *Abhimaan* is blind and where there is *saiyam*, you will not find *abhimaan*. Not only *abhimaan* but you will not find ego (*ahamkar*) there either.

### The zero state of the Gnani Purush

‘We’ are allowed to have *abhimaan* about attaining the status of the Lord of the whole universe and yet ‘we’ have less *abhimaan* than even a young child. ‘We’ do not have an ego *ahamkar* at all. ‘We’ would not be able to attain all this if ‘we’ had ego. The one who has no ownership of the body, the mind, the speech; he becomes the owner of the entire universe.

**Questioner:** But some people say that one can often see *abhimaan* in a Gnani Purush. How can that be?

**Dadashri:** Where there is *abhimaan*, there is no Gnan, and where there is Gnan, there cannot be any *abhimaan*.

**Questioner:** Does that mean that Gnan and *abhimaan* cannot co-exist?

**Dadashri:** Gnan and *abhimaan* can never co-exist. There is either Gnan or *abhimaan*. If you see *abhimaan* when you slap the ‘Gnani’, then that is ignorance (*agnan*) and you will clearly see that he cannot be a Gnani.

Yes, until ‘we’ attained Gnan, *deh-abhimaan* (*abhimaan* of ‘I am this body’) existed. It increased, as I grew older. When I was born it was about 25% but as I grew up, it increased 150%! It used to gnaw at me even when it was about 25% so do you think it did not bite me more as it increased? When it bites or gnaws at you, it is *abhimaan* and when there is internal suffering, it is the *ahamkar* ego. *Abhimaan* is a constant gnawing.

Instead of just mere ego, I had *abhimaan* (pride with ‘my-ness’). I was also a *tundmijaji* (someone who does not

have any understanding, no money and yet he has endless arrogance) and some even used to say that I had lot of *ghemraji* (such people do not value anyone). I did not have Gnan at that time, but because I had collected baggage (karmic) of such high quality from my past life, I felt that I was somebody. I knew that and consequently had *ghemraji* about it.

I have awareness of what the ego (*ahamkar*) should be and what *abhimaan* should be. Today you cannot find a person with only ego (*ahamkar*); there is always some degree of perversion of the ego and for sure it has progressed to the stage of *abhimaan*.

A person with ego only is considered spontaneous and natural. It is a natural ego but such a person is not to be found in this current time cycle. Where can one find such an 'ego only' person? Today we have people with *abhimaan*. What is ego? It is the belief, 'I am Chandulal', but that is a natural state and he is not at fault for having this belief. But what is *abhimaan*? When someone says, 'see this bungalow of mine, see this hospital of mine, see this factory of mine' then realize what is talking; his *abhimaan* is talking.

**Questioner:** But you said that your *abhimaan* had increased, then how did it go down to zero?

**Dadashri:** All of a sudden! I did not do anything. 'This is but natural'; it occurred naturally. That is why I tell people they should not try to imitate this. What are you going to do when it is a natural phenomenon? Now come to me and I will show you the way. I have found a path. But if you try to follow the path that I took to get to this stage, you will die, because my *abhimaan* had gone from 25% to 150%, and I could not bear it. Only I know how I managed to pass those days!

**Questioner:** There is a saying, 'one had *abhimaan* worth a quarter of a pound. As he became learned it increased

four times and when he became a guru, it increased forty times.' Now the only thing of importance is how one can come down to the level of zero.

**Dadashri:** Now after attaining Gnan, where is your *purusharth* (independent spiritual endeavor) of day and night taking you? This *purusharth* is taking you towards zero. What was the case before? It used to increase three fold, and it was headed in the direction of growth. Now You are headed towards its dissolution. So it is futile to look for solutions here. Everything here is very systematic. You are headed towards the 'zero state', and that state will come for sure.

### After Self-realization...

After attaining Gnan, you have no ego at all. What is the definition of ego? To decide and believe, 'I am Chandulal' is ego (*ahamkar*). Now you have doubt over the knowledge of 'I am Chandulal'. So now that you are not Chandulal, but the pure Soul (Shuddhatma), you do not have ego. 'You' are egoless.

**Questioner:** So you consider 'I am Chandulal' as the ego?

**Dadashri:** Yes, that is called ego (*ahamkar*).

**Questioner:** That ego part is gone, but does our *abhimaan* still remain?

**Dadashri:** Yes, but there is no problem with *abhimaan*. It is a discharge (*nikali*). You do not have ego left at all. There is no problem with *abhimaan*. *Maan* and *abhimaan* are a discharge. Then beyond this there is *garva* (doer-ship) and other things. The main ego is gone but the effect of that ego remains, does it not? The root cause is gone but the branches still remain, however they will eventually dry up.

**Questioner:** So is *abhimaan* the result of the old ego?

**Dadashri:** Yes, *abhimaan* is a result of the ego. That result remains but the root cause is gone. The ego is gone. *Kevalgnan* (absolute enlightenment) occurs when all the results of the ego go away.

**Questioner:** But *abhimaan* is a result of the ego, so does *kevalgnan* come when *abhimaan* goes away?

**Dadashri:** No, *abhimaan* is not the only result of ego; there are many other results too. One achieves *kevalgnan* when they are all gone.

**Questioner:** Then what are the other results of the ego (*ahamkar*)?

**Dadashri:** There are many different kinds of results.

**Questioner:** What should we do so that our *abhimaan* does not cause anyone any difficulty and makes them happy instead?

**Dadashri:** All you have to do is have such an inner intent, nothing else. Your intent should be, 'My *abhimaan* should not hurt anyone but it should make them happy.' And if someone still gets hurt, then do pratikraman and move on. What else can you do? Do you have to sit there the whole night? You cannot sit there even if you want to, so what can you do?

Nevertheless you should proceed in a way that it does not hurt anyone.

**Questioner:** Is the worldly life not supported by the result of the ego, 'I am Chandulal'?

**Dadashri:** But that ego is gone after attaining this Gnan. If the ego remained it would continue to produce results, would it not? New results do not arise after attaining this Gnan. The old ones will dissipate; only the old ones will dissipate. So then the problem is solved. The karmic 'tank' does not refill. One person may have a fifty-gallon tank; another may have a tank of twenty-

five hundred thousand gallons! The bigger the tank the longer it takes to empty out, but it is emptying all the same. So what does it matter for the one whose tank is emptying?

**Questioner:** But while it is emptying, it will sweep one away like the floodwaters; it will topple someone and it will hurt someone.

**Dadashri:** Yes, but all those are ‘his’ consequences; it is a result. What do You have to do with that? However, you should do pratikraman for it if someone gets hurt in the process.

### **Swamaan and ego with rich material**

**Questioner:** What is the difference between *maan* (pride) and *swamaan* (pride within limits)?

**Dadashri:** *Maan* means ‘ego with rich materials’ (materials attached through ‘my’ or ‘mine’ with the ego) and *swamaan* is confined to having pride over one’s own qualities; it is associated with one’s own personal attributes, such as, ‘I am a graduate’ – that is the extent of his pride. That is pride within limits; that is *swamaan*. He asks to be recognized for what he has achieved and nothing more. When that is violated he feels, ‘Why are they doing this when I am a graduate?’ so his expectations are confined to him being a graduate. He considers it important for him and so you should not violate that. You should not violate someone’s *swamaan* (pride within limits).

And what is *maan*? In *maan* one is not concerned whether he has a degree or any specific qualification. In fact, forget about qualification; it is ‘ego with rich materials’. He wears a long coat (fancy clothes), a three-thousand dollar watch, gold frame glasses, that is *maan*!

**Questioner:** What is the difference between hurting one’s ego *ahamkar* and hurting one’s *swamaan*?

**Dadashri:** A lot! The one whose *swamaan* is hurt will bind vengeance (*vair*).

**Questioner:** So one would not avenge his ego getting hurt?

**Dadashri:** No, nothing. There is no problem with the ego. But the wealthy do not have an ego; only the poor have an ego. If a person remains unaffected when you say to him, 'Come along you useless person!'; it is so because there is only the ego *ahamkar*. Still it is not always like that. It may or may not affect his ego but wealthy people do not have just the ego alone.

**Questioner:** Then what do the wealthy people have?

**Dadashri:** They have pride *maan*, *abhimaan*, *swamaan*; they have all these different things. They have everything else along with the ego. And the poor do not have any thing; all they have is the ego.

**Questioner:** A person will have *abhimaan* if he does something good, but what if he becomes proud about humiliating someone?

**Dadashri:** That is not considered *abhimaan*.

**Questioner:** So then what is the difference between the two?

**Dadashri:** *Maan* and *abhimaan* both are with rich material.

**Questioner:** So are *maan* and *abhimaan* connected to material wealth?

**Dadashri:** Yes, nothing else.

### Swamaan

**Questioner:** What is the difference between *swamaan* and *abhimaan*?

**Dadashri:** *Swamaan*, what kind of pride is that? It is one, which maintains, 'no one must instigate me or shake my



tranquility', it is confined to only this. He keeps only this much pride so that no one can irritate him. *Abhimaan* is when a person will say, 'The property of my bungalow starts from here and it goes all the way up that line. And you haven't even seen what is behind it.' Then he shows off all the jewelry he bought for his daughter. He does that to feed his *abhimaan*. He will show you all the real estate he owns, 'these 200 acres belong to me'. He will keep looking in the mirror to see how good-looking he is. When people talk about their grandfather and family lineage and how great it is, that is *abhimaan*; that is not *swamaan*.

A person with *swamaan* is involved in a worldly exchange of give and take. *Swamaan* is to respect others and be respected in return. Therefore, to respect people is a worldly interaction of the worldly life. You have to make do with things to the point where you do not violate anyone's *swamaan*. For us all, having attained this path of liberation, we are not concerned with *swamaan*. But we do have to accept *swamaan* as a necessary thing for worldly interactions, otherwise, one is considered shameless. In the non-realized state (*agnan*) one should have *swamaan*. Should one at least not maintain this boundary? How can you cross that boundary? *Swamaan* is the protection one employs to insulate oneself from insult.

*Swamaan* is a great thing. It is the limit of a positive attribute of a non-Self-realized state. I have praised *swamaan* a lot in a sense that it is the limit of positive attribute of a non-self-realized state. Are there not positive attributes of a non-self-realized state? This is the limit of it.

**Questioner:** Is *swamaan* a pardonable or not?

**Dadashri:** If one has taken Gnan, then *swamaan* is pardonable. Even otherwise one should maintain *swamaan*. Even in the absence of Self-realization, one should have *swamaan*. If a person does not have *swamaan*, he will become

shameless and brazen. Once that happens, he crosses the boundary.

**Questioner:** But is there a part of the ego in *swamaan*?

**Dadashri:** Let it be; there is ego there for sure but at least he will not become shameless. Because of the *swamaan*, he will remain within the boundary; he will never cross that line. Therefore *swamaan* is needed even in worldly interaction in the absence of Self-realization.

**Questioner:** Now everyone has *swamaan*. So should we not keep ours too?

**Dadashri:** Why should You keep your *swamaan* now that You have attained this Gnan? Now there is no *swamaan*.

**Questioner:** But under certain circumstances if something happens, should we not maintain our *swamaan*?

**Dadashri:** But now we all have nothing to do with *swamaan*. Pride and limits of pride are all gone. It is like this, if the 'swa' (the self) has not changed, then one must maintain *swamaan*. Chandulal has to maintain his boundaries *swamaan*, not You. Now, for you the 'swa' has changed. The self is no longer Chandulal. You are the Self. Do you understand this?

**Questioner:** But should one not keep a 'dramatic' *swamaan*?

**Dadashri:** That will be there. Whatever there is, it is good. But there is no need to keep *swamaan*. Why would you want to start such new business?

*Swamaan* means 'I am Chandulal' and to maintain the boundary of that pride and respect. But that is as long as you are 'Chandulal', and now that You are a Shuddhatma, where is the need for such a discussion? After this Gnan, one has become the Self. Then where is the place for *swamaan*? *Swamaan* is the pride of 'I am Chandulal; I am the body'. But now that

‘You’ are the ‘Self’, there does not remain any *swamaan*. Whatever *swamaan* there is, it is a discharge. And we are not concerned with that which is a discharge.

### ***Abhimaan* and false *abhimaan***

**Questioner:** What is the difference between *abhimaan* and *mithyabhimaan* (false *abhimaan*)?

**Dadashri:** *Abhimaan* is when one shows off his possessions where as *mithya-abhimaan* is when one does not have anything; not even food to eat but he still goes around telling people, ‘We have so many comforts’; have you not seen such people? *Mithya-abhimaan* means to show false pride and boast without having anything to show for it; it means to brag unnecessarily. Whereas people know that, ‘as an *abhimaani* he has wealth and he is being ostentatious. He has something to show for his *abhimaan*, although he should not be *abhimaani*. He should not boast about his wealth.’ *Abhimaani* means people will always give him more respect because he is wealthy. But when he brags about his wealth, they are put off and think ‘why did you have to say that? We may give you a lot of importance but all you have to do is to listen!’

### **That is false *abhimaan* (*mithya-abhimaan*)**

**Questioner:** Can you please give an example of false *abhimaan*?

**Dadashri:** What is false *abhimaan*? It is when a person has nothing and yet he brags, ‘I have lot of wealth’; that is false *abhimaan*.

One Patel from our village was sitting with a nice man from another village on a train. The man asked, ‘Uncle, where are you going?’ Our Patel said, ‘I am going to Bhadran.’ When the man asked, ‘How long are you going for?’ he responded, ‘I am going only for ten to twelve days but it will take two days just to have our home cleaned.’ The man said, ‘It takes only two

or three hours to clean a house, does it not?’ Patel told him, ‘It may take two to four days just to clean the lower floor. Then the second and the third floor will need to be cleaned. There are bathrooms and other things that need cleaning also. There might be about hundred to hundred fifty mattresses which will need to be dusted.’ He started to brag this way and the other man just kept listening. This is how the Patel kept painting the picture.

Then his wife came to me and said, ‘Look Dada, this is what he was telling the man on the train.’ Then her husband tells me, ‘I was talking to that man and telling him all this and she ruined my reputation. She told him not to believe me because we had nothing of the sort. You cannot believe this but I was trying to build a reputation for myself. I was trying to gain respect and she goes and destroys it!’ How was this going to build his reputation? Whose reputation was going to increase? What nonsense is this? This is false *abhimaan*. You live as a renter and you talk so big!

People even rent the clothes they wear and then they go around saying, ‘I have two bungalows with gardens and a farm’ His jacket may be well ironed but it is rented. Your jacket may be at the laundry for cleaning but the laundry man will have rented it out to this man! Then you end up wearing the jacket someone else wore. So look at the world! Then you brag that you do not wear hand-me-down-clothes! This is how the world works. I have seen all this. You may even recognize that the other man was wearing a jacket just like yours. It even had a stain in the same place as your jacket has. But what can you say to that man? That is how this world is.

### **The sting of mustard seeds**

What is the saying people use? They say, ‘Your head is full of mustard seeds (*rai*).’ Yes some say mustard seeds and others say potatoes!

**Questioner:** Dada, why do they say mustard seeds?

**Dadashri:** Because whenever he says anything, it stings! He will say something and it will give you a migraine!

**Questioner:** Everyone has ‘mustard seeds’ in their heads for sure.

**Dadashri:** Is that so? Is that true? Mustard is cheap in Gujarat, is it not? That is why people eat it. Has the ‘mustard’ gone away from your head or not?

**Questioner:** Yes, it has gone.

**Dadashri:** Since it is gone, everything is resolved.

**Questioner:** Does the expression ‘filled with mustard’ mean that a person has more *abhimaan*?

**Dadashri:** Those with *abhimaan* are different and those with ‘mustard seeds’ are different. One with mustard seeds does not have any wealth. There is nothing to be proud of and yet his head is full of mustard seeds. Who can be an *abhimaani*? It is someone who owns large homes; someone who has wealth to show for it. Those who have some real estate can be *abhimaani*. What is the point of filling your head with mustard seeds when all you have is an apartment of ten-twenty thousand rupees? It is acceptable for a person to have *abhimaan* when his wealth is not affected regardless of what rules and regulations the government imposes.

People have a right to be proud of their possessions like a car or a flat etc., but there is no reason to be *abhimaani*. Even if you have a lot of real estate, what will you gain by *abhimaan*? On the contrary, your possession went away, did it not? Besides when a person has *abhimaan*, his crown will be one of thorns. There is no telling when someone will come to attack you and that is why it is better if you don’t wear the crown. It is only recently that people have started to call their living quarters ‘my flat’ otherwise they used to call them ‘nests’

– a nest of a sparrow and pigeon. But here even if a person has a one-room kitchen, they call it ‘diwan khanu’ (prime minister’s living room).

### The thermometer to measure pride

**Questioner:** Do people not have pride for things other than material possessions? Saints and ascetics do not have any material possessions and yet they have tremendous pride. What kind of pride is that?

**Dadashri:** They have pride about knowing the scriptures. But this too is a kind of a wealth, is it not? ‘I know all the scriptures’, is that not wealth too? These are all considered materials. It is all *maan*.

**Questioner:** It is also possible for a person to have pride (*maan*) even when he knows nothing?

**Dadashri:** Yes, that happens because that is what he believes. If a person does not accept the respect people give him, even in his mind, he starts believing that he has overcome his pride. He may think to himself that he has no *maan* left in him because he is not affected by the respect people give him; he does not accept it from within either. Furthermore, he behaves in such a way that he does not offend anyone. He knows in his mind that the level of the ‘mercury’ of the gauge that measures his pride does not rise (i.e. he does not become flattered from within) and therefore he has no pride left. Otherwise would the level not rise, if someone were to give him lot of importance? If people give him importance and he accepts it (swells up with pride) is that not considered an increase in the level?

So the level will not rise if he does not internally accept the respect people give him. So then I ask him, ‘You do not have any *maan* left, have you? Now check with that ‘thermometer’ (gauge) to see whether the fever goes up or

down?’ He asks me ‘What thermometer?’ I tell him, ‘If there are fifteen or twenty relatives of yours sitting here and someone tells you, ‘you have no sense’, that comment will affect you, so where did it all go? I thought you said you do not have any *maan* left! There is no *maan* like that of an insult (*upmaan*). All other forms of pride have no significance but there is no pride like the effect of an insult. He who cannot bear an insult is a proud person (*maani*). A person can accept respect people give him but he cannot bear an insult. Such a person is considered the biggest *maani*. I have all kinds of ‘thermometers’. I employ these thermometers whenever someone comes along. A ‘thermometer’ is such a thing that you will know immediately.

People build castles in the air like Shekhchalli. He started day dreaming because of a cooking pot; ‘I will get married, I will do this, I will do that.’ A mere cooking pot gave rise to his entire worldly life, did it not? ‘I will bring a lamb. I will bring this. I will bring that and I will get married. Then I will have a son. Then he will come to call me, ‘Dad, come and have dinner.’ But what I do is I topple over people’s ‘pots’ and bring them down to earth so that everything will vanish in the air. Once the pot topples over nothing will remain, right? Hence, I would quickly topple over his pot and so his ‘marriage, wife, son, lamb etc.,’ will have no basis. What else can I do? However, people are not at fault here either.

Therefore, people have come to merely believe and accept certain things in this way. The ascetics too have come to believe certain things without any reason. Not all ascetics are bad; there are many good ones. By good I mean, if you call them ‘Bapji...bapji...(call them with respect), they will be happy. They do not care for money; they do not care about sex or any worldly pleasures. If you call them ‘Bapji’, they are happy, but in their mind they believe, ‘I do not have any duality in me anymore. I am beyond all duality.’ But just a single word

of disrespect will set them off. When just one word sets you off, what will you do when the whole load falls on you and you have to deal with it? It takes just one word to tear you apart. Say if you add 5 pounds of salt in 100 gallons of milk, the milk has the capacity to absorb it; it will not curdle up. But here with just one word, you fall apart!

### ***Nirmaani*: the ego of being pride-less**

There are many ‘saints’ who walk around claiming to be ‘*nirmaani*’ (free from wanting *maan* i.e. free from wanting respect and importance). This will not work in religion. Have you ever seen a *nirmaani* person? A *nirmaani* person can be considered *nirahamkari*, can he not?

**Questioner:** Yes, ego-free.

**Dadashri:** Be careful; do not ever say that. People, who are *nirmaani*, have the ego of being *nirmaani* (free from wanting *maan*). They have the ego of, ‘I am a *nirmaani*’. And proud people (*maani*) have the ego of *maan*. The ego of a proud man is better, but in which lifetime will a *nirmaani* get rid of his ego of being *nirmaani*? The ego of not having pride is a subtle ego, once you have it; it is very hard to get rid of. Such a *nirmaani* will keep telling everyone, ‘I am *nirmaani* ... I am *nirmaani*.’ There is a subtle ego behind that. Gross ego is better because even other people will tell you that you have so much ego that you walk around with an inflated chest. Would people say that or not? But in the other case, there is no one to tell him so – no one to tell him off, so his ego will continue to grow day by day. That is why I have to say this directly to such *nirmaani* people, ‘understand this otherwise you will end up wandering around. You will have to become ego-free (*nirahamkari*). Just being *nirmaani* alone will not do.’ Do you understand what *nirmaani* means?

When I give you Gnan, you become *nirahamkari* (ego-free). It is a big ego to be a *nirmaani*. Alas! That *lafra*



(something that possess a person) is very big. This *lafru* of *maan* i.e. wanting importance and recognition is better; it is docile. Someone will come and tell you, 'why are you walking around with your chest inflated?' Will people not comment this way? You yourself may comment to a *maani*, 'Even I don't walk around with inflated chest when I am working, so why are you?' But no one will make a comment or say anything to a *nirmaani*. The state of a *nirmaani* is a state of subtle ego. What does this mean? It means his external 'horns' have been cut off but his internal ones still remain. Neither external nor internal 'horns' are acceptable. Internal horns will create an internal sting but he does not hurt anyone externally, does he? For him everything on the outside is clean and proper. His servants take out the bedbugs and mosquitoes for him, so he does not have anything bothering him on the outside and neither does he have any external problems or afflictions. But how will the inner stinging leave him alone? The inner stinging is more intense. Have you ever seen or experienced inner stinging?

**Questioner:** I have seen it and experienced it too.

**Dadashri:** So one will have to become ego-free, being *nirmaani* alone will not do.

### ***Nirmohi*: the ego of being without attraction or infatuation**

**Questioner:** Dada then there is another word '*nirmohi*' that needs clarification.

**Dadashri:** *Nirmohi* is not a complete word. *Nirmohi* does not mean that one is completely without attachment. We cannot use the word *nirmohi* for a person whose illusion has gone away completely. Therefore, *nirmohi* is not a state of the end of his illusion (*moha*). We can use the word *anasakta*, which means free from fascination or infatuation, but we cannot use the word *nirmohi*. Where is the word *nirmohi* applicable?

It is applicable to a person who pushes away his attraction (*moha*) through his ego; we can call him *nirmohi*. This means that the ego itself is still present but he has reduced everything else. If someone insults him or swears at him, he will say, 'What is it to me?' But his ego still remains. His ego of being *nirmaani* or *nirmohi* remains. Will this ego not have to be removed in the end?

The Gnani can get rid of the ego of a *maani*. However, the ego of not being proud in a *nirmaani* is so subtle that even the Lord cannot remove it. If such an ego were to arise within you, it will destroy you. So ask someone before you do anything along these lines.

That is why Krupadudev has written, 'why does one not attain liberation?' Then He said it is not greed or any such problems but if *maan* were not there, one would attain liberation here and now!

This is written to give encouragement to people; a viewpoint is stated. It is correct. It is to show those who do not have Self-realization that everything else will be overlooked but one must not lose his focus of his *maan*. *Maan* (pride) is the cause of the worldly life.

### **Sat Purush is he who...**

Krupadudev has said that a Sat Purush is the one who has continuous focused awareness (*upayog*) of the Self. Therefore, the one, who never misses his *upayog*, not even for a second, is called Sat Purush. Then it is the one whose speech is not found in scriptures; it is a speech that has never been heard before and it is a speech that gives experience. His words can create new scriptures. A person can achieve liberation if he hears just one word of the one who has a constant awareness as the Self, day and night. Because His speech has *vachanbud* i.e. it has energy and power in it. He does not have any inner desires whatsoever; such non-visible is His conduct. There are

infinite other such virtues besides these. That is where you can find a Sat Purush.

Krupadudev has gone as far as writing:

“*Sansar kevad ashata mai che...ek ansha shata thi karine poorna kamta soodhi ni sarva samadhi tenu sat purush je kaaran che*”

‘The worldly life is filled with nothing but *ashata* - suffering... underlying the phenomena in which, from the point of a fraction of easiness (*shata*) to the entire expression of the state of eternal bliss, lies the exclusive cause (*kaaran*), and that cause is a Sat Purush. Despite having amazing prowess and capability, he has no *spruha* (acquisitiveness or inclination of anything), no relative sense of accomplishment (*unmattata*), no sense of ‘I-ness’ (*potapanu*), no doer-ship (*garva*), no indulgence in worldly comforts (*garavata*); to such an awe inspiring Sat Purush, I reminisce over and over again and I bow.’

### ***Nispruha*: non-acquisitiveness; no inclination**

**Questioner:** When Shrimad Rajchandra says that the Sat Purush has no *spruha* - in what regard?

**Dadashri:** Shrimad Rajchandra said ‘there is no *spruha* (no inclination)’. Many people in India are *nispruhi* (non-acquisitive) so are these people acceptable? No these *nispruhi* people will not do. There are countless such people.

All hermits, ascetics etc., are *nispruhis*; complete *nispruhi*. They reject everything; they are non-acquisitive in worldly matters. Such ascetics claim in scornful tones, ‘What do I care? I do not need anything.’ People bring them milk thinking, ‘Bapji (the ascetic) will be pleased and he will be helpful to me some day. Besides my son does not have any children.’ The ascetic on the other hand responds, ‘I do not need anything. Go away from here, why did you come?’ he also curses at them. But people are greedy and so the ascetic’s work gets done. And

there is the principle of vyavasthit. People bring them food and drink even if they call them names and curse them. The ascetics survive this way. It is the principle of vyavasthit so it will not fail to provide them with food and drink. People also comment, ‘the man is crazy but what great renunciation! Let’s take him some food.’ They will bring him food even if he curses them. Now when one says, ‘I do not want anything,’ that too is considered a *spruha* (inclination). That too is an ego of ‘not wanting anything’. Have you ever seen such *nispruhi* men? I have.

One such *nispruhi* had come to me. He showed me his padlock. He had made a hole through his penis and put a lock through it. He removed his clothes and told me, ‘Look!’ You fool! Why do you have to put a lock on a sense organ? What crime did the organ commit that you are putting a lock on it? I did not have Gnan in those days, so I was strong and biased and one-sided. I asked him, ‘Why are you here? Why are you doing this? Why are you showing me this?’ So he tells me, ‘I have put on a lock, can’t you see it?’ I told him, ‘I do see it. Why did you put it only in one place? Why not put it over here too?’ He retorted, ‘Why do you talk to me like this?’ I asked him, ‘so what do you want from me?’ He says, ‘Give me five rupees right now.’ I told him, ‘I do not have any rupees if you threaten me, but I do have money if you were to ask me for it. I have all the money that you ask for but I do not have any money for your threats. My guru has told me to give to anyone who requests it but not to anyone who demands it from me.’ So he became belligerent, ‘I am going to do this to you! I am going to take care of you!’ I told him, ‘You are a big man. You can do whatever you choose. I have nothing so what am I capable of doing? And the money I have is for those who ask with humility’ He then said, ‘Is there nothing for me?’ So I told him, ‘Take one rupee.’ He did not say anything right away and as he started to walk out of the gate I invited him back and

served him some tea and gave him five more rupees. Then he did not say anything more.

So these *nispruhi* people go around saying, ‘What is it to me...what is it to me...?’ They end up wandering life after life and they take others on the same path. And what is a Gnani Purush like? He has *spruha* i.e. he has acquisitiveness and inclination for the Self in you and is interested in your salvation. He is *nispruha* – non-acquisitive and non-inclined - in your worldly matters. He does not want anything worldly. His only inclination (*spruha*) is how salvation can be attained for all. Yet, he is not completely without inclination (*nispruha*). This means ‘we’, the Gnani Purush is *nispruha-saspruha*; which is a state of being non-acquisitive towards the non-Self, and acquisitive of the Self. What does this mean? Neither that shore nor this shore; neither at the shore of the non-Self nor at the shore of the absolute Self – that is where ‘we’ are at. Therefore, ‘we’ are *nispruha* towards your relative self and *saspruha* towards your real Self. Therefore even if you were to swear at ‘us’ or insult us, ‘we’ keep *spruha* (inclination) for You. ‘We’ place an inner protection even for the unfortunate person that does wrong by ‘us’. Do you understand?

### **No complacency (*unmattata*) in the Gnani**

What is another attribute of the Sat Purush?

**Questioner:** There is no *unmattata*, meaning an overflowing sense of satisfaction and inflated pride, in the Gnani.

**Dadashri:** Yes. What is *unmattata*? Do you understand this? I will explain it to you in your language.

What kind of an ego do people have? If we see a person passing by, he walks in a straightforward manner. He is spontaneous, natural and is walking along in a very orderly fashion. As he passes by again we notice a change in him. His face has a different expression; he appears smug and self-

satisfied. We can see that the man has changed; there has been an 'effect' on him of some kind.

So we say to him, 'Come in, come and have some tea.' We offer him tea, not for his air of superiority but to inquire into his changed disposition. He believes we are offering him tea because of his superior stand. We give him tea and ask him, 'Where did you go?' He will reply smugly, 'I needed to collect the five thousand rupees from him, now I have them.' He gets five thousand rupees in his pocket and he becomes self-satisfied (*unmattata*). He now has the disease of swelling with pride - *unmattata*. So the 'eggplant' becomes 'tight', otherwise the 'eggplant' becomes limp.

Now if a person has *unmattata* with just five thousand rupees, then as far as the Gnani Purush is concerned, the Lord of three worlds is pleased with Him. So tell me, how much '*unmattata*' will He be in? And yet there is none. Is that not a wonder? But no, that is precisely where true *laghuta* - smaller than the smallest, lies. 'We' are like a little child.

### ...no *potapanu* ('I-ness' and 'my-ness')

Then what is the third sentence Shrimad Rajchandra writes?

**Questioner:** There is no *potapanu* (no sense of 'I-ness' and 'my-ness').

**Dadashri:** *Potapanu* means 'I am this and this is mine.' What does 'no *potapanu*' mean? This body is not mine. This body verily is not mine, so all that belongs to the body is not mine. This mind (*mun*) is not mine. This speech is not mine.

This speech that is being spoken is not 'my speech'. This is the 'original taped record' that is speaking. He (Ambalal) is the speaker (*vakta*). You are the listener (*shrota*) 'I' am the knower-seer (*gnata-drashta*). This is the interaction (*vyavahar*) of these three. 'We' are not the owner of the speech. 'We' are

not the owner of the body. 'We' are not the owner of the mind.

### **The sweetness of doer-ship (*garva meethash*) is the cause of worldly life**

**Questioner:** What is *garva*? Is there a difference between *garva* and *abhimaan* (pride with 'my-ness')?

**Dadashri:** What happens when you place *garva* and *abhimaan* on the opposite sides of the scale? Do they weigh the same? *Abhimaan* will be a quarter of a pound and *garva* will be forty pounds.

**Questioner:** How is that, can you please explain that?

**Dadashri:** People do not understand *abhimaan* or *garva*. *Abhimaan* is different, *garva* is different and *ahamkar* is different.

**Questioner:** So does *garva* mean 'I-ness' (*hoonpad*)?

**Dadashri:** No, the 'I-ness' (*hoonpad*) is ego. 'I am Chandulal' is ego. At times you may or may not have *abhimaan*, you may not even have *garva*. *Hoonpad* (I-ness) is to believe to be where you are not. Those who are not in the *swapad* (the Self), are in the *hoonpad*.

But what is *garvaras*? *Garvaras* is very sticky. *Abhimaan* is mild and docile in comparison. It is very light, whereas *garva* is very heavy.

**Questioner:** Can you explain *garvaras* with an example?

**Dadashri:** In *abhimaan* one does not have the sense 'I am the doer of all this.' In *garvaras* he believes 'I am the doer'. So being the doer in one thing, he also believes he is the doer in the entire universe. So *garvaras* extends very far and wide. Does anyone do *garva*? There is *garva* in everything. The sense of, 'I am doing' is all *garva*.

When the awareness of 'I am doing' went away for

Krupadudev, he attained right vision (*samkit*) and he sang, ‘*Mityon udayakarma no garva re* (The sense of doer-ship in the fruition of karma is gone)’. The whole world is in *garva* (doer-ship) of fruition of the karma. There is no exception to that. This is because as long as one has not attained the Self, he is verily elsewhere (in the non-Self), and therefore *garva* (doer-ship) remains.

Why did egoism creep in, in the first place? It is because of ignorance. Ignorance of what? Ignorance about who the doer is in all this. That is why Narsinh Mehta said:

*‘Hoon Karoo, hoon Karoo eyj agnanta,  
Shakata no bhaar jeym shwan taaney,  
Shrushti mandaan chhe sarva eni perey,  
Jogi Jogeshwara kok jaaney!’*

‘I am the doer, I am the doer, is verily the ignorance,  
It is like the dog believing, ‘I am pulling the cart  
(which the bullocks are pulling),  
Everything in the universe goes on, on its own,  
This is known by the rare yogi or the fully enlightened  
One’

Is Narsinh Mehta saying anything wrong? Many people claim, ‘I did this, I did *swadhyaya* – religious study, I did penance, I did chants etc.’ so what is the truth? ‘I am the doer. I am the doer’ is ignorance so how can man proceed further? And what is *garva*? It is when one takes credit of doing something, when in fact he is not the doer of anything. He does not do anything, things just happen. But what do people claim instead?

**Questioner:** ‘I did it.’

**Dadashri:** That is called *garva*.



**Questioner:** Can it be said that one can have *garva* of Gnan?

**Dadashri:** We can accept *garva* of Gnan because it is something good. But this is *garva* of ignorance.

**Questioner:** *Garva* is also used in a positive way; for example one says, ‘this is something worth taking *garva* for.’

**Dadashri:** There it is used in a positive way. But the main *garva* of the world is here (doer-ship). They have taken it to denote something good.

*Garva* means to believe ‘I am the doer’, when in fact one is not the doer. And when a person takes credit for doing, it creates ‘sweetness’ (*garvaras*) within him and so he gets enjoyment out of ‘doing’; he gets sweetness in claiming ‘I did it’.

**Questioner:** And the circumstances around him are such that people reinforce it by further accolades and respect, in the form of garlands, complimentary letters etc, to the *nimit*, by saying, ‘you are the one who did it, what a great job!’

**Dadashri:** Yes they latch on to him by saying, ‘You are the one who did it; you did it!’

Some people take *garva* for doing something good for others. They even take *garva* for doing something bad. A person will take *garva* for killing someone great and famous or take *garva* of making others rich. He would say, ‘I have made quite a few millionaires.’ That is not call *swamaan* (pride within limits) or *abhimaan* (pride with ‘my-ness’).

Sometimes it is hard to find good *paan* (mouth freshener made from beetle nut leaf) but if someone manages to find one, he will tell you three times, ‘It was not available anywhere, but I got it.’ That is *garvaras*. He will tell you, ‘I went out and looked for it everywhere. I found it otherwise you would not have been able to enjoy it.’ He takes *garvaras* in this. He enjoys it very much.

**Questioner:** It is wrong to take *garva*, is it not?

**Dadashri:** The worldly life is based on *garva* (doer-ship). The seed for the worldly life is *garva*, not ego.

**Questioner:** How is *garva* a seed?

**Dadashri:** There is no sweetness in the ego (*ahamkar*). The ego offers no enjoyment but *garvaras* (doer-ship), is very sweet! Pride and *abhimaan* have some sweetness also but not as much as *garvaras*. There is nothing as tasteful as *garvaras*.

### **Only 'Science' will liberate you from *garva***

So we are not the real doers, some other entity is the doer. One makes false claims of doer-ship (*arop*); he makes the *aropit bhaav* of 'I am doing this.' Then he gets to taste the juice of doer-ship (*garvaras*), which tastes very sweet, and that binds karma. You bind karma the moment you take false pride and taste the sweetness of doing something,

However, one can be liberated if he knows the reality exactly as it is; that is if he knows that he is not the doer but *vyavasthit* is. One should have such a science (Vignan) within. Then there will be absolutely no attachment (*raag*) or abhorrence (*dwesh*), will there? He will be able to realize through this Vignan 'I am not this (the body).' All this knowledge that I am talking of is not my Vignan (science); it is the Vignan of the Vitarags, the Vignan of the twenty-four tirthankaras. How can one attain the Self without this Vitarag Vignan and see it as it is?

**Questioner:** According to your 'theory', it is *vyavasthit* that runs everything nevertheless *garvaras* continues to occur within, does it not?

**Dadashri:** No, *garva* will not occur. *Garva* only occurs, as long as you have decided, 'I am Chandulal'. There is *garva* as long as this wrong belief exists. Once this wrong belief leaves, *garva* will not remain.

**Questioner:** But that wrong belief does not go away that easily does it?

**Dadashri:** The wrong belief does go away for sure. 'We' remove it for you. There are many people whose wrong belief has gone and there is not just one wrong belief; 'I am his brother, his uncle, etc' there are so many such wrong beliefs.

**Questioner:** But that wrong belief does not go away until You make us realize the Self (*swaroop*), does it?

**Dadashri:** No, it will not. That awareness (*bhan*) has to be attained. The awareness 'I am not Chandulal, Chandulal is just for the worldly drama,' has to occur. Then *saiyam* (the state without *kashaya*) will prevail within. One will not taste *garvaras* when inner *saiyam* prevails, he will not take delight in the sweetness of the juice of doer-ship. So much bliss of *saiyam* arises that one has no need to taste *garvaras*. One takes *garvaras* because he has no inner bliss. When such bliss is not there, there is at least the sweetness of *garvaras*.

### **The Gnani has no *garva* (doer-ship)**

Indulging in *garvaras* will continue to increase *keyf* (intoxication) of ego. Then one becomes very intoxicated. How will this *keyf* come down? How will the intoxication of the illusion (*moha*) that has risen come down? In life, the profits that come are mandatory (*farajiyat*) and so are the losses. But when a person makes a profit, he claims, 'I earned it.' And when he incurs a loss, he says, 'God did it' or 'my stars are not favorable.'

One wants to taste the sweetness of the *garvaras* and that is the cause of the worldly life. The worldly life is not perpetuated by drinking alcohol, smoking cigarettes or drinking tea. It is this *garvaras* that perpetuates the worldly life. *Garvaras* is the only thing that no one likes to get rid of.

What does *garva* mean? I will explain this to you. When someone tells you he did four *samayiks* (introspective meditation), you will see great happiness on his face. Then if you ask him how many *samayik* some other person did, he will tell you, 'He cannot do *samayik*. He did only one'. If you ask him, 'You do four *samayiks*?' he will respond, 'Then who else? I am the one who did them.' That is when we realize how intoxicated he is with the sense of doer-ship (*keyf* of *garvaras*)! He may have all kinds of notions of greatness. Then if you ask him the next day 'How many *samayiks* did you do today?' he will tell you he could not do any because his legs were hurting or he had a headache. So did *he* do the *samayik* yesterday or his *legs*? Who did it? If you did the *samayik* then do not use your legs as an excuse. You were able to do a *samayik* because your legs were fine and your head or your stomach was not hurting you. When everything is regular and the circumstances are conducive, then you can do the *samayik*. So why do you alone take the doer-ship for it; take credit for it? Therefore when something is dependent on other circumstances, what part in it is yours? Do people take such doer-ship or not? It is just egoism that one continues to do so. Scientific circumstantial evidences do everything but one claims 'I am doing it' and that is *garvaras*. The worldly life continues as long as this habit of tasting *garvaras* continues. Will you not have to understand this? Can such wrong belief continue to prevail?

**Questioner:** But are we not born with all this?

**Dadashri:** Yes, one is born with it but that awareness does not stay does it? And he continues to enjoy *garvaras*. 'He' likes the *garvaras* a lot. The moment he says, 'I did four *samayiks*,' he swells with pride and then he feels sorry for the person who does only one *samayik*. He will say that this poor man cannot do *samayiks*. First, he feels sorry for the man and then he becomes contemptuous; he has *tiraskar* towards him. So the worldly life is perpetuated as a result of *garvaras*. That

is a big mistake. What can the Lord do in all this? That is why Krupadudev has said,

*‘Das varshey re dhara ullasi, mityon udaya karma no  
garva re.’*

‘At the age of ten, the brim of the ocean of bliss was reached, along with the loss of the sense of doer-ship in the fruition of karma.’

Does any man understand ‘*udaya karma no garva*’ – the sweetness of doer ship of the fruition of karma? Who in India can understand this? One can understand it only after ‘we’ explain it to him.

Fruition of karma (*udayakarma*) means that the *udaya* (fruition of karma) is doing the *samayik*, not me. Then he has no *garva* (doer-ship) if he maintains this. But people cannot refrain from tasting the *garvaras*, right? Do they taste it or not? ‘I did four *samayiks*’ one will say and when you ask ‘why do you say four?’ he will reply, ‘this man did only one’. I will understand right away that this man is headed for moksha, for sure (!)

What happens by taking *garva*? Your ‘neck’ gets caught in a noose. Forget about moksha, but you create thousands of lifetimes worth of obstacles towards moksha. He did *garva* of *samayik*! *Garva* of the worldly life such as ‘we went to this place’ and ‘we went to that place’ occurs. Does one not take *garva* about going to different places? As if he achieved something! As if his worries are gone. That is called *garva*.

That is why people use the expression ‘a noose on the neck’. It is a noose around your neck when you say you did *samayik*, or you did pratikraman, or you did penance; that is called taking *garva*.

Now what does it mean when people say, ‘A Sat Purush

does not have *garva*?' No matter how much peace a Sat Purush gives to others, he does not have a sense of, 'I am giving him peace, I am doing it.' He knows that He is merely instrumental (*nimit*) in the process and that He is merely unfolding His own bliss for him.

Therefore He (the Gnani) does not have *garva* of anything because when there is no ego at all, how can there be any *garva*? There is *garva* when the ego is present.

'We' do not have that *garva*. 'We' do not have any sense of, 'I performed this action or I did this.' It is because people indulge in the taste of doer-ship that they are able to live. Today even renowned readers of scriptures live on the basis of taking *garva*, 'I am doing it'; they are caught up in its euphoria!

In the presence of this *garvaras*, which he enjoys so much, he does not like anything else. One will say, 'I renounced everything. I renounced my wife, I have come here leaving millions of rupees behind, so I must be here for liberation!' So I tell him, 'you know the reason you have come here but how can we tell what other tastes you like to enjoy? You do not like money, but there are many other tastes of *garva* out there; there is *garva* of fame. As long as a person enjoys any *garvaras*, he should not talk about liberation (moksha).

If we pour water on a drunk, will he not lose his intoxication? The poor man will say, 'Sir, there is no fool like me. I do not understand anything. Sir punish me if you have to but give me something.' 'We' will liberate him first, because he has become worthy of liberation. This is all the worthiness one needs for liberation.

### **The intoxication (*keyf*) of 'I know' increases with *garvaras***

One has read scriptures for many lives without attaining anything. That is why Krupadudev said, 'there is no solution (for

liberation) in the scriptures; the solution is through experiential knowledge. Therefore, go to a Gnani instead of wrecking your brain and ruining your eyes reading the scriptures.’ But then people brag unnecessarily! Then the intoxication (*keyf*) of ‘I know’ increases. That is a very strong intoxication. The intoxication from alcohol comes down if we pour water over a drunk but this intoxication can never come down, not even if the Lord himself was to come down to decrease it. People also have their own ideas about God because of the intoxication (*keyf*) of ‘I know it’ has arisen within. When will all this end for them?

Along with this *keyf*, one also harbors a desire for *maan*; he wants importance and respect from others. As it is, he has the habit of enjoying *garvaras* (taste of doer-ship). He would not let go of *garvaras*, would he? It is very sweet. His *garvaras* keeps increasing every time he says, ‘I did this’ and ‘I did that.’ How good he feels when he tells people what he has done! Does he not feel good?

### **Have the ego of ‘I don’t know anything’**

When does one attain the essence (*dharma*) of anything? When he reads with intense devotion the words of great men; highly evolved spiritual being with an inner intent of (*bhavna*) ‘I do not know anything’, he binds merit karma (*punya*) and when he does it with the intent of ‘I know it’, then he binds demerit karma (*paap*) for sure.

**Questioner:** But it used to happen with only the *bhaav* of ‘I know it’.

**Dadashri:** Nevertheless, what I am saying is that this is all contrary. People merely believe they are binding merit karmas; at least it is better than gambling.

**Questioner:** But how does that bind demerit karma (*paap*)? That is not his intention. No one even gets hurt.

**Dadashri:** It is not to hurt anyone. He wants to enjoy and keep on tasting doer-ship (*garvaras*) in it. There is no substance in whatever he does when he enjoys the greatest *garvaras* of, 'I know it, I understand it'. Anything is done with the foundation of this assumption has no substance. It is not worth mentioning. Do not expose it too much. I expose it to some extent and it looks bad. As long as one harbors the belief, 'I know', his face will never look fresh.

**Questioner:** But how can that be attained without the ego?

**Dadashri:** What kind of ego does one need to maintain? The ego one needs to maintain is where anything is done, it is done with the ego of, 'I do not know anything'. Such an ego will give benefits, otherwise how can it? Otherwise it will only serve to increase the 'poison', the poison within will keep increasing for sure. If someone who knows all the four Vedas comes and tells me, 'I know all that', then I will tell him in just one sentence, 'you have not known even a drop worth!' The definition of knowing is that where one does not need to say anything.

**Questioner:** Can a person attain the goal if his ego is *saatvik* i.e. if the ego is good and worthy?

**Dadashri:** It is difficult to maintain a *saatvik* ego. It is very difficult to define such an ego. *Saatvik* ego, worthy ego is that which maintains, 'I do not know anything'.

**Questioner:** It is that which happens spontaneously and naturally.

**Dadashri:** No, it is simply the ego of 'I do not know anything'. Therefore everyone is searching in vain. The whole world is searching in vain. It is not possible to find even a single word of truth. This truth is not such that it can be discovered. The truth people have found is temporary truth; it is truth that will perish.



Nothing can be achieved without realizing the Self. Until then one has to keep wandering. This is because the Self cannot be found in books. Where can you find it? The Soul can be attained only from a Gnani but Gnanis are very rarely around. That is why Krupadudev has said, 'it (to find a Gnani) is rare, rare, rare, rare, rare.' Gnani is never to be found. Where will you find one?

### **The seer and the knower is not involved in tasting *garvaras***

**Questioner:** What is a compliment (*swaprashansa*) and what is *garva*? And what is the cause behind tasting *garva*? What is the solution for avoiding it?

**Dadashri:** Compliment is when someone says, 'you are a very nice and likable person. It is hard to find a man like you.' When someone says this to him, he will forget everything and all day long he will do everything that person asks him.

And *garva* means to claim 'I did such a great job! I did it so well'. He enjoys the sweetness from saying, 'how wonderful a job' about a task he accomplishes.

What is the reason behind wanting to enjoy *garvaras*? It is the ego. There is ego behind it; the ego of 'I am something'.

And what is the solution for avoiding and overcoming it? After attaining this Gnan, all that has been done away with. Now whatever remains is in the form of discharge. 'You' have to remain separate from all 'that'.

**Questioner:** Dada how can we maintain awareness; how can we remain *jagrut* during the discharge (discharging effects of karma)?

**Dadashri:** 'You' just have to 'see' whatever 'Chandulal' does. You have to 'see' even when 'Chandulal' is taking *garvaras* and also continue 'seeing' him when he feels pleased when someone gives him a compliment.

**Questioner:** And if he has done something good, he will tell ten other people, 'I did this and I did that'. What should be done if that happens?

**Dadashri:** Yes, but it will only arise if he tells others about his deeds. *Garvaras* is that which arises when he tells others. He gets enjoyment from that. And if the other person is asleep, he will not be satisfied until he wakes him up and tells him!

**Questioner:** But does he not get encouragement when that happens?

**Dadashri:** He gets encouragement but what increases as a result? Is the soul likely to increase? It is the ego that increases.

**Questioner:** As the ego continues to get encouragement does the soul not lose by that much?

**Dadashri:** That does happen.

**Questioner:** Now when it is in the form of a discharge and one continues to 'see' it as a discharge, without interruption; what is the process of that 'seeing'?

**Dadashri:** When you watch a movie, what is being used in the process? Your *sthool* (external) eyes and your *sookshma* (subtle) eyes, both are used. When it is needed, these external eyes are used for external things and the inner eye is used for subtle understanding of internal things. So keep 'seeing' what 'it' (the *pudgal*-the relative self) is doing, that is all! Know what it is doing.

Keep seeing all the *garvaras* the relative-self tastes, and later, admonish him a little by saying, 'Chandulal, why do you still taste this? Why don't you smarten up a little bit?' That is all.

**Questioner:** Sometimes I tell him, 'Be quiet and sit down you bundle of nonsense!'

**Dadashri:** Yes, he will straighten out if you call him a

‘bundle of nonsense’. Tell him he will not get even four pennies for his sense! Before they used to say, ‘*akkal na baardaan aviya*’ ‘here comes the one laden with intellect’.

Now, is that *garvaras* bitter or sweet?

**Questioner:** It tastes sweet. But what should a person do in order not to taste it?

**Dadashri:** You do not have to do anything. Our Gnan is to simply know: ‘I am not the taster of *garvaras*.’ You have to maintain the awareness (*laksha*) of who you are. There is nothing to be done there, is there?

Our Gnan is such that you will not be able to take *garvaras* and even if you do, you will do instant pratikraman. If at any time, due to past habits the tendencies (*vrutti*) move in that direction, then it will immediately uproot them. Therefore those who have taken Gnan, our *mahatmas*, do not taste *garvaras*. Others do because they have not found the right path yet.

### ***Garavata* : stuck in indulgence of worldly pleasures**

**Questioner:** Then Krupadudev has used the word *garavata*. Please explain the word *garavata* in detail.

**Dadashri:** What do you call *garavata*? What does *garavata* mean? It is a different thing. Humans have *garavata* and so do cows and buffalos. All humans, even our *mahatmas*, have *garavata*. Even now people are immersed in *garavata*.

Now what is *garavata*? If you want to personally witness *garavata* let me give you an analogy. Usually there are ditches of fetid water near factories. These ditches are full of wastewater from the factories. Because of the salt in the water, the soil in the ditch breaks down to mud. There is a small amount of pitch-black water and mud about two feet deep. In order to escape the hot summer sun, the water buffalos look for trees or other

things to cool down. Water buffalos are more warm-blooded than the cows therefore they cannot tolerate as much sun. Cows and goats can tolerate it. So a water buffalo looks to see 'is there a cool place anywhere?' Don't people do the same too? They look for an air-conditioned room. So when the buffalo sees water in the ditch, she goes in and when she finds mud in there, she makes herself comfortable in the ditch.

So the buffalo goes and sits in it. On a hot day, the water gets warm but the mud inside remains cool. The buffalo sits in it peacefully. As she sits in it, the mud rises and covers her like a coat. Her whole body feels as if it has been placed in a refrigerator. The mud covers it completely up to her neck, leaving only her head exposed. Only her neck is sticking out and then she looks around. The coolness of the mud makes her feel as if she is sitting in a fridge. The buffalos sit in this kind of 'air-condition' and humans sit in their rooms with air-conditioners. Do you understand this? The buffalo feels as if she is sitting inside an air-conditioned room! She will not leave this 'fridge', no matter what you give her.

Now the owner usually milks his buffalo at three in the afternoon so he starts to look for her and when he cannot find her anywhere, he comes to the ditch. When he sees her sitting in the ditch, he wonders how she is ever going to come out. He brings her some hay and tries to entice her, standing at the edge of the ditch, 'Come get it, come and get it.' The buffalo raises her ears, looks at him and turns her head away but she will not get up. Every day she gets excited when she sees hay but today she is being obstinate. What is so good about that water? It is the 'coolness of the fridge'! Is she likely to come out from the 'air conditioning' and go back into the scorching heat of the sun? This is called *garavata*. The owner realizes he cannot tempt her with just hay, so he might try offering something tastier, perhaps then she will get up. He realizes that for the time being she does not care and will not come out until she is enticed with something

else. So, he brings some un-ginned cotton and jaggery and shows it to her. He occasionally feeds her this and so he shows it to her, to see if she recognizes it. She sees it and knows what it is, but no matter what, she will not move away from this *garavata*! She does not budge. She will not pay attention to anything because the pleasure she feels in the ditch is not to be found anywhere else. That is why she will not come out of the mud. She will look but she will not budge. She thinks to herself, ‘Who would leave such pleasure?’ This verily is *garavata*.

This is considered the pleasure of *garavata*. This is how everyone in the world takes pleasure in the *garavata* of the worldly life. They will not come out of it. Men and women do not budge at all! How can they when they believe the worldly life to be the ‘fridge’ just as the water buffalo does? Do you understand what *garavata* is? One can understand *garavata* only when the Gnani explains it. So, understand the exact meaning of what Krupadudev is saying. This analogy of the coolness of mud in the ditch is given as a comparison with the coolness people have found in the *garavata* of the worldly life. Many Sat Purush – enlightened beings and Gnanis - have said thus but people continue to sit in the *garavata* of the worldly life, they give mere lip service to spiritual talks and remain sitting in the ‘fridge’.

The Sat Purush is not in such *garavata*. They do not remain in the ‘fridge’ anywhere. Even if you seat them in a ‘fridge’ or in a warm place, they will come out of it. They do not like such *garavata*. People on the other hand enjoy the *garavata* of the worldly life and remain in it all day long, they do not even go to listen to spiritual discourses. That apathy is *garavata*. People remain in worldly *garavata* and the buffalos remain in the other *garavata*. People’s *garavata* is the pleasure of the five senses. Carefree! Therefore, the whole world is trapped in *garavata*.

The water buffalo does not realize that she will eventually have to go home when the sun sets. So why not shape up and get out. There is food at home and at the same time she will also maintain her owner's respect and her self-dignity. But she will not get up. Will she not have to go home at night? When she feels cold she will come out of the ditch but as long as she remains in the ditch, it is called a state of *garavata*. When one becomes restless from the heat of a hot summer day and indulges in three scoops of ice cream; that is *garavata*.

See the *garavata*! The buffalo's *garavata* is mud and the human's *garavata* is this worldly life. Buffaloes have *garavata* of only certain places but humans have *garavata* of women, air-conditioners etc! A father will smile ear to ear because he thinks, 'I have three sons so I will have three daughter-in-laws. I want to build three homes for them.' All such *garavata* arises. Just as the water buffalo sits in the smelly ditch, the whole world is stuck in *garavata*. People sit in the stench - nothing but the stench of sense pleasures. In order to indulge in the stench of such pleasures, they will put up with bitterness of quarrels. People take pleasure of *garavata* from their looks, *garavata* of sex, *garavata* of taste, *garavata* of illusion and greed and this is why they do not like to come out of it.

**Questioner:** Dada, can it be said that we have become like the buffaloes because of wealth, fame, respect, status, etc., that we have attained?

**Dadashri:** Yes, you have become like the buffaloes!

**Questioner:** Do we not need someone to get us out of that *garavata*?

**Dadashri:** Yes you do need someone to get you out. Who would do the enticing and the coaxing? What would it take to entice you? What will the buffalo respond to when she will not budge even with un-ginned cotton and jaggery? Is the

buffalo likely to ever come out? Such a pleasure is called *garavata*.

**Questioner:** Which entity in the *antahkaran*—the inner mechanism of mind, intellect, chit and ego - indulges in *garavata*?

**Dadashri:** Which can it be? It is the ego; it is not anything else. The intellect will explain this is *garavata* and it is pleasant.

**Questioner:** But the main involvement in *garavata* is of the *chit vrutti* – the tendencies of *chit*, is it not?

**Dadashri:** The *chit* will have a tendency to rove around there.

**Questioner:** In the places of *garavata*?

**Dadashri:** Yes, just like a fly, it roves and hovers around there.

The mind (*mun*) is born out of opinions; a lot of importance is given to the mind. Now how does an opinion arise? *Vishesh-bhaav* - the sense of ‘I am Chandulal’ as opposed to ‘I am Shuddhatma’ - gives rise to the ego and the ego gives rise to opinions. Opinions give rise to the mind, which in turn begins to make the *chit* impure. And as the *chit* begins to become impure, one starts to sink in the mud. Now, who will pull him out of that mud? In addition to that, there is the issue of *garavata*! There is *ras-garavata*, which is *garavata* of taste, *riddhi-garavata*, which is *garavata* of wealth, and *siddhi-garavata*, which is *garavata* of special energies! A person is trapped in these three kinds of *garavata*, so who will pull him out of these *garavata*?

**All this is *garavata* too...**

**Questioner:** Can you explain this *ras-garavata*?

**Dadashri:** All the juices, like the juice of mangos, other types of juices, the taste of *basundi* (ambrosia milk) etc.

**Questioner:** Are you referring to the tastes of food?

**Dadashri:** Yes, the taste; all those are called *ras-garavata*. Some people like certain foods a lot. If he is going to get his favorite food for dinner, his *chit* will be in it from the morning till it is cooked. His *chit* will be in it even after he finishes eating. That is called *ras-garavata*.

The buffalo sitting in the mud is *ras-garavata*. Humans have *garavata* in the taste of the five senses. One will not budge from there; that is the *ras-garavata* of sense organs.

Then there is *riddhi-garavata*. ‘I have a mill...I have five children...I have a bungalow...’ it is all *riddhi-garavata*. *Riddhi* means anything related to money; worldly possession is *riddhi*.

**Questioner:** What comes under *siddhi*?

**Dadashri:** *Siddhi* is spiritual.

**Questioner:** Give us an example of *siddhi*.

**Dadashri:** There is no problem for a tiger and a lamb to come together in the presence of an *ahimsak* human being – a person who is non-violent through the mind, body and speech. Or if an angry person comes here (in this satsang), he will forget everything when he sees ‘us’. It will make him forget his nature.

The saints, ascetics and spiritual leaders have *siddhi-garavata*. When someone comes to them saying, ‘I have such and such an ailment’, they cash in their *siddhi*, they use their special spiritual energy and then they remain in its *garavata*. They feel happy when people give them respect and recognition. People will bring them good food as a token of their appreciation and they will eat and enjoy it. This is the kind of *garavata* they enjoy. If they happen to attain certain *siddhis*, they will live in the *garavata* of that *siddhi*. They do not think of advancing themselves further.



**Questioner:** So does *garavata* halt progress?

**Dadashri:** Yes, because he becomes happy when people start respecting him.

Therefore there is *garavata* of spiritual energy, wealth and sense pleasures. There are many such *garavata*. There is *garavata* even in scriptures.

**Questioner:** Is there *garavata* of scriptures too?

**Dadashri:** Simply put, *garavata* is anywhere where one does not feel like moving away from; it is all *garavata*. Otherwise, progress must be made everyday.

**Questioner:** Therefore, on the way to the final destination, one should not stop anywhere, no matter what the location is like.

**Dadashri:** You should not get stuck in any kind of pleasures or happiness that comes along the way. A person will feel good when he reads scriptures. He will feel at peace because the words he reads are the words of a Gnani Purush. If someone acquires a kingdom and becomes stuck in enjoying it; it is all *garavata*.

People do not understand *garavata*; they do not understand what it is.

**Questioner:** We understood very clearly from the example you gave us of the buffalo.

**Dadashri:** Having heard this example, when people see a water-buffalo sitting in a ditch, they will say, 'Hey, there comes *garavata*. Dada look at that *garavata*.' I tell them, 'Yes, you do remember!'

No one has defined *garavata*. The meaning of *garavata* is not in any books and that is why I have exposed its meaning with an example.

## How can one be freed from *garavata*?

**Questioner:** So this illusion *bhranti* of pleasure, is a form of *garavata*?

**Dadashri:** Everything is *garavata*.

**Questioner:** Does one not bring all the circumstances of *garavata* one encounters from his past life? Is it not his karmic account?

**Dadashri:** It has all been done and decided and he has brought it with him.

**Questioner:** But even then he clings on to it again?

**Dadashri:** If one is not Self-realized (*agnani*) he clings on to them. If one has Gnan and abides by the five Agnas, he will not hang on.

**Questioner:** Can he still not break free from it? He has to endure the suffering from it does he not?

**Dadashri:** He had endorsed it. (He had taken on the liability by being the doer in the past life)

**Questioner:** Is he not endorsing it again by taking pleasure from the current *garavata* again?

**Dadashri:** No, not if he has taken our Gnan.

**Questioner:** In this *garavata*, so far in this life, are the tendencies of the *chit* not spread out?

**Dadashri:** It is all spread out. That is why focused concentration cannot be achieved.

**Questioner:** So is this *garavata* not the height of spiritual laziness (*pramaad*)?

**Dadashri:** *Pramaad* is a different thing and this *garavata* is different. *Garavata* means one does not even think about getting out. But a person with *pramaad* will think, 'I am being

lazy (*pramaadi*), I need to do something higher'. Whereas the one in *garavata* is not even aware or he does not even think 'I am in *garavata*'. The whole world is in *garavata*. Up until now everything is considered *garavata*. The water buffalo will not get up.

**Questioner:** The sun will eventually set and the water buffalo will have to come out. But do circumstances not change in this way in order for human beings to come out of their *garavata*?

**Dadashri:** No, it likes this. Even when the buffalo's owner feeds her good food, she will say, 'No, I don't want to do anything with him' but when she gets very hungry, she will not perceive pleasure sitting in the ditch. She will get up if the hunger pangs hurt her. She will get up if she is very hungry or if the temperature outside cools down and it is no longer comfortable to remain in the ditch.

**Questioner:** But there must be a key to getting out of *garavata*?

**Dadashri:** When the temperature cools down she will automatically come out.

**Questioner:** But do such circumstances arise in the life of these human beings in *garavata*?

**Dadashri:** No, no. Right now they are all in *garavata*. Are they likely to go from Pedar Road (luxurious area of Mumbai) to Santa Cruz (working class neighborhood)? They will only go when they become bankrupt. They will go when they have no money, when they have nothing or when they get evicted.

**Questioner:** So people cannot get out of *garavata* at all?

**Dadashri:** *Garavata!* O ho ho! But are they even prepared to come out of *garavata*? No, they are happy where

they are so they will remain there forever.

**Questioner:** But the real happiness is not there, is it?

**Dadashri:** It is not, is it? And yet the whole world remains in *garavata*.

**Questioner:** So how can this *garavata* go away for human beings?

**Dadashri:** It will go away if they see happiness elsewhere.

**Questioner:** Will it go away when they see happiness of another kind, which is better?

**Dadashri:** Yes, then one can be freed. Happiness of another kind will become established in his conviction (*pratiti*). He will become convinced about the happiness, which he has never seen before; 'It is exactly what Dada says', then it will go away.

**Questioner:** Do our *mahatmas* have this *garavata*?

**Dadashri:** Yes, and they are able to understand that they are possessed by *garavata* but they still like it.

**Questioner:** What is the solution for not wanting to stay in the *garavata* and to come out of it?

**Dadashri:** The solution is to decide in your mind, 'whether I have this or that, it does not make any difference to me. They are both the same.' Then there is a solution. Equal – *samaan!* They are both equal in your eyes!

**Questioner:** So the pleasure one gets from *garavata*...

**Dadashri:** He considers the value of this and the value of that to be equal; he makes them both equal.

**Questioner:** But what two values?

**Dadashri:** The value of this *garavata* and the value of other things like food and drink that is available. It (*garavata*)

will go away when the value of the two is made equal. When he comes to know and experience that there is no pleasure in either of them, then it will go way.

People do not understand *garavata*.

**Questioner:** But for those who have taken this Gnan is there any other solution to get out of *garavata*?

**Dadashri:** But who comes under the effect of *garavata* ‘Chandulal’ or the ‘Shuddhatma’? If the effect of *garavata* remains, then he is ‘Chandulal’ and if not, then he has become ‘Shuddhatma’.

**Questioner:** But Dada we have come here to do Dada’s *darshan*, we want to sit with Dada, we have interest in that too, is that also not *garavata*?

**Dadashri:** No. That is not *garavata*. How can you call it *garavata*? This is the main thing. This is like nectar. ‘We’ do not have any *garavata*. ‘We’ do not have *ras-garavata*, ‘We’ do not have *riddhi-garavata* or *siddhi-garavata*; no form of *garavata* whatsoever. The whole world is rotting in *garavata*. The Gnani is never in *garavata*.

### **Attain Liberation with help of the Gnani.**

God is very pleased with ‘us’. What kind of attributes does a Gnani with whom God is pleased, have? He does not have *garva* (doer-ship), he does not have *garavata* (any worldly indulgence); he is *nispruha* (no inner inclinations) and no *unmattata* (smugness).

**Questioner:** All these things go away when one becomes highly spiritually elevated, do they not?

**Dadashri:** No. But one is considered a Gnani only when all these *kashaya* go away. After they go away, ‘we’ say ‘It (the Gnani’s speech) is a ‘taped record’ that is speaking.’ Nobody in the world says, ‘It is a taped record’ (about their speech). If

they say something good, they swell with pride and say, 'I spoke so well. Look how well I spoke!' Whereas 'we' say, 'it is a taped record that is speaking,' because it is the speech that has no ownership.' Then there is no question of *garva* or *garavata*. There is nothing of the sort. There is no other hassle. The only sense of bondage is the inner intent (*bhaav*) 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.

Therefore, this is considered *alaukik* - beyond this world; it is not worldly (*laukik*). Here 'our' speech (*vani*), conduct (*vartan*) and humility (*vinaya*), all three win over your mind. That eventually has to happen. You too will have to become like that. If you follow the one who has become like that, will you not become like Him too?

**Questioner:** Yes, we will.

**Dadashri:** That is all; there is nothing else to be done. You should go after Him. Losses of countless past lives have to be recouped in this one life. So you will have to be careful, won't you? This loss is from how many lifetimes? From countless past lives!

\* \* \* \* \*

[6]

## ***Laghutam : Gurutam***

(*Laghutam* – smallest, lightest, lowest, absolute humility.

*Gurutam* – largest, heaviest, highest)

### **The state of the Gnani is *laghutam* and *gurutam***

‘We’ are not concerned even if ‘our’ liberation is delayed by one more lifetime, 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 idlest 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. 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 (how high I am)? *Laghutam*! What does *laghutam* mean? I am the smallest and the 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 *laghutam* (the lightest; lowest) and from the perspective of the Self (the Soul), I am *gurutam* (heaviest, highest). Therefore, in the home department – the Self - I am *gurutam* and in the foreign department – the non-Self - I am *laghutam*.

So what is *laghutam*?

**Questioner:** It means smallest of the small but can we call it the best of all?

**Dadashri:** No, not the best. *Laghutam!* It is not the best from this perspective. *Laghu* means small. *Laghutam* means the smallest; there is no living being (*jiva*) smaller than the one who is *laghutam*. That is the definition of *laghutam*.

**Questioner:** Is it the same as when people say, ‘I am *dasanudas* – I am the servant of servants’ – the humble most?

**Dadashri:** No. People have reached a state of being a servant of servants (*dasanudas*) but no one has reached the state of *laghutam*. Whereas I am in a *laghutam* state and that is why people will attain salvation. In the worldly sense, from the relative perspective, I am *laghutam* and in *nischaya* – from the real or absolute perspective, I am *gurutam*. I am nobody’s guru. I consider the whole world as being my guru. I consider you all, my guru. If I am sitting on the floor here, someone will ask, ‘Why are you sitting here?’ People will not let me sit on the floor. They will make me get up and sit higher up. Otherwise, I prefer sitting down on the floor. Therefore, I am not in a state of being a superior (*gurupad*), I am *laghutam*.

### ***Laghutam* must be your intent**

So I am not your superior. You are my superior. I have never thought myself as being superior, so you do not have a problem do you? You will be afraid of me only if I was superior to you, you may feel ‘He is a big man, what will he say?’ You may scold me but I will not scold you. If I scold you then it means I am in the wrong place. And if you scold me, it is because of a misunderstanding on your part. You do it because there is weakness in you, is that not so? Otherwise, the whole world is my superior because I am *laghutam*. How many superiors do you have? Why don’t you say something?

**Questioner:** I am not ready to accept *laghutam*.



**Dadashri:** Why? Is it not possible? It is like this, *gurutam* means to climb higher. When you have to climb a mountain, does it take more effort to climb up or down?

**Questioner:** To climb up.

**Dadashri:** So *laghutam* means to come down; that can be done very effortlessly, can't it? 'We' did it very easily. So always, have an inner intent of *laghutam*. The more the inner intent (*bhaav*) of *laghutam* you have the greater will be your progress towards *gurutam* - the Self. And you attain a state of *gurutam* only when you become *laghutam* in the relative life

### **God is very pleased with the one without *mamata***

That is why in the worldly interactions (*vyavahar*) I am *laghutam* and in *nischaya* – in the realm of the Self - I am actually *gurutam*. I do not have any superiors. Even God, the fully enlightened One, is very pleased with me. Then what else remains for me?

People tell me, 'You call yourself 'Dada Bhagwan'?' I tell them, 'No Why would I do that? When God, the fully enlightened One within, is pleased with me, then why would I have a need to be called Bhagwan (God)? The 'ruler' of the fourteen worlds has become pleased with me and your 'ruler' within you too, will be pleased with you if you do what I tell you. It is better to have the Lord within be pleased with you. What will anyone gain from being a God? Let him be the God, whoever he is. The ruler of the fourteen worlds has become pleased with me and I am showing you the way in which you too can attain the same.

There is great danger in being 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 very pleased with me, what is wrong in that?

So is it better to be a God or to have God become very pleased with you? Which state is better?

**Questioner:** The state where God becomes very pleased with us.

**Dadashri:** Now who would give up a higher state for a lower one? And I assure you that God is very pleased with me. I also tell him, ‘Why don’t you leave?’ and he tells me, ‘Where can I go? I will tell you if there is any place.’ I told him, ‘If you manifest within someone else, I do not have any problems with that. You have stayed here for many days.’ But surely there has to be a suitable place where He can go, right? That location has to be without *mamata* – without ‘my-ness’; without ego, only then can God manifest there. Such a ‘room’ is needed. Does he not need a good place?

God can become pleased with anyone. If a person has a little ego there is no problem, however God will inevitably become pleased with the one in whom all *mamata* (‘my-ness’) is gone. He will be very pleased with the one whose *mamata* is completely gone.

### Junior of the junior

I am the only junior in this world. A person can become a senior of the entire universe if he becomes a junior of juniors. I am the only remaining junior. Do you want to make me a senior? If you do, you will become the junior of a junior.

**Questioner:** But as compared to you, we are like little children!

**Dadashri:** That is a different matter altogether and what I am talking about is different. People think I am a guru, but I am not a guru; I am *laghutam*. *Laghutam* means junior. Everyone and everything around me are my seniors. The trees, the leaves, they are all senior to me. So would you like to be a senior or a junior from now on?

**Questioner:** In that sense, I would like to be a junior of all juniors.

**Dadashri:** Yes, yes. There is benefit in it. Then you can become a senior of all seniors. Those who want to remain as a junior of all juniors; they will be able to become the senior of a senior.

### **LCM: Lowest common factor is God**

When I was young, a teacher in a Gujarati School told us to learn *laghutam* (LCM). So I asked him, ‘What do you mean by *laghutam*? How can something be *laghutam*?’ He replied, ‘You have to find the smallest indivisible number, a number that cannot be further divided, from the numbers I have given you.’ At that age, do you know what term I used for people and individuals? I used to say, ‘this ‘number’ (*rakam*) is no good.’ Therefore, this subject suited me. I used the same terminology. So then it occurred to me, ‘it is the same in these ‘numbers’ (humans) too, is it not?’ I thought to myself, is it not the same in these ‘numbers’ (human beings) too? God dwells in everyone in an indivisible form.

From that moment onwards, my nature began to lean towards *laghutam*. It did not become *laghutam* but it began to lean towards *laghutam* and then eventually it became *laghutam*. Now “by relative view point I am completely *laghutam* and by real view point I am completely *gurutam*.” Therefore, in matters concerning worldly dealings, I am *laghutam*. I was able to adopt this theory of *laghutam* right from the beginning.

### **Only the *laghutam* state has value**

**Questioner:** So Dada why do you give so much importance to the *laghutam* state?

**Dadashri:** This *laghutam* is forever a safe side. The one who is *gurutam* has fears. There is no fear of falling if I say *laghutam*, is there? Those who sit higher have fear of falling.

Nobody in the world is in a *laghutam* state; the world is in a *gurutam* state. Those who become *gurutam* are the ones who will fall. That is why I have become *laghutam*. My intent (*bhaav*) towards the world is *laghutam* and that is why I do not have any fear of falling; nothing affects me and nothing hinders me.

In the 'relative' realm, I am *laghutam*. I say, 'Sir, I am smaller than you. I am even smaller (lower) than the word you use to insult me with.' At the most, he can call me a donkey. But I am way smaller (lower) than a donkey. Being a donkey is a heavy load, is it not! And I am without any load. So if you want to curse me, I am *laghutam*. *Laghutam* is like space - *akaash*. *Laghutam* does not feel anything; he will not be affected if he is insulted; nothing affects the one who is *laghutam*.

What I am really saying is that if you want to show-off your importance (*rof*) towards me then I am *laghutam* and if you want me to be important, then I am *gurutam*.

### ***Laghuta takes you towards guruta***

If someone calls you unworthy, then an unworthy person will not have any grounds to argue, will he? Unworthy means *laghutam*. So is there only one kind of lineage of people in the world? Everything has been going on from the beginning of time, and as such there are no unworthy people but the worthy people call them unworthy and those unworthy people call these worthy people, unworthy. I investigated this deeper and found that they call each other unworthy. So it is not easy to find justice in this.

**Questioner:** *Laghutam* is the justice.

**Dadashri:** Yes, *laghutam* is the justice. Everyone shapes up when a *laghutam* person comes along. Then there is nothing to worry. And those who are worthy, no matter how much you

try to make them *laghutam* they will take you towards *gurutam*.

### **Instead of being helpless in all respects...become *laghutam***

So eventually will you not have to have intent (*bhaav*) of being *laghutam*? Otherwise, does a man miserable from a sickness not become helpless and dependent (*laachaar*) before a doctor?

**Questioner:** He does!

**Dadashri:** It is better to become *laghutam* than to become helpless and dependent (*laachaar*). You should not become helpless, no matter what.

All these prominent people, if they get a stomachache, they will say 'I will do whatever you tell me, doc.' They become helpless at that time. They are very helpless; they cannot tolerate pain, 'please save me from this pain, doctor.' They have tried lifelong to be *gurutam* and their constitution becomes weak and sensitive. One needs to have a strong constitution to become *laghutam*. A *laghutam* person will take the approach of 'do what you have to, doctor' but they will not become helpless (*laachaar*).

'We' have never shown any helplessness in 'our' life, not even if they were to cut 'us'. To be helpless (*laachaar*) in all areas is tremendous violence (*himsa*) towards the Self. It is *atmahimsa* - violence towards the self. There is bound to be pain and suffering as long as there is a body. There is no way out of that. But you should not become helpless. You should become *laghutam* instead.

One's real Self is the Soul - the owner of infinite energy. So when you say, 'I am helpless', how low a state is that? How can you be helpless? How can something that has Soul be

helpless? There is no helplessness where there is the Self. Why not become *laghutam* instead?

### Consequences of *guruta*

Do you have a desire to be *laghutam*?

**Questioner:** Yes.

**Dadashri:** That is very good.

**Questioner:** They say, ‘*Prabhuta se prabhu door*’ meaning God distances himself from the one who wants to become God.

**Dadashri:** Yes and that is why I have said that I remain liberated and *laghutam*. Still I enjoy the grandeur of a *gurutam* state. My appearance and conduct is *laghutam*. For the world I am the smallest; I am *laghutam* and for those who want to attain Gnan, I am the greatest, I am *gurutam*. So, if you want liberation, I am *gurutam* and there is no one higher than me. And if you want to be great in the worldly life, then I am *laghutam*. Now if people want liberation and if I do not say I am *gurutam*, then nothing will be achieved. And what do people want to be in this world?

**Questioner:** They want to be *gurutam*.

**Dadashri:** Where did you see that?

**Questioner:** I have seen it in me.

**Dadashri:** But that is not the case with people outside, is it? Are there any *gurutam* people out there?

**Questioner:** Yes.

**Dadashri:** Is that so? Are they all not in *gurutam*? They all believe ‘this, the relative self, is the atma and we have to make it *gurutam*.’ Everyone has a desire to be *gurutam*. Everyone wants *gurutam*. They get the slightest of respect and they are happy and their *gurutam* increases. They want

liberation and yet they become *gurutam*. Now is that a contradiction or not? That is a sign for wandering for countless lives because all those who have tried to be *gurutam* in the worldly life, have fallen. They all became trapped. Tell me, did they get trapped or not? Only those who became *laghutam* were able to swim (through the ocean of life). This path is not for those who want to be *gurutam*. Those who try to be *gurutam* take a beating and in the end become senseless, and create obstacles (*antaray*) in their path to liberation. Do you understand what I mean by obstacles?

**Questioner:** How can one get rid of those obstacles (*antaray*)?

**Dadashri:** You have to have the *bhaav* of *laghutam* – the inner intent of beings small - then the obstacles will all go away. All the obstacles will go away by doing ‘plus-minus’. The obstacles arose from the inner intent of wanting to be *gurutam* and with intent of becoming *laghutam*, they will all go away.

What do you need *gurutam* for? What is the advantage of it? The higher one goes the harder he falls. Instead, what is wrong with staying at the bottom? Then there will be no problems! Your bliss will remain with you and when it is time for your liberation, *dharmastikaya* - the element of motion - will automatically take you there; you do not have to do anything. So become *laghutam* and everything will be resolved. To become *laghutam* is your absolute state (*puṇnapad*). This is my *laghutam* form and only then can there be a *gurutam* form. No one has become *gurutam* without becoming *laghutam* first.

And where I have become *laghutam*, people are trying to be *gurutam*. People want to be guru in the relative world. They try to be guru only of the relative world. Guru means one has an inner intent of ‘I want to become someone big and famous’. Those who try to be *laghutam* in the relative world

will go to a higher life form. But no one shows any signs of trying to be *laghutam* in the relative world. Whose fault is it if people bind karma of a life in the animal kingdom by trying to become *gurutam*? They try to be *gurutam* where they should be *laghutam* and consequently they increase their 'number of legs' (subsequent birth in the animal kingdom); they go from two legs to four and they even get a tail! This is because in the *gurutam* state their certain actions will cause them to bind karmas such that in the next life they will have two extra legs and a tail. Whereas with the *laghutam* belief, whatever you do will be done wonderfully. But the whole world is looking towards *gurutam*.

**Questioner:** So one becomes *laghu* - light and humble?

**Dadashri:** No, no, not *laghu*. They become animals with four legs! As they try to become *gurutam* in the relative world, *gurutam* will enter into the picture again. Then do we not need a solution to get rid of that *gurutam*? They go from 'two legs' to 'four legs' so that they do not fall! Otherwise, from where will we get donkeys? Where will you get these cows and water buffalos? These poor people are nice enough they become cows and water buffalos and clear their karmic debts with each other.

It is all because they became *gurutam* in the worldly life and deprived others of their possessions. Do people not do that?

There are two things people do. In the relative life *guruta* works in two ways: one as a super human being and the other as a beast. If a person conducts his life as a super human being where he does good deeds, he will get a life in the celestial form. The other consequence of *guruta* is that he will go into the animal life form first and come back into the human form after he gets rid of (pays for) all the entanglements he created. I have personally witnessed this law of nature. People do not realize



what justice is going to be served to them. They will go from a two-legged human to a four-legged creature with a tail! However, we cannot say this to these people. At the moment they are living a carefree life. What do they say? 'We will worry about all that when we fall'. So let them flaunt their superiority (*rof*) for the time being.

### ***Laghutam* in the world leads to the ultimate *gurutam*, the Self**

The whole world looks for *gurutam* in the relative. So to begin with there is a desire to be guru and then they show their superiority (*guruta*). Then he tries to be *gurutam* - the highest of all, after becoming a superior. But no one has become *gurutam* this way. What does our Vignan – our spiritual science - say? It says, '*Laghutam* in the relative and *gurutam* in the real.' That is our main thing.

What does every religion claim? They say liberation is through their religion. Does anyone say there is no liberation through their religion? Everyone will tell you, 'Our religion is the best.' Who is the only one that can say his religion is the lowest? The one who has found the path of the Vitarags can say, 'Our religion is lower, but yours is higher.' Children will always call that which is small, big. Those who are not mature will be impressed by anything and anyone. Older, mature people place themselves lower and make others feel higher and more important; they are content with that.

And we are not anyone's superior; are we? On the contrary we are below him and that is why he behaves well; he remains straightforward otherwise he would not. He will oppose you if you try to be his superior. If you say, 'I am your disciple', he will be straight with you.' Everyone enjoys being a guru and thus showing superiority in the relative world. There is also competition with one another. One guru will claim 'I have one hundred sixty disciples' and other will say, 'I have one hundred

twenty disciples.’ All this is superiority (*guruta*). One needs to be *laghutam* in the relative. Then he will not fall; there is no suffering or misery in *laghutam*.

Otherwise, one will have to become a cow or a buffalo from here. When a person dies, he will take anger-pride-deceit-greed along with him. Separation due to differences of opinions (*matbhed*) is not going to go away easily in this life! They will go automatically when one’s life form changes but not otherwise. There are no such straight men around, are there? On the contrary, one claims, ‘I am something.’ You fool! What do you think you are?’

Now, who would want to be *laghutam* in the relative? Does anyone seek this state? If you were to look for such a person, are you likely to find one in this car, train or anywhere else; can you find such a person? Will you find one amongst the ascetics? Every ascetic keeps saying, ‘*hum, hum, hum*, I know this many scriptures...I know this...I know that etc.’

Whatever degree of *laghutam* you have in the relative world, you will attain that much *gurutam* in the real - in the realm of the Self. I became *laghutam* and that is why I attained the state of *gurutam*. The path is not difficult. The difficulty lies in understanding this.

God will definitely come to you if you take up the *laghutam yoga* -union with *laghutam*. People are all in the *gurutam yoga* - union of *gurutam* - in this world. ‘I am greater than him, I am greater than them...’ So why don’t you start becoming smaller. If you become smaller in worldly interactions, you will become bigger in *nischaya*, the realm of the Self, and if you try to become *gurutam* in the relative world, you will remain *laghutam* in *nischaya* (in the realm of the Self). So if one holds on to the union of *laghutam*, then when he achieves the *laghutam* state, he will begin to be *gurutam* on the other side (real). He who becomes *laghutam* in the worldly life,

becomes *gurutam* in the realm of the Self, and thus God becomes very pleased with him. So do become *laghutam*.

Union of *laghutam* is a little difficult. It is difficult in the beginning and then it becomes easy. Is there any fear for those who want to be small? That is why I became *laghutam* first; only then did I attain the state of *gurutam*. I have not tried to be a guru. Those who become guru will continue to wander in the cycles of different life forms. When they bind merit karma, they are born as celestial beings. Then they return here as a human beings and bind demerit karma, which takes them to a life in the animal kingdom.

People have practiced all other yogas for so long. Man has practiced them for countless past lives, then when someone gives him a little respect, he loses whatever little he gained. Once he gets a little respect he will start, 'Not this, bring me this, bring me that and this...' So then he loses whatever he had gained from all the yogas, whereas *laghutam* yoga is better because in that practice, no one will come to do your *darshan*.

### **Undertake the yoga of *laghutam***

So 'our' yoga is of *laghutam*. Nobody in the world has such yoga.

**Questioner:** What does a person have to do in such yoga?

**Dadashri:** You have to become lighter day by day. You have to become *laghu*, not *guru* (heavy); you have to become lighter. By becoming a disciple (*shishya*) of everyone you will become a disciple of the whole world, even of the dogs, donkeys, trees, leaves; disciple of everybody and so you will become *laghutam*. You become *laghutam* by making everyone *gurutam*. Do you like this yoga of *laghutam* or not?

**Questioner:** I do like it.

**Dadashri:** This is the very meaning of yoga. One gets hold of either yoga of *gurutam*, excelling in worldly life, or yoga of *laghutam*; it is one or the other.

With the yoga of *gurutam* one becomes heavy; he becomes *gurutam*. *Guru* means heavy and when something is heavy; it will sink. As he sinks, he also takes down everyone around with him. When does a guru not sink? He will not sink when he has the *gurukilli* – the key that helps him float. *Laghu* means light and guru means heavy. Those who want to be big and famous have grabbed on to the *gurutam* yoga. Everyone wants to be big and they have all taken a beating in the process, they have died in such beatings, life after life. No one succeeds because how many can take the first prize in a horse race? How many horses win the trophy? If five million ‘horses’ run a race, how many come first? The first prize goes only to the winning horse, does it not? The rest die huffing and puffing. Therefore, practice *laghutam* yoga.

**Questioner:** Yes, but what is the vidhi - special process - for it?

**Dadashri:** The vidhi is to become a disciple of everyone in this world. If someone calls you unworthy then become his disciple by saying, ‘You are my guru because you made me aware that I am unworthy.’

### **The world’s guru? No the world is the guru**

And people tell me, ‘We want to make you our guru.’ I tell them, ‘No. Do not make me a guru. There are many gurus elsewhere. I have made the whole world my guru. I consider you all as my guru. Why are you making me a guru?’

I am nobody’s guru. I am a *laghutam* Purush. I am not naïve that I would become a guru. I have never been anyone’s guru. I live as the disciple of the whole world and I tell everyone to become *laghutam*. Whoever wants to become a guru let him

be. But how can a guru swim across the ocean of the worldly life and help others swim across too? Such gurus have to keep a *gurukilli* (special key) with them so that they are able to swim and help others do the same. The Gnani can give them the *gurukilli* to become *laghutam*, and then they may become a guru. Otherwise, to become a guru in the current time cycle is a sign of going down to a lower life form. Gurus of the Dwapar and Tretayug - the previous eras of the present cosmic time cycle - were true gurus. And now? Now they do not even have the *gurukilli* as a guru. So I tell the gurus, 'Do not become a guru otherwise you will sink and drown and you will drown others too. Take the *gurukilli* from me.' One has to have the *gurukilli*. When 'we' give that *gurukilli*, his work will be done. Gurus should be certified, they must be free of all *kashayas* and they should also have the *gurukilli*.

### What is a *gurukilli*?

**Questioner:** What is a *gurukilli*?

**Dadashri:** A guru should keep in mind his role as guru and which path he needs to take so that he does not sustain a loss, and that all his disciples benefit. Therefore, his guru should have taught him to remain *laghutam*: remain *laghutam* and then carry out your duties as a guru. Yes, this is the *gurukilli*. He will pay a heavy price, while playing the role of the guru, he becomes *gurutam* – assumes superiority. If he remains *laghutam* and then plays his role as a guru or whatever else, then the real fruit of his actions will be a *gurutam* state, the expression of the state of the Self. But for the time being, he continues to be *laghutam*.

**Questioner:** But what should that guru do in order to become *laghutam*?

**Dadashri:** He just has to maintain an inner intent (*bhaav*) of wanting to be *laghutam*. When someone refers to him as a

‘guru’ – and there is no other word for this worldly interaction *vyavahar*, then he should say, ‘Yes, I am his guru’, but from within he should know that he is *laghu*.

Therefore everyone in the relative world should try to maintain a state of being small to the smallest. One should not try to be *guru* - superior.

### ‘Exactness’ through *laghutam*

**Questioner:** You say, ‘I am the most *laghutam* of atma. There is no superior over me. I am absolutely independent.’ How can others not remain free in this way? Why is it necessary to follow the *agna* of a guru?

**Dadashri:** Everyone is independent indeed! What is the need to abide by a guru’s instructions (*agna*)? One has to remain in the *agna* of the one within, but the *kashayas* of anger-pride-deceit-greed within continue to beat him up incessantly. So who can become free and independent? The one whose anger-pride-deceit-greed is gone, can be free. Otherwise he cannot be, can he?

And the disciple will follow the guru’s *agnas* if they are acceptable or he will not if they are not. These *Agnas* (the five *Agnas*) are not mine. They are one’s ‘own’. I never scold anyone. I have never scolded anyone to this day. I have told everyone that I am his or her disciple. By the relative viewpoint I am everyone’s disciple; I am *laghutam* and by real viewpoint I am *gurutam*. Therefore, from the viewpoint of 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. That is what I am saying. Do you understand? So is everyone not my superior? I am the disciple of everyone.

**Questioner:** But they come here to you to attain (gnan) from you. How can a guru come to you?

**Dadashri:** ‘We’ have already become *laghutam*. They have not become *laghutam* yet, have they?

One will become like me when he becomes *laghutam*. But Gnan and everything has been given. I have given the kind of Gnan, which alleviates all worries, which abolishes all attachments and abhorrence, even while conducting worldly business. But one cannot attain the state as ‘ours’ until he becomes *laghutam*.

**Questioner:** You refer to everyone as guru, so when will they become disciples? And how will they become disciples?

**Dadashri:** Now that is the very effort everyone has gradually started of ‘I want to be like Dada.’ ‘We’ have only one condition, and that is ‘we’ do not scold anyone. You just have to observe me and become like me, that is all. (Watch the Gnani and become like him). Become *laghutam* and only then will ‘exactness’ come. Therefore, that much work is left.

### **The world’s disciple is the world’s superior (*upari*)**

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 has not become a disciple of the whole world cannot be the supreme most. Who can become supreme (*upari*)? None except the one who has become the disciple of the entire world.

**Questioner:** Lord Dattatraya adopted good attributes from wherever he could and from whomever he could and it is said that He had twenty-four gurus. Now the scriptures say that one should have only one guru. Please shed some light on this.

**Dadashri:** One needs to make the whole world his guru. Attain *gnan* (knowledge) from wherever you can, but what

does it mean when they say there should be one guru? It means that one guru is needed for the kindergarten level, one for the first standard, one for the second standard etc. The person who goes to college will need twenty-four gurus and the one going to graduate school-university level will need to become a disciple of the whole world. That is why 'we' have become a disciple of the whole world. This will be the case for the upper level college. But before that, how long should a person have only one guru? One guru is fine for the levels of the kindergarten, the first standard, the second standard; one guru will suffice for the lower standards where children are taught 'for the time being, do only this much and do not look anywhere else'. Otherwise, everything will be ruined. In this way they establish a base for them. Then as the standards progress, they have to make the whole world their guru. The lower standards have to make only one guru. If a person tells me, 'Sir I have made one guru', then I would understand right away that he is in the second standard. I will tell him, 'You are right.' Does that answer your question?

**Questioner:** Yes, it does.

**Dadashri:** Ultimately, it is worth making every living being on the earth your guru. What did Lord Mahavir do? He made every living being of this world his guru and he lived as their disciple. That is because there is always something to learn from every living being.

### **The precise manner in which Akram Vignan arose**

This Akram Science of 'ours' is one which I have come to learn from you all and you tell me, 'You are giving us the Knowledge.' This Akram Vignan is not to be found in books so where did it come from? It has come from everyone. They left their (*gnan*) knowledge for me and took other *gnan* with them. They left behind the *gnan* they could not digest and took with them the *knowledge* they could. So all that *gnan*, which they



could not digest accumulated with 'me' and that Gnan came to manifest as Akram.

**Questioner:** But did such Akram Vignan come out of worthless people like us?

**Dadashri:** No, not worthless. It was the *gnan* that you could not digest, it lay around, it all came to me here; and you took from here, all that you could digest. So the full Gnan; "the full stop Gnan" (the absolute knowledge) came to me!

Now how can people understand this talk? The educated (*bhanela*) and the wise (*ganela*) will understand this but others will not. This is not for those other poor people, is it? This is scientific (*vignanik*). This means this science is such that even the scientists of foreign countries will accept it if they sit and listen to it.

### **Know the State of the Gnani**

No body actually touches my feet although they seem to think they are. '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. People, on the other hand, are constantly in the state of 'I am this body. This hand is me, this leg is me, this head is also me and all this is me too.'

'I' remain absolutely separate from this mind, body and speech. So if someone was to insult or strike 'this' (the body; non-Self), 'I' (Self) 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 *laghutam* Purush. I am what people call 'Gnani'. As a Gnani, 'I' am absolutely *laghutam*.

'We' have attained this state because 'we' do not have any beggary. The state that is the highest of all, the greatest state

there is in the universe, I have attained, because there is no beggary (*bheekh*) of any kind at all. 'We' do not have any beggary for money. Even if people were to bring heaps of gold, 'we' have no use for it. There are no thoughts of sex. Even if the celestial goddesses were to come down here to earth, there would be no untoward thoughts. There is no beggary for *maan* (respect). There is no beggary for disciples. There is no beggary of wanting to build temples.

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. I am a man who has failed by four degrees (in attaining the Absolute state)! Having failed, I sit here as a *laghutam* Purush. Therefore, this state of 'ours', however one understands it as, 'that' is the state he will become. If one understands this, then his work is done.

### **One's conduct should be of *laghutam* intent**

There is no state smaller than that of the *laghutam*. So if you attain this *bhaav* of *laghutam*, do you have anything to fear? You cannot become prominent by simply having the intent (*bhavna*) to be so. You can only become *gurutam* if you remain in a state of *laghutam*. So if the worldly interactions are in a *laghutam* state, if 'Chandulal' remains in a *laghutam* state, then the *gurutam* state will be attained automatically but not otherwise.

**Questioner:** Does not the Gnan you give us, make us attain the state of *laghutam*?

**Dadashri:** Yes, it will give you a *laghutam* state but this *bhaav* –the deep inner intent - of *gurutam* within you has not gone yet, has it? The intent of wanting to be *gurutam* in the

interactions of worldly life (*vyavahar*) has not gone, has it? You have to get rid of anything residual like, 'I am something'. There is a solution if you understand this point, but otherwise it is not possible.

There is no state other than the state of *laghutam* if one wants to become absolute (*purna*). The most difficult *bhaav* in the world is that of *laghutam*. How can the world attain the intent of *laghutam*? Not a single person in the world can attain the state of *laghutam* that you all (*mahatmas*) have attained; it is not an easy thing to attain; it is the most difficult state to attain.

People may ask you, 'how is it going?' Then you should say, 'I lose my friend. I give up.' Now, when you say, 'I lose', then in the realm of the real, you become *gurutam* automatically and naturally. Therefore you should have an inner intent of becoming *laghutam*. Otherwise there is wandering around in different life forms if you become *gurutam*. The enlightened ones in human form are never '*gurutam*'. Only the partially filled 'pots' try to become '*gurutam*'. The absolute beings never make a sound (to draw attention to themselves).

Is there anyone who would not want to become *gurutam*? The prominent people in society may also appear of wanting to be *laghutam*; they appear to be *laghutam* on the outside but within, their *bhaav* is that of *gurutam*. It is a *bhaav* of, 'I am something compared to everyone else'. On the outside they are respected, but they can never attain the *vastu* - the Self, the Soul. That state can only be attained when one maintains a line of demarcation between the real and the relative. Otherwise, worldly conflicts can never decrease.

### **Line of Demarcation**

“The world is the puzzle itself”; it has puzzled itself. God has not puzzled this world at all.” It has become a deep puzzle by itself. 'There are two view points to solve this puzzle. One is a relative viewpoint and the other is the real viewpoint.'

If the Gnani Purush can draw a line of demarcation for you between the ‘real’ and the ‘relative’, then this puzzle can be solved.

Besides the Tirthankara Lords, no one had this line of demarcation. The twenty-four Tirthankaras had placed this line of demarcation correctly as did some others who became Gnanis. Then, ‘we’ have placed a precise and exact line of demarcation. Whom can you call a Gnani? You need Gnanis like the Tirthankaras, who differ only slightly and who place a precise line of demarcation between what is real and what is relative. They make it clear: “This is real and this is relative.”

What has happened in the world is people believe the relative to be real and then they go about their life with this belief. They have not attained the reality even for a day and they accomplish nothing. They wander around for countless births from one life to another. There has never been a line of demarcation between the real and the relative and that is why the world is in a state of confusion. Because of this people believe the relative to be real and they try to make the relative *gurutam*; give it increasing and undue importance. They make *gurutam* of that which is to be made *laghutam*; that which needs to be devalued. This verily is the illusion (*bhranti*). Then what do they claim? ‘We are removing the illusion’, but the illusion is actually increasing. Don’t you think so?

Say a scientist carries out a certain experiment and I carry out the same experiment. If I do not know how to conduct the experiment, what is likely to happen?

**Questioner:** A sudden fire.

**Dadashri:** Yes and all the ingredients would be wasted. All my efforts would be wasted and on top of that I will burn my fingers. What would happen if I stuck my finger in the experiment to test it? And if the scientist were to stick his

finger to check it, he would not get burnt. Do you understand? Therefore, the one conducting the experiment should be familiar with it. I have given you the line of demarcation between the 'relative' and the 'real' and so you do not have to worry.

### **The intent of *Laghutam* makes one follow The Five Agnas**

Now what are 'we' saying? You now have the exact line of demarcation of what is real and what is relative. The line of demarcation delineates exactly, 'this much is real and this much is relative'. In the 'real' there is the Shuddhatma, the Self. And in 'the relative', you have been given the five sentences (the Five Agnas). Everything else is *nikali* - simply a discharge of past karmas - it is of no concern to You, the real Self.

**Questioner:** Does the discharge continue to take place?

**Dadashri:** Yes, the discharge is taking place on its own. A person does not have to wait in anticipation to go to the bathroom in order to relieve himself. The one who sits and waits is a fool. Thus, everything else is a discharge. So what do you have to become?

**Questioner:** *Laghutam*.

**Dadashri:** *Laghutam!* Yes, just simply this *bhaav*. And Dada's Agnas are in the *laghutam bhaav*. So now, you simply have to become *laghutam* in the relative. When the line of demarcation between the 'real' and the 'relative' is established, and when you become *laghutam* in the relative, then you will have inner bliss amidst all the worldly miseries. That is true *samadhi*.

How *laghutam* have you become?

**Questioner:** That only Dada can know. I do not have a 'thermometer' to gauge that.

**Dadashri:** But have you become somewhat *laghutam*? Two cents or four cents worth?!

**Questioner:** But how can we measure that?

**Dadashri:** You will know that you have not become completely *laghutam* when you are fighting with someone. You still have the tendency to attack people, ‘who does he think he is?’ So now you have to look for *laghutam*. Do you want to become *gurutam* or *laghutam*?

**Questioner:** *Laghutam.*

**Dadashri:** You like it when people give you importance and yet you say you want to become *laghutam*? When people put their hands together and do ‘*namaste*’ to you, you feel happy, and then you say, ‘I want to become *laghutam.*’ The baggage within is so difficult and complicated; everywhere there is baggage of only *gurutam*. Despite this, what should your vision (*drashti*) be?

**Questioner:** To become *laghutam.*

**Dadashri:** Then the soul within will continue to become *gurutam*. ‘We’ sit here having become *laghutam*. ‘Our’ Self is *gurutam*. You too have to cultivate the same vision. What else, there is nothing difficult in this.

What does our Vignan say? What does Akram Vignan say? However much *laghutam* you become in the relative, You will become *gurutam* by that much in the real; You will become absolute. Is there anything wrong in this? Otherwise, the entire world is trying to be *gurutam* in the relative. That is why we have bulls and buffalos here! What is the basis for their existence? It is simply because of this mistake of wanting to be *gurutam* in the relative. So should you not break this mistake once you are born as a human? Don’t you think the mistake needs to be broken?

## **Where there is total *laghutam*, there is the state of the absolute**

The one who has attained a state of 'devaluation' (devaluing the relative-self) in the relative becomes absolute in the real. Therefore, devaluation in the relative is needed. You may eat, drink and enjoy, but there must be devaluation, nothing else. Does the devaluation of the rupees that occurs sometimes, affect people? Life goes on. Sometimes there is devaluation and sometimes there is elevation. But does that affect people at large? Similarly 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? Is anything difficult in this? There is nothing else to understand here and *laghutam* will not make you worry about anything. See is there any worry about money after devaluation? Before, how many worries did you have when there was 'valuation'? People had anxieties and fear about being attacked on their way to the bank. Now there is nobody there to attack and no worries. There is no problem after devaluation.

If you are a millionaire but you know how to maintain humility, if you know how to sit low, you begin to become *laghutam* (be humble) in other ways; you will become *gurutam* at the other end, the Self.

The one who tries to be *laghutam* in the relative, will become *gurutam* in the real; his state will become absolute. You do not have to do anything in order to become *gurutam*. So in your worldly interactions, when you want to say anything, just keep in mind, 'there is no *jiva* (living being) smaller than myself. I am the smallest'. If you maintain this awareness, it is more than enough. If you become *laghutam* only then will you attain the

main state and only then will the state of the absolute Self (*Parmatma*) become yours. Therefore, the state of the Lord is to become complete *laghutam*. When you attempt to become *laghutam* in the relative life, then you will naturally become *gurutam* and absolute. The absolute state of the Self will manifest naturally; it will become 'exact' naturally.

### The goal of becoming *laghutam*

Have you ever seen a *laghutam* Purush in this world?

**Questioner:** Dada is *laghutam*, is He not?

**Dadashri:** Yes, that's it, all you need to do is observe this *laghutam* Purush and become like him, what else? You do not have to learn anything else from here.

Our *mahatmas* have understood that Dada has taught *laghutam* - the state of ultimate humility. Now Dada Himself has become *laghutam*, so others have no choice but become *laghutam* too, correct? And that is the only goal one should decide on. If you want to attain eternal bliss then nothing else needs to be done in this world. 'We' are sitting in the *laghutam* state; the ego-less state, in the relative world, and 'we' are telling you all to become just that. 'We' are not saying anything else, are 'we'? 'We' estimate that it is going to take you a year or so to become *laghutam*?

**Questioner:** But to become *laghutam*, is no ordinary feat.

**Dadashri:** No, It is not that big a feat. Once You have decided, 'I want to become *laghutam*' the mind, intellect, chit, and the ego will all go only in that direction. Thus they will proceed in the direction of the decided goal. If You say, 'I want to go Santa Cruz right now, then it - the non-Self complex will go there. Therefore decide the goal.'

Nobody in this entire world will ever make a decision to attain the state of ultimate humility (*laghutam*). Our *mahatmas*



are the only ones who would make this decision that they want to become the most humble amongst all beings, because they have attained the Self. And the people out there in the world are under the illusion of that which prevents the awareness of the real Self.

### **The Grandeur of the state of *Laghutam***

Therefore, after this Gnan I have given you a line of demarcation: an adjustment of relative-real has been established. Now there should exist in you, the *khumari* (the vigor of non-fluctuating spiritual energy) of the state of *laghutam*. *Khumari* of what? The whole world has external *khumari* (an aura of superiority) about being *gurutam* and what is Your *khumari*? It is that of being *laghutam*. So there is nothing else to it.

People say, behold the *khumari* of Dada! There is *khumari* in the state of ignorance. But this too is a state of *khumari*, is it not? It is *khumari* that can never change, not even for a second. No matter when you look at him (Dada), he looks the same. Circumstances may change, but not Dada. Ultimately, you have to become like Him. That should be your goal.

So I have given you this line of demarcation and now you remain in the *khumari* of *laghutam*. Whenever you do any business now, it is in the hands of vyavasthit. All You have to say is, 'Chandulal, continue working. Drink tea if you have to but continue working.' That is all You have to do. So You should have a *khumari* of *laghutam*. People have a *khumari* of *gurutam* anyway. But what kind of *khumari* should You have?

**Questioner:** Of *laghutam*.

**Dadashri:** Yes, but do not keep a *khumari* of your material wealth. It has to be the *khumari* of *laghutam*. Can you handle that?

**Questioner:** Yes I can.

**Dadashri:** In this Vignan you can get your sons and daughters married, that is, you can carry on with your worldly life and celebrate everything. Nothing will hinder You because it is all relative and You are in a state of *laghutam*. So go ahead and celebrate with as much pomp as you want because where does your *khumari* lie? It lies in the state of *laghutam*. Those who have the *khumari* of *gurutam* have problems but the *khumari* of *laghutam* will remain for sure.

### To attain the Self is verily the *gurutam*

When one becomes *laghutam*, the Self is *gurutam*. So there is no need to make the atma (the self) *gurutam*. It is necessary for you to become *laghutam*.

**Questioner:** If one becomes *laghutam* then the soul (the self) will become *gurutam*, but the Soul (the Self) by nature is *aguru-laghu* neither heavy nor light.

**Dadashri:** It is *aguru-laghu* but that is a different perspective. What does *gurutam* mean? It means to proceed towards the state of the *aguru-laghu*. That is *gurutam*.

**Questioner:** But it is not *aguru-laghu* in reality?

**Dadashri:** Now that is different. Its absolute state is *aguru-laghu* and in the worldly interaction (*vyavahar*) when it becomes *laghutam*, then *gurutam* is the state in the real. I easily remain *laghutam* in the relative and the Self and within there is *gurutam* all the way.

### Test examination of the *laghutam*

**Questioner:** Give us an example of You having become *laghutam* in the relative realm.

**Dadashri:** For example, ‘we’ are verily the open, talking Upanishad, are we not? ‘We’ are the talking Puraan, are ‘we’ not?!

I will explain what it means to become *laghutam* in the

relative perspective. Say if someone is giving you a ride in a car and one of his relatives comes along. If he tells you to get out of the car because of his relative, you should do so without being affected. A little later, he tells you to get back in the car and so you get inside the car. Again, another of his relatives comes along and he asks you to come out again. Again, you should get out without being affected. What if this happens eight to ten times? What usually happens to people? They get upset. They get terribly upset.

**Questioner:** One will be terribly upset the first time it happens.

**Dadashri:** And ‘we’ remain the same, unperturbed even if they were to do that to ‘us’ twenty seven times! ‘We’ will get out and get back in because ‘we’ have become *laghutam*.

### The Foundation of Akram Science

*Laghutam* is our center. *Gurutam* is attained while sitting comfortably in that center. Our theories are unique and completely new!

The foundation of this Akram Vignan is to remain *laghutam* and maintain *abheda drashti* – vision of oneness; no separation with anyone. To keep this vision of oneness (*abheda drashti*) with all living beings in the entire universe is verily the foundation of Akram Vignan. This Vignan is not without a foundation.

All other activities (*kriya*) are occurring automatically; they continue mechanically. There is a big difference between vision (*drashti*) and ‘mechanical’- that which is occurring by itself. Vision is the main thing and the mechanical part is a different thing all together.

The one, who has not received, decided or experienced the vision of becoming a disciple of the whole world, cannot become a Mahavir (the fully enlightened One). It is the vision of

becoming a disciple of young children, the foolish and all the rest of the people.

### **Liberation with the *laghutam* ego**

**Questioner:** How do you define *laghutam*? Is bringing our ego to a zero level considered being *laghutam*?

**Dadashri:** No. The ego remains the same but it is also an ego to say 'I am smaller than everyone.' *Laghu* means 'I am small', *laghutar* means 'I am even smaller than small' and *laghutam* means 'everyone is bigger than me.' That too is a kind of an ego (*ahamkar*).

Now the world is based on the ego of *gurutam*, which is the intent to be bigger than everyone; it is the belief of 'I am greater than everyone'; this verily is the cause of the worldly life (*sansar*), whereas with a *laghutam* ego, one goes towards attaining liberation (*moksha*). *Laghutam* ego means to conduct interactions of worldly life with the intent, 'I am smaller than everyone.' That will take him towards liberation. By believing, 'I am greater than everyone', one enters into a 'race course' (competition) and on to the wrong path through unawareness. With *laghutam* ego one gradually becomes smaller and smaller until he becomes completely *laghutam*; therefore one becomes *Parmatma*, the absolute Self.

### **There is no racecourse in *laghutam***

Up until now, all efforts have been towards becoming *gurutam*, have they not? 'I want to be greater than him; I want to be greater than him.' See, the competition has begun, has it not? Who wins the prize? The prize goes only to the horse that comes first. What about the rest? There is no prize for them even after running so hard.

**Questioner:** Dada is there a racecourse in a *laghutam* state?

**Dadashri:** No there cannot be any racecourse in the state of *laghutam*. The racecourse is in the *gurutam* state. So I have no intellect (*abuddha*) and I am in a *laghutam* state and therefore I do not have a relationship of exchange of *kashaya* with anyone. There is not an iota of intellect in me.

### The racecourses of the worldly life and competitiveness (*spardha*)

**Questioner:** Everyone has a desire to be something, and here around you, we have the desire of not wanting to be anything, we want to be free from any semblance of superiority (*visheshata*). In the worldly interactions, one feels, 'I am something. And I want to be something.'

**Dadashri:** That is because they enter a racecourse there, do they not? He wants to run because so many other horses are running. Hey you! You are sick so why don't you relax and take it easy? All the others are strong horses, besides only the one who comes first will get the prize and the rest will die huffing and puffing.

So, not even a fool would take part in a competition (racecourse). Yes if they were going to award five hundred prizes or so, then one can believe that he may get lucky and win a prize. But you are not going to come first, so why are you in the competition? Go home and go to sleep. Who would enter the competition? How can you enter their racecourse? Some horses may be so strong from a diet of chick peas (*garbanzo* beans) while others may be eating grass.

Therefore, I did not enter the racecourse of the worldly life. That is how I found this Lord within.

And the prize goes only to the one who comes first, does it not? The rest are left wandering around life after life. They die huffing and puffing and gain nothing. How can one enter a racecourse of the world with that kind of justice? What do you think?

**Questioner:** That is correct.

**Dadashri:** And the human nature is to be competitive. Are people not competitive?

**Questioner:** Yes they are. That becomes cheap.

**Dadashri:** There is competition everywhere. Even at home, if an argumentative person comes along, he will start a competition between the husband and wife. If the wife says something, the husband will tell her, 'You be quiet, you did it this way and I am going to do it this way...' Hey! Both the horses have started running? Who is going to give you the prize? That is why 'we' say, 'We' do not know how to do things the way Hiraba knows.' So 'we' let her run. Run. Run as much as you want to! Even Hiraba says, 'You are naïve (*bhoda*).' I tell her, 'Yes that is fine.'

People suffer because they compete. They enter competitions. Just watch the competition; you have to simply 'see' which horse comes first. When one continues to simply 'see', then the 'seer' (*jonaar*) has no pain or suffering. Those who enter a 'racecourse' have to suffer the pain. So it is not worth entering a 'racecourse.'

### **Criticism ruins everything for the one who criticizes**

Secondly, you should not criticize (do *teeka* of) anyone; the one who criticizes, hurts himself. Whatever anyone does, the person who criticizes him will 'stain his own clothes', and then he will ruin his body as he goes deeper into the criticism. If he goes even deeper, he will ruin his heart. So criticism is a tool that ruins people. You should not get involved in it. Know things for the sake of knowing them but do not get involved in anything. You have not attained this human life to criticize anyone. What is more, it is not worth making an intense mental note (*nondha*) of anyone that criticizes you.

**Questioner:** A person must have some interest in our work that he criticizes (do *teeka*), is that not so?

**Dadashri:** To criticize is the main attribute of the ego. It is an attribute of competitiveness (*spardha*) and that is why criticism remains. Besides, competitiveness is always there in this worldly life. There is liberation when competitiveness leaves. When people go on fasts, it all occurs due to the effect of the attribute of competitiveness; ‘that other person did fifteen fasts, so I will do thirty!’ Still, it is not worth criticizing anyone.

When you criticize other people, you ruin your ‘clothes’ first, then your body and then your heart. That is it. So do not get involved with anyone because is everyone not an owner of his world, his space, inner and outer? The ownership titles are his own. How can you criticize or violate that? You are trespassing when you do so.

### **The escape from the racecourse**

Now all this (competitiveness) is going to carry on for sure. One is not at all the doer of anything; he has simply developed a habit of tasting the fruit of doer-ship (*garvaras*). When a person learns that someone earns eight hundred rupees, he thinks, ‘I earn eighteen hundred so I do not have a problem. He gets only eight hundred.’ This is how it all starts. As if no one earns more than eighteen hundred rupees. There is always competition where there is someone higher. What possible reason do we have for staying in this race course? Are we here to take part in a ‘racecourse’? Are we horses of the racecourse? Instead, why not simply admit that you have no sense? I say, ‘I do not have sense. I lack worldly understanding.’ I am being very candid, am I not?

I do not even know how to shave and that is why I cut myself shaving. I have yet to meet a man who knows how to shave. What ego people walk around with! Only someone like me would make such a statement, would he not? There is a

whole world out there, and here I am all alone with this vision (of *laghutam*). There is no one to give my vision the vote. I am the only one with this vote, against the racecourse and that is why I am not raising my voice. I would remain quiet because I am the only one voting (on the side of *laghutam*). Otherwise who would caution you this way? Why would I sit here to caution you? So, what a world one is trapped in?

Do you like to listen to all this talk? You are not bored are you? Do not try to analyze this. Just accept it as it is, otherwise the liability will fall upon you. This is a pure thing; this knowledge is pure, why do you have to analyze it with your intellect? That is why I say it very clearly; 'We' do not understand anything in worldly matters'. Only then will everyone leave 'us' alone! Only then can I be free of all worldly possessions!

### **The misuse of intellect in daily life**

You can find all kinds of people who abuse their intellect. Such people will say 'I will win your case for you. Just pay me three hundred rupees.' Do people not say that? He eats and drinks at home, takes abuse from his wife and then he does work for us! Nowadays, the standard of living has gone up, has it not? So they charge more now, do they not?

Also, people of India do things according to their own understanding, they are over-wise, they misuse the intellect, (they are *vikalpi* people). They don't learn by asking, 'what will happen if we press this button on this machine?' They do not learn by asking the technicians of the machines. Everything goes on haphazardly. People in India do not even know how to use a razor blade; they don't even know how sharp a razor should be; they sharpen it once and it is done. And if a person is a miser he will keep using a sharpening stone and on the contrary lose whatever sharpness the blade already had. What are people of foreign countries like? They are not *vikalpi* and over-wise, are they? The shaving razors always come with instructions.



Why are there numbers printed on the razor blade 1,2,3,4,5,6,7? They (non-Indians) will ask the technician and do as he instructs them. Whereas our people, the *vikalpi* Indians are over-wise! If the wife says 'I am going to the temple and I will be back soon', the husband will say, 'I will prepare the food,' and he will (without asking anyone how to make it). But whatever spices he uses will leave a bad taste in the mouth!

If the radio is playing and the children ask me to switch the station, I will tell them I do not know how. I always ask before I do anything; I learn by asking. I do not attempt anything aimlessly on my own.

I would ask someone how to use the razor, but he has not consulted a technician himself and then he tries to teach me! Does that mean I know how to use it? He is a fool and so am I. Whom would I ask if I cannot find a technician? It is like trying to cook a curry without learning from anyone and ruining it.

Our people are such that they will cut their own hair if they cannot find a barber. That is how people are. Just because you clip them this way and that way, does that mean the job is done? It (hair cutting) would not be considered a skill if it were that easy. How did all these barbers learn to cut hair? By trial and error?

The foreigners have made machines to last because they know that people of India are *vikalpi*; they are over-wise and thus they might take shortcuts. They make the machines in such a way that they do not breakdown easily. They build in extra safety features, which would not be necessary if people using them were not *vikalpi*. You never know which buttons they will end up pushing. They build in extra safety even when laying the foundation in construction of homes because these crazy people will overcrowd the homes! What if the house were to collapse?

A miser thinks he knows how to use a razor very well. He will keep sharpening the blade with a sharpening stone. You fool this blade is not something that can be sharpened on a sharpening stone. There is no relation between the blade and the sharpening stone. It is a wonder if one knows how to use it correctly. Once I told someone, 'I do not know how to use the blade and neither do you, so whom should we ask?' You bring stainless steel blades for me but I do not know how to use them, so what can the stainless steel do about it? It becomes useless in the hands of the one who does not know how to use it.

Therefore all this is misuse of intellect, being over-wise (*vikalpi, thoka thok*). All worldly knowledge is such that it will never lead you to liberation.

### **The zero ego state of The Gnani**

I do not even know how to give lectures. I know only 'this Gnan'. I don't know anything else in the world. I came to know this Gnan because I did not know anything else. And I have not gone anywhere to learn the worldly things. Otherwise anyone and everyone will want to be my guru. Instead, why not become an expert in the Self? This will make me *nirleyp* - absolutely unaffected?

I do not even know anything about the worldly life. I did not know anything in school either. All I knew was that I did not want a boss (*upari*). That was the only thing that bothered me. I did not have any problems with whatever I got to eat or drink, but I did not want anyone as a boss over me. This body has brought forth with it all its adjustments, and necessities for this life.

Now this Gnan is such that it will do everything. I do not know anything related to the worldly life but even then the work continues very well, better than everyone else's. Everyone else has to complain and shout to get things done. I do not have to shout or say anything. Yet the work gets done better than one's

expertise and know-how. Those who know how to mend shoes have to continue mending shoes. Those who know how to stitch clothes have to continue stitching clothes and those who do not know anything; they have to sit around idle. What can the one who knows nothing, do?

The Lord has said that whatever knowledge of learning one has is sustained on the basis of the ego. The one, who knows nothing, does not have the ego, does he? If the ego is there, then he will know what to do for sure. I know only this one thing; the Gnan. Yet people have an illusion that Dada knows everything! But what does 'He' know? He does not know anything.

'I' know only this: 'I' know only about 'the Self'. 'I' know that the Self is the knower-seer (*gnata-drashta*). 'I' can see whatever the Self 'sees', but I do not know anything else. 'I' would know only if 'I' had the ego (*ahamkar*). The ego has been absolutely uprooted. It has no roots left whatsoever. There is no trace or sign of where it was. All its rootlets are gone. How great a state that must be!

It must be due to *sadhana* (spiritual endeavor) of so many past lives that this current state of ours has manifested so abruptly. Otherwise, I have not learnt anything from this current life at all. I have not seen any proficiency in any man. I have not seen any human being as a doer at all.

If a shoemaker is not proficient in his trade, he will continue making shoes but at the end of the year, he will have incurred nothing but a loss. This is how people in this time cycle, are. They incur nothing but a loss. Those who misuse the intellect incur more losses than profits. They ruin all the leather. They make the shoes but they also waste leather worth five hundred pairs. Where is the profit in that? They will put in the effort but incur unnecessary loss as well. This is the story of the worldly people. They work and struggle hard in their pursuits of

worldly profits but in the end they lose, because they have not gained even a glimpse of the Self. And so the bottom line in their business (life) is a loss. Karmas dictate what one will gain or lose so what is one going to earn of one's own accord? All one's earnings are because of his *punya* – merit karma. But all these 'sacks of intelligence' just wear away their shoes out by running here and there in their struggle.

So why not just go about your business with the approach of 'I don't know anything'. Just come down to a zero level, cross out everything and start a new. Begin with new values. What value is this? Our value of Shuddhatma is for sure the best. The Self is unaffected (*nirleyp*) and without any association (*asang*). Here 'we' have given you the absolute values. You have become a Shuddhatma when Dada gave you the state of Shuddhatma. Otherwise, there was nothing there, not even a penny's worth.

### **Win in this world by losing**

After Gnan You have the constant meditation (*dhyana*) of Shuddhatma, the Self. So every evening You should ask within, 'Are you Chandulal or Shuddhatma? If the reply is, 'Shuddhatma', then realize that the whole day you had the meditation (*dhyana*) of Shuddhatma.

**Questioner:** People will think we are mad if we say that.

**Dadashri:** If they say you are mad, they are saying it to 'Chandulal'. Nobody will tell 'You' (the Self) that because they do not even know You, do they? Therefore, you can tell Chandulal, 'Chandulal if you are mad, people will say so. If they call you mad when you are not, then the liability is theirs. It is not your responsibility!' You have to say this to Chandulal.

**Questioner:** We do not like it when someone calls us mad or senseless.

**Dadashri:** You cannot have the best of both worlds; you

can have one or the other. If you want liberation, then you should let go even if people call you crazy or beat you or whatever else. You should tell them, 'Sir I sit here defeated.' I told one man who had come to me, 'You have a desire to defeat 'Dada', don't you? Well I accept defeat! You got what you wanted. Instead of you going back having lost; I am already defeated so you just have a nice meal and go to sleep.'

So how can one deal with such people? All this is nothing but unnecessary mental wars and entanglements. It is better for the body to suffer but this affects your mind and that is the big problem.

People want to enjoy the transient and fleeting worldly pleasures but they also want the bliss of the Self; they want both and that is not possible. If someone comes to defeat you in the world then you should allow yourself to be defeated and sit down peacefully. People will taunt you, 'so you've become a Shuddhatma, eh?' They will abuse you in many ways because that is their nature. They have not found the path of liberation and they will not let others find one either. That is how people are. Ultimately You will have to reason with them or coax them one way or another and tell them, 'I have lost', then they will let you go.

These people have not listened to anyone. Therefore, you should realize that they come to you having defeated everyone, so all you have to do is say, 'I lose and you win. I have lost against you.' They will be able to sleep if you tell them this. They feel triumphant in thinking they defeated Chandulal and they will be content.

### **You are correct by your viewpoint**

'We' do not halt 'our' progress in any situation. 'We' would make a request to the other person one time, then 'we' let go and move on. How long can 'we' sit around? 'We' would explain everything to you, but if you keep sticking to your

viewpoint and become obstinate, then 'we' will let go. 'We' would recognize that you do not see what 'we' are saying; so how long can 'we' sit there and explain things to you? One should not remain sitting forever, should he? Should we not just move along? The other person cannot see beyond his viewpoint, can he?

If a man is standing with a white horse about 300 feet from here, and you ask someone, 'what is that standing over there?' He might say, 'It is a cow', does that mean we should hit him? Why would you want to hit him? He is calling the horse a cow, so should we hit him because of that? No! He cannot see at distance, so where is he at fault? At least it is good that he is not calling it a donkey! You will have to accept that. He says what he sees. That is how this world is. Each person says what he sees.

Do you understand what I am saying from this example of a donkey? Would people not say things as they see them? You should understand that is what the poor man sees and that is why he says what he does. You should tell him, 'you are right.' According to what you see, you are right. You should not tell him 'I am right according to my viewpoint', either. Otherwise, he will say 'wait, tell me what is your viewpoint'. On the contrary, he will make you sit. Instead, tell him he is correct in what he sees and move on.

'We' may look naive but 'we' are very shrewd. 'We' may appear like a child but 'we' are very shrewd. 'We' will not sit around with anyone. 'We' will move on. 'We' will not hinder 'our' progress.

The Gnani Purush has only talks that are of benefit to all. Even if you understand only two of His words, it is enough. If you understand just two of His words and if you take them to heart and digest only one of the two words, that word will not leave you until You attain liberation. That is how much energy

and power there is behind the Gnani's words (*vachanbud*). That is how effective these words are - *vachan siddhi*.

### **Find the ways to lose in life**

That is exactly why 'we' say to you, 'all of you are right.' There is no competition (*spardha*) in our Akram Vignan. It is unparallel (*ajod*) and second to none. You can call it heavy if you want or you can call it light if you want to, but it is incomparable (*ajod*). No one is in competition with it.

'We' are not in competition with anyone. If someone were to ask 'us', 'Sir, what is this group (religious) all about? What is their teaching like?', 'we' will immediately tell him that 'we' do not have any attachment (*raag*) or abhorrence (*dvesh*) towards them. 'We' will tell them as it is. 'We' have no competition (*spardha*) within. 'We' are not concerned with it. And 'we' do not want to win in this competition. What will 'we' do by winning? 'We' are only interested in the goal of salvation.

Some people even come to me and talk negatively, I say to them, 'I had no knowledge about that all; I only came to know about this through you and you know everything.' I will say this to him and send him back because he will not be able to sleep otherwise, and I will incur a fault if I do not let him win. 'You win, so go home now and sleep peacefully.' I tell that to many people. He wants to win so let him win. He will not sleep if he is defeated and I will sleep even if I am defeated. The more I lose, the better I sleep.

Find ways to lose. Learn to lose. This is 'our' new discovery. The winner will lose one day, but a loser will never lose. The one who sets out to win has failed from the start. These are not battles. Whether one sets out to win in the scriptures or anything else, he has failed the moment he sets out to win.

This Gnan is non-competitive. It is not a competitive Gnan. That is why we say it is very rare...rare...rare. It is very rare to find a Gnani Purush.

### **Expert in One, but in everything else...**

It has also been printed in the Aptavani (Dadashri's books on Gnan) that 'we' are *abuddha* (without any intellect). I tell people 'I am *abuddha*', so the well wishers plead, 'do not say that, please do not say that!' Dear brother! You too should say the same thing. You too become *abuddha*! If not, you will be beaten to no end. These people will 'break your legs'.

Therefore, you should not talk about becoming someone with intellect (*akkal*). That is why 'we' have discovered the factory of '*abuddha*'. See what 'we' discovered! And in the worldly life if we do not understand something, we can find a lawyer and tell him, 'please take this money and do something about it. This man has been after me so find me a solution.' Why would we use our *akkal* (intellect) negatively when we can find someone to do so? You can hire someone for twenty-five rupees, some for Rs. 50 and some for Rs. 100, and some you can hire for 500 rupees for the whole day. Why should we use our *akkal* when you can hire people like these? Do you understand this?

And this man is very *punyashadi* (one with a lot of merit karma), that people tell him, 'you have no sense (*akkal*)'. That is very good. That is like winning a trophy.

Such people have not allowed me to sink deeper. They say to me, 'hey, wait do not go in. You will sink. You will get stuck in the mud!' And so 'we' say, 'very well.' 'We' attained this Gnan because we remained at this shore, otherwise we would have sunk. We did not use the intellect that misguides and leads people into conflicts. Otherwise look at the faces of those who are sunk; they look as if they just had some castor oil!



**Questioner:** But what if the people consider us fools in all respect?

**Dadashri:** Yes, but that is precisely what you need to become. Your tremendous merit karmas have awakened! You should not interact with those people with pleasure and ease. With them, you should pretend, only as a show, that you want to enter the 'horserace' and compete against them. But when you go there, go ahead and lose the race, so that they feel good about winning. I have done that so many times and I tell them, 'I am not very smart. I am clumsy.' This is the best solution. Otherwise all these are nothing but race horses and racecourses. In these racecourses, whom will you run against? When we do not have even the energy to walk, whom will we run against? However, people will then tell you, 'then run with the older people' so I tell them 'but I can't even run with people older than myself and really I don't know anything else.' What use do we have for this *babuchak's* (incompetent's) intellect; an intellect that one can even rent?

You can hire experts from anywhere. If you ask someone what his expertise is, he will say 'income tax'. He will be for hire, the doctors are for hire, the lawyers are for hire, and everything and everyone is for hire!

Every man is an expert in his own field and occupation and incompetent in others. I am better off. Instead of calling myself an expert in something, I say 'I am *babuchak* (incompetent) in everything.' A person can be the best solicitor in India but in certain matters he will say, 'For this you will have to go to someone else.' Even a prominent doctor will come to us when he wants his home built, however the poor man is modest. It is because he has no clue about construction. That is how the world is. They are incompetent in other matters. No one person can be good in everything and therefore he has to be considered incompetent in other things, does he not? So why not be incompetent in everything? Do you not understand?

Instead of calling yourself a banker with assets of as little as a thousand dollars why not say, 'I am not a banker, you are.' Is this discovery of 'our' not good?

I asked one person, 'How are you going to run your factory now that your boss has died?' He tells me, 'We will hire a manager.' So one can hire people to manage factories? So why are you crying because the owner is dead? If you can hire such a person, hire such an intelligent person, why not do so? And can this (Gnan) be hired? This Gnan is the real wealth. You can hire people can't you? You can hire a lawyer, can you not? If he charges 5000 rupees, then why not give him 10,000? He will come running. He can be hired but the Self cannot be hired. And is anyone going to hire the Self? How can they afford that which is priceless? This is a proper and an easy road, is it not?

And why harbor such intellect in such matters? So 'we' have let go from the very beginning in these matters, I had let go of the control of the reigns and tell everyone, 'I do not understand anything!' So 'we' are free! I also say, 'You will not find any intellect in me even if you were to look for it.' They tell me, 'Please don't say that.'

Now we have the control of the 'kite'. Other people's 'kites' can take a nosedive if they want but our 'kite' is in control and the control is in our hands. Why enter the horse race of these people? Each person to himself; I will take care of myself.

And what are you going to do with this misguided intellect (*akkal*) anyway? You would have sunk very deep for sure had you gone deeper into it. It is good that you stayed away just like me.

People come to me and tell me, 'you show us a lot of good things' and I tell them, 'no', and in the end I even tell them, 'I have forgotten everything. I cannot remember things anymore.'

People like it when I tell them, ‘There is no substance or competence left in me.’ Otherwise these ‘people with substance and competence’ will come to make deals with me. Is this even a place – with the Gnani – to make deals? ‘We’ are higher than everyone! Deals are to be made with people of your own caliber. I am above everything and at the same time without any substance and competence. That is why ‘we’ say, ‘What are you looking for in someone who has no substance?’ Even to the robbers and thugs ‘we’ say, ‘what is there to take from me; from the one without any substance and competence? In fact I don’t even know how to give and so take whatever you want from my pocket, yourself!’

When I was young, people used to scold me and tell me ‘you do not have any substance or competence.’ Now rather than have anyone else tell ‘us’, ‘we’ might as well tell ‘ourselves’ that ‘we’ have no substance. All the problems will go away if you certify yourself this way before anyone else does. People go around telling you, ‘you have no substance in you,’ and you go around trying to show that you are something, now how can it work? Instead, just certify your own self as not having any substance or competence and the problem will be solved.

### **The racecourse of life**

When our construction contract business was recognized as being number one in the area, a kind of power entered the mind that my mind was working like a genius. However that too was not *akkal* (wisdom, right intellect); on the contrary it was foolishness. It was nothing but a museum of inviting troubles (*upadhi*). Right intellect, wisdom is that which reduces external problems (*upadhi*); it is where potential problems coming your way gets diverted and end up going to someone else. They go to someone else.

People’s methods are all wrong. The practices they use or resort to for progress in life are also wrong. We ran around

according to other people's methods and practices. We come first and win but then we even come last too. I understood that all this is nothing but betrayal indeed. I too had joined others in the competition by entering the racecourse; I ran very hard and after coming first, I then came in last. That is when I felt, 'What kind of madness is this? It is all a trap!' You never know when some unscrupulous person will destroy you. Do people not do such things? One day you may be number one and the next day such a person will come and make you puff and pant in the race to no end. 'We' realized that a person can lose everything from being number one and that one should not enter into such horse races (competition).

'We' used to live very peacefully and in ease. Before the roads used to be crooked; full of winding curves so inner calculations would arise, as to which road was the shortest. 'We' never followed the paths everyone else followed. 'We' would try to look for short cuts. 'Our' method and practice was different. 'We' never did anything just because other people did it or because it was the traditional thing to do so. 'Our' method and practice was completely different. I never painted the wall in my house, if the wall were to get the paint on its own, then so be it.

'We' say just one thing and that is, 'there is no competency (*barkat*) left in 'us''. 'We' have seen the face of competence! 'We' ran a lot! 'We' ran to no end! 'We' are telling you from 'our' experiences of life after life, that all the running of countless lives has been a failure and completely worthless! I have run so hard, hard enough to be sitting on the top but I have also suffered miserably in the process. Instead why not run away from this racecourse! Let us discover our true domain...it is, oh my...gigantic"!

So even if the *devas* (celestial beings) were to come down and tell you, 'We are giving you the first place in this

horse race', you can tell them, 'No, Dada has been there and I believe him when he tells us about what he saw there and his experiences. Thank you very much. I do not want such a race.'

A relative of mine, while talking about money, tells me, 'You have done well, you have made good money in the business.' I told him, 'I really do not have any such thing; it is you who has done very well. You have factories etc. How can I compare myself to where you are at! I do not have the skills you have; you have been able to accumulate so much wealth. I do not know anything about this. I only know about the other things (Self realization).' There was nothing left to discuss any further when I said that. There was nothing to compete, was there? There was no relation left. Why would I want to enter into competition (*sparidha*) with them?

People are always competing in this way, but how can I run with them? Let them win the prize. You just observe them. What happens when you compete against them? You end up hurting yourself so that is not for you.

### **The prize goes to the winner, the rest die panting**

If I am invited to a wedding of an acquaintance and I sit in the middle, they will ask me to move and make room for some 'Jaichandbhai' or other that comes along and then some doctor or someone else will come along. I would get tired of being moved around in this manner and end up sitting in the back. So I stopped sitting in the front row altogether. I said to myself, 'I cannot afford to do this. I do not want to compete (for a seat) with anyone. Only the winner takes the prize, others do not.' So then the host would come to me and tell me, 'We have kept a seat for you in the middle because you are the uncle. Why did you not sit there? Why do you move around and stand in the back? It does not look good for the order and pomp of

this wedding.’ I tell them, ‘No it does not look bad. People know me and they understand that I am a man of God and that I am not in tune with worldly things.’ But they would insist and say, ‘No but it makes us look bad.’ So then I made one of them understand, I told him, ‘Normally I would not say anything but since you ask I will tell you the truth. If I were to sit in the middle there, and if the jeweler Laxmichand were to come along, I would have to move. Then I would have to move again when Maganbhai Shankarbhai comes. So I have to keep changing my seat, so instead of suffering insults this way, what is wrong in simply standing here with dignity? I will not enter into competition in such a racecourse. I am better off standing here than sitting in the middle and taking the number nine seat and feeling insulted.’ I did not say this directly to him, but I came to the conclusion that only the horse that comes in first, wins the prize and not others. I do not like such races. The one that comes first gets the prize and others that run just as hard and come in second and get nothing. So, he said, ‘That is very shrewd of you.’ I told him, ‘Call it what you want but that is my way.’ He said, ‘You have found a very shrewd way of getting out of it.’

This is ‘our’ art of tackling all situations. ‘We’ do everything; we eat, drink, and eat ice cream with leisure. I sit back and ‘see’ which horse comes first. But I will not run in that race. I will remain the knower and the seer (*gnata drashta*) of the race. Why would I want to run with those horses?

Still, I did try it once. I have calluses on my feet from when a nail had poked through the sole of my shoes. (Dada is referring to his self-imposed penance that he subjected himself to before Gnan. Following the philosophy of the Kramic path, in search of the Soul, he thought physical penance was necessary. When a nail in his shoe had poked through the inner sole, he left it there, he endured it, entering the race course of penance as seekers do in the Kramic path).

## There is no winner when there is jealousy

Wherever you look there is a racecourse. All these people have entered the racecourse. At home, there is a racecourse even with the wife! If two bullocks are walking side by side and one tries to get ahead of the other just a little, the other will also exerts more.

**Questioner:** Why is that?

**Dadashri:** It is because they have entered the racecourse (into competition). If the two are walking side by side and one of them gets ahead a little, the one left behind will feel jealous (*irsha*) and wonders how he can make him fall behind.

There is no winner in this race of jealousy (*irsha*). I do not enter into such a race. It is a race where one will die huffing and puffing without getting anywhere. Even the one who is full of intellect will get exhausted and in his latter years of life will accuse others, 'He cheated me and the other fellow cheated me' and on and on. Hey you! You got cheated even at the age of eighty?! You will run in the racecourse for countless lives and you will still be cheated at the end. This is how the world is. Everything will go to waste and on top of that, you will also suffer miserably in the process. Instead discover your rightful place, your home of bliss, the Self and then run to it.

No one has been able to win the world and that is why this discovery of 'ours' is very profound, it is one which allows the world to win. Just say, 'I sit here having lost but if you want to win, then come here.' This discovery will amaze the world and 'we' have won the world through it. Otherwise, no one has won it. Each of 'our' discoveries is such that they help the world to win. This is Akram Vignan! The whole science is Akram. This is not the case in the Kramic path. You can never say that you have no competence and aptitude (*barkat*) in the Kramic path.

This is Akram Vignan. One's personality is apparent the moment he exits the racecourse. Such a human being radiates peace and harmony. Nobody running in the racecourse has any personality.

### Let others win

You have done nothing but the same thing over and over again in countless past lives. Now it will change because of the presence of Gnan, but not otherwise. This Gnan can show You (the enlightened Self) your mistakes! And You will believe and accept that the fault lies with you, whereas there (in the Kramic path) you have to ask someone else. Besides, what competence and aptitude does he have himself that he can show you? You yourself must 'feel' that the fault is indeed yours. So there is no need to win. 'We' have always maintained this. 'We' have never kept the principle of winning. I would let others win and then leave. And then I will forget about it. He too will get preoccupied with something else. Now if I were to send him away defeated, he will harbor the link (*tanto*) of *kashaya* and not let go. So just let the other person win and let him go.

**Questioner:** Yes, 'I lose and you win, my brother.'

**Dadashri:** You should not say this openly to him, otherwise he will think, 'Oh ho ho! He has calmed down. This is great. This is how it should be.'

**Questioner:** What happens if you say this to him openly?

**Dadashri:** If you tell him this openly, he will start a dispute (*tante chaddhe*), 'I don't want to win this way.' One man did tell me this once. I said to him, 'Sir, I sit here defeated. You have won so go home and sleep peacefully.' He told me, 'I do not want it this way.' I said to him, 'Do not try to extract any sweetness out of this situation.' This is how he enters into a dispute (*tant*). If you say this, he will move that way, and if you say that, he will move this way. The world is full of



objections and obstacles. Other people want to create objections and obstacles whereas we remove whatever objections and obstacles there may be.

Now you have to make Dada's Gnan shine. However, if after trying it does not shine, then so be it. If it does not, does it mean you have to be adamant and persistent about it? Our efforts should be positive. What can we do when circumstances make them negative? Do you have to be obstinate about it? But no, people continue to have *tanto* – a link of *kashaya* - wanting to defeat others. The worldly play of win or lose! 'We' believe it is a grave danger to defeat anyone. The defeated person will then make preparation to defeat you. So why not let him win and let him go? Will there be any problems then? There is no problem from your end. Then he will look for someone else to deal with. If he wins with you, he will go somewhere else and compete.

So this Akram Vignan is very good, is it not? If you do as Dada tells you, then you will become free from this 'furnace' of life. Remain 'dramatic' (superficial) from within and the worldly interactions will be solved. People will show you a 'red flag' (they will obstruct you) if you do not bring a solution in the worldly interactions. This (Akram Vignan) is a clear path so no one will show you a red flag. This Vignan is completely different. There is no deceit (*kapat*) here about taking anything from anyone. This fact is irrefutable. And here we do not keep differences of 'this is ours and that is not'; this too is an irrefutable fact. So are there any problems here for us?

### **The Course of Akram Vignan**

And this is Akram Science. It is completely different; it is absolutely unique. How beneficial it is!

**Questioner:** What if one were to learn and then do it?

**Dadashri:** Yes, one will attain salvation if he learns 'our'

words and follows them accordingly. He will attain salvation if he learns even just one word of the Gnani Purush. Otherwise, when will you progress from the third standard to the fourth? Instead of that, Dada will place you in the first year after matriculation. Other people are in the fifth and the sixth standard. One will not pass even the third standard through his own effort. Instead, do what Dada tells you and your problems will be solved. Otherwise, these people are such that they will drag you down into binding new karmas by telling you, 'do this for me, do that for me'. No one bothers to come here anymore. Not even the neighbors. And they even say, 'He is a very good man.' No one says I am a bad person.

So ours is a very good path. It is a path with solutions and a safe side. Otherwise, it is difficult to go from the third to the fourth standard if you follow other people (Kramic path) and do what they do. No one has the capacity to do anything in the current time cycle. Instead, here we are in the first year of Dada's Graduate College, so eat, drink and enjoy yourself. Others do not but you all do. There is nothing for them to enjoy, is there? They have to run around the whole day because they have to win a prize.

This (college of Akram Vignan) is not something that you take an admission into and not show up or finish up. This one course will need to be finished. One has not finished this course for infinite lives. If he had, he would become fearless (*nirbhay*). Talks of such a feat are extraordinary, unique and out of this world!

\* \* \* \* \*

[7]

**Insistence (*khench*) : deceit (*kapat*) :  
'point-man' (the one who leads you astray)**

**The Science of Akram Vignan unravels all  
entanglements**

Everything I am saying is all through experience. If they are not my own experiences then they are solutions that I have 'seen' through my Gnan. People need solutions, do they not? Otherwise, without a solution one continues to suffer in entanglements (*goonch*). People continue to experience turmoil because they cannot find a solution. Everyone is in this state. So what does one do when an entanglement (*goonch*) arises? This world is nothing but a factory of entanglements and confusion. "The world is the puzzle itself", meaning it has puzzled itself.

That is why I am telling you that this is the Vignan (science) of Akram. This Vignan has been given to people who have not reached even its peripheral boundary; they were not even qualified to receive it. Surely, it is their merit karma that they have attained this Vignan. That is why 'we' have said, as far as worldly interactions (*vyavahar*) are concerned make Chandulal (the relative self) behave in such a way that he hurts no one in the slightest; this that must be your inner goal and Your constant inner intent.

**When one is insistent, the Gnani becomes  
silent**

**Questioner:** Ordinarily what should our life be like after attaining Dada's Gnan?

**Dadashri:** You should live a life free from any insistence (*khench*).

**Questioner:** Give me an example of how one is insistent, please.

**Dadashri:** Suppose we are talking. I give you an answer and in order to make your point correct you bring up the same topic again. That is insistence (*khench*). This is what people do over and over again. If you have taken Gnan, then there should be no insistence. If there is any insistence, then get rid of it, because it is a mistake. There is no problem if you try to get rid of it and it does not go away. If there is continued insistence on your part, if Chandulal is insistent, then You have to simply observe it, by doing so, You are free. You are separate from your insistence if you remain the seer (*jonaro*). Then you are in compliance with 'our' laws.

Insistence (*khench*) is something very different. Insistence means, if I say, 'No, it is like this' but you keep belaboring your point in order to prove yourself correct, that is insistence. There is no truth where there is insistence; insistence is one of the biggest negative traits. The definition of being insistence-free is if someone tells you, 'I don't like it', then you say, 'very well. I will keep quiet', there is no botheration.

**Questioner:** So if someone keeps arguing and tries very hard to prove his point, does that mean he has no basis?

**Dadashri:** But even in those situations people do not argue with awareness; people argue because they do not have awareness. In fact, people argue because they lack awareness. Do you think someone with awareness would argue?

**Questioner:** Is it wrong or right to argue?

**Dadashri:** It is fine for the worldly life; it is fine if you want to do something for the worldly life, but it is wrong if you want liberation. In the worldly life, if you don't argue, people will

walk away with your things. But here in satsang, it is not appropriate to argue. There is nothing to say in whatever the Gnani tells you; arguing and discussions are only meant for the worldly life. In the worldly life you may even have to say, 'Dada, do not go in this car, go in this one.' But here in satsang?! What wisdom, what over-wise people there are! 'You are being over-wise', this is what I have to tell some people.

This is a Vignan. Many people tell me; 'make laws, do this, do that' You fools! What kind of people are you that in spite of attaining such a Vignan you have not become wise? What a Vignan this is! A Vignan where there is no scope of arguments!

**Questioner:** Rules and laws were the only way to discipline people until now.

**Dadashri:** That is fine for people at large but ours is the path of liberation. People who want to wander around in this worldly life, they need laws. Otherwise, laws cause conflicts and conflicts give rise to the worldly life.

**Questioner:** Are there not laws on the path of liberation?

**Dadashri:** No laws are needed on the path of liberation. There are no laws here. Everything is natural. Whatever happens naturally is correct.

**Questioner:** You said, 'where there is liberation, there are no laws; where there are laws there is no liberation. Liberation is through absolute humility (*param vinay*).' So absolute humility encompasses everything, does it not?

**Dadashri:** Yes. Absolute humility encompasses everything. With rules, one will be required to keep a *tulsi* plant (tulsi leaves are used in prayer rituals in the Kramic path, they also have medicinal properties). If a mouse nibbles away at the *tulsi*, he will have to keep a cat to keep the mice away. The cat ruins the milk and so he has to keep a dog to protect the milk. Where

does it end? Therefore, here we have the law of 'no laws'. Here we are applying Vignan and so the slightest of interference is madness. It is tantamount to being over wise.

I will say things as they are. Then if someone were to become obstinate and strong headed (*jakki*), then I will know there is tremendous ignorance on his part and that he is harming himself, so then I will not say anything more; I will remain silent. If he starts arguing, it is because he cannot understand what I am saying. Would he argue if he did?

So what is it like here in the satsang? You have to become wise. You have to have *param vinay*, which means you do not have to speak unnecessarily. Speak only when it is necessary. Do not try to show your wisdom or your cleverness here. All your cleverness is imitation; it is not original. Meaning you have learnt from others, you have learnt from books. Then you get into arguments and you do not stop. Don't you even recognize that you are going off on the wrong track, by doing this? To engage in such confrontational arguments (*chadasey chadhavi*) is to leave your own place as the Soul – your real Self and fall all the way down; it is to lose your own place and to regress.

**Questioner:** You caution us right away before we fall.

**Dadashri:** I am telling you the same thing right now also. But I cannot caution everyone; I can only tell certain people. With others, I have to let things be. They have not attained the energy (*shakti*) yet. The poor fellow will go away from here if I were to say anything. I only caution those who have understood what is harmful and what is beneficial to them as far as liberation is concerned. So I only caution people once they become strong. I will not say it to everyone. Otherwise, they will leave right away; they will say 'I'm leaving. I have a home. I have a family. I am not desperate for anything. So why should I stay here?' 'Yes, agreed you are married, you have everything. You are fine as you are, but if you wander away from this

‘station’, you will never encounter it again, even after a hundred thousand lifetimes.’ I have to pamper them like children in this manner and make them sit. I even have to give them candies! I ask you this, who has taken this Gnan with his own understanding? I have had to coax and entice everyone, ‘Come here! Come see!’ I have had to sweet-talk everyone in order to give them Gnan.

### **There should be no insistence for that**

Outside of satsang when people talk, it is natural for one to feel, ‘ours is the right path. The path we have embarked upon is the right path’. However, after attaining this Gnan, to feel that way, the Lord has called it *ahamkar* - ego. That ego will have to be rid of.

If someone outside of our satsang insults you and degrades you, you will get drawn in into a confrontation. If he instigates you into a confrontation with him (*jakka*), you will even become obstinately confrontational. Once you enter into obstinate confrontations, which inevitably becomes an interaction of animosity (*chadasey chadhavu*), you become completely immersed by illusion (*mithyatva*). Then the focused awareness as and of the Self (*upayog*) is gone. All this will serve to spread the illusion even further. This is a grave disease.

There is no such thing as the truth (*satya*) in this relative world. The Real (*sat*) is eternal (*avinashi*). There is no other *sat*. It cannot exist in the relative realm. Everything else is relative and prone to come to an end (*vinashi*). And yet look how people hang on to it with obstinacy!

To the Lord, there is no such thing as truth and untruth (*satya* and *asatya*); these are man made concepts – they are concepts of the human society. There are all kinds of people in the society and so everything is dependant upon society. There is no duality as far as the Lord is concerned. There is no profit or loss. There are no such things as relationships either and I can

‘see’ this in my Gnan too. There is no relationship whatsoever. Relationships are like the birds sitting on a tree. They fly in from all direction; they stay together during the night and claim ‘we must be somehow related’. So things continue this way in the name of relationship but when the morning comes, they all fly away in different directions. So there is no such thing as relationships. No one is really related to anyone.

**Questioner:** The example of the passengers on a train on a long journey is better, Dada.

**Dadashri:** On the train, one will at least realize that his fellow passenger is suffering a lot, so he will try to help him. He does not dwell on relationships and when his station comes, he gets off.

It is also wrong (*asatya*) to hang on to the truth (*satya*). To hang on to the truth’s tail (insist on the truth) is in itself untruth (*asatya*). To become insistent is to ruin everything. People take a beating by hanging on to the tail of the truth, just as they hang on to a donkey’s tail. They will take a beating from the kicks but they will not let go of the tail. They will insist ‘I will not let go’, no matter what.

Whereas ‘we’ do not have any grasping of anything (*graha*) or persistence of insistence (*aagraha*). There is not the slightest insistence of ‘it has to be this way’ in any matter, not even for a second. Not even for a second will ‘we’ say, ‘this is right, this is true.’ There is not the slightest insistence of even ‘This Gnan has manifest.’ If you say, ‘that is incorrect’, even then there is no insistence on ‘our’ part. Whatever comes through your vision (*drashti*) is correct.

If you do not encounter any separation with anyone due to difference of opinion (*matbhed*) anywhere, then know that You are on the right path. And where there is separation due to differences of opinions, know that your path is not clear yet. You still have to carve your road through the mountains; you will



have to remove big rocks that come your way, otherwise you are bound to crash into them if they are lying in your path.

### **Bring a closure by becoming straight (*sarad*)**

The one who is straight (*sarad*) will flex and bend according to the truth, will adjust promptly to the truth. Such a one will quickly turn in matters where the 'soul' accepts and agrees, and he will not be insistent there. The one who insists is not *sarad*.

So do not be rigid, inflexible and insist on anything! It is a grave liability to be persistently insistent (*pakkad*).

**Questioner:** Arguments are bound to ensue where there is misunderstanding between two people.

**Dadashri:** Therefore you have to end the matter there.

**Questioner:** So if there is a misunderstanding and the other person tells me 'you are wrong', should I not let go of it?

**Dadashri:** Yes, you should let go of it. What objection do you have? If you don't the other person will think, 'Why is he talking like that?' I ask you, 'is speaking (speech) not vyavasthit? Is it not vyavasthit that he asks something?' 'We' have all the solutions. Otherwise where is the end in sight? 'We' bring about a resolution quickly.

It is wrong of us to say, 'this person is right and this person is wrong.' You just have to believe that the other person is right and you are wrong and just move on. That way the other person will not have any problems either. No one will have a pending 'claim' against you. You can never be free if there are any claims pending against you.

### **The ego after Gnan is lifeless and the *prakruti* dissipates**

Wherever there is the stock of ego (*ahamkar no bharelo maal*), it is likely to increase. In the *mahatmas* the ego is

residual, it is a discharging ego (*nikali ahamkar*); it is not true charge ego i.e. ego that charges new karmas. But even then one goes on protecting and siding with it. Who are you to judge what is right and what is wrong? This should not be so.

When one becomes adamant (*jakka*), it creates more veils of ignorance over the soul. However, after this Gnan, all that is left is the *vyavahar* i.e. only discharging worldly interactions remain. As far as *nischaya* (the Self) is concerned, *jakka* (insistence) is gone, *dwesh* (abhorrence) is gone, *raag* (attachment) is gone; everything is gone. Now after Gnan, the worldly life (*vyavahar*) is no longer *chetan*; it is no longer living (there is no more karma bondage; it is all a discharge). *Vyavahar* now has become *achetan* (it is inanimate); there is no life in it. *Achetan* means that it will reignite if You instigate it again (meaning if you become Chandulal again). Otherwise the non-Self (*prakruti*) will show its traits and dissipate, nothing more. Do you understand? It will manifest its trait; you will know what it is like when it expresses. You can know and identify all its traits. So different *prakruti* will express in different manner and intensity, and thus the stock within (*bharelo maal*) becomes evident. Then having expressed itself, it will dissipate.

The ego is rendered lifeless on the basis of this Akram Vignan of ours. So sooner or later it is going to leave completely. In the Kramic path the ego is alive whereas here in the Akram path, it is lifeless; everything remains 'dramatic' - superficial. The *kashayas* of anger, pride, deceit and greed, are all 'dramatic' also - they are superficial and lifeless. However the *kashayas* that remain within now need to be dealt with, with equanimity.

### **Deceit (*kapat*) and craftiness (*chaturai*)**

If someone is verbally abusing one, in that too one's *kashayas* - inner passions of anger, pride, deceit and greed will engulf him all over during that moment.

**Questioner:** How do these passions (*kashayas*) overcome us?

**Dadashri:** They render you unconscious in regards to awareness of Gnan. A person will not have any awareness at that time!

**Questioner:** How can we tell when the *kashayas* have arisen? What are the signs?

**Dadashri:** Will you not know when the ego has been hurt? Deceit (*kapat*) is the main culprit that does not allow you to be aware. This deceit means total darkness; complete absence of awareness. In other forms of *kashayas* namely greed, pride and anger, there would be some light; some awareness.

**Questioner:** Please explain all these in detail. This deceit, *kashaya*, ego...

**Dadashri:** These are all the obstacles in the path of liberation.

**Questioner:** How does deceit operate and create a puzzle in this?

**Dadashri:** Deceit (*kapat*), makes everything pleasant and acceptable, and thus makes one wander (lose spiritual goal) here, there and everywhere.

**Questioner:** Where again is the role of deceit in all these wanderings?

**Dadashri:** Anger, pride, greed create fewer obstructions. Deceit will create lot more obstructions. Deceit (*kapat*) does not let one remain in the normality of worldly interaction; it takes one below the level of what is normal, it is lower than the state of worldly self (*sansari*). Persons without *kapat* are *sarad*; they are straight and simple-hearted. Deceitful *prakruti* creates major problems.

**Questioner:** If someone insults us, where is deceit (*kapat*) in that?

**Dadashri:** There is no deceit (*kapat*) in that. *Kapat* makes one take advantage of his own self. Deceit makes one dig his own grave. In the four *kashaya* of anger-pride-illusion and greed, illusion means deceit (the illusion deceives the self). Deceit (*kapat*) has become an enormously dense mass within. The karmic account that is created is verily of deceit. Everywhere, deceit binds an account (new karma for which repayment will have to make in the next life). Otherwise nothing can bother you.

Now that I have given you this Gnan, *kashayas* will no longer occur. People stray off in the direction of *kashayas* because of their old habits (prior to Gnan) of wanting to ‘taste’ what’s going on. You will go and ‘taste’ it even when I tell you not to. This Gnan is such that, deceit (*kapat*) will not survive in anyone.

**Questioner:** This deceit prevents the awareness (*jaग्रuti*)?

**Dadashri:** Anger-pride-greed also will not let you maintain awareness. Deceit will make you completely unaware. The owner (the one in whom deceit takes place) himself will not know what deceit (*kapat*) has taken place. The owner (person committing deception) himself will not know that he is employing deceit!! However in instances of anger-pride-greed, he may be somewhat aware. This deceit (*kapat*) is very deep; even the one doing *kapat* (deceit) will not be aware that he is doing it.

**Questioner:** If the one doing *kapat* cannot tell that he is doing *kapat* then how is he to recognize it? How can he be rid of this fault if he cannot identify it?

**Dadashri:** This is hidden, not only from the doer of the *kapat*, but everyone else around him too.

**Questioner:** How can one get rid of these faults of deceit (*kapat*)?

**Dadashri:** It is very difficult.

**Questioner:** How can we know the nature of this deceit?

**Dadashri:** To pull others into your own opinion and take them into your confidence for your worldly gains is *kapat* (deceit). A person who is doing this would not even know that he is doing anything wrong. He simply is not aware of it.

**Questioner:** What is included in the worldly gain? Is it mainly everything other than the goal of salvation (moksha)?

**Dadashri:** There is definitely a goal of liberation after this Gnan (knowledge of the Self). The problem is with the deeply ingrained old habits (*latta*); they will not leave once they become established. They cast a veil over the self and thus make it difficult for the owner to know that they (the *kashaya of deceit*) indeed exists within. The owner has no clue.

The owner is also not aware of the other *kashaya* of greed (*lobh*) either. A greedy person will never know, 'I am greedy.' Only the *kashayas* of pride (*maan*) and anger (*krodha*) are guileless (*bhoda*), so one can easily know their existence. One cannot identify *maya* - illusion that veils the Self; this verily is deceit (*kapat*). He cannot know of greed either.

**Questioner:** So this deceit (*kapat*) is mainly for the worldly benefits...

**Dadashri:** Deceit (*kapat*) is very tough; it is the greatest nuisance. Now how can it leave by itself? It will leave if one stops seeking advantage in worldly situations. Such a person is liberated indeed, is he not?

**Questioner:** That verily is what we call awareness (*jagruti*), do we not?

**Dadashri:** That is not *jagruti*; I just showed you the way out of deceit (*kapat*).

**Questioner:** Awareness is to have an inner demarcation

between ‘this is for the worldly life and this is beneficial for spiritual progress towards liberation’, is it not?

**Dadashri:** That is called awareness. But that kind of awareness will not prevail at all. It is only in the absence of awareness that deceit (*kapat*) takes over. Nevertheless, the deeply ingrained old habit (*latta*) has to be fractured, does it not? The habit! The *latta* (habitual compulsion) to enjoy worldly pleasures!

**Questioner:** Does one not need to turn that habit around? How can this habit be broken?

**Dadashri:** The compulsive habit (*latta*) is there for sure. Now one needs to get rid of it; settle with it.

**Questioner:** How?

**Dadashri:** That habit will begin to leave the moment you decide and say, ‘I do not need anything. I have all the happiness I need.’ That *latta* will change the moment you decide, ‘I do not want anything’.

**Questioner:** What all is included in relative worldly benefits?

**Dadashri:** Everything! One meddles (behaves as Chandulal) when he is sitting in a train; he meddles when he is sitting in a bus. Everywhere you look, he is meddling.

**Questioner:** What kinds of situations are applicable there for the *mahatmas* who have taken Gnan?

**Dadashri:** Every situation. It is exactly the same situation he has come from (from past life). Everything (karma bondage) has become solid and that is exactly what is bearing fruits (effect) right now. If you remain in your *jagruti* and do not ‘taste’ these fruits or even if you ‘taste’ them but remain separate as the Self from the non-Self (Chandulal), then you have succeeded. Those fruits are sweet, are they not? That is

why one is not able to remain separate. He will taste it (get involved as Chandulal), will he not? It is very difficult to rise above deceit (*kapat*). Deceit is the only dangerous thing. The *kashayas* of anger-pride-greed can be rid of but it is tough to get rid of *kapat* (deceit).

**Questioner:** So the worldly gains, its sweetness, *kapat* always remains with us. So then the difficulty of becoming free from it will inevitably remain.

**Dadashri:** Awareness (*jaग्रuti*) will help. Along with this awareness, the decision and the *nischaya* (firm resolve) of, 'I do not want anything,' will help.

**Questioner:** So one has to make the firm resolve (*nischaya*) of 'I do not want anything except for moksha (liberation)?'

**Dadashri:** Yes, 'I do not want anything at all'. 'I do not want anything,' whatever may come along, such a *nischaya* (resolution) will be necessary.

**Questioner:** In other words, once the decision for moksha is made, the train will get on the right track?

**Dadashri:** The decision for moksha has already come but along with that the decision of, 'I do not want this,' has to come also, does it not?

That is why I have instructed everyone to recite this sentence five times every morning: 'I do not want anything in this world'. The effect of it will then remain for the rest of the day.

**Questioner:** So if we are to examine in every situation as to 'what he (the relative self) wants and where he is at', then we can become free quickly, can we not?

**Dadashri:** Yes, but how will deceit (*kapat*) leave with an analysis? There is craftiness and cleverness (*chaturai*) within, is there not?

**Questioner:** What kind of craftiness is it? Can you please explain this *chaturai*?

**Dadashri:** There is craftiness and cleverness (*chaturai*) in deceit. With whomever there is interaction of deceit; one will win over the other person through craftiness and cleverness. He will win over everyone through *chaturai*; only the Gnani will not fall under this spell. He will be able to get other people under his control. He employs craftiness with everyone; he knows how to do all that.

**Questioner:** What should an individual who is being crafty do in order to become free from it?

**Dadashri:** How will he know this? He will not be able to know this at all. One cannot escape from his own craftiness. You should not become a victim of that craftiness and cleverness (*chaturai*).

**Questioner:** Does that mean it is the *prakruti* (the non-Self complex) that practices craftiness and cleverness?

**Dadashri:** The other person's *prakruti* does craftiness and cleverness because of *kapat* because he wants to engage his craft of *kapat* to trap others. But you have to be cautious if you do not want to be influenced by his *kapat*.

**Questioner:** How?

**Dadashri:** To begin with you should know how to listen keeping in mind whether something is beneficial or harmful to you. Ordinarily people accept sweet words that are harmful to them and reject bitter one that are for their own benefit.

**Questioner:** But whether the other person is telling me for my benefit or my detriment...

**Dadashri:** It is more than enough if you understand just this much. If you are at this level, it is more than enough.

**Questioner:** But after all, benefits or harm is applicable



to the worldly life is it not? Should we not recognize whether it has spiritual or worldly implications?

**Dadashri:** It is always worldly; it is never for the Self, is it? It is always related to the *pudgal* the non-Self. It is only when that (the importance of the non-Self) moves aside that one can attain the Self.

**Questioner:** One will not be victim of his craftiness and cleverness (*chaturai*) if he understands whether it is beneficial or harmful to him.

**Dadashri:** One does understand what is beneficial and what is harmful but he does not understand whether craftiness and cleverness (*chaturai*) is present or not. He is not able to know because to begin with, he has the habit of ‘tasting sweetness’. The minute someone calls out to him, ‘welcome! Welcome’, he loses all awareness. No matter how much you tell ‘us’, ‘welcome...welcome!’ ‘we’ will not become a victim of this deceit (*kapat*).

**Questioner:** There is no worry if there is a *nischaya* (strong decision) for moksha! Then his words will not affect or touch us!

**Dadashri:** The *nischaya* for moksha is there for sure, but there is a lot of interference (*dakhal* – interference of becoming ‘Chandulal’) in between also, is there not? ‘*Keval nij swabhav nu akhand varte Gnan* – Only a continuous awareness as the Self prevails.’ The *nischaya* is there for sure, but will it not have to prevail continuously? Moksha prevails, but it will have to prevail constantly, without interruption, will it not? Interruptions will not do.

**Questioner:** But whether something is beneficial or harmful, after all it falls in the worldly department - the relative department; does it not?

**Dadashri:** Yes, but it is verily the worldly things that one

needs to let go. There is nothing like that on the path to moksha. What else? You have to let go of all the harmful worldly things.

One will understand this if he tries to and if he does not have a habit of ‘tasting sweet things’.

**Questioner:** Now if one is being crafty (*chatur*), how can he get rid of his own craftiness and cleverness (*chaturai*)?

**Dadashri:** He is not able to recognize his craftiness and cleverness himself and he will not believe you even if you were to tell him that he is being crafty.

**Questioner:** It can be very difficult to follow the path of moksha and become free from this fault of deceit (*kapat*).

**Dadashri:** It is not difficult. You will be able to reach your goal by maintaining your intent (*bhavna*) to be rid of this fault. It will not take long for the one who wants to get rid of these faults. It cannot be difficult, can it? Everyone has such deceit (*kapat*). In the current time cycle, where can such deceit (*kapat*) be absent?

**Questioner:** *Kapat* is involved in dealing with another individual but when it comes to one’s own *prakruti* and Atma (the Self), *kapat* is at work there too, is it not?

**Dadashri:** No, not in that.

**Questioner:** The other person may be being crafty (*chaturai*), but if he finds ‘sweetness’ in that then is *kapat* not at play there?

**Dadashri:** No, that is not considered *kapat*. That poor man is likely to get fooled. He has a habit of ‘tasting sweetness’ and that is why he gets fooled.

**Questioner:** Awareness (*jagruti*) does not remain at that time, does it?

**Dadashri:** Awareness will not remain at that time. When someone greets you with respect and says, ‘welcome, welcome Chandulal’ the effect of the sound of those words is such! And if someone tells you, ‘you do not have any sense’ then what effect will such words have on you?

**Questioner:** This Akram Vignan is such that first it will not let the effect of those words touch the Self (the soul within). There arises within the awareness as to whom the words, ‘senseless’ are being addressed to.

**Dadashri:** Yes. First such awareness arises. Then nothing will affect You once this awareness arises. The one who becomes aware as to who is being addressed in, ‘welcome, welcome,’ remains unaffected. (This respectful greeting is being given to Chandulal, the relative self and this is the awareness—*jagruti*). You have to extract and attain such subtle understanding.

**Questioner:** This is very necessary. The breakdown in the continuity of this awareness occurs, and is that the reason that all such faults take over the control?

**Dadashri:** All these faults cause the intervening breakdown. That is why the Lord has said, ‘*Keval nij swabhav nu akhand varte Gnan*—the uninterrupted bliss of the Self is being experienced.’ But it does get interrupted. Therefore stop the habit of tasting sweetness (of respect) and it is unlikely that anyone will go out of his way to serve you anything bitter (insult). This is because your worldly interaction now is such that no one will insult you, and if it does happen then know that as your *vyavasthit*—scientific circumstantial evidence. The fault is of the sufferer.

**Questioner:** The awareness prevails stronger during bitter and unpleasant life effects.

**Dadashri:** That is why one becomes deluded at the time of tasting sweetness; enjoying the pleasant life effects.

Now an uninterrupted awareness of Gnan will be experienced when there is no objection or interference (with reference to painful or pleasant life effects) of any kind. This path is of uninterrupted awareness - *akhand jagruti*.

### **'Point-man' on the path of liberation**

The thing here is that there will be many 'point-men' (men in charge of switching railway lines) on the spiritual path. So if we are on the train that we think will take us to Delhi, will have been switched somewhere on the way and we end up at the wrong destination. Therefore adhere to the destination from our – the Gnani's - point only. There is likely to be so many point-men here.

If the train is traveling on the main line i.e. on the right track you will not be robbed (of the great spiritual state received from the Gnani). You will be robbed if the track changes and thereafter there is no telling where you will end up. Therefore do not ever place your trust in a point-man (the one who will throw you off your path). If you start drinking tea with him (start trusting him), and continue the pleasantries, he will switch your track.

**Questioner:** Who is considered a point-man on our path of liberation (moksha)?

**Dadashri:** A point-man is one who says things that pleases you. If someone talks to you and makes you 'dizzy' (makes you lose your senses) with his sweet talks, then you should know that the point-man has arrived. He says things that please you and then the mind gets caught up in it and takes over. Therefore, a point-man will switch your train on to the wrong tracks with the same speed, without you being aware of the switch. Later, if someone asks you, 'Oh, why are you on this wrong path?' You will reply, 'I can never be on the wrong path!'

**Questioner:** Is that why the Lord has said to remain continuously under the shelter of the Gnani?

**Dadashri:** Yes, that is why. Otherwise you will meet a point-man in every situation who will change your track in no time. On top of that, what will he say? ‘Mine is the Rajdhani Express; it is the fast track train from Mumbai to Delhi.’ Oh, but your track has changed! Rajdhani! Who says it is not the Rajdhani but if it is running on the main track only then it is the ‘Rajdhani Express’ (it will reach your destination fast). If the track has changed then where will it take you? You will not reach Delhi.

We should exercise great care to ensure that our ‘main line’ (goal of liberation) is not switched. All these are old habits, are they not? So far we have not got rid of the old habits. We should know that they are old habits.

**Questioner:** If a person is very strong and firm in his *nischaya* - resolve to remain the Self after Self-realization - then his *vyavahar* (worldly interactions) of the relative self will become very beautiful and harmonious, will it not?

**Dadashri:** *Vyavahar* must become pleasant and harmonious; the *nischaya* will weaken if it does not. If the worldly interactions do not improve, it would weaken one’s resolve to remain as the Self.

**Questioner:** How does one gauge this? What is the gauge to check whether one is on the wrong track or the right one?

**Dadashri:** Firstly there arises the pleasure of the ego and the sweetness of the wrong track and therein he continues to become emotional (expresses *raag* and *dwesh*; attachment and abhorrence), whereas on the main line, there always prevails *nirakudata* - transcendence of pleasure and pain, state beyond easiness and uneasiness; the bliss of the Self. On the other track, this *nirakudata* leaves and is replaced by uneasiness which becomes evident in one’s thoughts and facial expression. If he rides on the wrong track, he will lose the bliss of the Self.

**Questioner:** When can we say that the mistake has been fractured?

**Dadashri:** If you understand it in systematic details then it can be said that the mistake has been fractured. This means you understand and know the answers to, 'how the mistake occurred'. What was the beginning of the wrong track? What happened initially? What was the underlying reason for it? If you unearth the answers to all this from within, then know that the mistake has been fractured. You will know what happened and on what basis it occurred. Where did the mistake find its support and where did you become emotional. From what point did *nirakudata* leave? All this can be known.

**Questioner:** In life, when worldly interactions are taking place, there is no aim or a persistent preference of taking one way or the other. There is no insistence that we should go this way or that way in whatever is unfolding in the daily life. Otherwise in *nischaya* - in matters of the Self - there is no deviation or slippage.

**Dadashri:** There is always an inevitable slippage in *nischaya* (the state of the Self) once there is slippage in *vyavahar*. It may seem to you that there is no slippage from the Self. The mind may give you false impressions of, 'nothing has been disturbed in the *nischaya*', but if the relative worldly interaction becomes unsteady (being on the wrong track), then understand that *nischaya* has slipped and become unsteady for sure. Beware of this one critical point!

When the track is never switched then it is correct. No one dare switch it. When one is not so gullible as to be influenced by what others say, then it is correct. So many people come and tell me all kinds of things but I remain unmoved. I do not let their talks sway me.

**Questioner:** When you talk about not becoming swayed by anyone, what are you primarily talking about?

**Dadashri:** *Samyak* (the real and the right; the state of the Self). I would investigate what is *samyak* in it. And then I would cancel it. After that even if someone tries to instigate it further, he will not get any response. Many people do say, ‘Dada is *bhoda* (guileless).’ But try me out! (Test me!) Dada is the absolute Self; He cannot be guileless. How can He ever be *bhoda*? Would He be guileless? If a Gnani Purush is guileless then what is the difference between him and a stupid person?

Do you have the ability to analyze this talk? Are you able to critically appreciate this line of conversation that you are involved in?

**Questioner:** One can realize after a lot of experience.

**Dadashri:** The person who tells you things (the one who is instrumental in switching the tracks) would not have any deceitful aggression (*prapanch*); he is simply speaking out of idiocy (unaware of the reality of this universe). If that were to happen to me, there would be a major problem in satsang, would it not? What is the likelihood of Dada ever believing you if you were to tell me, ‘Dada this is what happened’?

**Questioner:** With what adjustment do you not accept things people tell you?

**Dadashri:** I would know right away. It’s value and validity; I can understand everything. I would know from the moment he starts talking that he is being partial and is trying to make me take sides. If the Gnani Purush were to become naïve, then all is lost. He may look guileless (*bhoda*) and simple. How can one who does not have trace of deceit (*kapat*) be guileless (*bhoda*)? Where there is guilelessness (*bhodpan*), there is deceit (*kapat*) for sure. Where there is no deceit there is not an iota of *bhodpan*.

**Questioner:** So does guilelessness (*bhodpan*) exist on the foundation of deceit (*kapat*)?

**Dadashri:** Foolishness prevails on the foundation of deceit. When deceit (*kapat*) leaves foolishness will not remain either.

**Questioner:** What is the nature of that deceit (*kapat*)? What kind of deceit is that?

**Dadashri:** It is deceit of all kinds! Deceit means to keep everything hidden from the Self, to veil the Self. All kinds of deceit of taking advantage of someone, to keep one's things secret from others; that is also deceit!

**Questioner:** So what is one trying to hide all this from?

**Dadashri:** One employs deceit to hide things about him or his business from others. If he is talking in confidence with a person, and someone enters the room, would he not stop talking?

**Questioner:** Yes, he would.

**Dadashri:** What can be the reason for that?

**Questioner:** Is that considered deceit?

**Dadashri:** Then what else can you call it?

**Questioner:** So where is guilelessness in this?

**Dadashri:** Wherever there is *kapat* (deceit), there is bound to be *bhodpan* (guilelessness) also on the other side. *Kapat* would not arise if one does not have this much foolishness. Deceit is a sign of foolishness. Guilelessness exists where deceit exists. And where there is guilelessness, you should take it for granted that deceit is there.

**Questioner:** You said that our track should not change. Our track has not changed, so what should be our goal of this track?

**Dadashri:** The goal of moksha; liberation, salvation! What other goal is there? That is the main line!



**Questioner:** And if the goal changes then what other kind of goal would arise?

**Dadashri:** One moves very quickly in the opposite direction of moksha; it will take no time! And he would feel, 'I am indeed on the path of liberation.'

**Questioner:** What kind of a mistake remains there?

**Dadashri:** That verily is this *kapat* and 'foolishness'. Can one not distinguish between what is right and what is wrong after listening to others? Is one not able to differentiate what is correct and what is incorrect?

**Questioner:** How can one develop understanding of what is correct and what is incorrect?

**Dadashri:** Such understanding will not come until deceit leaves. When whatever I tell you, begins to 'fit' (is absorbed), then you are on the right track. We know that you will reach the goal once this happens.

**Questioner:** What are the signs that one is on the right path; on the main line?

**Dadashri:** Deceit should go away.

**Questioner:** Please explain more about this deceit (*kapat*).

**Dadashri:** Everyone will know for sure 'there is deceit here and elsewhere'. Guilelessness (*bhodpan*) also exists there. If someone tells him something and if guilelessness exists within him, he will take that information to be true and run with it. If someone were to tell him, 'so and so just died', he will believe it and start crying but he will not stop to inquire who exactly died. Do not take even the words of your own father as the truth because he speaks from his perspective and level of understanding. There is no deceit in that; people just say things from the lack of correct understanding.

**Questioner:** Except for the Gnani, does everyone not say things only according to their own viewpoints?

**Dadashri:** Indeed. It is always through only their viewpoint. It is all right if that viewpoint is correct. However, it is correct by his understanding only. In these situations, you simply have to listen, agree, and pass your days! Otherwise nothing is attained, only that part which is true is attained.

**Questioner:** I did not quite understand your statement, ‘there you have to listen, agree and pass your days...’

**Dadashri:** You should not ‘obstruct’ (oppose; challenge him) what he tells you. You have to accept and listen as if you believe it to be the truth. You have to listen in this manner. The rest is in your hands, is it not? Your focus and basis should be on what is real (*samyak*); on the right vision and understanding that I have given you. Just keep an eye on which direction the pointer of *samyak* is pointing. Your sincerity is limited to the extent of your listening and not beyond that. You should not obstruct him nor create any obstacles for him.

Everyone speaks in his or her own language (*bhasha*; viewpoint or understanding), do they not? Even I will say that whatever he says is correct in his own ‘language’. But it would not ‘fit’ - be in concert with my language.

**Questioner:** How is it with your *bhasha* (inner language)? What is that constant *shuddha upayog* (pure awareness as the Self)?

**Dadashri:** That you have never seen or heard before, have you?

**Questioner:** Please tell us something about it...

**Dadashri:** No, it cannot be put in words. It is the matter of experience only. That stage will arrive by itself. Currently for you there is spiritual insight (*sooj*) working at the gross

superficial (*sthool*) level. The other is at the subtlest (*sookshmatam*) level. And everyone communicates in his or her own language (*bhasha*), do they not? You may understand at the subtlest level and the other person is speaking at the gross level. Now how will he understand the subtlest level? He will of course speak at the gross level, will he not?

This Gnan that you have heard from me will keep working for you. You are listening about the knowledge of the path that I have taken, and that path will continue working for you. All you have to say is, 'Dada we want to follow your foot steps,' and thereafter I will show you my entire path to you.

There is no problem once you are on the main line, is there? The solution is there even for the one who realizes that the train had taken the wrong path. The problem is when one continues on a path without knowing where it is leading. Such a person simply thinks he has made no mistakes.

**Questioner:** And he even believes it!?

**Dadashri:** Yes, and on top of that he protects his mistakes. But it is indeed your own fault to see anyone's fault. He has to see his own fault. What right does anyone else have to see his fault? One becomes a judge, without any purpose. Why utter anything before even knowing whether a mistake has been committed? It is out of self-interest that one says anything. What is the proof that the mistake is indeed of the other person?

Therefore this Vignan; this spiritual science will verily eradicate all the mistakes. Otherwise any other science cannot get rid of the faults. This kind of an opportunity will not come again. Hence it is best to proceed with caution, having been forewarned.

You should not evaluate your own level of spiritual progress within your mind as it will impede and halt your

progress. One should not assess his own spiritual level. It is of use if others do this for him.

**Questioner:** What kind of level in the mind are you referring to?

**Dadashri:** In this very path of liberation, everyone has deduced his or her own spiritual level. And that deduction is completely wrong; there is absolutely no truth in it. Once a person makes the assessment of his or her level, they become stuck there. There is no further spiritual progress.

You are all at a stage where it will not take much to deviate from the path and slip off the main track. Amidst such rampant weaknesses, you need full and thorough understanding in order to progress spiritually towards total enlightenment (*puṇatva*). In all this, first deceit (*kapat*) must leave.

All the energies are wasting away in pursuit of what is not ours; in the pursuit of the relative; the non-self.

**Questioner:** And that is the very thing, which is being covered up with *kapat*.

**Dadashri:** Yes, that is the very thing that is covered up again. Nothing belongs to us; the real Self, yet one takes side of the non-Self. Hey you! You have already decided (in Gnan Vidhi) that nothing is yours, but even then you become partial towards the non-Self (Chandulal). Then he says, ‘oops, I forgot.’

**Questioner:** Which is it, does he forget or is he still not free from taking the side of the relative self?

**Dadashri:** He has not become free from taking the side of the relative. He will just say he forgot for that moment but it is not easy to become free from being partial.

So beware, beware all the time; you need to have tremendous awareness.

**Questioner:** That is correct. Today the resolution has been made to adhere to the path of liberation. However until one understands with clarity the distinction between the supporting and the obstructing causes of liberation, it seems very difficult to make this ‘train’ hold a steady course that will end in complete enlightenment.

**Dadashri:** If you use the word difficult, then you will not be able to achieve anything. Therefore, say ‘Dada you have given us such a Vignan – such a spiritual science that indeed there is no difficulty at all!’

### **‘What do I care?’ (*‘Maarey shoo?’*)**

After I gave you this Gnan, did your Atma leave? It never goes away on any given day, does it? What is this Atma like? There is no atma in the worldly life, because the Atma - the Self never experiences hurt. Whereas people get and feel hurt all the time, therefore it cannot be the Atma. The Atma does not feel any insults. If you feel insulted, then it cannot be the Atma. Will you not have to settle the account of your karmic files that are pending? If you walk away with the attitude, ‘What do I care?’ does it mean that You have become free? Those files will continue the entanglements in their minds, ‘Let him go, he is always like that’ they will say. Do you think that people will set you free just because you say, ‘What do I care?’ So become agreeable and blend in.

**Questioner:** But Dada everyone nowadays take the approach of ‘What do I care?’

**Dadashri:** It is very dangerous for one to say, ‘What do I care?’ ‘*Maarey shoo?*’ ‘What do I care?’, how can anyone even make such a statement? These words are very inappropriate. ‘What do I care?’ what kind of a person are you to say something like this? These words ‘What do I care?’ should not even exist.

‘We’ have never said ‘What do I care?’ Even being a Gnani Purush, ‘we’ cannot say that, in any situation. ‘We’ cannot say it even when someone comes here under any predicament or situation.

One woman in our extended family had passed away and her son came to give me the news. He told me, ‘I had to come here to give you the news personally.’ I told him, ‘Son, you inform me now and it is very late in the day, is it not?’ So he told me, ‘No Dada. You do not have to come home.’ Even so I still went to his home for a few minutes, came home and also took a bath afterwards (a normal tradition). So the approach of ‘What do I care?’ is not acceptable in the worldly life. The worldly interactions (*vyavahar*) must be carried out as worldly interactions are meant to be. You are not going to lose your soul by doing so.

It is the gravest mistake to say, ‘What do I care?’ These words are never to be found in ‘our’ dictionary at all. These words cannot be uttered in your home, outside or here in the satsang. ‘What do I care?’ is this something one should even utter? If one does, that ego will never go away. That ego becomes solid. Then it will never leave. It will not break, ever.

People make the statement, ‘what do I care?’ even when it involves their sister, brother or mother.

**Questioner:** What does this inner intent of ‘What do I care?’ towards anyone, indicate?

**Dadashri:** Worthlessness! ‘What do I care?’ How can anyone even utter such a statement? You have taken birth in their home and you say ‘What do I care?’ It is a grave fault. You must never say this. Not only can you not say this in your own home but you cannot say it elsewhere either. These are all grave faults.

**Questioner:** What kind of a fault is it?

**Dadashri:** It is not even the correct ‘paper’ so what is the point of looking for a mistake when the paper is not correct in the first place? We can consider the mistakes and faults if the paper is correct, but when one says ‘What do I care?’ - that paper is not correct; it is wrong, it is one hundred percent wrong!

**Questioner:** You have said, ‘To say, ‘What do I care?’ is a violation in the eyes of God as well as nature.’

**Dadashri:** That person is guilty all over. There is nothing else left for him as far as mistakes and liability is concerned. When his paper is not even worth reading what is the point of looking for mistakes? When do we consider mistakes? It is when one’s paper has any worth. But here the paper is worthless so what is the point in looking for mistakes? One takes on the gravest liability when he says, ‘What do I care?’

**Questioner:** How can we get out of the entrenchment of the attitude of ‘what do I care?’ that has taken hold form within?

**Dadashri:** ‘What do I care?’ It is the lowest degree there is and the way to get out of it is to walk back the path that lead you in that wrong direction; you have to use that same path in order to come out of it.

**Questioner:** So what did you say we had to do in turning back? What has to be done on the way back?

**Dadashri:** The road that brought you here is the road that will take you back. How do I know which way you went in? You know which path you took. Go back the way you came and it will go away.

**Questioner:** So what does one do in that?

**Dadashri:** You do pratikraman over and over.

**Questioner:** Does infatuation (*aasakti*) not decrease by saying, ‘What do I care?’ Does excessive *aasakti* not go down by saying this?

**Dadashri:** Oh, leave alone all talks of lowering infatuation (*aasakti*), this goes way beyond *aasakti* and it destroys people. All the ascetics (*bavas*) have been destroyed by their attitude of ‘What is it to me?’ ‘What do I care?’ ‘What is it to me?’ You can never say this.

‘What do I care?’ means *nispruha* – to be without inclination. You either become *spruhi* (with inclination) or become like the Gnani Purush, who is *nispruhi* – free from inclination where the body is concerned - but has *spruha* - complete inclination for the Self. So become *saspruhi-nispruhi*, meaning inclined towards the Self and disinclined towards the non-Self. So remain as one or the other. But do not become completely disinclined (*nispruha*) without realizing the Self, otherwise you will become like a stone. You cannot say, ‘What do I care?’

To say ‘what do I care?’ is the entrapment of the intellect (*buddhi*) What will the intellect not trap one in? And when one says, ‘what do I care?’ - it is the intellect that traps him into taking that approach. Nevertheless, for some people, this attitude has become natural and a spontaneous (*sahaj*) trait and when they say ‘what do I care?’ they speak without their intellect, without thinking. If they speak through the medium of their intellect, then it is not a spontaneous, (*sahaj*) statement.

So what should the person for whom this has become a spontaneous trait do? He still has to get out of it. That is why ‘we’ change the main line here. Thereafter ‘we’ show him which line he should remain on. The other line is useless; it was completely wrong and so you have to get rid of it. ‘We’ put in another ‘railway line’ for you so you can keep your train on that line.

**Questioner:** We have to remain very clear and sure from within, that we do not miss this path of liberation.

**Dadashri:** Do not lose your path. And it is not possible



to deliberately lose that path, it only happens unknowingly. No one will deliberately lose the path of liberation.

### **The deception that deludes and throws one off the track of liberation**

If you get into an argument with someone in the presence of a third person, when you meet that third person again, would you not ask him what the other person you argued with was saying about you after you left?

**Questioner:** Yes, that happens. What is it called?

**Dadashri:** Such a thing will completely throw you off the path of liberation. ‘What was he saying about me?’ if such need to know remains within, it can ruin your path of liberation.

**Questioner:** How come? Why is that so?

**Dadashri:** It is a very treacherous and an awfully wrong path.

**Questioner:** But in that situation which element (*tattva*) is playing a role?

**Dadashri:** Why do you have to ask such a question? Is one a thief (did something wrong) that he needs to ask, ‘what he was talking about me?’ He has no faith in himself that is why he has to ask someone, ‘what was he saying about me, after I left?’

Do I ever keep a watch behind me asking, ‘what was he saying behind my back?’ I do not have any problems regardless of what he says about me. I am unaffected even if he were to say it right to my face. A person asks this because there is *kapat* (deceit) within.

**Questioner:** Is that also called *kapat* (deceit)?

**Dadashri:** Yes, That is why he is asking the third person, ‘what was he saying after I left?’

**Questioner:** Or is it called the ego?

**Dadashri:** How can you say it is the ego? It is all done to hide things about one's self. The one who does not have anything to hide does not care about what the world says about him. Do you think such a person goes around asking, 'what were they saying about me?' Say whatever you have to say about 'us', say it in 'our' presence. 'We' would worry only if 'we' had something to hide, would 'we' not?

Why not say it in 'our' presence? Therefore 'we' do not inquire to see what people might be saying behind 'our' back. People can create whatever types of 'echoes' they want to (say whatever they want to). The poor man is saying so from his own understanding. Does he understand all this? All he knows is how to eat, and even then he makes a mess while eating!

**Questioner:** Indeed, when you explain with such clarity, that this is a huge stumbling block, then we understand.

**Dadashri:** You should make yourself (your relative self) such that nothing anyone says behind your back, no matter how hurtful, will affect you even in the slightest from within.

Arey! Are you aware that people even eavesdrop on conversations too! What kind of worthless people are these? If others talk about you, you must be at fault somewhere, would you not? If someone is talking about you, it is because there may be some fault in you, is that not so? Otherwise, who is there to blame you? And how unworthy of you to listen in on that which is not meant for your ears! If someone were to see you eavesdropping, how terrible would that person feel? It is a terrible fault.

Let the whole world talk if they want to. Many people tell me, 'Dada, this is what they were saying about you.' I tell them, 'That is fine. They are saying good things.' Then they tell me, 'They are also printing it in the newspapers.' I tell them, 'So

much the better if they print it in the newspaper. On the contrary, at least people will get to know this Dada now, will they not?' I would be concerned and have fear only if the fault were to exist within me. So let the world bray; what effect can it have on the one who is strong?

**Questioner:** How is it for the one who has made a resolute decision (*nischaya*) never to deviate from this path?

**Dadashri:** That *nischaya* (resolution) has been made, but along with this he also has a desire for a worldly goal, does one not? That is a fault; that is one fault. There still lie many such faults within. One will need to get rid of all these faults, right?

Therefore, you should not care about what others say behind your back. Otherwise it confirms that you are at fault. Why did you make the mistake of listening secretly? It is because you are the guilty one, is that not so? Will you not have to understand this? How long can you go on like this? What do you think about all this? Here one wants liberation but at the same time, he continues being the way he was in his worldly life. How can the two exist simultaneously?

Therefore, is it not critical to understand this point too? You can never predict how life will unfold in front of you, however if you have such weaknesses within, should they not be destroyed?

What can happen when forces that destroy your goal, arise? Do you know what a tiniest mistake that you cannot detect can do? It can completely delude you. Once deluded, what huge mistakes one commits! Then the raging ego will take over.

Therefore, one should not try to listen in on someone's private conversation with the intent of knowing 'What are they saying about me?' And why the interest in this?! It is because of one's own deceit (*kapat*). Deceit will never help you; not

even a little. And if someone brings you some talk that he has heard about you, that person becomes close and dear to you.

**Questioner:** What can we say about the state of the person who brings such information to us?

**Dadashri:** You should not let him touch (affect) You at all.

**Questioner:** No, I do not mean that. Just as we say the one who listens secretly has *kapat* in him, what do we call the person who brings us such talks?

**Dadashri:** The messenger is interested in creating a rift between the two parties. He is deeply rooted in the pleasure this creates for him.

**Questioner:** That verily is his *kapat* (deceit) too, is it not?

**Dadashri:** Yes, it is all *kapat* too! He is searching for a certain pleasure in it. He has some kind of interest in it.

**Questioner:** Is there *kapat* involved where one is looking for pleasure?

**Dadashri:** Then what else would be there? One just has to 'smell' it! All he needs is to get a whiff of it. He will say to himself, 'I have to tell him, I have to tell him about the other person.' Such is this whiff!

**Questioner:** What is the vision (*drashti*) of the one who is walking on the path of liberation (*moksha-marg*)? What is his constant understanding?

**Dadashri:** You will not achieve anything by me telling you all that. One has to know about one's own deceitful intent (*kapat bhaav*) and however much he becomes aware of his deceitfulness; that much will leave. Otherwise a great deal still remains within him and that is what he is not aware of. What is *kapat bhaav* (deceitful intent)? If the owner were aware of its

existence within, then he would have got rid of it a long time ago. Therefore, beware, beware, beware!

If you listen to any talk about others, it ruins your mind. What is more, when you hear talks about you from someone else, it sounds sweet to you. Everyone has this disease however, there are many who do not wish to know. If one day someone comes to tell one, he will listen for a while. He likes it because his wish is being fulfilled, is it not? He heard it from somewhere and brought it here! Now the person who brings the news, does not know the grave consequences of what he does. He is simply absorbed in the pleasure of it. Sooner or later you will have to understand all this, will you not? And what will the middle man do? Sometimes he may give misinformation, what kind of effect will this have on your mind? It will ruin your mind; conflicts will arise creating rifts which continue to harm you. Rather than this, what if one simply rejects this ‘system’ of eavesdropping? Would it not be good to uproot it completely? What is wrong in not having such a “business” - in not having that “item” altogether?

A husband will ask, ‘what was my wife saying?’ and the wife will ask, ‘what was my husband saying?’ Why on earth do they want to know? It’s because they are both at fault, are they not? Will they have the desire to know if they were faultless?

Why such *spruha* (inclination and interest) for this? This is the greatest food for the worldly people. This is called ‘holiday’ (Dadashri’s term for languishing in meaningless and harmful pleasures)! One must not have such a habit here—on the path of liberation.

**Questioner:** But Dada, what should one do when he has to be deceitful out of fear of someone?

**Dadashri:** You must not employ deceit out of fear. Why should you fear anything? People who steal have to fear, why should you? Who would experience fear, one who is guilty or

who is innocent? One feels fear because of guilt. Why not become free of all guilt?

**Questioner:** All the puzzles will be solved if I can resolutely adhere to the goal of liberation in which I have no other desires and if I can clearly understand the obstructing causes on the path of liberation, then all conflicts will vanish and it becomes very easy.

**Dadashri:** Even the resolution of 'I desire only liberation and nothing else,' is more than enough. If that becomes a reality, then the task is accomplished, is it not? But people still have expectations like, 'It will be nice if so and so says nice things about me' whereas the real traveler on the path of liberation is desirous of knowing only the truth, desirous for only moksha. Such a one does not interfere in any matter whatsoever.

### **The belief of 'I know' is spiritual suicide**

**Questioner:** Can one say that this attitude and belief of 'I know, I understand', is the greatest obstruction in the path of moksha?

**Dadashri:** Yes, it is a very grave danger and it leads to one's spiritual suicide (*aapghati kaaran*).

**Questioner:** Please explain some more. If a person becomes free of this belief, what kind of attribute will he have? And what kind of attributes will one have when he is filled with this grave mistake, and how can he maintain awareness against such a mistake?

**Dadashri:** Small children have a healthy fear of adults. A child experiences fear because of the heat of the intellect of the adult. So what should the adult do? The adult should become like a child; just like a child with a limited understanding. You have to interact with children by becoming like a child. You have to come down to the level of the child and then the child will play with you. Even a year and half-old child will play with 'us',

as if we were of the same age. Should we not be able to see some kind of result, at least? Think about this and one day you will be able to understand. Once it comes into your understanding then you will be able to find it. And one needs to have an impartial approach - not take sides of Chandulal (the relative self). This ability to see from the viewpoint of the child may be difficult for you due to a deficiency of keen internal awareness (*jagruti*), but it will come to you eventually.

All negative worldly interactions (*vyavahar*) occur because of 'this' mistake. Interactions, which are labeled wrong or inappropriate, are due to 'this' mistake. The main mistake is the mistake of having the belief 'I know'. This, 'I know' is a very grave fundamental mistake. Consequently, all other mistakes follow. All other mistakes arise from this main mistake. Obstinacy (*aadayee*) persists due to this mistake only. Otherwise, one would be simple and straight. It is easy to be simple and accepting of Dada. Here, with Dada, you are in harmony. Does that require any effort (*purusharth*) on your part? You need to have the same kind of harmony with a person with whom you do not get along. That is your *purusharth*.

The disease of 'I know something' exists within every person. This Gnan increases along side this intoxication (*keyf*) of 'I know'. The intoxication is the obstruction (*antaray*). If this obstruction of this *keyf* is not there, then the Gnan would fit very nicely and will grow very beautifully.

**Questioner:** That intoxication arises many times even when we do not want it.

**Dadashri:** Yes that will happen; it will happen naturally.

**Questioner:** How can that intoxication come to an end?

**Dadashri:** You should not let it arise in the first place. It will not stop once it starts; it will not go away. Therefore, you must not let it arise.

**Questioner:** But Dadaji, we are talking about intoxication, which is subtle (*sookshma*). It is not ordinarily visible.

**Dadashri:** Everything is subtle. The owner too is unaware of it.

**Questioner:** So how is it possible to prevent it from arising?

**Dadashri:** What do you do in order to prevent the *kashaya* of anger, pride, deceit and greed from arising? You have to keep awareness that prevents them from arising.

**Questioner:** How can I know that the intoxication (*keyf*) has not arisen?

**Dadashri:** Your face will look attractive. Such a person will look very attractive. Otherwise, everyone looks unattractive. Alas, how is it possible not to know? Can you not tell whether a bunch of spinach is fresh or two days old? It is the same in this case. There is nothing subtle about this, is there? You can tell right away by looking at it from the surface. Everyone has the intoxication (*keyf*) of 'I know,' to a greater or a lesser degree. Only few people become free from it; these people have understood the facts. Beauty (*laavanya*) will not radiate in the presence of intoxication. It is because of the unawareness (*ajagruti*) that this intoxication takes place. It will not happen if awareness is present. Wrong things arise out of unawareness (*ajagruti*) but not so with awareness.

**Questioner:** Dada what kind of awareness should one maintain when such a mistake (*dosh*) arises?

**Dadashri:** It will not arise in the presence of strong awareness (*agruti*). This is not awareness at all. If awareness is present, the sapling of intoxication (*keyf*) of 'I know' will never grow. This 'plant' of intoxication has sprouted after Gnan. These very plants have grown after Gnan. All those old 'plants' were destroyed when 'we' gave you this Gnan, but this new



‘plant’ has sprouted since then. This would not occur in the presence of awareness. Everything has occurred because of unawareness (*ajagruti*). There are truckloads and truckloads of unawareness and not just unawareness related to one or two mistakes. Such intoxication will crop up where there is tremendous *ajagruti* at a very gross and superficial level; otherwise it would never arise, how can it?

**Questioner:** In this matter, what kind of things should we be aware of?

**Dadashri:** About everything, you must make sure that nothing sprouts.

**Questioner:** So what kinds of things are included in that?

**Dadashri:** Do you mean why does it arise in the first place? The fact that it sprouts is unawareness (*ajagruti*) itself. The awareness lacks by that much. Why should it arise? Why does awareness arise when *kashaya* occur? Your awareness surfaces even when the other person is doing *kashaya*. This intoxication (*keyf*) of ‘I know’ is more treacherous than *kashaya*. It is suicidal. It will destroy you. A person will say, ‘I know, but am not able to do anything.’ Intoxication of having knowledge?! In the ignorant ‘Gnan-less’ state, there is always the intoxication of the ego of ‘I know’. But here if intoxication arises after attaining the knowledge of the Self, then how wrong an understanding is that? The intoxication of having Gnan?!

**Questioner:** Dadaji, *kashaya* occur because of circumstances. When the *kashaya* arises, so does the awareness against it. It is not something that remains constantly. Whereas this intoxication of ‘I know’ - is it something that is constantly there within?

**Dadashri:** It just keeps growing. You even keep watering it; it is also being watered constantly. There is unawareness (*ajagruti*) day and night. That is what I call suicidal! Knowing (*janyoo*) is that when all kinds of intoxications leave.

**Questioner:** If I am talking about Dadaji's Gnan with someone, to begin with, in my mind there is the feeling of, 'I know'.

**Dadashri:** Yes, that verily is this disease.

**Questioner:** So how should I talk to people, Dadaji?

**Dadashri:** But those talks will not have any substance and competence (*barkat*). They will not be fruitful. How will it fit the other person? 'I know' is a grave disease!

That is why 'we' say, that in conversing with anyone, we apply a counter-pulley to come down to the level of the questioner. 'We' do not have the disease of 'I know', so it is easily applied. 'We' do not have that disease at all. 'We' are free from all such diseases. By sitting near 'us', all such diseases in you will go away. Keep asking me things and get your work done. It is not going to do you much good if you just sit here. For that matter even this tube light just sits with me, does it not?

When a conflict occurs with someone, talking to him with the intoxication of 'I know' in the mind makes a mess of everything. You will not be able to maintain the right level! The 'level' will not come!

**Questioner:** Dadaji, the awareness should be such that the moment a wrong thought arises, it would be caught immediately; it would be caught the second it arises.

**Dadashri:** Yes, it is enough if it can be caught. It must be caught the moment it sprouts. That is why 'we' tell you to destroy it the moment it sprouts, the moment you see another part growing, destroy it. But how can this be possible without awareness (*jagruti*)? And tremendous awareness is needed. How can one even have that much expectation? Therefore, you cannot expect everything.

Therefore, tackle with a solution. If someone comes and tells you 'your knowledge is very deep and profound', know

instantly that this is the place where the disease is going to grow. That is the direct cause of the disease! Become very alert there!

Did you ever experience sweetness in this matter before? The day the sweetness takes hold within, is the day this disease will arise. Then if the sweetness is experienced again in it, it will sprout long shoots, just like the shoots on the mango tree. It reaches a certain height with two shoots, then with an additional pair of shoots, it will grow taller; it will continue to grow in this manner. If you drink the water of this sweetness, it will nurture this plant. If the sweetness arises upon hearing someone say 'Wow Chandulal! You have become a Gnani', then the disease has started to grow within.

Now if that happens, if the sweetness is experienced, you should apply another solution. This solution is to erase it immediately. We do have solutions for it. It is natural for that disease to arise. The disease of the seed that has been sown in the past life will manifest in this life but we do have solutions for the diseases, here. This Vignan (science) we have is not without solutions, is it?

**Questioner:** No. Here every sentence is capable of getting rid of all diseases.

**Dadashri:** Yes, we do have the solutions. The root of this disease lies in the sweetness that prevails when someone gives you compliments, 'what a great thing has happened.' And there is sweetness in this, is there not? It will make you forget liberation.

**Questioner:** But it is dangerous, very dangerous as far as liberation is concerned.

**Dadashri:** Yes, dangerous, it is killing of the self (*atmaghati*)! If someone says that to you, you simply have to reply, 'my dear fellow, only I know my situation. How would you know?' If you say this, he will calm down. Do you want to be a guru?

**Questioner:** Dada we need to become free from this.

**Dadashri:** It is a very dangerous trap! Yet when the unfolding circumstances call for it, it is our duty to help people. However, it must unfold as a circumstance (*udaya*). There is nothing to gain from becoming a guru; it must come as result of unfolding circumstances. The circumstances will unfold on their own. It is a different matter if you are forced to sit on the seat you do not want to. Therefore you should not have any expectations for it.

Is anyone likely to fail, if he were to grade his own paper?

**Questioner:** No one will.

**Dadashri:** If a person examines his own paper, gives himself a grade and fails himself, then I would consider his action as a true judgment, but that does not happen, does it?

**Questioner:** And here one even struggles to appear humble on the outside.

**Dadashri:** That is why I call it killing the Self - *atmaghat*! It will lead to one's suicide. All one has to 'see' is whether people are attracted. Are they? No, they are not. Then it means that a great amount of the disease of 'I know' exists within. Attraction verily is purity! Attraction will occur as purity begins.

**Questioner:** No, Dadaji, people do get attracted. They get attracted for a little while, do they not?

**Dadashri:** No. Not at all! Not even a bit! No one will stay. The bulb will blow out on the first day. People will manage to overlook for a couple of days but not for long. This here is a Gnani Purush and that is why you are able to know the faults and mistakes (*dosh*) that lie within you. Otherwise, how can you know of their existence? The ship will start sailing south! It heads south because the compass is malfunctioning. That compass will show south as being the north. Otherwise, the

compass always point towards the north; that is its nature. But if the compass malfunctions, what can anyone do? Furthermore one does not know how to look for the Northern Star.

Will you not have to know all these danger signals? Do you think you can ignore them?

**Questioner:** No, they are all very dangerous.

**Dadashri:** It is called the suicidal element (*aapghati tattva*).

**Questioner:** Besides, it does not even let us progress further. It will not allow the Gnan to unfold.

**Dadashri:** It will not. It will destroy everything. It will even bring down whatever is already in existence.

**Questioner:** The amazing thing is that the words that are expressing from You, ‘touches’ that within exactly, they eradicate the disease within, they change the vision and we can exactly ‘see’ it working from within. Everything appears to be very scientific.

**Dadashri:** Only if the talk is completely scientific, will it bring closure (*nivedo*) to people, otherwise it will not.

*“Marag sachaa meel gayaa, chhoot gayaa sandeha”*

“Having attained the right path, all doubts and suspicion are gone”

Suspicion and doubts are gone; the true path has been attained. You will have to walk back if you get lost. What else will you have to do? Those who want moksha will find that path. Simply ask Dada whether you are on the wrong path or the right one? Ask just this much. Do not ask, ‘How is my Gnan?’ Just ask, ‘Am I lost or am I on the right path?’ If Dada says, you are on the right one, then go ahead.

[8]

## **Awareness (*Jagruti*) : The desire to be worshipped**

### **Do not rush to answer questions about Gnan**

You will have to attain the understanding through ‘the understanding (*samjan*) of the Gnani Purush’; “parallel to parallel”. Otherwise, the ‘railway line’ will be lost. You do not have to apply your own understanding. There is no understanding whatsoever within, is there? Not even an iota of understanding is within. You are not to apply your own understanding in all this anyway. You do not have any understanding at all. You would have become God if you had.

**Questioner:** If people ask questions and we give answers and clarifications, what is wrong in doing that?

**Dadashri:** To give clarification to a question is a different thing. The awareness (*jagruti*) has yet to come, then that awareness has to take hold within, as an experience (*parinaam*). After the awareness has taken hold, and you have gained the experience, then a long time after that, the clarifications (*khulasa*) you give will be helpful. Otherwise those clarifications will become mis-clarifications, and your Gnan will go down. It will become intellectual (*buddhigamyā*) in nature.

Before you even attempt to answer any questions, all forms of egoism within you must vanish. This means the ‘dramatic ego’, i.e. the residual ego, also known as the discharge ego, must also be gone. The ego should not be apparent to the world. At the moment, all the ‘functions’ are still very weak (one has not become free from *kashaya*), they are

not strong enough. Until all those functions are completed (free from *kashaya*), the speech will not be *syadvaad*. *Syadvaad* speech is egoless speech; it does not hurt any living being. Instead, it is better that you do not say anything. Otherwise you will incur a liability (*dosh*). As all these facets go down, as the intellect goes down, as the egoism starts to diminish, the speech will become *syadvaad*. For the time being, do not get involved with answering questions. Otherwise you will be serving something that is 'half cooked'. It will mislead you, your spiritual progress will be hampered and it will be difficult to turn things around once the damage is done.

Therefore, there must not be the 'taste' of sweetness in it by the egoism and the intellect. In addition, in that process, there should be repulsion (*abhaav*) towards any involvement of the ego or the intellect. And this should become an established internal study (*abhyaas*), only then is it useful and worthy! Until then it is better to wait and be patient.

### **On the path of full enlightenment...**

Do you ever talk and discuss things with people? Do not get into any discussions anywhere, because people will listen but what will become of you? People will listen with one ear and let it out the other, but You too will become sucked into its false sweetness. This happens because the egoism, the tendency for the intellect and ego to take over, is still present, and they (anger, pride, deceit and greed) are all just ready and hungry waiting with anticipation, 'when will I get something to eat...when will I get something to eat?' And so slowly they get the nourishment they need.

Why do you go around discussing Gnan when the ego and all the rest within have not yet diminished? No body benefits even two cents worth and you keep blowing your horn unnecessarily! Everyone will find the words very pleasing, people will even say 'I really like what you said', but during that

time your ego will increase and those people will not gain any benefit. It simply 'smells' good, that is all. It is like enjoying the aroma of the *jalebee* (sweet delicacy), without getting a taste of it.

If You want to keep your path to liberation weak, then this other path, the traditional Kramic path, will be good for you. You will even get to enjoy the sweetness along the way. However, in this path of ours, with the slightest weakness, the ego and everything else within are just waiting, ready to pounce the moment they get something to eat. The ego within is constantly looking for food and nourishment. This is the case for everyone. Everyone has ego waiting within. When the ego takes over it will not look for just some commission. At the moment, it is simply looking for commission, but later on, it will take over the entire wealth, including you. It is there, already present within. You should always continue to be aware that the presence of the ego is always there. And until then do not fall prey to anything. Do not give the ego any opportunity or the scope to become strong.

People will readily flock after you if you speak even a little about our Gnan. People have never experienced peace such as this before. They have never heard of anything like this before so naturally they will jump at the opportunity. And the ego sitting within you will be laughing, 'Yes, great I get to eat!' It has been looking for this opportunity from the very beginning. Do You want to attain the Absolute state or do You want to leave it unfinished? If You want to attain the Absolute state, then You cannot afford to be weak about anything. Even if someone asks you a question, do not fall prey to this weakness.

### ***Upsham* - it is nothing but a smoldering fire**

First You will understand the Gnan through the medium of the intellect (*buddhigamyā*) and that too it will come by listening intently to the Gnani Purush for a long time. It will be of worth only if you study it slowly and gradually.



‘We’ have to seriously caution the one whose awareness (*jagruti*) increases significantly. He is safe if he abides by the Agnas. But it is very difficult to have a safe side.

The fact that you can see your ego, it is very good awareness (*jagruti*). Otherwise you will see everything but your own ego. Everything else will be evident. That which is going to aggressively overpower you, is the only one that will not be evident.

The intellect (*buddhi*) must come to an end, then the ego and then all the rest of the desires of the *pudgal* (the non-Self complex). At the moment, these desires (*ichchha*) are not evident within, but they are there for sure, latent and smoldering (*upsham*) within. They are suppressed within and they must all come to an end (*kshay*). At the moment one is not aware of all these desires. As long as thoughts of sexuality (*vishaya*) arise, it proves that desires of the *pudgal* (the non-Self complex) are indeed present. As long as sexual thoughts arise within, it is evident that the physical desires are real and until then the fire within is smoldering and latent.

Therefore, be cautious. This is very dangerous, it will topple you over and there is no telling where you will land. Not only will the awareness (*jagruti*) go away but even this state of *samkit* - the right vision that you have acquired - will go away too. That ego and everything else within will then take control over you. That is why the Lord called them “*upsham goon*” - smoldering attributes (latent *kashayas*), which are likely to reignite anytime and make you fall for sure.

**Questioner:** But since you have placed us on the twelfth *gunasthanak* – the twelfth spiritual stage, we will not fall will we?

**Dadashri:** No, You will not fall. Who is likely to fall? The one who is in the worldly life will fall. The twelfth spiritual stage is for the *nischaya*; the Self, and *vyavahar* is on the eleventh

stage. In the *vyavahar* (worldly life), one falls before reaching the eleventh stage. All of a sudden one reaches the eleventh stage and then falls again. Therefore, the eleventh *gunthanu* is applicable to the worldly life and here there is *upsham* – the inner *kashayas* are latent, like the smoldering coals.

So it will not work, until everything within is destroyed. Nothing will work until all the *vyavahar* comes to an end. Hey! One cannot even get past the ninth stage! As long as one continues to have sensual thoughts, he will not be able to cross the ninth. So if he ever tries to talk about Gnan, he will find himself in a predicament. There is grave danger in it, grave danger, because the diseases are still latent within; they have not been destroyed. They will have to go. They will have to be destroyed first. It is like a smoldering fire, there is no telling when it will ignite again.

### **Partiality towards the self veils the reign of the Self**

One is still partial towards the relative self. There is complete partiality towards the relative self. When you stop being partial to the self, you can discover your mistakes. Do you understand what is meant by partiality? The belief and the awareness of ‘I am Chandulal’ is no longer in existent, it is gone, but when karmas come into fruition, you become one with the karma (*udaya-swaroop*). The moment you become *udaya-swaroop*, the awareness (*jagruti*) is shrouded and hence you cannot see the mistakes. This old tendency of becoming *udaya-swaroop* becomes weak when you continue attending satsangs and the awareness of the Self (*upayog*) becomes firm. Lack of satsang leads to the shrouding of the awareness as the Self.

If a thief enters your home, you will be able to know right away because of the presence of the Soul (the Self) within. But why is it that you are not able to know? Because there is a partiality and a belief within of ‘Nothing will happen to us’ and

so this leads to that aspect being veiled and shrouded and therefore it does not let You 'know'. Otherwise it is easy to 'know' and understand.

Upon hearing the question, 'Whose ring is beautiful?' one will immediately raise his hand, because there is partiality of 'my ring is beautiful' towards his ring.

Similarly one is partial to one's self, and that partiality will inevitably render one deluded (*moorchhit*). The delusion is such that it will not allow him to know that there is partiality. 'We' have destroyed your belief of 'I am Chandulal', and the Self that you have received remains as the Self too, but in the dizzy turn of the *udayakarma* i.e. karma unfolding, you lose awareness of 'what mistakes am I making and where do my mistakes lie?'

Everything is governed entirely by mistakes and because of this, your realm and domain of the Self is veiled. 'We' have given you the Self, but its realm, power and energy (*satta*) is completely veiled. This is why the energy of speech (*vachanbud*) and the energy of the mind (*manobud*) do not blossom. Otherwise, how well the energy of speech blossoms! Even now one is partial to sexuality (*vishaya*), deceit (*kapat*), and the ego (*ahamkar*). Therefore maintain *upayog*; maintain *jagruti* - the applied awareness as the Self - and keep the force of attendance in satsang. Then your mistakes in your worldly interactions (*vyavahar*) will become evident and the light of the Self will travel far and wide. What happens if you do not attend satsang? The *upayog* (application of awareness) will be halted. Why is that? It is because of the partiality towards the relative self! And you will not even know that this has taken place.

Awareness (*jagruti*) is not Gnan. Awareness is simply awareness. Gnan is a different thing. Awareness means to awaken from sleep (to be awakened from the ignorance of who am I? It is to awaken to the knowledge of the Self). Now You are awake. Now there is no longer ignorance of your real Self. Gnan is a very great thing.

Everywhere else (in the Kramic path) Gnan manifests only when all other smoldering fires (*upsham kashayas*) have been put out i.e. when all the latent *kashayas* within have been eradicated. *Kshayo-psham* – the state of partial purity - means that the ego is still there, but it is not visible at the moment. There is fire underneath but it is covered. Therefore, you cannot see it from the surface. You think there are only ashes there, but you will realize it when it ignites with the slightest of air.

### **That is when awareness leads to the experience of Gnan**

It will be beneficial if You keep increasing awareness (*jagruti*). You will not bind karma when Your awareness increases. There is no karma bondage with awareness (*jagruti*) and so everything will become clear from within. In the meantime the ego continues to melt away.

There is no deceit (*kapat*) in pride (*maan*); if there were, then awareness (*jagruti*) would not arise. *Kapat* is the curtain; it is a veil. A veil obscures whatever it covers; it renders one blind.

**Questioner:** What is deceit (*kapat*)?

**Dadashri:** It is where one tries to hide the *vastu* – the element - the Soul. All of this is nothing but deceit (*kapat*), is it not? Is this *kapat* not responsible for doing everything wrong within? It only happens when deceit (*kapat*) and ego get together. Who takes you on the wrong path? It is anger-pride-deceit-greed. These four will take you on the wrong path when they get together. The ego is the root cause. And what does one have greed (*lobh*) for within? He enjoys tasting the sweetness that lies within.

Before awareness (*jagruti*) can give result (*parinaam*) of the experience of Gnan, not a single percent of deceit (*kapat*) can remain within. There should not be any element of deceit

(*kapat*) of any kind. There should be no thoughts of sexuality whatsoever.

So what all must leave? The ego must come to an end. The intellect (*buddhi*) must come to an end; it will not do if it is smoldering or appears to be dead. It has to die. When all the karmas are destroyed (*kshay*), then anger-pride-deceit-greed will also be destroyed. When all these attributes are annihilated, then speech will become *syadvaad*; it will not hurt any living being and it will be acceptable to all. Until then there is danger. There is tremendous danger, extreme danger!

### **Starve the *kashayas* for three years**

The energies of anger, pride, deceit and greed are sitting within, waiting in anticipation of ‘when will he let go of Dada so that we can grab him.’ They are always ready to entice you one way or another and lead you away from the Self. As long as they are present within, as long as there is evidence of their existence within, they cannot be eliminated. There is no merit in saying anything (speaking to others about this Gnan) unless they are destroyed. Such speech will be blown away in the air without any effect. Hence, it is not worth saying anything.

When the sweetness (*meethash*) is experienced within, it is the same as the *kashayas* getting nourishment. The *kashayas* of anger-pride-deceit-greed get nourishment and they use their strength and energies in full force on the other side. They become weak because they remain hungry from not getting any food for a while. They will go away if you do not feed them, if you were to starve them for three years. But people continue to feed them a little at a time. People are compassionate aren't they? So they keep feeding the *kashayas*. However, if you were to starve them completely, they would not remain past three years. Once they leave, the entire kingdom comes into your hands.

Are you aware that these *kashayas* are being fed? Are

you able to tell which one of them came and ate? The *kashayas* come and eat in this manner. This is how they feed. If they are fed just twice a month, they become as strong as they were before.

The *kashayas* have never been fed in 'our' home, which is why they all left. Once it has been decided, 'I do not want to feed them', then they will not feed. Awareness (*jagruti*) is needed.

The *kashayas* are still sitting there; they have not gone away. But at the same time, 'we' have not killed them either. 'We' are not *himsak* - violent - and that is why they have not gone away yet. 'We' do not have to starve them to death either. They simply remain at bay because of the aura and the 'heat' of the presence of the Gnani Purush, so what can 'we' do? We should not deliberately invite them either. Do they ever come to you to dine?

**Questioner:** Yes they do.

**Dadashri:** If you feed them raw food today, then tomorrow they will dine on cooked food. Therefore, you must never have a relationship or the interaction of feeding them. Whereas people feed them all the time, they feed their anger; they feed their pride etc.

**Questioner:** These *kashayas* eat everything so what should I do?

**Dadashri:** They will come to eat. Nevertheless Dadaji stands over you and through his blessings and grace (*krupa*) it is possible to clean everything. If you move away from this satsang on your own, then everything will immediately latch on to you. You should never leave Dadaji's support and protection.

These *kashayas* of anger-pride-deceit-greed are suppressed within and given a chance; they can still flare up suddenly. So, if you want to bring an end to them all, then the

only way is let them die. Understand these two words: *upsham* - that which can re-ignite and *kshayak* - that which will not re-ignite.

Your work will be attained when the generation of these *kashayas* becomes smaller. It is a very difficult task to reduce their numbers. It is a baggage of countless past lives. All these *kashayas* within have become calm for now but some of them can still continue to sprout. Moreover, some of them may sprout in the next life, but that is not a problem. Your next life is going to be very systematic and orderly. It would create problems if they were to express here in this life. They will not let you move from here.

### **Certification for doing Satsang**

Until you attain the state of *purmahuti* – a state free of *vishaya* and *kashaya* and the complete experience of the Self (*anubhav*) - do not even attempt to tackle this topic (of doing satsang with people), because the *kashaya*, the faults (*dosh*) lie dormant and hidden, how can you even speak? One is not certified as yet. The current state of yours is free of worries and you are progressing slowly on the path of liberation. You should not say anything unless the Gnani Purush, who is certified, tells you to do so. When He gives you the certificate to do so, then you can proceed.

All the faults (the *kashayas*) are ready and waiting within, otherwise ‘we’ would tell you on the first day, ‘Go ahead and speak, do satsang and I will sit leisurely.’ ‘We’ are looking for such help, but that state will arise automatically when all the *kashaya* within you become annihilated. Until then you should not be in a hurry to do so.

### **The sweetness of doer-ship (*garvaras*) makes one fall**

What is the definition of awareness (*jaग्रuti*)? It is called

awareness when one is not asleep (spiritually). A robber (*kashaya*) will not enter if You are aware.

**Questioner:** So we should be able to ‘see’ our own faults, should we not?

**Dadashri:** Yes, they are visible.

**Questioner:** We should also be able to see the ego (*ahamkar*), should we not?

**Dadashri:** That too is visible.

**Questioner:** So then what is the reason behind one slipping?

**Dadashri:** It is the ego that takes away all the ‘food’. To take *garvaras* is to taste the sweetness of doer-ship. It is verily the ego (discharge ego that exists after Gnan) that makes you do everything and makes you slip. It traps you in the taste of doer-ship (*garvaras*), by telling you ‘This is very good, it is very good; people like it.’

**Questioner:** If one tastes too much of the ego’s *garvaras*, will he fall again?

**Dadashri:** Of course! It is all nothing but sweetness that one experiences in doer-ship. When someone says, ‘I did all this’ it produces *garva* of doer-ship. As long as a person makes money, the sweetness of doer-ship (*garvaras*) will continue to arise, but when he incurs a loss, what does he say? He will say, ‘It was God’s wish!’ Let go of this foolishness! You claim to be the doer when you were making money and now you are blaming God! When *garvaras* arises, there is sweetness in it. Wherever you find ‘sweetness’, know that a beating and suffering is around the corner.

When there is no difference between the bitter and the sweet (insult and praise), then know that Gnan is present. The one who does not differentiate the bitter and the sweet is, and is not affected by either, is the one who has Gnan.



You should not say even a single word to explain or clarify any questions (about Gnan). Let there be casual conversations. Do not think that there is a difference between you and the other person. He talks because 'he' wants to show his superiority and importance (*visheshata*). And 'he' (the discharge ego) is verily the one who instigates and stirs up all those *kashayas*. Not a single sentence of 'ours' is uttered with the intent of self-importance (*vishesh bhaav*); the words just flow naturally. This is because the speech is a 'record.' (The Gnani has no ownership of the speech that comes out from him). There is no problem once even your speech becomes a 'record' (when you do not have ownership of your speech). There is no problem after your speech becomes a record (when truly all ownership of speech is gone), but as yet it does not come forth as a 'record', does it?

Generally, when two people are talking, you feel like putting your 'two cents' worth. That is not called Gnan. Gnan is not something to be used as a weapon to compete and argue. There should not be any competition. Competitiveness (*spardha*) is a worldly thing and it will keep you entrenched in it.

### **Grace and awareness are different**

The *kashayas* that lie smoldering within will be destroyed as awareness (*jagruti*) increases. You have to take advantage of this awareness. These external karmas (which present through an external *nimit* and ignite the *kashaya*) lie smoldering within but they die through *samayik* (focused application of the light of the Self during introspective meditation) of events of *kashayas* that have occurred. However, nothing is guaranteed until one becomes 'tested' - devoid of any reaction to any future situation which would otherwise give rise to *kashaya*. Such 'test examinations' in life are necessary.

*Jagruti* is that which 'sees this, that and everything.' That

is *jagruiti*. This 'Dada' remains in your memory all day long. This awareness of 'I am Shuddhatma' is there because of 'Dada'. It is called the fruit of his grace (*krupa-phala*), whereas, *jagruiti* is a different thing altogether.

There is no need to rush in this. This Gnan that you have attained is so rare, that one cannot attain it even in a hundred thousand life times. Having attained it with such ease and in a short while, one becomes embroiled in a rush and frenzy (*raghavaat*). This is not a line of shortcuts or impatience. This is the line of harmony, patience and stillness.

The Lord considers the establishment of the awareness (*laksha*) of 'I am Shuddhatma' a greatest thing. In the Kramic path, there is conviction (*pratiti*) of only 'words' that describe the attributes of the Self. One attains the conviction of the words, which describe the attributes of the Shuddhatma as 'I am this' and they place a great value on this conviction of words; they call this state *samkit*. However this conviction is only of words, whereas you have attained the conviction of the *vastu* – the actual Soul; the Self. It is a conviction that is natural to the Self (*swabhavik pratiti*). That is why this conviction (*pratiti*) is called *kshayak* (eternal). This Gnan can do a great deal of work; it is a tremendous wonder.

### **Subtle change of ownership when talking to others about Dada**

So if you want to achieve the absolute state of enlightenment (The Self) then maintain a very careful vigil; be very alert. As far as possible, do not say anything in any place whatsoever. Do not try to explain this Gnan to anyone. Otherwise there will be contrary result. To speak even a word of the speech of the Vitarag is a biggest spiritual liability.

What do people care, they will stick around you. All they care about is that they will get something. Do they not stick

around you if they think they are going to get something from you? You simply have to tell them, 'This is not a task for me.' You cannot utter even a word; otherwise it will ruin everything within you.

**Questioner:** But can we not at least talk about our own experiences?

**Dadashri:** There is no experience. The talk that comes out is really the words that 'we' have spoken. Those words are now sprouting forth. The experience however, comes very slowly.

So the entire Vignan of the vitarag should be present. No one knows even a fraction of this Vignan. It is 'our' speech that had entered within, is what is coming forth. And if some strong-headed intellectual were to come along, he will destroy everything with just a few words. Knowledge that is based on the intellect (*buddhigamyā*) will not work, will it? The world already has intellectual knowledge, does it not? Arey! People have memorized volumes and volumes of scriptures. You will become confused if they utter just one word.

It is 'our' Gnan that has been given to you as a seed that has grown and has produced the resulting (*parinaam*) experience. What 'we' have given you remains in the form of a seed within and it will grow again to give results. At the most you may talk about the Gnan by saying, 'Dadaji used to say...' But when speech comes forth in this manner, for a few days the listener may feel 'this man speaks exactly like Dadaji' but where will that take you? After a few days, it will make you fall hard; it will not let you go.

### **Become a child of The Gnani**

When someone gives you a compliment by saying, 'You spoke very well,' tell him, 'I am simply a child of Dada.' Just

maintain this much awareness and alertness and do not get involved in any other discussions.

When you digest my words, they will grow and come out in speech. That is a different thing. However the words must be as they are, without any change in tone, intent and meaning for the listener. The speech must not be made up or fabricated through imagination and intellect. What is the big hurry for you anyway, at this time? Do you want to remain as a child of Dada or do you want to become big and famous?

**Questioner:** I want to remain as a child of Dada.

**Dadashri:** That is it. There is fun in remaining as a child. That way there is a safe side and no danger for you. 'Dada' has to carry you. And if someone says, 'I have grown up,' then 'we' tell him, 'yes, then go out and play on your own.' 'We' try to make him understand, 'do not become 'big' and take off on your own.' but if he insists that he wants to, then 'we' let him go. 'Go ahead! You will come back when you get hurt and learn your lesson.' Our Gnan is such that it will not refrain from teaching you a lesson.

'You' simply have to tell your relative-self, 'Chandulal, 'we' know what you are like. So do not trap 'us'.' 'You' should talk to him this way. Tell him, "We' are with you when you become learned and proficient in this matter, but if you trap 'us' in trouble, then you will be sorry!'

This is how everyone has grown up, have they not? A child will learn to climb and if he falls, he will get up again and so on. First, he learns to push the walker around for support and then he learns to walk on his own. So this is the way to learn. Is this not the only way?

So if you want to complete the work (of your own salvation), then remember only one thing; if someone asks you anything, just tell them, 'I don't know anything, please go to Dadaji.'

## Hold the silence to attain the ultimate state of liberation

Do not get involved in discussion (conduct satsang) with people until you have attained your goal of absolute liberation (*purnahuti*). It is not something worth getting into. Yes, you may say this much to people, 'Go there, over there, the satsang is very good, this is how you may attain it, etc.' You may say this much, but do not preach anything. This is not something you can preach (*updesh*) to others. This is Akram Vignan; the science of a short-cut and step-free path to Self-realization.

For those who have attained Dada's Gnan, what they speak comes out is solely on the basis of Dada's Gnan and hearing such a speech, the world will surrender everything to him. What happens when people surrender in this way? He will be left trapped and hanging. All those *kashayas* of subtle pride, greed, self-validation, ego, and deception that have been laying dormant (*upsham*) within, will ignite. These words have tremendous appeal and attraction. This Gnan is very attractive. Therefore, remain silent. If you want to get complete benefit (liberation) then remain silent. If you want to open up a 'shop', then you are free to talk. But such a shop will hardly have any customers, and it will not last. It is because this is a 'given Gnan - you have been given this knowledge,' and so it will not be long before it vanishes. Such a shop runs for a while in the Kramic - traditional path of liberation. It lasts for two or five or even ten life times but then, that too vanishes. Opening a shop is tantamount to selling off your *siddhi* – stock of spiritual energy attained so far. That which has been attained is being abused and sold off.

Goshada was a disciple of Lord Mahavir. He was a very special disciple of the Lord. However, towards the end he became an adversary of the Lord. He had spent a lot of time with the Lord. As time went by he began to feel that he understood all the Gnan. He left the Lord, went off on his own

and started proclaiming, 'I am the tirthankara, he (meaning Lord Mahavir) is not a tirthankara.' At other times he used to say, 'he is a tirthankara, and so am I'. What can become of a person once this disease sets in?

Now when one does not behave even in the direct presence of Lord Mahavir, how likely is he to behave before 'us' and not go astray? What happens to people if they break before they have a chance of becoming strong? And that incident with Goshada took place in the fourth era whereas this is the fifth era, a destructive time cycle as compared to the fourth era; it will ruin countless lives to come.

People have taken just this kind of beatings from time immemorial. They have had this very same beating over and over again. The slightest taste of the inner pleasure sends the 'monkey ego' scrambling way up to the top.

### **The intense greed and craving to be worshipped**

Do you ever have an intense craving (*kaamna*) to be praised or worshipped (*poojavu*)? Let me know if you do, I will help you suppress it. That desire will stop if 'we' cut it off at its roots. That *kaamna* is very dangerous. Such *kaamna* does not arise in you, does it? It will arise some day for sure! So consider it a danger and proceed with great caution. When people praise you and welcome you, you will develop a habit for it; it will take hold of you from within, just like the habit of drinking tea. Then when you don't get it, you become perplexed and suffer. You will resort to deception (*kapat*) in order to get respect and praise from others. There is great danger in this, so beware.

But what are people hungry for? What is their *bheekh* - beggary for? It is a beggary; the need to be worshipped. And when someone even does 'this', give them respect by placing their palms together and bowing their head to him, he becomes

elated. The fool! These are all signs of going to hell. There is grave danger in this. Such habits, that have taken hold, will not leave.

**Questioner:** How can one tell whether he has an intense craving to be worshipped (*poojavani kaamna*)?

**Dadashri:** He can know everything; he knows what he likes. Does he not know that he likes ice cream? The ‘thermometer’ (gauge) within, The Self, is there, hence he knows everything.

The human beings of the current era are very *lalachu* - insatiably greedy. They create their own world of self-importance; they create situations where they get praise wherever they go. And those who covet praise and recognition will not be able to attain the truth. Everywhere you look, people have started their own shops of worship. They have an intense inner craving to be worshipped and praised. The moment someone folds his hands and bows his head to him in a praiseful manner, the internal sweet tingling rises in a crescendo. He wallows with indulgence in such temporary pleasures.

That is a completely wrong path. There is no graver disease than this intense craving to be worshipped. Who is to be worshipped? The Self is indeed the One to be worshipped. So where is the need to worship the body? But there is tremendous greed and craving for wanting to be worshipped. What are you going to gain from the worship of the body that is inevitably going to be burnt in the funeral pyre? But alas! That *lalacha kashaya* - the *kashaya* of insatiable greed is such that he seeks to be worshipped. So these are all intense cravings (*lalasa*) of wanting to be recognized and worshipped. Otherwise, liberation is not difficult to attain. These tendencies (*daanat*) that exist within are difficult and problematic.

It is very dangerous if such cravings arise. Have you ever had such a craving or desire? Do you ever feel ‘tickled’ inside,

even a little? That is why 'we' caution everyone. People will fall if 'we' do not warn you of this danger. If one were to fall having arrived at such a high and worthy place, he will become useless and get hurt very badly. He will not get hurt so bad if he falls from a lower height but he will get hurt very badly if he has attained a very high level. So remain wherever you are and do not fall (regress) from there.

Do not bring your own words into this. Take the words that I speak here and use them as they are. Do not even build a new 'station'. Or have you already built one? You have not dug holes for the foundation have you? You have not built anything have you? Should there not be a warning sign in place? Or else where will you end up? This path is very different and you will encounter so many enticing places and situations along the way. You have never encountered such enticing situations before. Even highly evolved spiritual beings have fallen victim to this, so what hope is there for you? So follow this path of 'Dada Bhagwan' properly. It is 'a clear and a first-class road!' There is no risk or anything on it.

### **Danger zones in the path of moksha**

Leave and forsake anything that interferes in the path of liberation and proceed forward. That is considered, as following the goal. You must make sure that you must not lose sight of your own goal (*dhyeya*) of moksha no matter how difficult the circumstance you encounter.

Some days, does everything work out according to your goal? Nothing goes off track? So it has all become natural (*sahaj*), has it not?

**Questioner:** I have to keep turning the 'handle' within.

**Dadashri:** Do you have to keep turning it? But do they - the *kashayas* of greed, pride, anger and deceit, listen to you? Right away?



**Questioner:** Yes, right away.

**Dadashri:** Right away? It takes no time? That is good. The hallmark of internal separation and liberation is the extent to which ‘they’ listen to You. The more they pay attention to Your instructions and listen to You, the greater the freedom. You are separate from them by that much. The Self - the absolute Soul cannot be bribed. It cannot be tempted by any bribes. When the self takes bribes and succumbs to such intense greed (*lalacha*), the *kashayas* will stop listening to You – the enlightened Self. If the self is being deceitful in corruption, then it will stop listening to You - the Self who has the goal of moving ahead on the path of liberation. Once one tastes the fruits of intense greed (*lalacha*) and the bribes, those inner enemies (*kashaya*) will not listen to him.

Such worldly interaction (*vyavahar*) will indeed drag one only in the contrary direction, will it not? Such has been the *vyavahar* for infinite lives, and this has been the path, has it not? So now even when it goes towards the other side (the worldly side), you have to steer it towards your own goal. An ox will automatically walk on the old path it is used to, will it not? Now You need to follow the path according to Your goal and not the other way, the old path that you were used to. You have to say, ‘Not this way, walk on this one.’

So the inner enemies—anger, pride, deceit and greed, will listen if you do not take the bribe. But once you take a bribe, the suffering from all aspects will follow. Hence, you must never deviate or step off from the decided goal – your *dhyeya*.

**Questioner:** What is that bribe like?

**Dadashri:** One will go and taste it. And in doing so if he finds sweetness in it, he will sit and linger there. Having tasted it once, he will return for a bottle or two of the same!

All this is deceptive tendency (*kapat daanat*). One wants to follow the path of moksha but also has a deceptive intent;

how can the two co-exist? He should have a pure and clear inner intent (*daanat*) without an iota of deception to taste any promise or lure of pleasure. The problem is the old habit of delving into and tasting the pleasures of the mind and body. In doing so one tends to linger there enjoying the temporary pleasures therein (*masti*).

**Questioner:** Is the pleasure seeking behavior (*masti*) that of the *prakruti* (the non-Self complex of thoughts, speech and body)?

**Dadashri:** Then who else's? That is the habit he (the relative-self) has developed, has he not? So You (the enlightened Self) need to tell the non-Self, 'no, I need to go this way, I don't want any *masti* (transient pleasure), I wish to proceed on my path and attain my goal.' These *mastis* of the *prakruti* will lead you in a web of entrapment.

That which breaks Your goal is your enemy. How can You afford to have your goal destroyed? Otherwise, such behavior of indulgence is analogous to entertaining sexual thoughts and ideas (*abrahmacharya*) while wanting to remain on the path of celibacy (*brahmacharya*). Pleasure will arise within thoughts, but what can you do? Is it not a grave fault? Then naturally, your goal is bound to become infested with the 'disease'! Putrefaction will start to invade, will it not?

Here, you have to make the mind so tenacious and firm that whatever happens in this life, even if this body were to leave, in this very life the 'work' needs to be finished and accomplished. Such an unflinching and unwavering decision has to be made. The work will then definitely be accomplished by itself. You have to make this firm, for Yourself. There must not be any sloppiness on Your part. Thereafter, whatever happens is correct. Thereafter you must not worry if some things do not work out. Everything will come along.

What is the extent of your authority (*adhikaar*) in this? It

is your *bhaav* - the deep inner intent - of 'I would like to accomplish this much.' The *nischaya* - the determining energy of the Self; you must use this authority of yours. And secondly, be careful that you do not allow any external disease of 'Let me give satsang of Akram Vignan to a few people'. Care must be exercised in this regard otherwise new diseases will creep in and feed the inner enemies of pride, and lead you astray. It will pull you away on to the wrong path. What becomes of the one who goes astray? There will be no one to save him and bring him back to the main path. Therefore, if You desire liberation do not indulge in 'talking about this'. If anyone asks you anything, just say, 'I do not know.'

'We' are pointing out all the danger zones and pitfalls on the path of liberation. Things will go wrong if 'we' do not point them out. All these *mahatmas* listening here have come here with tremendous merit karma and hence this speech and this topic has expressed in such exact details. Otherwise how is one to know? And why would 'we' enter into such depths? This matter has come forth in the course of our discussion. Otherwise who had knowledge that such things do indeed go on?

### **To move on inconspicuously**

*Alochana*—to recall and confess wrongdoing - begins from the moment you tell 'us' what and how it has happened. Whatever has happened is immaterial. It is always forgiven. But the moment you tell 'us' exactly as it happened, that is the beginning of *alochana*. That means you have turned around from that path. Then 'we' clean it all. This path is filled with pitfalls, so be careful. There is extreme danger in it. Do not discuss a word with anyone. And if you want to, come and tell me, I will then tell you, 'Now you may speak.' Otherwise, there is grave danger in saying even a word.

The world's salvation will occur, whenever the time comes. When nature makes you ready as the *nimit* (instrument)

- of salvation, then proceed. You should not try to become ready on your own. This is not something one can get ready for. If you try to sell the *siddhis* - spiritual energy - what will the world not give you? But in the process you will lose your wealth of the human form. Not only will you lose it, but you will become eligible to go to hell!

Ours is the path to moksha where one has to go very silently and secretly.

### **Subservience to the Gnani Purush**

Do not let go of this satsang no matter what others tell you. You will receive the Lord's grace - *krupa* - when you come here, and everything will fall into place. It will not take long at all. Problems and difficulties are inevitable on the way, which is why we say, 'In the face of all kinds of obstacles on the path to moksha, I am the one with infinite energy.' At the same time the non-Self complex, as an opponent with its infinite energy is there too, which prevents Your moksha.

That is why the Lord has said, 'Proceed with subservience (*aadhinta*) to the Gnani Purush; follow his instructions. Even if he says something that does not quite sit with you or sounds crazy, follow his instructions all the way. This is because He is vitarag. If you cannot understand through your intellect, then just make the decision that since you have understood and accepted nine of the Gnani's ten equations, it is immaterial if you do not understand the tenth one. Do not find Him at fault. Just accept the fact that it is your own mistake that you do not understand Him. Why is it that you cannot understand His one point when you can understand the rest? So do not find Him at fault here. He has destroyed all His mistakes. The intellect is bound to show you fault even in the Gnani Purush.

We can make do if it were a question of death of just one lifetime, but when you do *viradhana* - irreverence and negative talk about the Gnani Purush - you will incur deaths of a hundred

thousand lifetimes. Whose *viradhana* are you doing? Of a *vitrag*?! You may curse this 'Ambalal Muljibhai' a hundred times over. Go ahead and do so if you don't agree with him! But generally people make this grave error without even understanding anything. That is why 'we' had to keep this Gnan a secret, and had continued to keep it a secret for many years.

I have said that I am taking you to a very high place. If you fall from there, you will not find even a fragment of your bones. So either do not come up with me or if you want to come with me, then tread very gently. Moksha is simple and straightforward; this Vignan is such that it guarantees final liberation in one more lifetime. But do not come up with me if you want to misbehave. I have already told everyone this. This road goes up very high and there will not be a bone left to be found if you fall from there. All the same, some who have come up with me, often worry and tell me, 'He is likely to instigate again; he will do this'. However, I have built such a protection for him that he will not fall. Just as the authorities have installed guard barriers, I too have a protection barrier. I have not allowed anyone to fall yet.

### **Behold the compassion of the Gnani**

The Gnani Purush will show you whatever 'disease' there may be within. He will not show you any other faults (*dosh*). This is because He wants to cure you of the disease. Do doctors cure a patient's disease or increase it? Besides, are 'we' saying all this for our own goal or benefit? 'We' are saying all this especially for you and that too with *vitragata* - absolute and complete detachment. The disease will not be eradicated without stern words. What removes this disease? *Vitragata* and stern words! The sternness in those words is such that it will break every joint in your body. And at the same time those words are filled with complete *vitragata*.

This 'Dada' sits leisurely as he continues to cleanse

everyone and sort everyone out. Still how can I do this for everyone? I would lose my mind. Don't you think I have a lot to contend with from morning till night? How many 'files' must come to 'us' in a day? Some even tell me, 'My husband did this to me.' Do 'we' have to teach even that?

**Questioner:** There is not a single case, which has not come before you Dada. All kinds of cases have come before You.

**Dadashri:** What else can we do then? In fact 'We' had said 'no' to a couple of people but a voice from within said, 'Which 'hospital' will this poor man go to? If You send him away from here, there is no 'hospital' out there suitable for him.' So then, I started dealing with such problems again. But, the mind found it bothersome. It would often prompt 'us' to push it away. Again from within that voice would say, 'Where will this poor man go? What other 'hospital' will he go to? However crazy he may be, even if he does not know how to speak, or has no manners or any redeeming qualities, no matter what he is like, let him be!'

**Questioner:** The part that says, 'it will be good if he goes away', what part is that? And which part says, 'Where will that poor man go?'

**Dadashri:** The part, 'Where will he go?' is that of the Lord within, the *Parmatma*. That One is saying, 'No matter how crazy he is or how disrespectfully he speaks to 'us', where will he go?' That is the Supreme Soul speaking within! No other 'hospital' will shelter such a man. As it is, they do not even take care of those who are good. And even if they were to keep such people, they do not have any medicine to treat them with. All they have is some poultice of crushed powder, which will not work here. For this, you need a special 'glue' that will stick the moment it is applied.

Otherwise, who will stick his hand in this stinking mud?

But even if just one human being is helped, he can then help so many others. And when 'we' scold anyone, it is with the intention to liberate. Otherwise, who would scold in this way? Who would ruin the mind? This scolding is for the salvation (*kalyan*) of that person. A father scolds his son to exercise his fatherhood. More than the welfare of the son, he has the intense beggary to be the father. If a husband is scolding his wife, he does it for his beggary of maintaining his superiority as a husband (husband-hood; *dhanipanu*). But when the Gnani Purush scolds, He does it for the salvation of that person.

The whole world is roasting like potatoes in the fire. People of this country as well as in foreign countries; everyone is roasting in the worldly fire. When I told someone that people are roasting like sweet potatoes, he told me, 'Dada, not only are they roasting but they are now on fire! Whatever moisture there was in the potatoes has gone and now they are on fire!' Such is the current predicament of everyone in the world. What must be the goal of 'our' satsang? It is to bring salvation for the world – *jagat kalyan*. This *bhavna* does not go to waste.

What 'We' are saying is destroy all miseries. 'We' cannot bear to see these miseries and suffering. Still 'we' do not become emotional about it. At the same time 'we' remain that much vitarag too. Despite this, 'we' cannot bear to see people suffering. 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*).

\* \* \* \* \*

## I-ness (*potapanu*) : Supreme Soul (*Parmatma*)

### Oneness with the entire universe

Here there is oneness (*abheda bhaav*). You and I are all one. I do not feel separate from any of you. And even with the fifty thousand people here, there is no sense of separation (*judai*) with anyone of them. Neither is there any separation with the rest of the world. You are the one who has separation.

So to begin with, I remain one (*abheda*) with all these fifty thousand *mahatmas* here, and secondarily I remain one with the whole world. I do not have any separation (*judai*) with anyone anywhere. Therefore, this is the primary oneness (*abheda*) and the other is the secondary oneness. I do not want anything else. I do not have any *buddhi* (intellect) and that is why I feel oneness with everyone. I feel like everything is mine. Separation occurs in the presence of the intellect, so how can there be any separation when there is no intellect? Intellect creates separation (*bheda*); it shows 'this is mine and that is yours' and that is separation. How can this division of 'yours' and 'mine' exist when there is no intellect? This divisive intellect (*bheda buddhi*) that has arisen is the one that shows, 'I am separate from this person'.

**Questioner:** The moment one becomes separate (*alag*), he feels the separation (*judai*), does he not?

**Dadashri:** And with that separation (*alagata*), one has gone in the wrong direction. I do not have any separation with you, but you have separation from me.

**Questioner:** Do many people not say 'we are all one'?



**Dadashri:** One says that but the sense of separation (*judai*) remains. Until ‘that’ – the absolute state - is attained, the separation will remain. One may say, ‘we are all one’ but as long as the precise ‘fitting’ does not occur, he will continue to feel the separation. That is why I do not feel the separation from anyone in this world. I consider not only those who have come here, as mine but everyone else as mine too. They are all mine and I am theirs.

The experience of the Self increases as the duration and intensity of oneness prevails. Yes, the belief of separation is verily the reason for the dissipation of the energy of the Self. All these problems exist because of the belief of separation. Do you have any *judai* - sense of separation - with anyone?

**Questioner:** I want to remove this sense of separation, Dada.

**Dadashri:** What are you saying? There is no other way but to be rid of the separation. You will have to become *abheda* (one who has no separation with any one), will you not? *Potapanu*, (‘I-ness’); the last remnant of ‘I am this body’ will have to leave. Once this *potapanu* leaves, the separation (*judai*) will go. Now, as long as there is intellect, this ‘I-ness’ (*potapanu*) will not go away, will it? And as long as there is intellect, does it not create the separation (*bheda*)? Once *potapanu* leaves, one becomes *abheda* - the One without separation.

### I-ness (*potapanu*)

Look, let me tell you as it is; once and for all. A great deal of time, life after life, has passed in this way, for ‘us’. That is why I am showing you an easy way. I had to look for the path on my own, but I am showing you the path that I have traversed. I am giving you the key to unlock all the obstacles along the way.

This ‘Ambalal Muljibhai Patel’, has let go of his ‘I-ness’

and surrendered everything only to the Lord. The Lord now takes care of everything for A. M. Patel, and He (the Lord) does take care of everything, does He not? The 'I-ness' that was there before, left with the departure of the ego. Otherwise, the ego is not such that it will leave.

The separation exists only as long as there is the presence of 'I-ness' (*potapanu*) and until then the Lord stays away. The Lord is with you as soon as you let go of the 'I-ness'. Why don't you let it go? It is so easy! If you let go of the 'I-ness', then God Himself will take care of everything for you. You will not have to do anything if you let go of the 'I-ness'.

Who do you know as 'Dada Bhagwan' in this? The one you see sitting in front of you is a 'public trust' called A. M. Patel. And people take him to satsang wherever they can, whenever the circumstance arises because there is no sense of 'I-ness' within 'us'.

What has Shrimad Rajchandra said about a Gnani Purush? The Gnani Purush is the One who does not have even the slightest inclination (*spruha*). He has no beggary of any kind. He has no beggary for giving *updesha* (spiritual discourse); He has no beggary for disciples. He has no beggary to change anyone for the better. He has no *garva* or *garavata* – no doership or wallowing in worldly pleasures; no 'I-ness' (*potapanu*). All the above are inherent in 'I-ness'.

In this world there is not a single man that does not have a sense of 'I-ness'. It is a different matter when we talk about the universe; there we have the tirthankaras. But as far as this world is concerned, there is no one without 'I-ness'. Only those who have fallen short of attaining the tirthankara lineage are free of 'I-ness' in this world.

### **The Gnani does not have 'I-ness'**

What are the attributes and qualities of the one without 'I-

ness'? What does it mean to have no 'I-ness' (*potapanu*)? If you were to tell a Gnani Purush, 'Let us go to Mumbai today,' he will not say, 'No'. If people take him to Mumbai, he will go like a 'piece of baggage' and he will return to Ahmedabad like a piece of baggage. So he does not have 'I-ness'. If people ask 'us' 'Dadaji when shall we go?' 'We' tell them, 'Whenever it suits you.' 'We' do not say anything more. So when they take this piece of baggage, there is nothing wrong in it. 'We' tell them, 'Son, take 'us' when it suits you', because 'we' do not have any 'I-ness'. Do you think anyone who has 'I-ness' will go anywhere like a piece of luggage? He will say, 'I am not coming today.' Would anyone be ready to become a piece of luggage? Would anyone say such a thing?

Many people in Mumbai and Vadodara tell 'us', 'Dada, it would have been nice if you had come early.' They say such things, so 'we' tell them, 'They bring me like a baggage and take me away like a baggage.' Then they understand, but they ask me, 'Why do you say 'like a baggage'?' Alas! If this is not like a baggage then what is it? The Lord is within for sure, but on the outside if this is not a baggage, then what is it? Hence, there is no 'I-ness'.

I will go wherever they carry 'us'. Often there are many things 'we' do not want to eat and yet we do, there are times 'we' do not want to drink and yet 'we' do. 'We' even do other things that 'we' do not want to. 'We' do not have a say in these matters. It is all mandatory (*farajiyat*). 'We' will drink your tea to give you encouragement. Even if the tea is too strong and it does not suit the *prakruti*, 'we' will still drink it because it will make you happy that 'Dada drank my tea'. That is why 'we' will drink it.

During this journey that 'we' just made, 'we' did what others asked 'us' to. If they say, 'You have to stay here', 'we' will stay there. If they say, 'Now let us go from here,' then 'we' will do that.' 'We' do not have any *amaarapanu* - 'we-ness'.

The 'we-ness' is gone completely. For too long 'we' have lived with this 'we-ness'. 'We' did not have any 'my-ness' – *mamata* from the beginning and therefore there was no problem.

It is like this, I am subservient (*aadhin*) to everyone. What is the reason behind this? It is because there is no 'I-ness' (*potapanu*). Therefore, I am absolutely subservient to the circumstances. I am also subservient to all of you. Subservient means a completely egoless state! To be subservient (*aadhinta*) is a very good thing. 'We' do whatever the person who is with 'us' tells 'us' to do. 'We' do not have any opinions. If 'we' feel that there is weakness in what he is saying, 'we' will tell him, 'brother, do it this way.' After that, 'we' remain subservient.

### **Naturalness is attained synchronously as the last remnant of the ego leaves**

This is 'our' naturalness (*sahajikata*). There is never any problem in the state of naturalness. There is never any interference, of any kind at all. If you say it is this way, then so be it and if you say it is that way, then so be it. There is no remnant of *potapanu* (last traces of discharge ego). And you on the other hand are not the kind to let go of this '*potapanu*', are you? To me if someone says, 'we are going by car' then it is fine and again tomorrow if he says, 'we will have to go by train,' then that is fine too. There is never a 'no'. 'We' (referring to the Gnani Purush and the fully enlightened Lord within) have no objection at all. 'We' have no opinion. This is naturalness. Naturalness is to follow the lead of the opinion of others; it is to do according to the wishes of others.

'We' are always in the state of naturalness. This naturalness is continuous. There is not a single moment out of naturalness. 'We' remain as nature keeps 'us', because the egoless state has been attained. How can you become spontaneous (*sahaj*) with even the slightest existence of 'I-ness'? When one

gives up the last remnants of the ego (*potapanu*) he becomes natural. When one attains naturalness (*sahaj state*) he can continuously remain in the awareness as the Self (*atma upayog*).

### **Drama begins when 'I-ness' decreases**

*Potapanu* ('I-ness') is a very big word. There is not even a trace of 'I-ness' in 'us'. Yet 'we' make Hiraba sit next to 'us'. People ask 'us', 'Who is this?' and 'we' would tell them, 'This is my wife.' 'We' will say all that. 'We' will even tell Hiraba, 'I do not like to be without you.' How good she must feel when 'we' tell her that!

But with 'us', it is all 'dramatic' (like acting in a play). One man tells me, 'Can you bless my land by gracing it with your footsteps?' I told him, 'Why should I have any problems?' 'We' would also ask him about his land, such as when he made the deal, how much he paid for it, etc. Some people may even think that Dada has become a land broker!

If a person gets a benign white spot on his body but he keeps showing it to me, I would gently rub my hand over it just to satisfy him.

**Questioner:** That too is a drama, is it not?

**Dadashri:** It is all a drama. The whole day is a drama for 'us'. All my actions of the entire day are a drama. If you take 'us' to your home for *darshan*, that too is as a drama. If it were not a drama, then the 'I-ness' (*potapanu*) would be there. Because there is no 'I-ness'; the drama is exact. Otherwise, it would be like, 'I will have to go there for a visit. I will have to go there to give *darshan*', but there is no such thing within.

Therefore, all this is nothing but a drama. The whole daylong I am doing a 'drama'. When I sit in the satsang and answer questions, that too is a drama. But the drama starts only when the 'I-ness' (*potapanu*), decreases and not otherwise.

## Still the 'I-ness' remains

Some people think to themselves, 'Now I do not have any 'I-ness' or 'my-ness' in me any more.' And yet whole daylong they live in *kashaya*. One claims he has no 'I-ness' and yet he experiences *kashayas*. In fact his 'I-ness' is the basis of his existence. His 'I-ness' does not go away. It is very difficult to get rid of.

What does it mean to say that the 'I-ness' has gone away? It means that one does not even have any voice in it. Do you do according to what others tell you or do you have a different voice of your own within you?

**Questioner:** It is separate.

**Dadashri:** That is the 'I-ness' – the *potapanu*. 'We' do not have any voice of any kind. If someone tells 'us', 'Dada, sit over there', 'we' will go and sit. 'We' would do so even if 'we' do not like to.

**Questioner:** This 'I-ness' is also related to the intellect (*buddhi*) is it not?

**Dadashri:** The intellect is the sign of 'I-ness'. As the sense of 'I-ness' goes down, the proportion of the intellect goes down too.

**Questioner:** What is the difference between 'I-ness' (*potapanu*) and 'my-ness' (*maarapanu*)?

**Dadashri:** My-ness is *mamata* and I-ness (*potapanu*) is a big ego. It is not a nominal ego.

After attaining this Gnan, You have let go of the 'I' (*hoon*) and 'my' (*mamata*), but You have not let go of *potapanu* - 'I-ness'. There is no doubt that You have become free from 'I' and 'my'. What is the definition of *mamata* (my-ness)? It is to worry about something of yours when it has been lost. You do not experience any worry after something valuable is lost. This

shows that your 'I' and the 'my' are gone. Yet the 'I-ness' (*potapanu*) still remains.

**Questioner:** Does 'I-ness' mean individuality? I am different from others, is that what it is?

**Dadashri:** The individuality is gone. Both 'I' and 'my' are gone, but the 'I-ness' still remains. This is because, no matter how angry someone gets, no matter how much someone insults, he will fight with that person but he will eventually bring about resolution before he goes to bed. Therefore, this assures us that the ego is gone; otherwise, the ego will carry on the whole nightlong. A person without ego will fight but he will also find a solution whereas a person with an ego will not. He will continue to increase enmity. A person with *mamata* will holler and complain even three days after his pocket is picked. The moment someone reminds him of it, he will say, 'What can I do?' Whereas to you once it (wallet) is gone, it is gone. That shows that the ego of doer-ship (*ahamkar*) and *mamata* ('my-ness', the feeling of 'this is mine') are gone. However, the 'I-ness' (*potapanu*) still remains. Just 'see' it.

That is why Krupadudev has said, 'The Gnani Purush does not have *potapanu*.' Krupadudev has used the word '*potapanu*'; he has written something significant. What do you think? Has he not used a great word? Now who can explain this? How can someone explain in the language Krupadudev has used?

**Questioner:** The Gnani Purush can explain that, can he not?

**Dadashri:** Yes, because no one else can.

### **The authority is gone, the 'I-ness' remains**

**Questioner:** Please explain the following Aptasutra of Yours, Dada:

“How does the Gnani's *antahkaran* (the inner component

of the mind, the intellect, the chit and the ego), work? '*Potey*' the one who is the 'I am' moves away (from the non-Self complex); then the Self is separate from the *antahkaran*."

**Dadashri:** The *antahkaran* carries out the worldly activities on the one side and the Self 'does' 'it's' work on the other. The Gnani does not have *dakho-dakhal* (interference and hence it's effect thereof).

What is *antahkaran*? It is that from which arises the sense-intent of 'doer-ship' (*karta bhaav*) of 'I am the doer'. The Gnani remains separate from the *antahkaran*. After attaining Gnan, Your real doer-ship does not remain, but your relative doer-ship does. That means the discharge doer-ship remains. But for You, there remains a slight *dakhal*; the effect of seemingly becoming Chandulal, whereas for the Gnani there is no *dakhal*. If 'one - *potey*' ('I am') moves away, then the Self is separate from the *antahkaran*. 'One (*potey*)' has been a resident in this *antahkaran* for infinite life times; that 'one' now moves away.

**Questioner:** Who is this '*potey*'? Please explain.

**Dadashri:** That verily is the 'I-ness' (*potapanu*). If 'we' tell you, 'let us go to the park' and you say, 'No, I will not come. I do not like to go there.' That is 'I-ness' (*potapanu*). The Gnani Purush does not have this 'I-ness'. He will go wherever you tell him to.

**Questioner:** Who exercises the 'I-ness'?

**Dadashri:** That 'one (*potey*)' only! Verily the 'one', the original one, the 'I am', is the one. He does not let go of the seat. The realm of his authority (*satta*) is gone but 'he' does not let go of the seat. Therefore, You have to gradually make 'him' let go of it. Now 'his' authority and realm is gone, so there is no problem. It is not easy to let go of this seat. It is not easy to let go of the 'I-ness' (the *potapanu*). Do you understand the



'I-ness' or not? There is a continuous feeling of 'I-ness' in everything that has become a discharge. It is nothing but an effect. The entire authority (realm) is gone. The root of 'I-ness' does not go away. It is not likely to go away suddenly. It will eventually do so gradually.

'We' do not have any 'I-ness' (*potapanu*). So, You have to become like that. 'His' authority (realm) is gone even for You, after this Gnan, so sooner or later it will happen for You too; the 'I-ness' will go away. But You have to realize (*janvoo*) what You have become. The '*hoonpanu* (the doer I)'; the 'I' with weight and emphasis which is the charging ego, its authority and its realm (*satta*) are gone. The belief of 'I am Chandulal' is gone, however in discharge, you continue to have the gnan (knowledge) experience (*anubhav*) and conduct (*charitra*) of 'Chandulal'. When the realm and the authority is gone; it is all over. But '*potey*', the 'I am' remains.

### **I, the lawyer, Mangaddas**

Let me explain this '*potey*' (the 'I am') to you. One lawyer came to see me. I asked him, 'What's your name?' He replied, 'Mangaddas.' I asked him, 'What do you do for a living?' He replied, 'I am a lawyer.' I asked him, 'Do you say 'I am a lawyer'?' He replied, 'Of course! I am a lawyer.' I asked, 'So then who is this Mangaddas?' He replied, 'I'. Then I asked him 'Then who is the lawyer?' he said, 'I'. So, I told him 'So then you have to say, 'I, the lawyer, Mangaddas', right?'

This is what a person at someone's door was saying. A man knocked on someone's door at night, when everyone was asleep. The owner asked 'Who is knocking on the door this late at night?' The voice replied, 'I'. The owner asked 'I' who? Identify yourself otherwise I will not open the door.' So the reply came, 'I am the *bavo* (ascetic)'. The man asked, 'But tell me which *bavo*?' So the man at the door said, 'I, *bavo* Mangaddas.' Then the owner opened the door.

That is how this 'I lawyer Mangaddas' is. So when you took this Gnan, the 'Lawyer' and 'Mangaddas' went away, but the '*potey* – the 'I' still remains. Therefore 'I-ness' (*potapanu*) still remains for You. When the other lawyer in the court says something wrong, the 'I-ness' (*potapanu*) in you will express.

If someone comes here to discuss something complex regarding satsang or any other topics, it is fine if the discussion continues for an hour and half. There will be no *dakhodakhal* (interference and its effects), from 'us'. Elsewhere when that happens, it may even result in *matbhed* - separation due to difference in opinions. 'We' have no *dakhodakhal*. A task of one hundred hours will be accomplished by 'us' within an hour! But there will be no *dakhodakhal*. This is because 'we' do not have any 'I-ness'.

### **Protection of the *prakruti* is *potapanu***

Do you have 'I-ness' or not?

**Questioner:** It does arise sometimes.

**Dadashri:** Otherwise what remains? There is constant and continuous awareness (*jaqruti*) in the one who does not have 'I-ness' (*potapanu*). Whatever unawareness (*ajagruti*) there is; is all verily 'I-ness' (*potapanu*). The 'I-ness' will arise immediately when someone tells you that you have no sense, does it not?

**Questioner:** It does sometimes.

**Dadashri:** Does it happen everyday or only sometimes? Tell me when it does not happen. All this is 'I-ness' only. That, which one protects, is *potapanu* 'I-ness'. To protect this *prakruti*, the non-Self, is all 'I-ness'. The loss of ownership of the *prakruti* (the belief of 'I am Chandulal') has been established through conviction (*pratiti, shraddha* – the belief of 'I am the pure Soul'), but still the 'I-ness' (*potapanu*) does not leave, does it?

**Questioner:** 'I-ness' is bound to be there as long as 'I am correct' remains, is it not?

**Dadashri:** There is no such thing as right or wrong. There is no problem with the 'I-ness' of that kind. There are many other types of 'I-ness'. One gets upset at the slightest comment. That is protection of the *prakruti*. Not only does one protect the *prakruti* but he turns things around by employing deceit (*kapat*). In that situation, the 'I-ness' is doubled. To vehemently protect one's self, is all *potapanu*. Not only do they protect themselves, but they do it artfully and then dodge away. The artful dodging is deceit.

Did you understand the meaning of I-ness; the *potapanu*? One still continues to protect the non-Self, and that protection is attained through artfulness and deceit (*kada* and *kapat*).

**Questioner:** To protect one's *prakruti* is considered 'I-ness', so when does that turn into deceit?

**Dadashri:** All the 'I-ness' goes into protecting the *prakruti* the non-Self. The 'I-ness' without *kapat* (deceitfulness) is better; it is softer, but the other is bad.

**Questioner:** You have said that protection of *prakruti* is 'I-ness' and to protect through artfulness and deceit is double the 'I-ness'.

**Dadashri:** Yes, that is double the 'I-ness'. Even children protect themselves, but there is no deceit in it.

**Questioner:** When a person knows that he has protected his *prakruti* artfully and deceitfully, what is that?

**Dadashri:** He will recognize it if the deceit *kapat* is thin but he will not if it is heavy and dense.

### **Aggression is intense *potapanu***

Do you have a desire to get rid of the 'I-ness' (*potapanu*)?

**Questioner:** Yes.

**Dadashri:** When the hurt inflicted upon any living being stops, then those layers will begin to shed.

**Questioner:** What layers?

**Dadashri:** The layers of 'I-ness' and all other coverings over the Self. Not only does one have the 'I-ness' but it is an 'I-ness' with an attacking nature. 'I-ness' with protection (*rakshan*) is different from the 'I-ness' with an attack.

**Questioner:** This is very important information that has just surfaced, Dada. You said that there are two types of *potapanu* 'I-ness'; one is with protection and the other is associated with a tendency to attack.

**Dadashri:** Yes. When the 'I-ness' associated with attacks goes away, then the 'I-ness' with protection will come. That is the proper 'I-ness', until then all the 'I-ness' is regarded as *himsak bhaav*; violence laden with violent intent. Only after the 'I-ness' associated with attacking nature leaves, will the dissolution of 'I-ness' associated with protection begin.

**Questioner:** Would you please explain further what this attacking 'I-ness' is?

**Dadashri:** What good is any 'I-ness' that hurts others? It is a different matter if that 'I-ness' is for the protection of ones' own *prakruti*; that is called 'I-ness' but the 'I-ness' that hurts others, cannot even be considered 'I-ness'.

What is the 'I-ness' in people like? Protection of their *prakruti* is definitely there, but they also attack others. They also strike (verbally and non-verbally) others. So do people not need to get rid of this enormous 'I-ness'? Protecting one's *prakruti* is 'I-ness'. Are our *mahatmas* doing that? Alas, that is precisely why it, the non-Self, does not become *sahaj* (natural). Here, the moment one is faced with the slightest insult, he protects the *prakruti*. This indeed will prevent the process of

*sahajata* (naturalness) from occurring, will it not?

The *potapanu* with protection may remain, but any other kind of *potapanu* must leave. If someone says, 'you don't have any sense', there should not be any protection of the *prakruti*. Who is the sole authority in this? It is the ego (*ahamkar*). The one that opposes or resists is the ego. Who opposes everything and challenges? It is the ego. But the ego is gone, is it not? So the protection is being done unnecessarily, is it not?

So whatever happens is correct. You will not find such discussion and talks in any scriptures. Talks about protection of the *prakruti* are not to be found anywhere. Because, who will not protect the *prakruti*? Everyone, except the Lord, protects his or her *prakruti*. And You are protecting the *prakruti* even though it is not Yours; it is an alien. You know that it is an alien and having known that, You are still making arrangements to marry 'her'! Is that not a wonder?

The ego (*ahamkar*) and 'my-ness' (*mamata*) are gone, but 'I-ness' (*potapanu*) remains. Is that not a wonder!

### **The 'seer' does not have 'I-ness'**

What do 'we' call 'I-ness' (*potapanu*)?

**Questioner:** Protection of *prakruti* is 'I-ness'.

**Dadashri:** So should the *prakruti* be protected?

**Questioner:** 'We' are the 'seers' (*jonara*); what needs to be done and what needs not to be done.

**Dadashri:** The 'seer' (*jonaro*) does not have any 'I-ness' (*potapanu*). The seer can never have any 'I-ness'. This discussion is for the one who still protects the *prakruti*.

If you are going somewhere and on the way someone tells you, 'No you have to go the other way,' do you get irritated at that time?

**Questioner:** Yes.

**Dadashri:** That is the protection of the *prakruti*. Otherwise, one would turn back just as fast; with the same speed, with the same tone and with the same mood. With the same mood that was there before. This is the talk of the final state!

### The Test of 'I-ness'

Say you are going somewhere with someone by car, he tells you to get in the car and you do. A little later, he tells you to get out of the car because someone else is coming instead, what would you do? Would you just sit there? Would you tell him, 'I am not getting off?'

**Questioner:** I would get out.

**Dadashri:** Immediately?

**Questioner:** Immediately! I would get off.

**Dadashri:** Would you not say, 'No I will not get out?' Then as you walk away, he calls you back. You would go back would you not? And you would do so without a change of expression on your face, right?

So what have I said? If you can do this nine times over without any effect at all within you, then I will tell you that you have become 'Dada'. If he does this to you nine times and you get on and off nine times, and during each of those nine times, You do not see the other person as the doer, and you see vyavasthit as verily the 'doer', then You are free from 'I-ness'. And if when you are invited back, there is nothing in the mind, the face remains smiling as if nothing has happened, and this is the case while getting off also, then you are free from 'I-ness'. Then see the beauty of it all! What is this state called? It shows that this 'one' is not protecting the *prakruti* and therefore the *potapanu* is gone.

Protecting your *prakruti* is 'I-ness'. But here the very *prakruti* one wants to be liberated from is the one he is protecting.

## That is when 'I-ness' will go away

Now, I am not telling You that You should not protect your *prakruti* but You should feel that your Gnan must attain a certain level. I am not asking for such conduct (*vartan* or *charitra*). When will such conduct come? When this becomes established in your conviction (*pratiti* or *shraddha*), then it will result in *gnan* (knowledge). When this knowledge increases as experience (*anubhav*) then it will manifest in your conduct (*vartan*, *charitra*).

If someone were to ask you to get out of the car, there will be an initial effect (*asar*) but later as things calm down from within, you will remember Gnan. This way it will gradually gel and solidify from within and it will fit. At first, it comes as conviction *pratiti*, and later in the process of arriving at the level of experience (*anubhav*), you will stumble in 'fitting' the Gnan at first, but later it will come in your conduct. Even a little experience *anubhav* is more than enough.

If you are asked to get out of the car once or two times and you come back to sit without experiencing annoyance from within, or any change in the facial expression, that is very good also. Otherwise, are people not likely to get upset and non-communicative (*risavu*)? I think that would not be the case with you, would it? Try to do that once, if such an occasion ever arises. Get out of the car and sit back in it without getting upset and non-communicative or spoiling your face.

**Questioner:** It is not as easy as You say, Dada.

**Dadashri:** It cannot be easy. But what is this? Why are 'we' discussing this? As this matter comes into your faith and conviction (*shraddha-pratiti*), it will gradually come into your experience (*anubhav*).

'We' are not telling you to do this. You simply have to keep this in your awareness that you will have to stop protecting

your *prakruti* in this way. Any amount of protection of the *prakruti* is wrong. Let the *prakruti* play its role with You meeting your obligation as the neighbor. But, how can You protect it in this way?

If someone tells you to get out of the car, then You should tell your *prakruti*, ‘you are being told to get off, so please do so.’ If later, the same person says, ‘Come in the car,’ You should say, ‘Please get in, you are being invited in.’

**Questioner:** I cannot remember ‘this is *prakruti*’ during every circumstance.

**Dadashri:** That much awareness (*jaqruti*) will not remain and that is why ‘we’ keep telling you this over and over again, so that You remain aware. But here when ‘we’ wake one up, he tells me he is getting up but he turns over and goes right back to ‘sleep’!

We have the wonderful knowledge of vyavasthit, do we not? Is vyavasthit not a great knowledge-tool (*sadhan*)?

**Questioner:** It is a great tool. It is wonderful.

**Dadashri:** It will all come to an end, will it not? You are convinced of that, are You not?

**Questioner:** But, in our Gnan, will the ‘I-ness’ go away when we understand vyavasthit exactly?

**Dadashri:** Yes it will. I have given you vyavasthit for the purpose of becoming free from ‘I-ness’. It is a scientific thing (*vastu*) and that is why it is exact. It is not something that has been conjured up or made up. The dependency (*avlanban*) that has been given to You is not wrong; it is exact.

**Questioner:** One does not want to let go of ‘I-ness’ and yet he talks about attaining the Self, what is that all about?

**Dadashri:** Yes that is why ‘we’ are saying that if the ‘I-ness’ goes away, everything will run on its own. Why hang on



to it without any use? Just let go of it! But one is not likely to do so, is he? He will worry about, 'This will happen or that will happen'.

'One (*potey*)' becomes the Self upon attaining Gnan. Then he says, '*prakruti* is not mine,' and then what does he do? He protects the *prakruti*. He is quick to protect the *prakruti*, is he not?

**Questioner:** That is exactly what one does.

**Dadashri:** What are you saying? He protects it? This protection that occurs is verily what you have to 'see' (*jovoo*). It will all shed off on its own gradually as you come to know (*janvoo*) this. There is nothing to be done to let go of it suddenly. Nothing can be accomplished suddenly. Otherwise one will have problems. It is through knowing (*janvoo*) that it will dissipate gradually.

### **'I-ness' in the things one likes**

**Questioner:** Please explain with examples where 'I-ness' is ordinarily present?

**Dadashri:** You see your 'I-ness' when someone gives you your favorite ice cream and then takes it away before you had a chance to taste it. You will see your 'I-ness' when someone takes your favorite things away from you. In all such instances, you will be able to see your 'I-ness' very clearly.

When your fondness for 'I-ness' goes away, so will the 'I-ness'. Is it likely to go away as long as there is fondness for it?

**Questioner:** I did not understand that. Are you talking about fondness for things or fondness for the 'I-ness'?

**Dadashri:** Only when the fondness for 'I-ness' goes away. There is no problem if fondness for all other thing does not go; fondness for 'I-ness' is very strong indeed. One will be

adamant and insist, 'You will have to do exactly as I say.' Therefore, there is no problem if fondness for all other things does not go away.

**Questioner:** Is fondness for 'I-ness' the same thing as making others do according to what we want (*dharyu karavoo*)?

**Dadashri:** Not like that.

**Questioner:** Then what?

**Dadashri:** Everyone in the whole world has 'I-ness'! One becomes God when his 'I-ness', his *potapanu* goes away. The one who has no 'I-ness' is a God. Although I have given Gnan to everyone, all of you still have the 'I-ness'. You will become God when that 'I-ness' goes away. You are God at present (from the absolute perspective), but you (the relative-Self) have not become one because you still have the 'I-ness'. You will become God when you no longer have the 'I-ness'.

### ***Purusharth* should begin with the right intent**

The 'I-ness' will leave if there is Gnan, otherwise it will not.

**Questioner:** But we have all attained Gnan so with Gnan the *aapopu* – the 'I-ness' - keeps increasing, because later we realize that the 'I-ness' has increased instead of decreasing.

**Dadashri:** That is not *aapopu*. This term *aapopu* is for a very high spiritual level, Just prior to leaving the body, when purity comes in, that is the state free of all *kashayas*, then the residual 'I-ness' is considered *aapopu* or *potapanu*.

**Questioner:** The 'I-ness' may have gone but even then one often does *dakho* – he interferes.

**Dadashri:** But what is the evidence that it has even gone? You are saying that *dakho* occurs. It does not appear that this 'I-ness' is gone in anyone. There would be no more interference

once it leaves. There will not ever be any interference again. It is not something that increases or decreases. It is a very real thing. One will not see 'I-ness' (*potapanu*) again once it is gone; it is gone forever. Do you feel as if it is partly gone but it also partly remains? No, it is not like that. This 'I-ness' is not something that it will return, once it leaves. To begin with, this 'I-ness' is something that is not likely to go. In fact, this is the first time this subject about 'departure of I-ness' is even being discussed. 'We' do not have any 'I-ness'.

**Questioner:** What happens if one wants to bring back the 'I-ness'?

**Dadashri:** It will not come, will it? How can it return once it is gone?

**Questioner:** This 'I-ness' is bound to go away with Your Gnan, that is for sure, but how can it go away faster?

**Dadashri:** Just as we can increase the speed of a train, we can also increase this speed if we employ the right tools (*sadhan*). But You should look neither for haste nor for laziness here. To do so, is all a form of imagination. All You have to do is to maintain the *bhaav* - the inner intent that you want to get rid of the 'I-ness'. Having this *bhaav* does so much work that the 'I-ness' will diminish constantly. But if you have the *bhaav* of, No, there is no need to get rid of the 'I-ness' as long as the worldly life is there, then that will be the case. After attaining Gnan, 'You' have authority and realm over all these inner *bhaav*. You do not have any authority and realm over everything that is pending for discharge. There You have to let it discharge (*nikal*) without interference.

Do you understand where Your authority and the realm is? You have the authority and realm over the inner intent of, 'the 'I-ness' has to go. The 'I-ness' is not needed anymore', then that will be the case. For how long can you make something Yours when in fact it is not? Is it not a mistake to make

something that is not Yours, as yours? It is now very clear in our Gnan that this 'I-ness' is not 'Ours'. Is it not a mistake to behave otherwise? 'We' do not have such 'I-ness'.

### **'I-ness' melts as karmas are cleared**

The actions of the Gnani Purush are constantly according to the unfolding of His karma (the Gnani's actions are *udaya aadhin*), without any I-ness in it. The circumstances around arise, come together, and unfold as scientific circumstantial evidences and the Gnani follows them.

**Questioner:** If the Gnanis follow the course of the unfolding of their karma, then how is it for others?

**Dadashri:** Theirs too is dependent on their unfolding karma, but the difference is that they have 'I-ness' in it.

**Questioner:** You say that every person follows the unfolding karma so is it possible for a person to maintain 'I-ness' in it if he wants to?

**Dadashri:** One verily keeps, the 'I-ness'.

**Questioner:** What about the *mahatmas* who have taken this Gnan?

**Dadashri:** The *mahatmas* too have the 'I-ness'.

**Questioner:** So how are the *mahatmas* maintaining the 'I-ness'?

**Dadashri:** It remains. It is there. One is not keeping it; it is there. One's 'I-ness' dissolves to the extent of his accounts of karma that are cleared. The amount that has dissolved is gone. All these people do have 'I-ness' but their 'I-ness' is melting away because they have also attained this Gnan.

**Questioner:** If the 'I-ness' remains, then one will charge karmas, is that so?

**Dadashri:** No. There is no charging. This ego of 'I-ness'

does not do any charging of new karmas. This 'I-ness' is a discharge; it is that which will melt away.

### Discharge ego is 'I-ness'

Your ego is now gone. The ego of doer-ship, the charging ego is gone. The ego of doer-ship (*ahamkar*) and 'my-ness' (*mamata*) both go away when 'we' give you Gnan. But the 'I-ness', ego that is in discharge, the *potapanu* still remains.

What does this mean? It is the ego (*ahamkar*), which is not living. Basically it is the ego (I am Chandulal). For example, take the mixture of *churmu* (flour, ghee, and jaggery); if you roll it in a ball, it is called a *ladvo*. If you pat it down and cut it into pieces (*chakta*), it is called *barfi churmu*. And if you do neither and leave it as it is, it is called *churmu*. All three are different deserts. They are all different phases of basically the same thing. In this example the *churmu* is the equivalent of the base ego of 'I am Chandulal' and 'this is mine' is *mamata*. The ghee and jaggery mixed in the flour represents the coming together of the other non-Self elements to form a basic mixture. Then various forms of the mixture can take different shapes and forms. All these are different expressions of the worldly ego which are all residual, dying ego, after Gnan.

The *ahamkar* (ego) and *mamata* (my-ness) have left and that is the part we are calling *potapanu* (I-ness); it looks like the ego.

**Questioner:** So what is the difference between ego (*ahamkar*) and 'I-ness' (*potapanu*)?

**Dadashri:** The ego will never move away; it will never decrease.

**Questioner:** So does the 'I-ness' move away?

**Dadashri:** 'I-ness' will continue to decrease. 'I-ness' means a stock of baggage. A stock of ego; it continues to

discharge. And what is this ego like? There is already a stock within and a new stock is also flowing in; both get together inside. With us (*mahatma*), the charging ego is gone and the stock within still remains. The pending stock of the ego within other people (non-Self realized people) is also discharging, but there is also a new charging, hence new filling (creation of new karmas) is taking place simultaneously. For us it is discharging and nothing charges anew. Therefore, the charging ego goes away but the 'discharge' ego is still there. This discharge ego is the 'I-ness'.

### **Relationship between karma, 'I-ness' and awareness**

**Questioner:** So after Gnan, the 'I-ness' part is considered a discharge?

**Dadashri:** That is a discharge; it is the karmic stock filled in the last life (*bharelo maal*). As that stock goes away as it discharges, so will the 'I-ness'.

**Questioner:** So does the 'I-ness' remain on the basis of this baggage?

**Dadashri:** Yes.

**Questioner:** So will the 'I-ness' go down as the baggage empties?

**Dadashri:** Yes, the 'I-ness' will go down as the baggage empties. Otherwise, it will not go down by itself. The 'I-ness' will end as the reservoir of pending karmas; karmas that remain to be discharged, empty.

Whatever amount of 'I-ness' leaves; that much of it is gone. If only a small amount leaves, it means more of it still remains and if a lot of it leaves then there is relatively little of it left. The greater the awareness (*jaग्रuti*), the more the I-ness (*potapanu*) will be removed. The degree of dissolution of I-ness

is in proportion to the level of prevailing awareness (*jagruti*). If the awareness is greater, then greater and faster is the dissolution of 'I-ness'. One's I-ness is slower to go if the awareness is weak.

But You have hundred percent 'I-ness' after attaining this Gnan. If the awareness is strong, then ten percent of 'I-ness' will instantly go away and if it is weak then only two percent of it will go away.

**Questioner:** Then a ninety percent of the 'I-ness' will remain, will it not?

**Dadashri:** Yes. Those with greater awareness have ninety percent remaining and those with lesser awareness will have ninety-eight percent remaining.

**Questioner:** How does the remaining 'I-ness' then go away?

**Dadashri:** It will come out the next time.

**Questioner:** So, does the 'I-ness' go away as the *udaya* karma unfolds?

**Dadashri:** Yes, but the speed at which it goes away depends on the degree, intensity and strength of the awareness (*jagruti*). Therefore awareness will increase proportionately by whatever percentage the 'I-ness' diminishes. Also, *potapanu* decreases as the *jagruti* increases.

### The Exact Awareness of Separation

**Questioner:** If awareness prevails as circumstances unfold, then ten percent or two percent of the 'I-ness' has gone away. So what kind of awareness is that? How does the awareness (*jagruti*) that makes the I-ness diminish, work?

**Dadashri:** It is the awareness of 'I am Shuddhatma'; it is the awareness of the five Agnas. There is awareness of 'Who is this? Who am I?' There is awareness that 'the 'one' abusing

is not the abuser, he is a Shuddhatma.'

The One who knows, 'This is not 'I', *this* is 'I', is the Self. There should be awareness of, 'This is 'I' and not this.'

**Questioner:** In which instances, is '*potey*' (the Self) in and in which instances is '*potey*' not? What does 'one' 'see' in it?

**Dadashri:** In all aspects. When 'We' give you Gnan, 'We' give you Gnan of what you are and what you are not.

**Questioner:** That separation that occurred within; you called it the Soul!

**Dadashri:** That is it! That is the Atma - the Self.

**Questioner:** Now that state should remain constantly, should it not?

**Dadashri:** One should not forget to apply the awareness (*laksha*) to maintain the separation. Then later, continue to 'do' the same, again and again. Then one becomes the Self. When you fasten the buttons on your shirt, you instinctively know that the shirt can be removed; you have the knowledge 'this part is the shirt' and 'this part is me', do you not? Or does it all appear to be the same?

**Questioner:** No, one knows very well the separation there. But the phases (*avastha*) of the mind, body and speech arise and change constantly. So is it not here that an uninterrupted awareness is called for, awareness of 'this is I and all this is not I'?

**Dadashri:** It is not all that complex and involved. In certain circumstances there are instances where one has an 'interest' in it and that is when he has to say, 'This is not mine.' Otherwise, after Gnan, one has indeed been separated and remains separate as the Self. Then later there is some interference and mixing.



**Questioner:** So no matter what kind of results unfold, one should have the *laksha* (awareness) ‘this is not mine’?

**Dadashri:** Yes, ‘this is I and this is not I’!

**Questioner:** Here I can see that I am separate from this shirt, but what is to be ‘seen’ there?

**Dadashri:** That is exactly how one ‘sees’ it all separate within.

**Questioner:** What does he ‘see’ in his vision (*darshan*)? Give us one example.

**Dadashri:** Will you not know that, ‘This stone is separate and my hand is separate’? Will you not know that these are the attributes of the stone and these are the attributes of my hand?

**Questioner:** Yes. I would know all the attributes of the stone, that it is heavy, it is cold, it is square...

**Dadashri:** It is smooth.

**Questioner:** So how can one remain in the state of ‘these are not my attributes and these are mine’?

**Dadashri:** You should be aware and know ‘this coldness is not mine, this softness is not mine, this smoothness is not mine, this anger that occurred is not mine, this deceit that occurred is not mine, the kindness that occurred is not mine and so on!

When you are lying down, can you not tell you are separate from the bedding? You understand that don’t you?

**Questioner:** In that situation I can understand that the bed and the one sleeping on top are separate but the problem arises when it comes to maintaining awareness that the different phases of the *pudgal* - the non-Self complex of thoughts, speech and actions, are separate from the Self. In other words the problem is with maintaining the focused awareness (*upayog jagruti*).

**Dadashri:** There is some awareness in the situation with the bed but awareness of the Self is gone away substantially, is it not? The separation of the body from the bed is in his awareness (*khyal*).

**Questioner:** That happens when I make him take a note of the separation, then the one within will agree ‘Yes, both are separate.’

**Dadashri:** He will believe when you give him the proof (*purava*).

**Questioner:** So in the same token do we need to give proof in order to understand and maintain the exact awareness, ‘All the non-Self complex phases are not mine and I am Shuddhatma’?

**Dadashri:** Proof, evidence (*purava*) is the main thing.

**Questioner:** What is the proof or evidences that help to understand this from within?

**Dadashri:** That which takes numerous evidences to get the work done is ‘not mine’. Even when only three things get together in order to get the work done; it is ‘not mine’. Even if you do not cut a mango with a knife but bite into it with your teeth, because everything had to come together in order for the eating to take place, means it is ‘not mine’. You will have to understand at the subtle level, will you not? Do you think you can make do with understanding at the gross level?

**Questioner:** The main thing is at the subtlest (*sookshmatam*) level.

**Dadashri:** Yes, the main thing is subtlest (at the level of *sookshmatam*) and what will happen if you dissect it at the gross level (at the *sthoor* level)?

**Questioner:** But this is something new that you just told us.

**Dadashri:** No it is not new, it has always been there from the beginning. This knowledge was with the tirthankaras and it is here today too. What can I do when according to your ‘law book’ you claim it as new?

### **‘I-ness’ melts away with real experience**

One person thought he had become absolute. I told him, ‘You have become nothing, do not grope around. There are a lot of things you still have to become, you have a long way to go and it is not easy to become Absolute.’ So he tells me, ‘But the ego is gone.’ I said to him, ‘It has not gone. It is all there. You have not checked into it.’

But it goes away gradually. As one suffers in the experiences of worldly interaction and makes internal adjustments through Gnan, then the real experience (*anubhav*) arises within, and when such experiences increase, the ‘I-ness’ (*potapanu*) leaves to that extent. To say that the ego is gone means the ‘I-ness’ is gone. The end of ego means the end of ‘I-ness’. One will have to go through a lot of experiences before even a fraction of the ‘I-ness’ goes. (There is a lot of difference between worldly experiences and the real experience within that ultimately makes one the absolute Self).

The main ego, the charge ego, is gone. That is precisely what is called the ego—*ahamkar*. But it is not at all easy to get rid of the discharge ego. What does it mean to claim that the ego has gone away? It means that there is no *garva* (doer-ship), no *garavata* (wallowing and remaining stuck in worldly comforts) and no *potapanu* (‘I-ness’). Should all that not go? The ego is gone for sure after Gnan; the charge ego is gone, so what kind of ego remains? The discharge ego! The discharge ego will dissipate in proportion to the experience (resulting from the application of Gnan) and then the ‘I-ness’ will gradually decrease. Otherwise, it will not do so, not on its own. This is not an easy thing to accomplish. One may ask, ‘Can it not be

accomplished during the course of my life?’ I say, ‘Moksha - final liberation can be attained in one or two more life times. What is the point of expecting anything else?’ What is the benefit of wrong expectations?

### **All this is also ‘I-ness’**

There will not be any more *garva* or *garavata* once the ‘I-ness’ has dissolved away. Here the *garva* and *garavata* still remain (in discharge). What are the attributes of the one without ‘I-ness’? Such a person will accept whatever abuse people give him. He will accept any beating. To side with the ego is considered ‘I-ness’. To lose *upayog* – to lose the awareness of ‘I am separate from the body’ - is called ‘I-ness’.

Even when You lose *upayog* for a little while; it is called ‘I-ness’. You say that you ‘become one with whatever goes on inside, you become *tanmayakar* (engrossed) with it but later you become aware of it’, all that occurs because of your ‘I-ness’.

### **Purusharth is needed in whatever is unfolding in front of you**

**Questioner:** Is vyavasthit formed in such a way that it makes one remain absorbed (*tanmayakar*) in the unfolding karma (*udaya*)?

**Dadashri:** That is precisely how vyavasthit is; that is the definition of *udaya* - unfolding karma. Vyavasthit is such that one will become engrossed in the unfolding karma, he will become the owner of thoughts, speech and actions (*tanmayakar*). And that is where *purusharth* - independent spiritual endeavor - is to be applied. At that moment (*tapa*) inner penance will occur for sure.

When will one arrive at such a subtle understanding? It will happen only when one gets into it, with applied awareness (*purusharth*).

**Questioner:** I used to become *tanmayakar* in my *prakruti* when I did not have Gnan.

**Dadashri:** Yes, you did it customarily and happily. What is more; you even liked it. The moment one has a thought about drinking alcohol; he becomes *tanmayakar* (absorbed) in it. He likes that. But what happens now after Gnan? Now the Self (*potey*) remains separate from within, where situations arise which the Self does not like. When dislike arises, this dislike is in the form of penance (*tapa*).

**Questioner:** So, does that mean that what he previously used to like is precisely what he does not like anymore?

**Dadashri:** Yes. Liking binds *prakruti* and disliking dissolves it.

The unfolding karma (*udaya karma*) that has to be dealt with according to the unfolding (vyavasthit) is very harmful. As it is, everything is a discharge (*nikali*) but it is very detrimental to the goal of exposing the full Gnan of the Self.

**Questioner:** I did not really understand that.

**Dadashri:** Vyavasthit should be such that it supports the *purusharth*. Vyavasthit working against *purusharth* is negative vyavasthit; wrong vyavasthit. If it is not to your liking, let it be. Even if you do not like it, the fact that you do not like it, shows that it is the Atma (the Self). Where there is 'I do not like', means that you are there as Atma.

**Questioner:** But vyavasthit is whatever that has come, has come, but now, what should one do?

**Dadashri:** You have to do the *purusharth* in whatever comes along.

**There lies the strength of *Pragnya* - the  
direct light of the Soul**

**Questioner:** So when 'he' becomes absorbed

(*tanmayakar*) under the dictates of *vyavasthit*, we should not let 'him' become *tanmayakar*. Now to maintain this separation....

**Dadashri:** That 'action' is verily the *purusharth*.

**Questioner:** Who keeps this separation?

**Dadashri:** You have to do that. What do you mean who has to do it? The one, who keeps the separation, will keep it. But You have to decide 'I want to remain separate'. When You are the *pragnya*, You will 'do' this; keep the separation. When you remain as Chandulal (in ignorance – *agnya*); you will become *tanmayakar*. But You have to make a decision. If it happens on this side, know that *pragnya* has done it, if it happens on the other side; know that *agnya* - ignorance - has done it. You have to decide, 'I want to do only *purusharth*. I have become a Purush. Dada has made me a Purush; the Soul, the Self. He has separated Purush and *prakruti*. Therefore, I want to do *purusharth*.' That is what You have to decide.

Otherwise, on the most part, most of the energy goes into the *prakruti* the entire day; the water just goes to waste flowing this way.

### **This is how the experience as the Self grows**

**Questioner:** So the 'I-ness' will remain as long as there are unfolding karmas, correct?

**Dadashri:** The karma will continue to unfold even after the 'I-ness' (*potapanu*) is gone, but there is no *potapanu* in those unfolding karmas.

**Questioner:** Yes, that will only happen when the 'I-ness' goes away, right?

**Dadashri:** Even thereafter, the karmas will continue to unfold but there will be no 'I-ness' in it. 'We' too have unfolding karma, but there is no 'I-ness'. Everyone's 'I-ness' is there where the karmas unfold. But it will continue to go down after

attaining Gnan. It will not increase. It will go down until it ends completely.

**Questioner:** And one sees the ‘I-ness’ when the karma unfolds, does he not?

**Dadashri:** Yes. That is why ‘we’ have said that the experience of the Self will increase as the karmas unfold and the ego will go down. This is how everything becomes regular. The experience as the Self (*anubhav*) then continues to increase.

### **Specific details of ‘seeing and knowing’**

**Questioner:** So then we do not have to worry about getting rid of the ego. It will happen automatically in an orderly manner as the karmas unfold (*udaya*) and all we have to do is simply ‘see’ it.

**Dadashri:** No. You still have to do *purusharth*. Do not take the approach, ‘I do not have to do anything’. In fact, the real *purusharth* remains to be done from this moment onwards.

**Questioner:** But what other *purusharth* is there besides just ‘being the seer (*jonaro*)’?

**Dadashri:** You have to ‘see continuously’ but such ‘seeing’ does not occur. Such continuous ‘seeing’ is not easy. You have to do *purusharth*. If You employ *purusharth*, then You will be able to ‘see’.

**Questioner:** So what kind of *purusharth* is to be done?

**Dadashri:** Only the *purusharth* to ‘see’ what is ‘burning’ within and how is it burning.

**Questioner:** That is the ‘seeing’ is it not?

**Dadashri:** But this ‘seeing’ (*jovanoo*) it is not easy. Man cannot ‘see’; he is not able to ‘see’. If he does *purusharth* then he will be able to ‘see’. If one becomes the Self (the Purush) and does the *purusharth* of not becoming absorbed (*tanmayakar*), then only the ‘seeing’ is possible. Otherwise

seeing has no meaning after becoming absorbed. It is meaningless.

**Questioner:** Ah ha! He becomes *tanmayakar* and then he tries to 'see'!!

**Dadashri:** Yes, that is why it is all meaningless!

**Questioner:** So then what kind of separation do we have to maintain in order to 'see'?

**Dadashri:** After doing *purusharth*! If on the basis of *vyavasthit*, you happen to become absorbed with it, then do not let it happen and You remain as the Self; keep that separate, and 'see' it separate. That verily is the *purusharth*! Now such 'seeing and knowing (*jovoo and janvoo*),' does not (generally) remain, does it?

The *mahatmas* say that they 'see and know' only. They all say that they remain in the state of 'seeing and knowing'. They say 'all we have to do is see and know.' I tell them, 'That is very good!?!' But how are they to 'see and know'? Even when they make this claim, I simply let go. I recognize and understand that the first standard in school is always thus.

**Questioner:** But the karmas continue to unfold twenty four hours a day, do they not?

**Dadashri:** Yes, karmas continue to unfold all day. Then along with it, there is also the state of being absorbed (*tanmayakar*). But along with that the *purusharth* of keeping the two separate is also at work. However, that *purusharth* is weak in many places. Most of the time one remains in the state of being absorbed (*tanmayakar*). The whole day long, everything passes by in this manner without one realizing it. Then he claims, 'I saw and knew'. Arey! What did you 'see and know' What do you consider 'seeing and knowing'? Did you see the ghosts?

What is to be 'seen'? If *vyavasthit* is engaging and dragging 'you' in the process of becoming absorbed



(*tanmayakar*), You have to know that *vyavasthit* is taking 'you' in that direction, so You bring it back into the Self, and 'see' from there the beginning of the suffering and how it began. Such *purusharth* is needed.

Do you think it is easy to, 'see and know'? But all the *mahatmas* claim, 'Dada, we see and know, the whole day.' I tell them that is good because they would not understand the subtleness of it and I will have problem explaining to them. I am discussing this degree of subtleness just because of you, otherwise it cannot be discussed.

**Questioner:** But this is necessary.

**Dadashri:** But whom should I tell? I can tell only certain people.

### The attainment in Akram Vignan

Having attained this Gnan, You have become the Self (Atma), but not the Absolute Self. It is *pratiti* Atma - the Self in conviction (this conviction of 'I am the Self' is for ever). Then the *prakruti* has become *upsham* – it has settled down, yet the Self is only at the level of conviction (*pratiti* Atma). All our *mahatmas* have the *pratiti* Atma.

**Questioner:** So after attaining this Gnan, the entire *prakruti* has become *upsham*; it has quietened down.

**Dadashri:** Yes, it is more than enough when it becomes *upsham*. Just to arrive at the state of *upsham* is the greatest *purusharth*. That in itself is the greatest attainment (*labdhi*) and nothing compares to it.

**Questioner:** What *purusharth* is there just because the *prakruti* has quieted down?

**Dadashri:** That also is called *purusharth*. *Prakruti* will become helpful to You when it becomes *upsham*. So it will produce results when You do *purusharth*. Your *purusharth* will

not be fruitful if the *prakruti* does not become *upsham*.

**Questioner:** But that *prakruti* is still going to act up and overflow, is it not?

**Dadashri:** It may act up. But even then, sooner or later the *purusharth* of the person with *upsham prakruti* will be fruitful. It will not overflow once it becomes *upsham*. The state of *upsham* will not go away.

### **The one whose *prakruti* has become *upsham* stays with the Gnani**

**Questioner:** What is in *upsham*?

**Dadashri:** *Upsham* means that a person will not go away no matter how much negative pressure is put on him. He will go astray for a while but he will come back. He will not go away from here, all others will. They will run away if you harass them enough but not the one with *upsham prakruti*. He would not leave even if he were to die.

**Questioner:** Where will he run to?

**Dadashri:** Wherever he can, wherever he feels safe.

**Questioner:** So he will run away from You, Dada?

**Dadashri:** Yes. And if I am not here and if he is sitting with someone else, he will run away from there too but the one with *upsham* will not run away even if you were to kill him.

### **The grave danger of leaving the Gnani Purush**

And the other will start his own agenda: ‘This is yours, ours is different’. He will start a separate sect (*gachha*). When three people get together, it is called a sect. When three ascetics or any three people get together and worship, it is considered a *gachha*. The Lord has called it a division; a *gachha*. What is wrong with divisions? You can always find three people.

**Questioner:** But the path to liberation is not to be found where there are sectarian divisions (*gachha*), is it?

**Dadashri:** Yes, when there is a sect; that is the end of it. But people create such divisions: ‘this is mine, mine is different and their’s is different’.

**Questioner:** Then he is bound to fall.

**Dadashri:** He has already fallen. He falls from the moment he moves away.

### **Speech without ownership is the sign of the Gnani**

Entire ‘I-ness’ (*potapanu*) gradually melts down to zero after attaining Gnan. One is considered a Gnani when it goes down to zero. Then his speech (*vani*) will change. *Vani* flows only after *potapanu* leaves. By whatever proportion the ‘I-ness’ goes away, that much speech will arise, and that speech is correct. Until then all speech is wrong. Elsewhere, except for those who have taken our Gnan, there is a presence of ‘I-ness’ whenever people speak. Such speech will not have any effect; it will blow away in the wind. That is not speech; it is all relative. As for our *mahatmas*, they are to speak only after their ‘I-ness’ is gone, otherwise they are not to speak.

Moreover can any *mahatma* who has taken Gnan speak even a single sentence that is his own and stand independently? No. This is the sign that no one has attained the ‘main’ thing yet. No one has attained the absolute state yet. He cannot speak even a single sentence; if he did, I would be astonished. I would say, ‘that is enough proof!’ I would realize that it is amazing if I were to hear even a single sentence! But it is not possible, is it? How can he utter even a single sentence? How can *vani* (speech) flow? How can the speech without ownership flow?

**Questioner:** It would be more than enough if one were to methodically say exactly what you say.

**Dadashri:** It would be like gold if they spoke methodically and exactly as it is.

**Only understand this Vignan, you need not do anything else**

**Questioner:** This talk of *purusharth* is extremely important. It is all that is left after Gnan.

**Dadashri:** Not everyone has understood this very subtle talk. Out there it is all *thoka thok* futile and baseless intellectual discussions. How very subtle all this is, but people have never known about it. They have not even heard about it!!

**Questioner:** And the absolute Self is as subtle as space. And do we not have to understand the Gnan at that level of subtlety?

**Dadashri:** Yes. One has to latch on to that but there is no need to run after it. You do not have to run to the point it makes your stomach hurt. All You need to do is understand what it is being said. Everything is to be done easily and naturally (*sahajata*). Therefore, You don't have to do anything; You only have to understand.

Everyone has a desire to analyze things deeply, don't they? Who does not have a desire to be wealthy? Why do these people run around in the market for so many years? The whole world runs after wealth and money, does it not?

**Questioner:** But we can make progress through the support of Your words, can we not? Can we not progress towards the main thing by hanging on to Your every word?

**Dadashri:** Yes, at first one enters this way slowly. He will enter through this gate first then he will reach the second gate. But what happens if one has not entered even the first gate?

**Only the one who understands this will attain**

**Questioner:** We are able to recognize that You are at a

highly elevated stage when such subtle talks come out, and we are awe stricken by Your great divinity and about Your Vignan of Akram.

**Dadashri:** Not everyone recognizes through this understanding. Is it easy to recognize this? The person who understands this state will attain this state. To gain this understanding is not an easy thing to accomplish. Yes the one who can 'see' that 'our' *aapopu*; the last remnant of 'I-ness' in the living state - is gone, has grasped something very important. That person has understood what 'I-ness' is.

### **One whose 'I-ness' is gone becomes *Parmatma***

Now how does this 'I-ness' *aapopu*, *potapanu* go away? By doing *darshan* of the person whose 'I-ness' is gone; this is the 'fitness' (qualification or degree) of spiritual readiness (*paatrata*), nothing else.

**Questioner:** Does it happen merely through doing *darshan*?

**Dadashri:** Everything can happen with *darshan*. This topic has come out only today. Has the word *aapopu* ('I-ness') cropped up before? It opens up when the occasion arises.

God takes care of the one whose 'I-ness' goes away, so then, where is the problem. Where do I have any such problem? Let Lord Krishna ride the horses, 'we' simply have to 'keep seeing' from within. So when will God take care of everything? When You let go of your 'I-ness'. That is why Krupadudev has said, '*bhagwat, bhagwat nu sambhadi leshey* - God will take care of the one who has become God.' To become God, one has to leave the 'I-ness'.

It is not God's responsibility as long as the 'I-ness' prevails. And when the 'I-ness' is gone, God is completely responsible.

It will take a long time for the 'I-ness' (*aapopu*) to depart. To begin with, at least settle everything with equanimity with everyone around you. There is no difference between the 'I-ness' leaving and becoming God. God took on the responsibility when 'our' 'I-ness' eventually left. 'We' do not have any responsibility anymore. He took on 'our' responsibility when the 'I-ness' left. Now 'we' do not have any burden on 'us' and that is why 'we' are moving about in all this leisure. And really 'we' have attained this state after searching for many past lives whereas You have attained it in no time and so You should take full benefit of it. Ultimately, Your work will get done when the 'I-ness' goes away.

There is no difference between the *parmatma* – the absolute Self and the departure of 'I-ness'. Nothing remains except the absolute Soul, when 'I-ness' goes away.

**Jai Sat Chit Anand**

# Glossary

|                |   |
|----------------|---|
| Aadayee        | Obstinacy   |
| Aagraha        | Insistence  |
| Aashanka       | Repeated suspicion  |
| Aavega         | Emotional force   |
| Abhaav         | Dislike   |
| Abheda         | Oneness   |
| Abheda drashti | Vision of oneness   |
| Abhedta        | Oneness   |
| Abhimaan       | Excessive pride, arrogance, in Dada's words "ego with rich material" (the 'My' and 'Mine' materials attached to 'I', the ego) |
| Abhipraya      | Opinion   |
| Abrahmacharya  | Non-celibacy  |
| Abuddha        | Without buddhi (intellect)  |
| Acharan        | Conduct   |
| Acharya        | Spiritual master  |
| Adharma        | Doing wrong   |
| Adhi           | Mental difficulties   |
| Adhikaar       | Authority   |
| Aadhin         | Subservient   |
| Aadhinta       | Total surrender   |
| Adhyas         | Constant belief of I am the body  |
| Agna           | Spiritual directives  |
| Ahambhav       | Egotistic expression  |
| Ahamkar        | Ego   |
| Ajumpo         | Restlessness  |
| Akadai         | Egoistic inflexibility  |
| Akhand jagruti | Uninterrupted awareness   |
| Akkal          | Intellect   |
| Alochana       | Confess all the mistakes  |
| Anatma         | Non-Self  |
| Antahkaran     | Inner complex of mind-intellect-chit and ego  |

|              |  |
|--------------|--|
| Antaray      | Obstacles  |
| Antarsooj    | Inner insight  |
| Anubhav      | Experience   |
| Asakti       | Infatuation; Strong Attachment;<br>Covetous cleavage |
| Asang        | Without company                                      |
| Asangata     | A state of being free from all<br>association        |
| Asaiyam      | Expression of kashaya                                |
| Asatya       | Wrong  |
| Ashubha      | Inauspicious   |
| Atkan        | Intense inner obstacle                               |
| Atmahimsa    | Violence to the self                                 |
| Barkat       | Competence   |
| Bhaav        | Inner intent   |
| Bhaav karma  | Charge karma   |
| Bhaav mun    | Charging mind  |
| Bhanatar     | Education  |
| Bhasha       | Language   |
| Bhautik      | Worldly  |
| Bheda        | Separation   |
| Bheekh       | Beggary  |
| Bhodpan      | Guilelessness  |
| Binharif     | Non-competitive                                      |
| Bodha kada   | Art of explanation                                   |
| Brahmacharya | Celibacy   |
| Buddhi       | Intellect  |
| Buddhi gnan  | Knowledge manifested through<br>the intellect        |
| Charitra     | Conduct  |
| Chaturai     | Craftiness and cleverness                            |
| Chintavan    | Envisions  |
| Daanat       | Tendency   |
| Darshan      | Vision   |
| Dehabhimaan  | I am this body                                       |
| Dhanipanu    | Dominate as a husband                                |
| Dharma       | Attain the essence                                   |



|                    |  |
|--------------------|--|
| Dharmastikaya      | The element of motion  |
| Dhyan              | Meditation   |
| Drashti            | Vision   |
| Drashtibhed        | A vision of division   |
| Dravya karma       | Discharge karma  |
| Dushamkaal         | Aka as Kaliyug, this current time cycle is characterized as a time of lack of unity in people's thoughts, speech and action; an era of moral and spiritual decline |
| Ekavtari           | You can achieve liberation within one more lifetime  |
| Ekindriya          | Single-sensory   |
| Ekmata             | All become unanimously accepting; unified in agreement   |
| Gambhirata         | Serenity   |
| Ganatar            | Reasoning ability, wisdom  |
| Garavata           | Wallowing in worldly pleasures   |
| Garva              | Ego of doer-ship   |
| Gaaddha            | Strong; deep   |
| Ghamand            | False arrogance  |
| Ghamandi           | A fake show-off  |
| Gnan               | Spiritual knowledge  |
| Gnan indriyas      | Sense organs   |
| Gnan kada          | Art of knowledge   |
| Gnanavarniya karma | Karma that obstructs the full expression of the knowledge of the Self  |
| Gnan-avarniya      | Knowledge obscuring karma  |
| Gnata-drashta      | Knower-Seer  |
| Gruhashtis         | Married people   |
| Garva-ras          | 'Juice' of doer-ship   |
| Gurukilli          | Special key  |
| Gurutam            | The highest  |
| Himsa              | Violence   |
| Himsak bhaav       | Violent intent   |
| Hoonpad            | I-ness   |

|              |  |
|--------------|--|
| Hum          | I am something   |
| Irsha        | Jealous  |
| Jada         | Matter or inanimate  |
| Jagrut       | Alert  |
| Jagruti      | Awareness  |
| Jakki        | Strong headed  |
| Jalebee      | Crisp fried sweet soaked in sugar<br>syrup                                 |
| Janvoo       | 'Know'   |
| Jonaar       | 'Seer'   |
| Judai        | Separation   |
| Kaam         | Sexuality  |
| Kaamna       | Intense craving  |
| Kada         | Art  |
| Kadhapo      | Outburst that hurts others   |
| Kalyan       | Salvation  |
| Kaliyug      | The current bad times, where<br>morality and sincerity have broken<br>down |
| Kapat        | Deceit   |
| Kaaran       | Cause  |
| Karmendriyas | Organs of action   |
| Karunyata    | Compassion   |
| Kashayas     | Anger, pride, deceit and greed   |
| Kathor       | Harsh or callous   |
| Keyf         | Intoxication   |
| Khandaan     | Noble  |
| Khandaani    | Nobility   |
| Khatpat      | Meddling   |
| Khench       | Insistence   |
| Khumari      | Extra pride with 'my-ness'; an<br>aura of superiority                      |
| Kriya        | Activities   |
| Krupa        | Grace  |
| Kushanka     | Destructive suspicion; negative<br>suspicions                              |
| laachaar     | Helpless   |

|                 |   |
|-----------------|---|
| Lafru           | Something that possess a person   |
| Laghutam        | He is the smallest; the lowliest and in matters of the Soul   |
| Laksha          | Awareness   |
| Lalacha         | Greed laden temptation; intense insatiable greed  |
| Lalachu         | An intensely greedy person  |
| Latt            | Habitual compulsion   |
| Lepaymaan       | The state of being covered;<br>Coated   |
| Lobhi           | Greedy  |
| Lokasangnya     | Societal influence  |
| Loknindya       | Public censure  |
| Maan            | Pride   |
| Mada            | Pride   |
| Mamata          | My-ness   |
| Mamata          | Attachment; 'my-ness'   |
| Masti           | Worldly fun   |
| Matbhed         | Separation due to difference of opinion   |
| Maya            | Illusion  |
| Mijaj           | Endless arrogance   |
| Mishra Mohaniya | Mixed belief deluding   |
| Mishrchetan     | Blending of consciousness, of the Pure-Self and the Non-Self;<br>Partially pure, partially non-pure sensation |
| Mithya          | Wrong; Contrary to one's nature or belief ; Perverted; False;<br>Deluded                                      |
| Mithyabhimaani  | Person with false pride with myness   |
| Mithyabhimaan   | False pride and false my-ness   |
| Mithya-gnan     | Wrong or Perverted knowledge;<br>Wrong assessment of values;  |
| Delusion        | Mithyatva mohaniya<br>Wrong belief deluding   |

|                  |  |
|------------------|--|
| Mohaniya karma   | Karma that is delusive and causes attachment   |
| Moksha marg      | Path to liberation   |
| Moorchha         | Deluded state  |
| Naffat           | Shameless  |
| Namrata          | Humility   |
| Napunsak         | Bisexual; Hermaphroditic   |
| Nih-shanka       | Suspicion-less state   |
| Nikali           | Discharge  |
| Nimit            | An apparent doer who is simply instrumental in the process   |
| Nirahamkari      | Egoless  |
| Nirakudata       | Bliss of the Self  |
| Nirbhayta        | Fear-less-ness   |
| Nirdosh          | Without any fault  |
| Nirleyp          | Absolutely unaffected; Without any coverings or tendency to adhere to any Karmas   |
| Nirmaani         | The ego of being pride less  |
| Nirmohi          | Is not a state of the end of his illusion moha   |
| Nirpeksha        | Free from all expectations   |
| Nisangata        | There is a state of unattachment in the presence of all attachments  |
| Nischaya         | Related to the Self  |
| Nihshank drashti | That he sees the world without any fault   |
| Nihshankta       | Completely suspicion-less  |
| Nishkaran karuna | Compassion of the Gnani Purush for us that has no 'personal gain' agenda behind it. Its only 'reason' and 'purpose' is to take us to our Ultimate Freedom, or Moksha |
| Nispruha         | Without any inclination towards needs, or desire, of any material things of this world   |

|                  |  |
|------------------|--|
| Nispruhi         | Non-acquisitive  |
| Niyanu           | Firm inner resolution  |
| Nokarma          | Neutral  |
| Nondha           | Intense mental note  |
| Pakshapaat       | Partiality   |
| Param vinay      | Ultimate humility  |
| Parmarth         | Absolute meaning; the ultimate aim                                     |
| Parmatma         | The absolute Soul  |
| Parmanus         | Sub-atomic particles   |
| Parsatta         | Influence of other forces  |
| Paryaya          | Phases   |
| Poojavani kaamna | Intense craving to be worshipped                                       |
| Poojavu          | Worshipped   |
| Potapanu         | 'I-ness'   |
| Pragnya          | Direct light of Soul   |
| Prakruti         | The innate nature of one's relative Self that is, the non-self complex |
| Prarabdha        | The effect of past karma; one's destiny; karma effect                  |
| Pratibhav        | Retaliating  |
| Pratikraman      | Repentance   |
| Pratiti          | Conviction   |
| Pudgal bhaav     | Intent of the non-Self   |
| Punya            | Merit karma  |
| Purnapad         | Absolute state   |
| Purush           | Male; Self-realized person   |
| Purusharth       | Independent spiritual endeavor   |
| Purvagraha       | Previously held opinions   |
| Raag-dwesh       | Attachment-abhorrence  |
| Rajipo           | Pleasing the Gnani   |
| Rasam            | Practice   |
| Raudradhyan      | Adverse internal meditation that hurts the self as well as others      |
| Risad            | The one that gets upset and  |

|                    |  |
|--------------------|--|
|                    | non-communicative  |
| Risavu             | Upset & non-communicative  |
| Rof                | Self-importance  |
| Roonanubandha      | Past karmic ties   |
| Saatvik            | Good and worthy  |
| Sadhana            | Spiritual endeavor   |
| Sahaj              | Natural; Spontaneity; Naturalness  |
| Sahaj kshama       | Natural forgiveness  |
| Sahelo             | Easy   |
| Samadhi            | Internal and external harmony  |
| Samayik            | Focused application of the light of the Self during introspective meditation |
| Samyak darshan     | The right vision.  |
| Samyaktva mohaniya | Right perception deluding  |
| Sandeha            | Dubious  |
| Sangnya            | Association  |
| Sansar             | Worldly life   |
| Sansari swabhav    | Tendency to be worldly   |
| Santaap            | Serious torment  |
| Saiyam             | Meaning a state without inner anger, pride, deceit or greed (kashayas)       |
| Sapeksha           | Expectations   |
| Sarad              | Straight-forward   |
| Sarad              | Straight   |
| Saradata           | Straightness   |
| Saspruha           | Inclined   |
| Satya              | Truth  |
| Satyagraha         | Insistence on what one believes to be the truth                              |
| Satyug             | An era of virtue and morality  |
| Shakti             | Energy; power  |
| Shanka             | Suspicion  |
| Shankashil         | Suspicion-laden  |
| Shraddha           | Faith  |
| Shrota             | Listener   |

|                |  |
|----------------|--|
| Shubha         | Good   |
| Shuddha chetan | Pure consciousness   |
| Shuddhatma     | Pure Soul  |
| Shooraatan     | Fearlessness   |
| Siddha Gati    | Abode of the Absolute liberated Souls                          |
| Siddhi         | Special energy   |
| Sohum          | I am that  |
| Sooj           | Insight  |
| Sookshma       | Subtle   |
| Spardha        | Competition  |
| Spruha         | Acquisitiveness or inclination of anything                     |
| Sthirata       | Steadiness   |
| Sthool         | Gross  |
| Stree          | Female   |
| Swachhand      | To act according to one's own will and intellect               |
| Swakshetra     | Place of the Self  |
| Swamaan        | Self-respect   |
| Swaprashansa   | Compliment   |
| Tanmayakar     | Become engrossed   |
| Tanmayakar     | Become engrossed; become one with situation                    |
| Tanto          | Intense mental note itself                                     |
| Taaran         | A quick internal assessment, the bottom line of any situations |
| Teeka          | Criticism  |
| Tiraskar       | Contempt; scorn  |
| Tiryancha Gati | The animal life form   |
| Tragu          | Manipulative tantrum   |
| Tumakhi        | Hot temper   |
| Tundmijaji     | Head strong  |
| Udaya          | Fruition   |
| Udayakarma     | Maturity of fruition of past deeds                             |
| Udvega         | Emotional agitation  |

|                      |  |
|----------------------|--|
| Unmattata            | Sense of accomplishment,<br>Reaction of swelling with pride                                      |
| Upadhi               | Externally induced difficulties  |
| Upari                | Supreme  |
| Updeshak             | Preachers  |
| Upsham               | Covered; smoldering  |
| Upayog               | Continuous focused awareness<br>of the Self  |
| Vachanbud            | Energy and power of word   |
| Vahem                | Doubt  |
| Vairagya             | Dispassion towards the worldly<br>life   |
| Vakta                | Speaker  |
| Vaniks               | Those who make a living<br>through their speech and<br>intellect, mostly businessman in<br>India |
| Varte                | Prevails   |
| Vastu                | The Self   |
| Vega                 | Motion; neutral state  |
| Vair                 | Vengeance  |
| Vidhi                | Special inner spiritual adjustment   |
| Vignan               | Science of spiritual knowledge   |
| Vinay                | Humility   |
| Vishaya              | Sensual pleasures, subject matter  |
| Vitarag              | Free from attachments  |
| Vitaragata           | Detachment   |
| Vitaragata           | State of absolute detachment   |
| Vitarag bhaav        | Complete non-attachment from<br>within   |
| Vyabhicharini buddhi | Is misleading intellect  |
| Vyadhi               | Physical difficulties  |
| Vyatirek             | Tertiary   |
| Vyavahar             | Worldly interactions   |
| Vyavahar gnan        | Practical knowledge  |
| Vyavaharikta         | His ability of worldly interactions  |
| Vyavasthit           | Scientific circumstantial evidence   |
| Yaad                 | Memory   |



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## All the scriptures contained in the fourteen Aptavanis!

**Questioner :** You say that you are sitting at 360 degrees, then should you not give the Gnan of each of those degrees in the Aptavani ?

**Dadashri :** Yes. There will be fourteen Aptavanis in all and they will be published. The collective Gnan of these Aptavanis will be the whole Gnan. Therefore all the pearls have to be stranded, do they not? Presently just the ninth Aptavani has been published; five more are to come.

**Questioner :** If the ninth Aptavani is so wonderful, then what will the fourteen be like?

**Dadashri :** Collective Gnan present in all the scriptures will be found in these fourteen Aptavanis. Therefore, one will not need to refer to any other scriptures. These Aptavanis are new scriptures and new talks. The language is simple and is beneficial to all. The entire path to moksha is shown in these books; nothing has been left out.

- Dadashri

Infinite Glory To The Manifest Lord Within  
The Gnani Purush, Ambalal Muljibhai Patel

## Dada Bhagwan Na Aseem Jai Jaikar Ho



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